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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2013**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2013**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ellul 11, 5773 – August 16/17, 2013** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Aug 16 2013 – Candles at 7:54 PMSat. Aug 17 2013 – Habdalah 8:49 PM | **Brisbane, Australia**Fri. Aug 16 2013 – Candles at 5:08 PMSat. Aug 17 2013 – Habdalah 6:02 PM | **Chattanooga, & Cleveland, TN, U.S.**Fri. Aug 16 2013 – Candles at 8:11 PMSat. Aug 17 2013 – Habdalah 9:08 PM |
| **Jakarta, Indonesia**Fri. Aug 16 2013 – Candles at 5:37 PMSat. Aug 17 2013 – Habdalah 6:26 PM | **Manila & Cebu, Philippines**Fri. Aug 16 2013 – Candles at 6:01 PMSat. Aug 17 2013 – Habdalah 6:51 PM | **Miami, FL, U.S.**Fri. Aug 16 2013 – Candles at 7:38 PMSat. Aug 17 2013 – Habdalah 8:31 PM |
| **Olympia, WA, U.S.**Fri. Aug 16 2013 – Candles at 8:04 PMSat. Aug 17 2013 – Habdalah 9:10 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Aug 16 2013 – Candles at 7:28 PMSat. Aug 17 2013 – Habdalah 8:26 PM | **San Antonio, TX, U.S.**Fri. Aug 16 2013 – Candles at 7:56 PMSat. Aug 17 2013 – Habdalah 8:50 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Aug 16 2013 – Candles at 7:37 PMSat. Aug 17 2013 – Habdalah 8:39 PM | **Singapore, Singapore** Fri. Aug 16 2013 – Candles at 6:56 PMSat. Aug 17 2013 – Habdalah 7:45 PM | **St. Louis, MO, U.S.**Fri. Aug 16 2013 – Candles at 7:37 PMSat. Aug 17 2013 – Habdalah 8:36 PM |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

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

His Honor Paqid Adon David ben Abraham

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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Her Excellency Giberet Laurie Taylor

His Eminence Rabbi Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

His Excellency Adon Yoel ben Abraham and beloved family

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

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

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

**Shabbat Nachamu 5**

**5th Sabath of Strengthening/Consolation**

**[Hod-"Glory"]**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  | **Saturday Afternoon** |
| **“V’A’sita Mizbeach”** | Reader 1 – Shemot 30:1-5 | Reader 1 – Shemot 31:1-5 |
| **“And you will make an altar”** | Reader 2 – Shemot 30:6-10 | Reader 2 – Shemot 31:6-11 |
| **“HARAS asimismo un altar”** | Reader 3 – Shemot 30:11-16 | Reader 3 – Shemot 31:1-11 |
| Shemot (Exod.) 30:1-38 | Reader 4 – Shemot 30:17-21 |  |
| Ashlamatah: Malachi 1:11 – 2:7 | Reader 5 – Shemot 30:22-25 | **Monday & Thursday****Mornings** |
| Special: Is. 54:1-10 | Reader 6 – Shemot 30:26-33 | Reader 1 – Shemot 31:1-5 |
| Psalm 64:1-1 | Reader 7 – Shemot 30:34-38 | Reader 2 – Shemot 31:6-11 |
| Abot: 3:11 |  Maftir: Shemot 30:34-38 | Reader 3 – Shemot 31:1-11 |
| N.C.: Mk 8:27-30; Luke 9:18-21; Acts 17:1-9 |  Isaiah 54:1-10  |   |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* The Altar of Incense – Exodus 30:1-10
* The Law of the Shekel – Exodus 30:11-16
* The Laver – Exodus 30:17-21
* The Anointing Oil – Exodus 30:22-33
* The Holy Incense – Exodus 30:34-38

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. IX: The Tabernacle**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 9 – “The Tabernacle,” pp. 260-331

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exod.) 30:1-38**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **You shall make an altar** for bringing incense up in smoke; you shall make it out of acacia wood. | 1. ¶ **And you will make an altar** on which to burn incense of perfumes: of sitta wood will you make it. |
| 2. It shall be one cubit long and one cubit wide, a square, and two cubits high; its horns shall be [one piece] with it. | 2. A cubit its length, and a cubit its breadth; foursquare will it be: and two cubits its height: and its upright horns will be of it. |
| 3. You shall overlay it with pure gold, its top, its walls all around, and its horns; and you shall make for it a golden crown all around. | 3. And you will overlay it with pure gold, its top, and its wall round about, and its horns; and make for it a border of gold round about. |
| 4. You shall make two golden rings for it underneath its crown on its two corners, you shall make [them] on its two sides, so that it should serve as holders for poles with which to carry it. | 4. And two golden rings make you for it beneath its border at the two corners, you will make upon its two sides, to be the place for the staves by which it may be carried. |
| 5. You shall make the poles out of acacia wood and overlay them with gold. | 5. And you will make the staves of sitta wood, and cover them with gold. |
| 6. And you shall place it in front of the dividing curtain, which is upon the Ark of Testimony, in front of the ark cover, which is upon the testimony, where I will arrange to meet with you. | 6. And you will place it before the veil which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with you. |
| 7. Aaron shall make incense of spices go up in smoke upon it; every morning when he sets the lamps in order, he shall make it go up in smoke. | 7. And Aharon will burn sweet incense upon it from morning to morning: when he orders the lamps, he will burn it. |
| 8. And when Aaron **kindles the lights in the afternoon**, he shall make it go up in smoke, continual incense before the Lord for your generations. | 8. And when Aharon **kindles the lamps between the evenings**, he will burn sweet incense perpetually before the Lord in your generations. |
| 9. You shall offer up on it no alien incense, burnt offering, or meal offering, and you shall pour no libation upon it. | 9. You will not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations. |
| 10. But Aaron shall make atonement upon its horns once a year; with the blood of the sin offering of the atonements, once a year he shall effect atonement upon it for your generations; it is a holy of holies to the Lord. | 10. And Aharon will expiate upon its horns once in the year with the blood of the sin offering for an expiation: once in the year will he make atonement upon it on the day of atonement in your generations: it will be most holy before the LORD. |
| 11. The Lord spoke to Moses, saying: | 11. ¶ And the LORD spoke unto Mosheh, saying,  |
| 12. "When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted. | 12. When you take the sum of the sons of Israel according to their number, they will give every man the ransom of their souls before the LORD when you number them; that there may not be among them the calamity of death when you do number them.JERUSALEM: When you take the head of the number of the sums of the sons of Israel. |
| 13. This they shall give, everyone who goes through the counting: half a shekel according to the holy shekel. Twenty gerahs equal one shekel; half of [such] a shekel shall be an offering to the Lord. | 13. This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spoke He to him: |
| 14. Everyone who goes through the counting, from the age of twenty and upward, shall give an offering to the Lord. | 14. So will everyone who passes to the numbering give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin:) the half shekel is to be the separation before the LORD. Everyone who passes to the numbering, from a son of twenty years and upwards, will give the separation before the LORD. |
| 15. The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls. | 15. He who is rich will not add to, and he who is poor will not diminish from, the half shekel in giving the separation before the LORD, to atone for your souls. |
| 16. You shall take the silver of the atonements from the children of Israel and use it for the work of the Tent of Meeting; it shall be a remembrance for the children of Israel before the Lord, to atone for your souls." | 16. And you will take the silver of the ransom from the sons of Israel, and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Israel for a good memorial before the LORD, as a ransom for your souls. |
| 17. The Lord spoke to Moses, saying: | 17.  ¶ And the LORD spoke to Mosheh, saying,  |
| 18. "You shall make a washstand of copper and its base of copper for washing, and you shall place it between the Tent of Meeting and the altar, and you shall put water therein. | 18. And you will make a laver of brass, and its foundation of brass, for purification; and will set it between the tabernacle of ordinance and the altar, and put water therein. |
| 19. Aaron and his sons shall wash their hands and feet from it. | 19. And they will take from it for a cleansing ablution. And Aharon and his sons will sanctify their hands and their feet with its water; |
| 20. When they enter the Tent of Meeting, they shall wash with water so that they will not die; or when they approach the altar to serve, to make a fire offering rise up in smoke to the Lord, | 20. at the time of their entering into the tabernacle of ordinance they will sanctify with water, that they die not by the fiery flame \_\_\_ |
| 21. they shall wash their hands and feet so that they will not die; this shall be for them a perpetual statute, for him and for his descendants, for their generations." | 21. \_\_\_\_ and it will be to them an everlasting statute, to him and to his sons in their generations. |
| 22. The Lord spoke to Moses, saying: | 22. ¶ And the LORD spoke to Mosheh, saying, |
| 23. "And you, take for yourself spices of the finest sort: of pure myrrh five hundred [shekel weights]; of fragrant cinnamon half of it two hundred and fifty [shekel weights]; of fragrant cane two hundred and fifty [shekel weights],  | 23. And you also take to yourself the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, |
| 24. and of cassia five hundred [shekel weights] according to the holy shekel, and one hin of olive oil. | 24. and sweet calamus in weight two hundred and fifty minas and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logs, a log for each tribe of the twelve tribes.JERUSALEM: And you take to yourself the chief goodly spices, choice myrrh, in weight five hundred minas of shekels. |
| 25. You shall make this into an oil of holy anoinment, a perfumed compound according to the art of a perfumer; it shall be an oil of holy anointment. | 25. And you will make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes: a holy anointing oil will it be.JERUSALEM: Balsam, spikenard-myrrh, and galbanum. commixed.  |
| 26. And you shall anoint with it the Tent of Meeting and the Ark of Testimony, | 26. And with it anoint you the tabernacle of ordinance, and the ark of the testimony, |
| 27. the table and all its implements, the menorah and its implements, the altar of incense, | 27. and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, |
| 28. the altar of the burnt offering and all its implements, the washstand and its base. | 28. and the altar of burnt offering and all its vessels, and the laver and its foundation, |
| 29. And you shall sanctify them so that they become a holy of holies; whatever touches them shall become holy. | 29. and consecrate them, and they will be most holy. Every one of the priests who approaches to them will be sanctified; but of the rest of the tribes, (whoever touches them) will be consumed by the fiery flame from before the LORD. |
| 30. And with it you shall anoint Aaron and his sons and sanctify them to serve Me [as kohanim]. | 30. But Aharon and his sons anoint you, and consecrate them to minister before Me. |
| 31. And to the children of Israel you shall speak, saying: 'This shall be oil of holy anointment to Me for your generations. | 31. And speak you to the sons of Israel, saying, This will be a holy anointing oil before Me unto your generations. |
| 32. It shall not be poured upon human flesh, and according to its formula you shall not make anything like it. It is holy; it shall be holy to you. | 32. Upon the flesh of man it may not be poured, and the like of it you will not make to resemble it; unto you it will be most sacred. |
| 33. Any person who compounds anything like it or puts any of it on an alien shall be cut off from his people.' " | 33. The man who compounds the like of it, or puts it upon the unconsecrated who are not of the sons of Aharon, will be destroyed from his people. |
| 34. And the Lord said to Moses: "Take for yourself aromatics, [namely] balsam sap, onycha and galbanum, aromatics and pure frankincense; they shall be of equal weight. | 34. ¶ And the LORD said to Mosheh, Take to yourself spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight will it be. |
| 35. And you shall make it into incense, a compound according to the art of the perfumer, well blended, pure, holy. | 35. And compound therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. |
| 36. And you shall crush some of it very finely, and you shall set some of it before the testimony in the Tent of Meeting, where I will arrange meetings with you; it shall be to you a holy of holies. | 36. And beat, and make it small, and of it some will you put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with you. Most sacred will it be to you. |
| 37. And the incense that you make, you shall not make for yourselves according to its formula; it shall be holy to you for the Lord. | 37. And of the sweet incense you will make, the like will not be made among you; it will be sacred to you before the LORD: |
| 38. Any person who makes anything like it, to smell it[s fragrance], shall be cut off from his people. | 38. the man who makes the like of it to smell thereto will be destroyed from his people. |
|  |  |

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

**[cf.** [**http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R**](http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R)**]:**

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

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

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

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

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

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

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

**Rashi’s Commentary for: Shemot (Exod.) 30:1-38**

**1** **for bringing incense up in smoke** Heb. מִקְטַר קְטֽרֶת, to raise smoke up on it, namely the smoke of incense.

**3** **its top** This one [altar] had a top. The altar for burnt offerings [i.e., the copper altar], however, did not have a top, but the hollow space within it was filled with earth whenever they camped.

**a golden crown** This symbolized the crown of the kehunah.

**4** **its… corners** Heb. צַלְעֽתָיו. Here it is a term meaning corners, as the Targum [Onkelos] renders, [unlike in Exod. 25:12, 26:20, 26, 27, where צֶלַע means a side,] because it says [further in the verse]: “on its two sides,” [meaning] on its two corners that are on its two sides.

**it should serve** Heb. וְהָיָה, lit., and it shall be [in the singular, referring to] the making of these rings.

**as holders for the poles** The ring [itself] shall be a holder for a pole.

**6** **in front of the dividing curtain** Perhaps you will say [that the altar should be] removed or at a distance opposite the ark, either to the north or to the south. Therefore, the Torah says: “in front of the ark cover,” meaning directly opposite the ark on the outside [of the Holy of Holies]. -[from Baraitha Melecheth HaMishkan, ch. 4,]

**7** **when he sets… in order** Heb. בְּהֵיטִיבוֹ, a word referring to the cleaning of the cups of the menorah from the ashes of the wicks that burned at night. He would clean them every morning.

**the lamps** Heb. הַנֵּרֽת. luzes, lozes, luses, luces in Old French, [i.e.,] lamps. This is true of all נֵרוֹת mentioned in the context of the menorah, except where הַעֲלָאָה, which is an expression of kindling, is mentioned.

**8** **And when… kindles** Heb. וּבְהַעֲלֽת, lit., and when… causes to ascend. When he will kindle them to cause their flame to ascend.

**he shall make it go up in smoke** Every day, one pras in the morning and [one] pras in the afternoon. -[from Ker. 6b]

**9** **You shall offer up on it** On this [golden] altar.

**alien incense** Any donated incense; they are all alien except for this one. -[from Men. 50a, b]

**burnt offering, or meal offering** Neither burnt offerings nor meal offerings. A burnt offering is one of an animal or fowl. A meal offering is one of bread.

**10** **But Aaron shall make atonement** [This refers to] applications of blood [on the horns of the altar].

**once a year** On Yom Kippur. This is what is stated in [parshath] “Acharei Moth”: “And he shall go out to the altar that is before the Lord and make atonement upon it” (Lev. 16:18).

**the sin offering of the atonements** They are the bull and the kid of Yom Kippur, which atone for ritual contamination regarding the sanctuary and its holy things. -[from Shevuoth 2b]

**a holy of holies** Heb. קֽדֶשׁ-קָדָשִׁים. The altar is sanctified for these things only, and for no other service.

**12** **When you take** Heb. כִּי תִשָׂא. [This is] an expression of taking, as the Targum [Onkelos] renders. [I.e.,] when you wish to take the sum [total] of their numbers to know how many they are, do not count them by the head, but each one shall give a half-shekel, and you shall count the shekels. [Thereby] you will know their number.

**then there will be no plague among them** for the evil eye has power over numbered things, and pestilence comes upon them, as we find in David’s time (II Sam. 24).

**13** **This they shall give** He [God] showed him [Moses] a sort of coin of fire weighing half a shekel, and He said to him, “Like this one they shall give.” -[from Tanchuma 9; Tanchuma Buber, Naso p. 35; Pesikta d’Rav Kahana 19a; Midrash Psalms 91:1; Yerushalmi, Shekalim 1:4]

**who goes through the counting** Heb. הָעֽבֵר עַל-הַפְקֻדִים. It is customary for those who count to pass the ones who have been counted one following another, and so [too the word יַעֲבֽר in] “each one that passes under the rod” (Lev. 27:32), and so [the word תַּעֲבֽרְנָה in] “flocks will again pass under the hands of one who counts them” (Jer. 33:13).

**half a shekel according to the holy shekel** By the weight of the shekel that I fixed for you [against which] to weigh the holy shekels, such as the shekels mentioned in the section dealing with personal evaluations (Lev. 27:1-8) and [in the section concerning] inherited fields (Lev. 27:16- 21).

**Twenty gerahs equal one shekel** Now He explains to you how much it is.

**gerahs** Heb. גֵרָה, a word meaning a ma’ah [a small coin]. Likewise, “will come to prostrate himself before him for a silver piece (אֲגוֹרַתכֶּסֶף) and a morsel of bread” (I Sam. 2:36).

**Twenty gerahs equal one shekel** for a whole shekel equals four zuzim, and the zuz was originally five ma’oth, but they came and added a sixth to it and raised it to six ma’oth of silver, and half of this shekel [of] which I have spoken to you [here in this verse], they shall give as an offering to the Lord.

**14** **from the age of twenty and upward** [The Torah] teaches you here that no one under twenty years old goes out [to serve] in the army or is counted among men.

**15** **to atone for your souls** That they should not be struck by a plague because of the counting. Another explanation:

**to atone for your souls** [This was written] because [God] hinted to them [the Israelites] here [about] three offerings, because “an offering to the Lord” is written here three times. The first [represents] the offering [of silver] for the sockets [of the Mishkan], for he [Moses] counted them when they commenced with the donations for the Mishkan. Everyone gave a half-shekel, amounting to one hundred talents, as it is said: “And the silver of the community census was one hundred talents” (Exod. 38:25). The sockets were made from this, as it is said: “One hundred talents of the silver was [used to cast the sockets of the Mishkan and the sockets of the dividing curtain]” (Exod. 38:27). The second [offering mentioned here] was also [collected] through counting, for he [Moses] counted them after the Mishkan was erected. This is the counting mentioned in the beginning of the Book of Numbers: “on the first of the second month in the second year” (Num. 1:1). [For this offering] everyone gave a half-shekel, [the total of] which was [earmarked] for the purchase of communal sacrifices for every year. The rich and poor were equal in them [i.e., they gave equally in these two offerings]. Concerning that [second] offering, it is said: “to atone for your souls,” because the sacrifices are brought for the purpose of atonement. The third one [offering] is the offering for the Mishkan, as it is said: “Whoever set aside an offering of silver or copper” (Exod. 35:24). In this [offering] not everyone gave the same amount, but each one [gave] according to what his heart inspired him to give. -[from Shekalim 2b]

**16** **and use it for the work of the Tent of Meeting** [From this] you learn that they were commanded to count them at the beginning of the donation for the Mishkan after the incident of the calf. [They were commanded then] because a plague had befallen them, as it is said: “And the Lord plagued the people” (Exod. 32:35). This can be compared to a flock of sheep, treasured by its owner, which was stricken with pestilence. When it [the pestilence] was over, he [the owner] said to the shepherd, “Please count my sheep to know how many are left,” in order to make it known that he treasured it [the flock] (Tanchuma, Ki Thissa 9). It is, however, impossible to say that this counting [mentioned here] was the [same] one mentioned in the Book of Numbers, for in that one [counting] it says: “on the first of the second month” (Num. 1:1), and the Mishkan was erected on the first [day] of the first month, as it is said: On the day of the first month, on the first of the month, you shall erect, etc. (Exod. 40:2). The sockets were made from shekels realized from that counting, as it is said: “One hundred talents of the silver were used to cast, etc.” (Exod. 38:27). Thus you learn that they [the countings] were two—one at the beginning of their donation [to the Mishkan] after Yom Kippur in the first year [after the Exodus], and one in the second year in Iyar after the Mishkan had been erected. Now if you ask, how is it possible that in both of these countings the Israelites equaled six hundred three thousand, five hundred fifty? In the case of the silver of the community census, it says this number, and also in the Book of Numbers it says the same: “And all the counted ones were six hundred three thousand, five hundred fifty” (Num. 1:46). Were they [the countings] not in two [separate] years? It is impossible that in the first census there were none who were nineteen years old and consequently not counted, and by the second counting became twenty years old [and were counted]. The answer to this matter is that in the context of the ages of people, they were counted in the same year, but in the context of the Exodus they [the two dates] were two [separate] years, since [to figure the time] from the Exodus, we count from [the month of] Nissan, as we learned in [tractate] Rosh Hashanah (2b). In this context, the Mishkan was built in the first year [after the Exodus] and erected in the second year, for the new year started on the first of Nissan. People’s ages, however, are counted according to the number of years of the world, beginning with [the month of] Tishri. Thus, the two countings were [taken] in the same year. The first counting was in Tishri after Yom Kippur, when the Omnipresent was placated toward Israel to forgive them, and they were commanded concerning [building] the Mishkan. The second one [counting] was on the first of Iyar. -[from Num. Rabbah 1:10]

**for the work of the Tent of Meeting** These are the sockets made from it [i.e., from the silver of the atonements].

**18** **a washstand** Like a sort of large caldron, which has faucets allowing water to pour out through their openings.

**and its base** Heb. וְכַנּוֹ, as the Targum [Onkelos] renders: וּבְסִיסֵיהּ, a seat prepared for the washstand.

**for washing** This refers back to the washstand.

**between… the altar** [This refers to] the altar for burnt offerings, about which it is written that it was in front of the entrance of the Mishkan of the Tent of Meeting. The washstand was drawn away slightly [from the entrance] and stood opposite the space between the altar and the Mishkan, but it did not intervene at all [between them], because it is said: “And he placed the altar for burnt offerings at the entrance of the Mishkan of the Tent of Meeting” (Exod. 40:29), implying that the altar was in front of the Tent of Meeting, but the washstand was not in front of the Tent of Meeting. How is that so? It [the washstand] was drawn away slightly to the south. So it is taught in Zev. (59a).

**19** **their hands and feet** He [the kohen] would wash his hands and feet simultaneously. So we learned in Zev. (19b): How was the washing of the hands and the feet [performed]? [The kohen] would lay his right hand on his right foot and his left hand on his left foot and wash [in this manner].

**20** **When they enter the Tent of Meeting** to bring the incense up in smoke in the morning and in the afternoon, or to sprinkle some of the blood of the bull of the anointed Kohen [Gadol, who erred in his halachic decision and practiced according to that erroneous decision,] (Lev. 4:3-12) and the blood of the kids for [sin offerings for having engaged in] idolatry (Num. 15:22-26).

**so that they will not die** This implies that if they do not wash, they will die. For in the Torah [there] are stated implications, and from the negative implication you [can] understand the positive.

**the altar** [I.e.,] the outer [altar], in which no entry to the Tent of Meeting is involved, only [entry] into the courtyard.

**21** **so that they will not die** [This verse is written] to impose death upon one who serves on the altar when his hands and feet are not washed, for from the first death penalty (verse 20) we understand only [that death is imposed] upon one who enters the Temple.

**23** **spices of the finest sort** Heb. בְּשָׂמִים רֽאשׁ, of high quality.

**fragrant cinnamon** Since cinnamon is the bark of a tree, and there is one good type [of cinnamon] that has a fragrant bouquet and a good taste, and there is another that is merely like wood, it was necessary to state “fragrant cinnamon,” [meaning that the incense was to be made] of the good species.

**half of it two hundred and fifty [shekel weights]** Half of the amount to be brought shall be two hundred and fifty; thus altogether it is five hundred [shekel weights], like the amount of pure myrrh. If so, why was it stated in halves? This is a Scriptural decree to bring it in halves to add to it two overweights, because we do not weigh [the spices] exactly. So it was taught in Kereithoth (5a).

**fragrant cane** Heb. וּקְנֵה-בֽשֶׂם, cane of spice. Since there are canes that are not of spice, it is necessary to specify: בֽשֶׂם

**two hundred and fifty [shekel weights]** [This is] its total sum.

**24** **and of cassia** Heb. וְקִדָּה, the name of the root of an herb, and in the language of the Sages: קְצִיעָה, cassia. -[from Ker. 6a]

**hin** [The equivalent of] twelve logs. The Sages of Israel differ concerning it [i.e., how the oil was made]. Rabbi Meir says: They [whoever made the anointing oil] boiled the roots in it [the oil of the anointment]. Rabbi Judah said to him: But is it not so that it [the anointment oil] did not even suffice to anoint the roots [and thus they certainly couldn’t boil the spices in the oil]? Rather, they soaked them [the spices] in water so that they would not absorb the oil, and then poured the oil on them until they were impregnated with the scent, and [then] they wiped the oil off the roots. -[from Ker. 5a]

**25** **a perfumed compound** Heb. רֽקַח מִרְקַחַת. רֽקַח is a noun, and the accent, which is on the first syllable, proves that. It is like רֶקַע רֶגַע, but it is not like “Who wrinkles (רֽגַע) the sea” (Isa. 51:15), or like “Who spread out (רֽקַע) the earth” (Isa. 42:5) [which are both verbs], because [in those instances] the accent is at the end of the word. Any substance mixed with another substance until one becomes impregnated from the other with either scent or taste is called מִרְקַחַת.

**a perfumed compound** Heb. רֽקַח מִרְקַחַת, a compound made through the skill of mixing.

**according to the art of a perfumer** Heb. רֽקֵחַ, the name of the craftsman in this field.

**26** **And you shall anoint with it** All anointments were in the shape of the Greek [letter] “chaff,” except those of the kings, which were like a sort of crown. -[from Ker. 5b]

**29** **And you shall sanctify them** This anointment sanctifies them to be a holy of holies. And what is their sanctity? Whatever touches them shall become holy. [I.e.,] whatever is fit for [placement in] a service vessel, when it enters them [the vessels], it becomes intrinsically holy so that it becomes unfit [to be an offering] if it goes out [of its designated boundaries], if it stays [out] overnight, or if [it comes in contact with] a person who has immersed himself [from uncleanness] on that day, and it may not be redeemed to become ordinary [unsanctified] food. Something unfit for them [i.e., for the service vessels], however, they [the vessels] do not sanctify (Zev. 87a). This was taught as an explicit Mishnah concerning the altar [i.e., a Baraitha, Zev. 83b]: Since it is stated: “Whatever touches the altar will be holy” (Exod. 29:37), I understand it to mean whether it is fit or unfit. Therefore, [to clarify this,] the Torah states [that] lambs [are to be sacrificed upon the altar]. Because just as lambs are fit, so is anything else that is fit [sanctified if it comes in contact with the altar]. Every anointment of the Mishkan, the kohanim, and the kings is translated [by Onkelos] as an expression of greatness because there is no need to anoint them except in order to proclaim their greatness. So did the King [God] decree, that this [the anointment] is their initiation into greatness. Other anointments, however, such as anointed wafers, “and with the first oils they anoint themselves” (Amos 6:6), their Aramaic [translation] is the same as the Hebrew.

**31** **for your generations** From here our Rabbis deduced that it [the anointing oil made by Moses] will all remain in existence in the future. -[from Horioth 11b]

**This** Heb. זֶה. In gematria, this equals twelve logs. [7= ז, 5= ה, totaling 12.] -[from Horioth 11b]

**32** **It shall not be poured** Heb. א יִיסָךְ. [This is spelled] with two “yud”s. It is an expression [in the form] of א יִפְעַל, it shall not do, like, “and in order that it be good (יִיטַב) for you” (Deut. 5:16).

**It shall not be poured upon human flesh** from this very oil.

**and according to its formula you shall not make anything like it** With the amount of its ingredients you shall not make another like it, but if one decreased or increased the ingredients according to the measure of a hin of oil, it is permitted. Also, the [oil] made according to the formula of this [oil]—the one who anoints himself [with it] is not liable, only the one who mixes it. -[from Ker. 5a]

**according to its formula** Heb. וּבְמַתְכֻּנְתּוֹ, a word meaning a number, like “the number of (מַתְכּֽנֶת) bricks” (Exod. 5:8), and so, בְּמַתְכֻּנְתָּה, mentioned in reference to the incense (below, verse 37).

**33** **or puts any of it** Of that [oil] of [i.e., made by] Moses. [However, anyone who anoints himself with oil that was made copying the original anointing oil is not liable.] - [from Ker. 5a]

**on an alien** [I.e.,] which is not needed for the kehunah or the kingship.

**34** **balsam sap** Heb. נָטָף. This is balm (צֳרִי), but since it is only the sap that drips (נוֹטֵף) from the balsam trees, it is called נָטָף (Ker. 6a), and in French, gomme, gum resin. The balm itself, however, is called triaca [in Old Provencal], theriac.

**onycha** Heb. וּשְׁחֵלֶת, a root of a spice, smooth and shiny as fingernails, and in the language of the Mishnah (Ker. 6a) it is called צִפּֽרֶן. This is what Onkelos renders as וְטוּפְרָא. [Both צִפּֽרֶן and טוּפְרָאmean “fingernail.”]

**and galbanum** A spice with a vile odor, called galbane [in Old French], galbanum. The Scripture counted it among the ingredients of the incense [in order] to teach us that we should not look askance at including Jewish transgressors with us when we assemble for fasting or prayer. [The Torah instructs us] that they should be counted with us. -[from Ker. 6b]

**aromatics** Heb. סַמִּים. Other [aromatics]. -[from Ker. 6b]

**and pure frankincense** From here our Rabbis learned that eleven ingredients were told to Moses [when he was] at Sinai: the minimum of aromatics—two [since סַמִּים is written in the plural form]; balsam sap, onycha, and galbanum—three, equaling five; aromatics [written a second time]—to include again the number of these, equaling ten; and frankincense, totaling eleven. They are as follows: (1) balsam sap, (2) onycha, (3) galbanum, (4) frankincense, (5) myrrh, (6) cassia, (7) spikenard (שִׁבּֽלֶת נֵרְדְּ), and (8) saffron, totaling eight, because שִׁבּֽלֶת and נֵרְדְּ are one, for spikenard נֵרְדְּ is like an ear [of grain] שִׁבּֽלֶת. [To continue:] (9) costus, (10) aromatic bark, and (11) cinnamon, thus totaling eleven. Borith carshina [mentioned further in the Baraitha, is not counted because it] does not go up in smoke, but they rub the onycha with it to whiten it so that it should be beautiful. -[from Ker. 6a]

**they shall be of equal weight** Heb. בַּד בְּבַד יִהְיֶה. These four [ingredients] mentioned here [explicitly] shall be equal, a weight for a weight. Like the weight of one, so shall be the weight of the other. So we learned (Ker. 6a): The balsam, the onycha, the galbanum, and the frankincense the weight of each was seventy manehs. The word בַּד appears to me to mean a unit; each one [i.e., the weight] shall be this one like that one.

**35** **well blended** Heb. מְמֻלָח, as the Targum [Onkelos] renders: מְעָרֵב, mixed. He should mix their [the spices’] powder thoroughly, one with the other. Accordingly, I say that [the following] are similar to this: “And the sailors (הַמַּלָּחִים) were frightened” (Jonah 1:5); “your sailors (מַלָחַיִךְ) and your mariners” (Ezek. 27:27). [Sailors are given this appellation] because they turn over the water with oars when they propel the ship, like a person who turns over beaten eggs with a spoon to blend them with water. And anything that a person wishes to blend thoroughly, he turns over with his finger or with a spoon.

**well blended, pure, holy** It shall be well blended; it shall be pure, and it shall be holy.

**36** **and you shall set some of it** This is the daily incense, which is on the inner altar, which is in the Tent of Meeting.

**where I will arrange meetings with you** All appointments to speak that I will set up for you, I will set up for that place.

**37** **according to its formula** According to the number of its ingredients.

**it shall be holy to you for the Lord** That you shall not make it except for My Name.

**38** **to smell it[s fragrance]** But you may make it according to its formula of your own [ingredients] in order to deliver it to the community. -[from Ker. 5a]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

**Ḳal wa-ḥomer:** Identical with the first rule of Hillel.

**Gezerah shawah:** Identical with the second rule of Hillel.

**Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**Kelal u-Peraṭ:** The general and the particular.

**u-Peraṭ u-kelal:** The particular and the general.

**Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.

**The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.

**The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

**The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

**The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

**Deduction from the context.**

**When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.\

**Ramban’s Commentary for:**  **Shemot (Exodus)** **30:1-38**

**30:1. AND YOU WILL MAKE AN ALTAR TO BURN INCENSE UPON**. Now the altar of incense being one of the articles in the inner part of the Sanctuary, it should have been mentioned with the table and the candelabrum together with which it was placed, as indeed they are mentioned at the actual construction in the section of ***Vayakheil****.[[1]](#footnote-1)* But the reason for mentioning it here after the Tabernacle and all its vessels and the sacrifices [for the seven days of consecration], is because of what He said at the completion of them all, ***and the Tent will be sanctified by My Glory[[2]](#footnote-2)******and I will dwell among the children of Israel****.[[3]](#footnote-3)* Therefore He now said that they will yet be obliged to make an altar for the burning of incense — to burn it for the glory of G-d. This was a secret which was transmitted to Moses our Teacher,[[4]](#footnote-4) that the incense checks the plague.[[5]](#footnote-5) For the incense is of the attribute of justice, as it is said, ***they will put incense 'b'apecha'****,[[6]](#footnote-6)* which is of the root ***v'charah api (My wrath will wax hot)****.[[7]](#footnote-7)* It is for this reason that He said of strange incense, ***and before all the people I will be glorified****,[[8]](#footnote-8)* meaning that they will know My glory, ***for He will not pardon your transgression.[[9]](#footnote-9)***For this reason too He said here [of the altar of incense], ***And you will put it before the veil that is by the ark of the Testimony, before the ark-cover that is over the Testimony, where I will meet with you***.[[10]](#footnote-10) For why is it necessary to speak at length of all these matters, and why did He not say briefly, "and you will put it before the ark of the Testimony in the Tent of Meeting," as He said in the section of ***Vayakheil***?[[11]](#footnote-11) But the extended form of the verse here indicates the purport [of the altar of incense].

**7. AND AARON WILL BURN THEREON INCENSE**. This commandment [of burning the incense] did not devolve upon the High Priest alone, but was also incumbent upon the common priests, as is the law of the lighting of the lamps mentioned right beside it, [***every morning, when he dresses the lamps***], although of that too it says, ***And when Aaron lights the lamps***,[[12]](#footnote-12) and yet it does not apply to the High Priest alone, as He said above, ***Aaron and his sons shall set in order***.[[13]](#footnote-13) Therefore I do not know why He mentioned Aaron in both of them, and did not say "the priest" [which would signify any — even a common-priest]. Perhaps it is because of Scripture's statement further, ***And Aaron will make atonement upon the horns of it once in the year***,[[14]](#footnote-14) which was done by Aaron only, [because the reference there is to the Service on the Day of Atonement which could be performed only by the High Priest — therefore He also mentioned the name of Aaron in the verse before us and in the following verse]. Or it may be that He hinted that it was to be Aaron who [at the first time] was to begin the burning of the incense and the lighting of the lamps. Similarly at the end of Seder Emor ***el hakohanim*** He said, ***Aaron will set in order***,[[15]](#footnote-15) and He did not mention his sons, because it was Aaron who performed it first. The phrase ***a statute forever*** mentioned there,[[16]](#footnote-16) refers to the commandment [of kindling the lamps, and does not mean that it is a statute forever that only the High Priest do it].

**12.** The Holy One, blessed be He, commanded Moses that when he takes a census of the children of Israel, they should each give a soul's ransom — half a shekel; and He further told him, ***And you will take the atonement-money[[17]](#footnote-17)*** mentioned, ***and will give it for the service of the Tent of Meeting****.[[18]](#footnote-18)* From this Moses would understand that he was to count them now. And so indeed he did, as Scripture says, ***And the silver of them that were numbered of the congregation was a hundred talents***etc.[[19]](#footnote-19) It was thus not necessary to state at length, "and now you should take their census and give the silver for the service of the Tent of Meeting," for it is self-understood that he should count them now. The reason that He generalized the commandment — saying "when you will take their census you should do it in the prescribed way" — is in order to include in this general principle any time when a census was decided upon.

It appears to me that now [at this census, Moses] did not have to come to the people's tents and count them, as he did in the census spoken of in the Book of Numbers,[[20]](#footnote-20) but he did it as our Rabbis have said through the [half] shekels they brought for the sacrifices; for he commanded them that all who know themselves to be ***from twenty years old and upward*** *[[21]](#footnote-21)* should give that sum, and they brought him the ransom as a voluntary offering together with all the other voluntary offerings every morning.[[22]](#footnote-22) That is why He said only, ***And you will take the atonement-money****,[[23]](#footnote-23)* that is to say, "Behold, I have commanded you that when you count them they will give their ransom, and now they will voluntarily give it and you should appoint it ***for the service of the Tent of Meeting****." [[24]](#footnote-24)* This is the reason why it was not necessary now that Aaron and the princes [of the tribes] be present with Moses [at the taking of the half-shekels, as was required in the census spoken of in the Book of Numbers[[25]](#footnote-25)]. Do not object on account of the verse, ***This they will give, every one that passes among them that are numbered*** *[[26]](#footnote-26)* [from which you might think that here too, Moses actually counted the people], for the meaning thereof is "those that are eligible to pass."

Now because it has not been explained here whether this is a commandment binding for all time or only for that particular period of when Moses was in the wilderness, David erred and counted the people without shekels, and on account of this a plague broke out amongst them.[[27]](#footnote-27) He confessed about this [sin], as it is said, ***And David said unto G-d, I have sinned greatly, in that I have done this thing****.[[28]](#footnote-28)*

Our Rabbis have derived[[29]](#footnote-29) from the many expressions [of ***"offering"***] mentioned here,[[30]](#footnote-30) [an indication] that there were three [separate] offerings.[[31]](#footnote-31) And so it appears from what Scripture says, ***[And the king called for Jehoiada the chief, and said unto him:] 'Why have you not required of the Levites to bring in out of Judah and out of Jerusalem the tax of Moses the servant of the Eternal, and of the congregation of Israel, for the Tent of Testimony?****'[[32]](#footnote-32)* From this it would appear that the tax of Moses was enjoined for all time — and that it was to be brought for the repair of the Temple even though no census was to be taken. Likewise the offering for [buying the public] sacrifices [was enjoined for all time] as the Sages have said, and it is so written [of Ezra and Nehemiah] : ***Also we made ordinances for us to charge ourselves yearly with the third part of a shekel for the service of the house of our G-d; for the showbread, and for the continual meal-offering and for the continual burnt-offering,- of the Sabbaths, of the New Moons, for the appointed reasons, and for the holy things, and for the sin-offerings to make atonement for Israel, and for all the work of the house of our G-d****.[[33]](#footnote-33)* Here it is clearly stated that they used to bring shekels every year for the sacrifices and for the Temple repair. Scripture states that the levy was ***the third part of a shekel***[whereas here it is stated that it is to be half a shekel]; this was because in the days of Ezra they added to the value of a shekel, so that the third of a shekel was then ten gerahs [the equivalent of a half a shekel in the days of Moses].[[34]](#footnote-34)

In Tractate Shekalim we are taught:[[35]](#footnote-35) "When Israel came up from [the Babylonian] exile they used to pay the [half-] shekel in ***dories***[a Persian silver coin, each one giving one ***daric****,* as will be explained further]. Then they changed, and paid it in ***s'laim***[each one giving one ***sela****].* Again they changed and paid the shekel in ***tibin***[each one giving one ***tiba****]*, and they finally sought to pay it in ***denars***[but these were not accepted of them]." The meaning of this Mishnah is as follows: When Israel came up from the exile and large funds were needed for the Temple repair, they paid the shekel in ***dories****,* which were larger than the ***s'laim****,* each one giving one ***daric****.* Then they changed and began paying in whole ***s'laim***[each one giving one ***sela*** *—* since there was a decrease in the needs of the Temple repair]. Again they changed it to ***tibin*** *—* in the Yerushalmi[[36]](#footnote-36) it is explained that a ***tiba***is half a ***sela****.[[37]](#footnote-37)* When they sought to pay it in *denars* [each one giving one ***denar****][[38]](#footnote-38)* they did not accept it of them, for although the public can increase the levy to more than half a ***sela****,* provided only that everyone pays alike, as we have been taught in the Mishnah of Tractate Shekalim,[[39]](#footnote-39) yet no one is permitted to decrease it and give less than half of a ***sela****,* be it one person or many people, for "the ransom of a soul" is not less than that [i.e. a half-sela] , as it is written, ***This they will give***etc.[[40]](#footnote-40) In the Yerushalmi[[41]](#footnote-41) the Rabbis have said with reference to what is written [that in the days of Ezra and Nehemiah they ordained that each one is to give] ***the third part of a shekel****,[[42]](#footnote-42)* "from here you learn that a person is responsible for shekels three times a year.[[43]](#footnote-43) From here you also learn that we must not impose on the public more than three times a year" [for the Temple treasury].

Now Rashi wrote: "there are three offerings hinted at here[[44]](#footnote-44)— one was for the making of the sockets, for Moses counted them when they began to contribute towards the building of the Tabernacle after the Day of Atonement in the first year [of the exodus], — each one giving half of a shekel, and the total amounting to a hundred talents, as it is said, ***And the silver of them that were numbered was a hundred talents*** *etc.[[45]](#footnote-45)* The second [offering] was also levied through a census, for he counted them after the Tabernacle was erected, this being the census referred to in the Book of Numbers: ***on the first day of the second month in the second year***,[[46]](#footnote-46) each one giving a half-shekel for purchasing the public sacrifices. And if you ask: How is it possible that on both of these occasions the number of Israelites was exactly the same — 603,550?[[47]](#footnote-47) Were these two censuses not taken in two [different] years;[[48]](#footnote-48) thus it is impossible that there were no people aged nineteen at the time of the first census, [who accordingly were not counted], who became twenty years old [by the time the second census was taken, and thus must have added to the total]! The reply to this question is as follows: As far as the years of people's ages are concerned, the two censuses were taken in one year, but counting from the exodus from Egypt, they were held in two years. For when we count from the exodus from Egypt, we calculate from Nisan, but when we count the years of man's ages we count according to the era of the creation of the world, which begins with Tishri. In that way, the two censuses were in one year: the first census was in Tishri after the Day of Atonement, when the Holy One, blessed be He, became reconciled to Israel and they were commanded about the construction of the Tabernacle, and the second census took place [in the same year] on the first day of Iyar." All these are the Rabbi's words.

But I wonder! How is it possible that the number of deaths amongst such a great assemblage of people in a period of half a year did not run to the hundreds and thousands! For according to the words of the Rabbi [Rashi], they remained for about seven months [from about the middle of Tishri to the beginning of Iyar] without one fatality, and yet it is written, ***But there were certain men, who were unclean by the dead body of a man***.[[49]](#footnote-49) I have also another difficulty: The years of men's ages are not counted according to the era of the creation of the world which begins with Tishri, but are counted in astronomical years beginning with the day of one's birth. It is for this reason that it says with reference to the people counted, that they are ***to be from twenty years old and upward****,[[50]](#footnote-50)* meaning that they are to be a full twenty years old. Similarly, all countings of the Torah with respect to people's ages are calculated in astronomical years, just as the Rabbis have said in Tractate Arakhin:[[51]](#footnote-51) "The 'year' mentioned in connection with the hallowed offerings,[[52]](#footnote-52) and dwelling-houses in a walled city,[[53]](#footnote-53) the two 'years' mentioned in connection with a field which is the owner's by inheritance [which, if sold, he may not redeem until after two years],[[54]](#footnote-54) the six 'years' mentioned in connection with a Hebrew servant,[[55]](#footnote-55) a son and daughter [explained further on], are all reckoned in astronomical years. Whence do we know this of the hallowed offerings? Scripture says, ***keves ben shnatho*** *[[56]](#footnote-56)* [literally: "a lamb of his year"] — his year, and not the year counted according to the era of the creation of the world etc." Then [the Gemara] explains there: "In connection with what law does this principle affect 'the son and daughter' [mentioned above]? Said Rav Gidal, It is in connection with Valuations." [[57]](#footnote-57) And the reason for this is because [in the case of Valuations] it says, ***and upward****,[[58]](#footnote-58)* and in all censuses of the wilderness it is also written ***and upward****. [[59]](#footnote-59)* The calculation of years

in the census taken in the wilderness was thus alike in every respect to the calculation in the Valuations, as the Rabbis have said in [Tractate] Baba Bathra:[[60]](#footnote-60) "The analogy is established on the basis of the identical phrase *and upward* [which is stated in the censuses taken in the wilderness, and its precise meaning is] derived from that mentioned in the law of Valuations." And if so, all people born between Tishri and Iyar completed an astronomical year in the interim, thus between the two censuses there was bound to be a great number of people added to the total! But it would be more correct if we were to say that it so happened that the Israelites at the time of the first census [in Tishri] were 603,550 people, and in the following seven months many of them died, as is natural, and those who were twenty years old completed their twentieth year between Tishri and Iyar, and it so happened[[61]](#footnote-61) that their number corresponded exactly to that of those who died.

In my opinion, however, these identical numbers [of the two censuses] present no difficulty at all. For in the first census the tribe of Levi was counted together with the other tribes, since they had not yet been selected and were therefore not separated from the people, but at the second census Moses was told, ***Only you will not number the tribe of Levi, and neither take the sum of them among the children of Israel****.[[62]](#footnote-62)* Now the number of those whose twentieth year was completed between the two censuses was close to twenty thousand[[63]](#footnote-63) [thus making up for the tribe of Levi which was not counted in the second general census]. This is clearly established [that the tribe of Levi was counted in the first census]. For since Scripture found it necessary to say at the second census, ***Only you will not number the tribe of Levi, and neither take the sum of them****,[[64]](#footnote-64)* it is proof that until then they were counted with the other tribes of Israel; and only now was the tribe of Levi selected and numbered by itself, in order to become "the legion of the King."[[65]](#footnote-65) Now when Israel left Egypt they were ***'about' six hundred thousand 'g'varim' (men) on foot***— not "six hundred thousand;" of these there died a number of people corresponding to the number of young men whose twentieth year was completed [in the next six months between the exodus, which was in the middle of Nisan, and the first census which was taken in the middle of Tishri, when the number was 603,550]. Perhaps the term ***g'varim[[66]](#footnote-66)***does not denote men of twenty years of age, but all those who had reached puberty — including all those from thirteen years old upwards — and that term ***[g'varim]***is only used in order to exclude women and children, as it says, ***beside little ones****.[[67]](#footnote-67)*

It also appears to me that of the three offerings here alluded to, the one designed for purchasing the public sacrifices is not the one taken through a census and mentioned in the Book of Numbers, as the Rabbi [Rashi] said, for there it is said, ***Only you will not count the tribe of Levi****,[[68]](#footnote-68)* and all the Sages agree that the Levites too were liable to give the shekels for the sacrifices; and in accordance with the words of the Sages, even the priests had to give it,[[69]](#footnote-69) and such is the established law as is explained in Tractate Shekalim.[[70]](#footnote-70) Moreover, the duty of giving the [half-] shekel for the sacrifices was not dependent upon a man being twenty years old or more, [as is mentioned in the case of the second census], but as soon as he could produce two [bottom] hairs he became liable to give the shekel. It is so clearly stated there [in Tractate Shekalim].[[71]](#footnote-71) Rather, Scripture commanded that they bring for the work of the Tabernacle an offering of a half-shekel, ***every one that passes among them that are numbered, from twenty years old and upward****,* and it hinted: ***The rich will not give more, and the poor will not give less, than the half-shekel... to make atonement for your souls****,[[72]](#footnote-72)* for all who need atonement — that is, all who have reached the stage of being obligated to observe the commandments [which is at thirteen years and a day, corresponding to the period of puberty], will bring one half-shekel for the sacrifices [in addition to the half-shekel given for the work of the Tabernacle].

**13. HALF OF A SHEKEL AFTER THE SHEKEL OF HOLINESS**. Moses our Teacher instituted a silver coin in Israel, for he was a great king.[[73]](#footnote-73) He called it "shekel" [literally: "weight"] because that whole coin was a perfect weight, it had nothing defective in it and the silver contained no dross. And since the standard shekel of Valuations[[74]](#footnote-74) and the redemption of the firstborn,[[75]](#footnote-75) which are holy matters, were given in that coin, as also all shekels mentioned in connection with the Tabernacle, and all moneys the amount of which is exactly specified in the Torah,[[76]](#footnote-76) therefore Scripture calls it ***the shekel of holiness****.*

I hold that this is the same reason why our Rabbis call the language of the Torah "the Sacred Language," [[77]](#footnote-77) because the words of the Torah, and the prophecies, and all words of holiness[[78]](#footnote-78) were all expressed in that language. It is thus the language in which the Holy One, blessed be He, spoke with His prophets, and with His congregation [when He said], - ***I* *am the Eternal your G-d****,* etc.[[79]](#footnote-79) and ***You will have no other gods before Me****, [[80]](#footnote-80)* and the other communications of the Torah and prophecy - and in that tongue He is called by His sacred names: ***El, Elohim, Tzebaoth, Shadai, Yah****,* and the Great Proper Name [i.e., the Tetragrammaton]. In that tongue He created His world,[[81]](#footnote-81) and called the names ***shamayim***(heavens),[[82]](#footnote-82) ***eretz***(earth)[[83]](#footnote-83) and all that is in them, His angels and all His hosts - ***He called them all by name****.[[84]](#footnote-84)* The names of Michael and Gabriel are in this Sacred Language.[[85]](#footnote-85) In that language He called the names of ***the holy ones that are in the earth****:[[86]](#footnote-86)* Abraham,[[87]](#footnote-87) Isaac,[[88]](#footnote-88) Jacob,[[89]](#footnote-89) Solomon,[[90]](#footnote-90) and others.[[91]](#footnote-91)

Now the Rabbi [Moshe ben Maimon] has written in the Moreh Nebuchim:[[92]](#footnote-92) "Do not think that our language is called the Sacred Language just as a matter of our pride, or it be an error on our part, but it is perfectly justified; for this holy language has no special names for the organs of generation in male or female, nor for semen, nor for urination or excretion, excepting in indirect language. Be not misled by the word ***sheigal***[to take it to mean the act of intercourse; this is not the case,] but it rather denotes a female ready for intercourse. It says ***yishgalenah*** *[[93]](#footnote-93)* in accordance with what has been written on it, and it means that 'he will take the woman as a concubine.' " [[94]](#footnote-94) Now there is no need for this reason [why Hebrew is called the Sacred Language], for it is clear that the Hebrew language is most holy, as I have explained. And the reason [Rabbi Moshe ben Maimon] mentioned is in my opinion not correct. The mere fact that [the masters of the Masorah] have circumscribed the word ***yishgalenah***[to be read as] ***yishk'venah***(he will lie with her), shows that the word ***mishgal***is the term for sexual intercourse itself. Similarly the fact that they circumscribed the expression, ***to eat 'et choreihem****'[[95]](#footnote-95)* [to be read ***eth tzo'atam*** *-* "their dung"] shows that ***choreihem***is an indecent term. And if the reason were indeed as the Rabbi [Moshe ben Maimon] has said, they should have called [the Hebrew language not "the Holy Language" but] "the modest langauge," similarly to that which we have been taught [in a Mishnah]:[[96]](#footnote-96) "until he grows a beard — the lower one and not the upper one [is meant], except that the Sages spoke in modest language." The Rabbis have further said:[[97]](#footnote-97) ***"Save the bread which he did eat****,[[98]](#footnote-98) —* this is a refined expression [for it refers to his wife]," and so also in many places.

Now Scripture explained that ***the shekel is twenty gerahs****,* of silver. Onkelos translated **gerahs** as ***mo'ah****,* for the ***gerah*** was, in his opinion, a name for a coin which in Aramaic is called ***mo'ah****.* And so did Yonathan ben Uziel translate ***la'agorath keseph***(a piece of silver):[[99]](#footnote-99) ***I'mo'ah d'chsaph***(for a ***mo'ah***of silver). So also did Onkelos translate ***after the shekel of holiness***as ***sil'o****,* for such is the name of the [shekel] coin in Aramaic, and its measure is also known in the Talmud.

Rashi wrote:[[100]](#footnote-100) "A shekel weighs four gold coins, making half an ounce according to the correct weight of Cologne." Now when the Rabbi [Rashi] found it clearly written in the Gemara[[101]](#footnote-101) that a [silver] ***sela***[which is equivalent to the shekel] is four [silver] ***denars****,* he deduced [that a gold shekel is also equivalent to four gold ***denars****]*, for the weight of the silver ***denars***is as the weight of the gold ***denars****.* Thus he wrote in his commentary to the Gemara of Baba Kamma:[[102]](#footnote-102) "A [silver] ***denar***weighs as much as a gold *[****denar****]*, and in Constantinople they even call the gold coin ***denar****."* All this is correct. But as to the Rabbi's estimation, that in terms of the gold coins found in his generation and in our generation the shekel is equivalent to half an ounce, as he mentioned — that is not so, for the kings of the peoples have lessened [the weight of] the gold coins. We find it already mentioned in the words of the author of Hilchoth Gedoloth[[103]](#footnote-103) and the first Gaonim,[[104]](#footnote-104) that the ***denar***mentioned throughout the Talmud is the ***denar shashdang****,[[105]](#footnote-105)* and it is so written in Tractate Kiddushin in the Halachoth (Laws) of our Rabbi [Rabbi Yitzchak Alfasi] who said that "[the ***zuz[[106]](#footnote-106) shashdang****]* is the gold ***denar***of the Arabs." Now according to these estimations found in the words [of the Hilchoth Gedoloth and the Halachoth of Alfasi], the ***denars***of the Talmud were larger than the gold coins current in our times by almost a third, and the **shekel** weighed three fourths of an ounce according to the weight of that country [and not as Rashi wrote that the shekel weighed four gold coins, making ***half***an ounce etc.], and that is "the ounce" that the Rabbi [Rashi], of blessed memory, mentioned.[[107]](#footnote-107)

Know that the shekels [mentioned in] the Torah are these ***s'laim***[mentioned in the Talmud], each ***sela***being four ***denars****.* But the shekel mentioned in the words of the Sages — such as that which we have been taught in a Mishnah:[[108]](#footnote-108) ["if a man lent his fellow money on a pledge, and the pledge was lost, and the borrower said,] 'You have lent me a shekel on it and it was worth a ***sela***[and therefore you owe me two ***denars****]*,' or [the lender said,] 'I lent you a ***sela***on it and it was worth a shekel [and therefore you still owe me two ***denars****]*' " — [this shekel] is two ***denars****,* half of a ***sela****.* The reason for this [change in the meaning of the term shekel — the shekel of the Torah being four ***denars***whilst the shekel of the Sages is two ***denars****]*, is that the people called the ***half-s'laim*** [which were each two ***denars****]* "shekels," since they used them every year to pay the [half] shekel to the Sanctuary. And so it was adopted by the Sages in the style of the Mishnah. Therefore a man would say to his friend, "You have lent me a shekel," that is, the "shekel" which Israelites give to the Sanctuary.[[109]](#footnote-109) It is possible that in the time of the Second Sanctuary they actually made a silver coin of two denars, so that it should be available to be given to the Temple treasurer, and they would not have to give an allowance [for exchanging the full shekel of the Torah into two half-shekels]. That coin they called "shekel," and the shekel of Moses which is the shekel of the Torah they called ***sela****,* as Onkelos translated it. Some scholars[[110]](#footnote-110) say that the reason [they called the shekel of Moses ***sela****]* is because of what the Rabbis have said:[[111]](#footnote-111) "The maneh[[112]](#footnote-112) of the Sanctuary was double [as much as the common maneh]," and so also were all the coins. But this is not correct, for the [thirty] shekels that the owner of an ox who killed a slave must pay[[113]](#footnote-113) and the [fifty] shekels that the violator[[114]](#footnote-114) and seducer[[115]](#footnote-115) must pay, were not connected with the Sanctuary.

**15. THE RICH WILL NOT GIVE MORE, AND THE POOR WILL NOT GIVE LESS**. The meaning of this is that they should all bring the specified amount of money in equality. It would appear from this verse that if the poor man gave as his shekel-dues less than the half-shekel [prescribed by the Torah], he transgresses this negative commandment, since this verse constitutes a prohibition. For even if we were to say that the phrase ***the rich will not give more***constitutes a mere negation,[[116]](#footnote-116) meaning that it is enough for him to give the half-shekel, we could not so interpret ***and the poor will not give less****.* If so, they must both be prohibitions: thus if the individual rich man gave more, or the poor man gave less, he transgressed this negative commandment. Perhaps the reason why the Temple-officers used to take up the shekel-dues in baskets [out of the shekel-chamber], with the intention also to cover the shekels lost and those still to be collected,[[117]](#footnote-117) was to rectify this matter, for if the poor gave less, the balance was destined to be collected from him, but as for the rich who gave more, the Temple-officers would not "take up" his surplus, for they would not take possession of these surpluses [on anyone's behalf]. However, I have noticed that neither the author of the Hilchoth Gedoloth nor all other scholars who counted the commandments [including the Rambam in his Sefer Hamitzvoth], have mentioned this as one of the negative commandments.

**19. AND AARON AND HIS SONS WILL WASH THEIR HANDS AND THEIR FEET THEREAT**. This washing was out of reverence for Him Who is on high, for whoever approaches the King's table to serve, or to touch ***the portion of the king's food, and of the wine which he drinks****,[[118]](#footnote-118)* washes his hands, because "hands are busy" [[119]](#footnote-119) [touching unclean things automatically]. In addition He prescribed here the washing of feet because the priests performed the Service barefooted, and there are some people who have impurities and dirt on their feet.

By way of the Truth, [the mystic teachings of the Cabala], these parts of the body had to be washed because the extremities of the person's body are his hands and feet, for when the hands are upraised they are higher than the rest of the body, and the feet are the lowest point. They allude in the human form to the Ten Emanations, with the whole body between them, just as the Rabbis have said in Sefer Yetzirah:[[120]](#footnote-120) **"He made a covenant with him [i.e., Abraham] between the ten fingers of his hands and the ten fingers of his feet, with the protrusive part of the tongue and with the protrusive part of the nakedness."** Therefore the ministers of the One on High were commanded to wash their hands and feet, this washing being for the sake of holiness, as Onkelos translated here, ***I'rochtzah***(to wash): ***I'kidush***(to sanctify).[[121]](#footnote-121) **It is on the basis of the idea of this commandment that our Rabbis have instituted the washing of hands before prayer,[[122]](#footnote-122) in order that one should direct one's thoughts to this matter, just as in the uplifting of hands by the priests when blessing the people.[[123]](#footnote-123)**

It is the washing which is the essence of the commandment, but He commanded [the making of] the laver only in order that the water should be ready in it. Thus the absence of the laver does not invalidate the washing, neither is there any duty [to do the washing specifically from the laver]; thus on the Day of Atonement the High Priest washed his hands and feet from a golden jug[[124]](#footnote-124) which they made in his honor. However, what we do learn from the laver [that the Torah mentions], is that the washing [of the hands and feet by the priests] must be performed from a vessel.

**23. 'MOR DROR' (FLOWING MYRRH) FIVE HUNDRED SHEKELS.** The commentators[[125]](#footnote-125) - including Harav Rabbi Moshe [ben Maimon][[126]](#footnote-126) - have agreed that ***mor*** is that perfume which is called musk [an animal perfume].[[127]](#footnote-127) But Rabbi Abraham ibn Ezra objected to this interpretation, since [musk] is not a spice [as are ***the sweet cinnamon***and ***the sweet calamus***mentioned here in the same verse], even though it has a pleasing odor. Perhaps this is why Scripture separated it from the spices." And then [Ibn Ezra] asked: "But is it not written, ***I have gathered 'mori' (my myrrh),[[128]](#footnote-128)***which shows that ***mor***is something gathered [like spices], while those who bring musk say that it is a substance gathered in a glandular sac under the skin of the neck of the deer?[[129]](#footnote-129) Moreover, the verse states, ***and my hands dropped with myrrh****,[[130]](#footnote-130)* [and musk does not drop]. But perhaps it does do so, due to its moistness." [Thus far are Ibn Ezra's words].

It is possible that we say that Scripture states ***I* *have gathered 'mori'[[131]](#footnote-131)***because ***mor***is the blood gathered up in the abdomen of an animal of the hind species known in the land of India; when it walks between the shrubs on very hot days it scratches against the sac and the blood comes out in thickened mass, which is then gathered from the reed-grass. It states ***and my hands dropped 'mor,'*** *[[132]](#footnote-132)* because Scripture imagines its odor to be such that one's hands drop globules of water because of it.

Others[[133]](#footnote-133) have argued: how could there be included in the incense[[134]](#footnote-134) and the sacred oil the blood of an unclean animal? This too is no question, for that moisture gathered up in the animal because of its abundant blood, which drops from [the animal] whilst still alive, is not susceptible to uncleanness, nor is it repulsive.

The word *dror* they[[135]](#footnote-135) have explained to be of the expression, ***and you will proclaim 'dror' (liberty)****,[[136]](#footnote-136)* here meaning that it should be free from any imitation or adulteration. Perhaps we might say that Scripture requires it to be gathered when free, meaning that it should be taken from that deer whilst it is free, wandering between the beds of spices and enjoying itself at will, because once it is captured and held in the possession of man, it produces but little ***mor***(musk) and it does not have such a pleasant odor. This is clear. Yet despite all this [that we have written to justify the opinion of Rabbenu Saadia Gaon and Rabbi Moshe ben Maimon, that ***mor*** mentioned here is musk], it appears to me from the words of our Rabbis that ***mor***is not musk, for they have said in Midrash Chazita:[[137]](#footnote-137) ***"Mor*** *[[138]](#footnote-138)* means ***inmirinon"***[an unguent scented with Arabian myrtle], while musk is so called even in the language of the Sages, just as it is said in Tractate Berachoth:[[139]](#footnote-139) ["Over all spices put on coals one recites the Benediction: 'Blessed... Who creates diverse kinds of spices'], except over musk, because it is derived from an animal." In the Yerushalmi there[[140]](#footnote-140) they likewise say, [with respect to this Benediction]: "excepting ***muskin****,"* and the author of the Aruch[[141]](#footnote-141) wrote that it is also so called in Greek. In Midrash Chazita it furthermore says:[[142]](#footnote-142) ***"My beloved is unto me a bag of 'hamor'*** *[[143]](#footnote-143)* - this refers to Abraham. Just as the ***mor***is the chief of all kinds of spices,[[144]](#footnote-144) **so was Abraham the chief of all righteous/generous people. Just as this *mor* exudes only through the fire, so Abraham's deeds were not known until he was thrown in the fiery furnace.**[[145]](#footnote-145) And just as with this ***mor*** [we see that] whoever gathers it with his hands develops bad sores, so did Abraham cause himself to be distressed and afflicted with suffering" [for the sake of his love of G-d.] Now the musk exudes its odor [spontaneously], without being put upon the flame! Moreover, we have been taught [in a Mishnah]:[[146]](#footnote-146) "These interpose in vessels:[[147]](#footnote-147) pitch and ***mor***etc. on a packsaddle. Rabban[[148]](#footnote-148) Shimon ben Gamaliel says: [They interpose only] if they are as big as an Italian ***issar***[a Roman coin]." And it further teaches there:[[149]](#footnote-149) "This is the general principle: Anything about which a person is particular, interposes [and invalidates the immersion]; anything about which he is not particular that does not interpose." Now musk is not something which sticks [to a vessel or to a garment] so that it should interpose [and invalidate the immersion, and so, if ***mor***is musk, why does the Mishnah state that it does interpose]? And even if perhaps they fix it in such a way that it does attach to vessels, a person is not particular about it, so that it should interpose even on a packsaddle! Moreover, the verse ***'mor va'aholoth k'tzioth' are all your garments*** *[[150]](#footnote-150)* [Yonathan ben Uziel] translated: ***'mura,' aloe-wood and cassia****.* [Thus it is clear that ***mor***is not musk, for ***mura***is myrrh.]

It is likely that ***mor***is so called in Arabic as there are diverse kinds of it — ***mur achmar ve'abitz****.* It is used for incense, and when burned produces a sweet odor. Thus all languages — Hebrew, Aramaic, and also Arabic — are alike in the usage of this term. And in the language of the Agadah [quoted above][[151]](#footnote-151) — be it Persian or Greek[[152]](#footnote-152) — it is a similar expression: ***inmirinon****.* In Latin as well it is called ***myrrha.***The consensus of the languages on this term would thus indicate that [the ***mor***of the Torah] is indeed that substance [called myrrh or its equivalent in the above-mentioned languages — and not the musk mentioned by Saadia Gaon], and it is counted among the spices.

And as to that which the Rabbis said above,[[153]](#footnote-153) that "the ***mor***is the chief of all kinds of spices," they mean that [in the verse before us where the spices are listed] the Torah mentioned it first, or it may mean that for aromatic purposes it is the best of all spices. Possibly amongst its diverse kinds there may be a still more aromatic one, and that is called ***dror****,* and the one who gathers it [as the Midrash quoted above said], develops bad sores on his hands, because it is bitter as wormwood. And the Rabbis have taught in the Sifra:[[154]](#footnote-154) "Things which cannot be recognized, such as a mixture of water into wine, or of gum in myrrh," for this is how they falsify the myrrh, by putting into it a certain gum which resembles it, called ***tzemeg***in Arabic. This is why He said ***mor dror****,* meaning that it be clear of any of these usual adulterations. It is possible that the term ***dror***always indicates "clean" (or "pure"). Similarly, ***and you will proclaim 'dror' throughout the land unto all the inhabitants thereof****,[[155]](#footnote-155)* means that all people of the land be "clean" from servitude, and from all subjection attaching to their persons or lands, similar to the expression, ***and the owner of the ox will be quit****.[[156]](#footnote-156)* And as to that which Scripture says, ***And my hands dropped with 'mor', and my fingers with flowing 'mor****,'* [[157]](#footnote-157) it is possible that the meaning is as follows: "and my hands dropped with ***oil***of myrrh," for it is customary to apply it also to the hands in order to make them gentle and soft, as it is written, ***six months with oil of myrrh****,[[158]](#footnote-158)* which our Rabbis have explained to be: "the oil of olives that have not reached a third of their growth, because that makes the hair fall out and improves the complexion." And the purport thereof is that that oil was prepared with myrrh and therefore it was so called ["oil of myrrh"]. This then is the meaning of ***'natphu'******(dropped with) 'mor'****,[[159]](#footnote-159)* [the dropping being not from the myrrh but from the oil put in it]. I hold this to be the ***inmirinon***mentioned in the Midrash [quoted above,[[160]](#footnote-160) namely that it is identical with ***the oil of myrrh***mentioned in the Scroll of Esther], for similarly the Rabbis in the Yerushalmi[[161]](#footnote-161) call "oil of ***v'rad"***(roses): ***vardinun***[and in the same way they called "the oil of ***mor"*** *—* ***inmirinon****]*. Such is the customary usage for names of oils in the various languages of the nations. [Finally,] it is also possible that they extract oil from the myrrh, as is done with gum mastic and other kinds of gums. Thus it is correct to call it "myrrh," and "oil of myrrh."

**'V'KINMON BESEM' (AND OF CINNAMON SPICE) HALF SO MUCH.** "Since cinnamon is the bark of a tree [and it is of two kinds], one which has a good taste and fragrance, whilst the other is just like [any other] wood, therefore Scripture had to say: ***kinmon besem*** *—* of the good kind." This is Rashi's language. And Harav Rabbi Moshe [ben Maimon] said[[162]](#footnote-162) that it is *"****kesher salichah****." [[163]](#footnote-163)* Other scholars[[164]](#footnote-164) hold that it is that precious tree called ***itib.***But none of these interpretations is correct, for the Rabbis have said in Beresheeth Rabbah[[165]](#footnote-165) and in Midrash Chazita:[[166]](#footnote-166) ***'kinmon'***grew in the Land of Israel, and goat and deer ate of it." Thus it is like the grass of the field from which the sheep pasture. In my opinion ***kinmon besem***is the aromatic grass called in Arabic ***adbar,***and in Latin ***ascinant****,[[167]](#footnote-167)* which is an important spice, called in the vernacular, ***saika domika****,* and where it grows it is used as fodder for camels. Our Rabbi [Yitzchak Alfasi] wrote in [his Halachoth on Tractate] Pesachim,[[168]](#footnote-168) [in connection with the spices put into *charoseth* in memory of the straw from which the Israelites in Egypt made the bricks]: "such as ***kinmon***and ***sanbal,***which are similar to straw." ***Kidah****[[169]](#footnote-169)* is known from the Aramaic language, [as Onkelos rendered it] ***k'tziah***(cassia). It is also so in Arabic.

**25. AND YOU WILL MAKE IT A HOLY ANOINTING OIL, A PERFUME COMPOUNDED AFTER THE ART OF THE PERFUMER.** In line with the simple meaning of Scripture, the preparation of the Oil of Anointment was in accordance with the view of Rabbi Yehudah, who said[[170]](#footnote-170) that they first soaked the spices in water in order that they would not absorb the oil which was poured upon them Now this soaking [of which Rabbi Yehuda speaks] was not mere soaking in water alone. Rather, they put ground spices in a vessel full of water and then they poured upon them ***a hin of olive oil*** *[[171]](#footnote-171)* Then they placed this vessel upon another vessel full of water, and put it over a low flame with embers, and boiled it until the water [in the upper vessel] evaporated, and they retained the oil which was upon it. Such indeed is the way that perfumers make all aromatic oils. This is why Scripture shortened the explanation and commanded merely that they make this oil ***a perfume compounded after******the art of the perfumer****,* without explaining the process by which it is to be made, for the way of the perfumers was known among them. And so I found in Tractate Shekalim of the Yerushalmi:[[172]](#footnote-172) "Rabbi Yehudah says: They boiled [the spices] in water and put the oil on top of it; as soon as [the oil] retained the odor [of the spices] they would take off the oil, just as druggists do, for it is said, ***And you will make it a holy anointing oil, a perfume compounded after the art of the perfumer."***

**33. OR WHOSOEVER PUTS ANY OF IT UPON A ZAR'...** — "When it is not required [for anointing a person] into the [high-] priesthood or kingship." This is Rashi's language. But Rabbi Abraham ibn Ezra retorted that ***zar***in this connection means anyone who is not of the seed of Aaron and his sons mentioned,[[173]](#footnote-173) just like the verse, ***and the 'zar' that draws nigh will be put to death****,[[174]](#footnote-174)* which means any stranger not included in those mentioned. Similarly: ***There will no 'zar' eat of the holy thing****,[[175]](#footnote-175)* [which means anyone not of the seed of Aaron]; ***to the end that no 'zar' that is not of the seed of Aaron, draw near****...[[176]](#footnote-176)* It is for this reason that [Ibn Ezra] thought that the anointing of Solomon[[177]](#footnote-177) which was done by Zadok [the priest] taking ***the horn of oil out of the Tent****,[[178]](#footnote-178) —* which refers to the Oil of Anointment [which Moses prepared] — was a special, temporary decree by authority of prophecy [permitting the oil to be used upon one who was not of the seed of Aaron]. But this is not the opinion of our Rabbis.[[179]](#footnote-179)

And I say that [the opinion of our Rabbis is borne out by the language of the verse]. For Scripture states, ***This will be a holy anointing oil unto Me throughout your generations****,[[180]](#footnote-180)* and it would have been correct if it were to say instead, "This will be a holy anointing oil for Aaron and his sons throughout their generations," just as He said in the case of the garments, ***And the holy garments of Aaron will be for his sons after him****;[[181]](#footnote-181)* or that He say, "And you will anoint Aaron and his sons, and sanctify them, that they may minister unto Me, and it will be a statute forever to them throughout their generations." But now that He mentioned only them, ***[And Aaron and his sons you will anoint]***and then continued by saying that it should not be put upon any ***zar****,* it could mean that [the prohibition extends] to all people [even High Priests after Aaron] except those mentioned specifically [i.e., Aaron and his sons]! Similarly He said, ***Upon the flesh of man will it not be poured****,[[182]](#footnote-182)* [which might be taken to mean upon anyone's flesh — even that of the High Priests after Aaron], and yet Scripture explicitly states, ***And the anointed priest that will be in his***[Aaron's] ***stead, from among his sons!*** *[[183]](#footnote-183)* But such is the explanation: He commanded that at the moment Aaron and his sons should be anointed with this oil, and then He continued, ***This will be a holy anointing oil unto Me****,[[184]](#footnote-184) —* to anoint with it My holy anointed ones whom I will choose — ***throughout your generations****,[[185]](#footnote-185)* and it will not be put upon a ***zar***(stranger) whom I have not designated unto Me. **It is for this reason that kings and High Priests were anointed with this oil, for both of them are "the anointed ones of G-d."** Thus it is written, ***I* *have found David My servant; with My holy oil have I anointed him*** *[[186]](#footnote-186)* — meaning, with the oil which is ***the holy anointing oil unto Me****.* And the meaning of the verse, ***Upon the flesh of man will it not be poured****,[[187]](#footnote-187)* is as an admonition to all men [even to Aaron and his sons after they have been anointed with it], since He did not say, "upon the flesh of a ***zar***shall it not be poured." Thus the purport thereof is that he [Moses] is to pour of the oil upon Aaron's head in order to anoint him, and then he is to anoint also his sons, but he is not to pour this oil upon any man, even upon the anointed priests, merely as people apply good oils to their bodies in order to scent themselves with hands soaked in oil, after bathing, something like it is said, ***Wash yourself and anoint yourself****;[[188]](#footnote-188)* ***Then I washed you with water... and I anointed you with oil****. [[189]](#footnote-189)* This is the plain meaning of the verse and its intention. And so did our Rabbis say:[[190]](#footnote-190) "How do we know that if the High Priest took some of the oil of anointment which was upon his head and put it upon his stomach, that he is liable [to punishment]? Scripture therefore says, ***Upon the flesh of man will it not be poured****." [[191]](#footnote-191)*

**34. TAKE UNTO YOURSELF 'SAMIM' (AROMATICS), STACTE, AND ONYCHA, AND GALBANUM; 'SAMIM' (AROMATICS) WITH PURE FRANKINCENSE**. Rabbi Abraham ibn Ezra commented that by way of the plain meaning of Scripture the interpretation of the verse is: "take unto you the aromatics which are stacte, onycha and galbanum; these spices [you are to take], and pure frankincense with them." But it is not correct that Scripture should just repeat the word ***samim***[in such a short verse], for it is not the normal way of Scripture to repeat words unless there is some lengthy interpolation[[192]](#footnote-192) or in order to indicate that it is a continuing thing.[[193]](#footnote-193) The truth is as our Rabbis have said,[[194]](#footnote-194) that the second word ***samim***refers to other aromatics.

Now Rashi wrote: " ***'Samim'*** *—* the least number of aromatics implied by the plural form of this word is two. *Stacte, and onycha, and galbanum,* make together five. ***'Samim'***adds a similar number to those already prescribed, thus making ten. ***With frankincense****,* makes eleven [altogether]."

But one wonders! Why did Scripture not mention them explicitly? Perhaps Scripture is saying: ***"Take unto yourself aromatics, stacte, and onycha, and galbanum****,* many ***aromatics with pure frankincense****,"* thus insisting only on these four spices, for they were the ones that caused ***the cloud of***the smoke of ***the incense*** *[[195]](#footnote-195)* to ascend; but He commanded that they add to them many other aromatic spices in order that the pillars of smoke [of the incense] should be fragrant. This is why He did not explain [in the case of the incense] the weight of each component [as He did in the case of the Oil of Anointment], nor how much of it should be burnt [daily], since He insisted only that these four [spices mentioned] should be alike [in weight], and that he should add to them other good spices for the burning. The reason for this is that just as He had said with reference to the Oil of Anointment that they make it in accordance with the art of the perfumer, and did not specify how it was to be made but relied upon it [that they knew how to make it], so He said in respect of this incense that he take an equal weight of these four [mentioned] aromatics, and add to them other aromatics and make out of all the components one incense, done ***after the art of the perfumer****,[[196]](#footnote-196)* [which implies by] using spices known to blend well with these [four] and by preparing them through the process by which they are usually prepared. It is of this incense that he had to put before the Testimony,[[197]](#footnote-197) so that its pillar of smoke should go up, as was the custom to put spices on coals before kings. In the same way He shortened the account of how to make the incense, and did not mention it when He referred to all the other spices. In a similar vein the Rabbis have said in the Gemara:[[198]](#footnote-198) "Resh Lakish said: What is the meaning of the word ***k'toreth?***It is something which circles and rises." [[199]](#footnote-199) Thus the Torah only commanded in connection with the incense to use those spices the smoke of which circles and rises, in a way similar to the art of the perfumers. Perhaps it was explained to Moses on Sinai by word of mouth which spices are best for that purpose, as well as the whole process of making the incense, for the process of making the Oil of Anointment was likewise explained to him in this manner, even though Scripture made it dependent upon the art of the perfumers. Or it may be that He insisted only on those [four spices] expressly mentioned in the verse, commanding that he perfume them with other spices after the art of the perfumers. And so the Rabbis have said in Midrash Chazit:[[200]](#footnote-200) "The Sages investigated and found no more fitting components for the incense than those eleven spices."

It is also possible that ***samim***(aromatics) and ***b'samim***(spices) denote the same thing, as I have mentioned,[[201]](#footnote-201) and these three components[[202]](#footnote-202) which He specified are not spices, ***ior'nataph'and 'chel'bnah'***are saps, and ***shcheileth***is the ***onycha*** which comes from the ocean.[[203]](#footnote-203) And Scripture states: "Take unto you the mentioned ***samim***[i.e., all components mentioned above[[204]](#footnote-204) in the preparation of the Oil of Anointment — namely, the flowing myrrh, the cinnamon, the calamus, and the cassia — as all these ***b'samim***also went into the incense, as will be explained], and the ***nataph****,* and ***shcheileth***and the ***chel'bnah****,* and other ***samim*** [in addition, as will be explained] , with pure frankincense, and make of them a perfumed incense, after the art of the perfumer." For the ***samim***mentioned above in connection with the Oil [of Anointment] — flowing myrrh, cinnamon, and cassia — also went into the incense. And the ***knei bosem***[mentioned among the components of the oil][[205]](#footnote-205) is in my opinion the ***kiluphah***mentioned by the Sages,[[206]](#footnote-206) called ***dratzini***in Arabic, and so also in the language of the Gemara,[[207]](#footnote-207) which is a cane [of sweet spices] resembling reeds. And the ***samim***which He commanded to add [to all those mentioned above] are: spikenard and saffron and the costus, in accordance with that which the Sages have taught.[[208]](#footnote-208) Perhaps Scripture only insisted on these nine[[209]](#footnote-209) which He mentioned, but was not particular as to [the nature of] those included by means of the repetition of the word ***samim****,* except inasmuch as they are to be sweet, so that they may make a perfumed incense. Thus He shortened the account of the making thereof, as well as of the weights of the other components [except for the four mentioned in the making of the oil, where the weights are prescribed] , because He commanded that they make it ***after the art of the perfumer****.*

It appears to me that the Sages chose three spices [spikenard, saffron, and costus] because they are mentioned in the Song of Songs: ***Spikenard and saffron... and 'oholoth***,' [[210]](#footnote-210) which is the ***costus***. Its name is in the plural from *[****oholoth****]* because there are two kinds of it, the sweet and the bitter. Now Scripture mentioned there, ***calamus and cinnamon... frankincense****,* and ***myrrh[[211]](#footnote-211)***together with these three [***spikenard, saffron, and costus***], and then said, ***with 'all' the chief spices****,* so as to include ***cassia***. Thus you have there all[[212]](#footnote-212) the components of the incense. Now before that Scripture mentioned there: ***'k'pharim im n'radim' (henna with spikenard plants)****.[[213]](#footnote-213)* This is to include ***nataph ushcheileth v'chel'bnah***[mentioned here in the verse] which are saps, for ***k'pharim***is of the root ***'v'chapharta othah' (and you will pitch it)****,[[214]](#footnote-214)* it being an adhesive sap. And the Targum Yerushalmi rendered: ***myrrh and 'oholoth'****[[215]](#footnote-215)* — [pure myrrh and] ***aksi lalu'an****, [[216]](#footnote-216)* which is that precious tree called in Latin ***linga lubin***as ***aksi***means "tree" in Aramaic, and ***lalu'an***is the name of the tree. In Greek it is actually so called: ***aksiluin****,[[217]](#footnote-217)* and so it is called in Arabic — ***al urtib****.* But Onkelos rendered: ***'ka'aholim' planted of the Eternal*** *[[218]](#footnote-218)—* ***k'busmaya***(as spices), without specifying a particular name [for ***oholim****,* as did the Targum Yerushalmi mentioned above].

**'NATAPH'** — is ***tzori***(balsam). Now in Rashi's commentary it is written: "The balm itself is called ***triga****,[[219]](#footnote-219)* but because it is merely the sap which 'drips' from the wood of the balsam it is called ***nataph***(dripping)." But I do not know whether this is the scribe's mistake, or the one who so told Rashi misinformed him. For ***theriac*** [the ***triga***mentioned by Rashi] is not one ingredient but is a compound of many ingredients, containing leaven and honey, the flesh of forbidden animals and reptiles, for the powder of dried scorpions and the flesh of the viper go into it, this being the reason why it is so called [***theriac***], for "poison" in Greek is called ***theriac****.* So also in the language of the Talmud:[[220]](#footnote-220) ***"Torkai***(stung by) a serpent." Similarly this compound is mentioned in the language [of the Rabbis]:[[221]](#footnote-221) "as ***theriac*** is good for the whole body." And Heaven forbid that there should be in the incense the flesh of forbidden animals and reptiles, leaven and honey, for it is written, ***for you will make no leaven, nor any honey, smoke as an offering made by fire unto the Eternal****.[[222]](#footnote-222)* Rather, the ***tzori***is the oily sap which drips from the balsam tree, called in the language of the Sages ***k'taph****.* It is this which we have been taught:[[223]](#footnote-223) "Rabban Shimon ben Gamaliel says: The ***tzori***[required for the incense] was the sap which exuded from the ***k'taph***(balsam) tree." Perhaps it is called ***k'taph***(plucking off) because they break off its branches on days in the hot season, and the balm runs down from the place where it is broken. In the Gemara of Chapter ***Bameh Madlikin*** *[[224]](#footnote-224)* it is stated: "Rabbi Shimon ben Eleazar says:We do not light [the Sabbath lamp] with ***tzori,***and so did Rabbi Shimon ben Eleazar[[225]](#footnote-225) say: The ***tzori*** [required for the incense] was the sap exuding from the balsam tree." And there in the Gemara[[226]](#footnote-226) the Sages explained the reason [why that balm is not used for the Sabbath lamp], because its fragrance spreads and he may come to use it as food [and taking off oil from a burning lamp is considered the same as extinguishing it]. Thus it is clear that the ***tzori*** mentioned [for the incense] is that good oil mentioned [in the above Gemara].

And I wonder! For Onkelos translated: ***'n'choth' (spicery) 'u'tzri' (and balm) and labdanum*** *[[227]](#footnote-227) —* ***sh'aph u'ktaph****.* Similarly he rendered: ***a little 'tzori' (balm)[[228]](#footnote-228)*** *—* ***k'taph.***But ***nataph***[here in this verse] he translated ***n'tupha****,* and did not translate it as he did in the case of the word ***tzori!*** *[[229]](#footnote-229)* And Yonathan [ben Uziel] translated everywhere ***tzori***as ***sh'aph****,* which is a term for an anointing oil in the language of the Talmud, such as in their saying:[[230]](#footnote-230) "[for him whose eyes hurt] they make ***shipha***(an ointment of various components) in a vessel," the word ***shipha***being short of the letter ***ayin****,* which would make it ***she'ipha****.* A similar example is:[[231]](#footnote-231) ***"D'sha'yeiph***(he anoints) him with the same kind he gave him" to eat. Here too, the word ***d'sha'yeiph***is like ***d'sha'iph*** [with the letter ***ayin****].*

It appears from their opinions[[232]](#footnote-232) that both the balsam tree and its fruit are called ***tzori***in the Sacred Language, just like ***t'einah*** (fig), ***rimon***(pomegranate), ***ethrog****,* and many other names like them. The term ***n'choth[[233]](#footnote-233)***is thus, according to them, [Onkelos and Yonathan], a generic name for all notable and fragrant oils.

That is why Scripture states, ***and he***[Hezekiah] ***showed them all the house 'n'chothoh'***(of his treasure),[[234]](#footnote-234) because the treasure-house where the precious oil is stored is called by that name, seeing that it is the choicest of all treasure, and there in fact it is also written, ***and the precious oil****.[[235]](#footnote-235)* Therefore Onkelos said in the case of the present that Jacob sent to Joseph, that they brought him ***sh'aph***[which is the Aramaic translation for the Hebrew ***n'chot****],[[236]](#footnote-236)* which is the term for that notable oil. And they further brought [in the present for Joseph] from the branches of the teon'-tree called ***k'taph****.[[237]](#footnote-237)* In other places where Scripture mentions ***tzori***alone, speaking of it as a beneficial medicine — such as in the verse[[238]](#footnote-238) ***Is* *there no 'tzori' in Gilead?*** *—* Yonathan translates it as referring to the oil called ***sh'aph****.* Onkelos translated [here] ***nataph***as ***netupha****,* which is an oil called by that name because it "drips" from the broken branches. There is no justification here to translate ***nataph***as ***sh'aph****,* for the incense did not contain any ointment.

Now I have seen that Harav Rabbi Moshe [ben Maimon][[239]](#footnote-239) included in the incense the bark of a tree called in Arabic ***od balsan****.* From this it would appear that he was of the opinion that Rabban Shimon ben Gamaliel who said:[[240]](#footnote-240) "The ***tzori***[required for the incense] was the sap which exuded from the ***k'taph-tree****"* thereby intended to differ with the Sages [who counted the ***tzori***among the eleven components of the incense], and to say instead that ***tzori***was not one of the ingredients of the incense, since ***tzori***is nothing but a sap, and it was not the sap [of the ***k'taph****]* that was put into the incense, but the [bark of the] ***k'taph***itself.

**Ketubim: Tehillim (Psalms) 64:1-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of David. | 1. For praise, a psalm of David.  |
| 2. Hear, O God, my voice in my prayer; from fear of the enemy You shall guard my life. | 2. Hear my voice, O God, in the time of my prayer; guard my life from the fear of the enemy. |
| 3. You shall hide me from the counsel of evildoers, from the gathering of workers of iniquity, | 3. You will hide me from the secret council of those who do evil, from the turmoil of those who practice deceit. |
| 4. Who whetted their tongue like the sword; who aimed a bitter word like their arrow, | 4. Who have sharpened their tongue as a sword, bent their bows, smeared their arrows with deadly and bitter poison. |
| 5. To shoot at the innocent in secret places; they shoot at him suddenly and do not fear. | 5. To shoot in secret, without blame; suddenly they will shoot him and they will not fear. |
| 6. They strengthen the evil word for themselves; they tell to hide snares. They say, "Who will see us?" | 6. They will strengthen themselves with an evil word; they will talk of hiding traps, saying, "Who sees them?" |
| 7. They seek pretexts; they have completed a diligent search, hidden within man and in the depths of the heart. | 7. They will search to find pretexts to destroy the pure, a search carried out in the body of a son of man, and the thoughts of a secret heart. |
| 8. And God cast them down; their wounds were [like] a sudden arrow. | 8. But God will shoot arrows at them suddenly; and they will tell of their wounds. |
| 9. That which they hoped would make him stumble, their tongue brought upon them; all who see them will shake their heads. | 9. And their tongue will make them stumble; all who see them will move aside. |
| 10. **Then all men feared, and they declared the work of God and understood His deed.** | 10. **And all the sons of men will be afraid, and tell of the work of the LORD God; and His works will be understood.** |
| 11. The righteous will rejoice with God and take shelter in Him, and all upright of heart will boast. | 11. The righteous/generous man will rejoice in the LORD, and trust in His word, and all the upright of heart will boast. |
|  |  |

**Rashi’s Commentary for: Psalms 64:1-11**

**2** **Hear, O God, my voice in my prayer** The authors of Aggadoth Tehllim (Mid. Ps.) interpreted this psalm as referring to Daniel, who was cast into the lions’ den. The language of the psalm fits the Aggadah very well. David foresaw with the holy spirit all that would happen to him [Daniel], and prayed for him, because Daniel was his descendant. As was said to Hezekiah (Isa. 39:7): “And they shall take [some] of your sons, etc., whom you shall beget, and they shall be officers in the palace of the king of Babylon.” These are Daniel, Hananiah, Mishael, and Azariah.

**from fear of the enemy** These are the satraps, who plotted against him, as it is stated (Dan. 6:5): “Then the viziers and the satraps sought to find a pretext against Daniel.”

**3** **from the gathering of workers of iniquity** For they gather seeking against him a pretext of death, as it is written (Dan. 6:7): “...assembled about the king, etc.”

**4** **who aimed...their arrow** That is their slander.

**5** **To shoot at the innocent in secret places** They will shoot him with their arrows.

**6** **they tell to hide snares** They speak cunningly to the king secret words, for even the king did not know why they were doing this. But they intended to hide snares to entrap Daniel, for they said to Darius, “All the viziers of the kingdom, etc., have conferred to establish the king’s law, etc.” [stating] that no one should offer up prayer to any god except you until thirty days [have passed].

**7** **They seek pretexts** Heb. עולות. They seek pretexts (עלילות), as it is stated (Dan. 6:5): “sought to find a pretext against Daniel.”

**they hid** Heb. טמנו. They hid their thoughts in their heart and did not reveal the search for a pretext, which was searched out through them, and the midst of their thoughts and the depth of their heart.

**hidden within man** Each man of them. Each one concealed his thought.

**8** **And God cast them down** He cast them into the lions’ den, as it is written (Dan. 6:25): “And the king commanded, and they brought these men who had slandered Daniel, and they cast them into the lions’ den, etc.”

**9** **That which they hoped would make him stumble, their tongue brought upon them** The stumbling they planned to inflict on him, their tongue turned over upon them.

**will shake their heads** Heb. יתנודדו, will shake their head; all who see them should nod their head and laugh about them.

**11** **The righteous will rejoice** This is Daniel.

**and all upright of heart will boast** They will boast about the uprightness of their heart, and they will praise themselves because they are confident that the Holy One, blessed be He, will help them.

**Meditation from the Psalms**

**Psalms ‎‎64:1--11**

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

The preceding Psalm described David in exile. Although physically isolated from God, spiritually David remained completely ab­sorbed in the service of the Almighty. This total concentration rendered David oblivious to all sinister threats.[[241]](#footnote-241)

This and the foregoing psalm are based on the episode of the spear and jar that David had taken from Saul.[[242]](#footnote-242) In the end, however, he had also been forced to flee from the wilderness of Judah;[[243]](#footnote-243) as the scripture says, “I will now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines”.[[244]](#footnote-244) Hence, in the previous psalm, he spoke of the anguish he felt at having been driven out of the land of Israel and at being away from the site which God had chosen for the Temple.[[245]](#footnote-245) Then he prayed that Saul grow weary of hunting him.[[246]](#footnote-246)

This also alludes to our present exile. We have been driven away from our land and do not know what each new day brings.[[247]](#footnote-247) This is in line with what we learned last week as it pertains to this month of Elul.

The present psalm continues the thought expressed in the final verse of the foregoing psalm. There he said, “The king will rejoice in God,” and here he says, “The righteous/generous will be glad in the LORD and will take refuge in Him”.[[248]](#footnote-248)

Centuries later, in the exile of Babylon, Daniel, a descendant of the royal line of David, duplicated the selfless dedication of his illustrious ancestor. *Midrash Shocher Tov* and *Rashi* explain that this psalm is based on the events narrated in the sixth chapter of the Book of Daniel.[[249]](#footnote-249)

Immediately upon his ascension to the Babylonian throne, Darius the Mede appointed 120 satraps to govern the vast empire. The satraps were responsible to three ministers, of whom Daniel was the most capable and distinguished. Jealous of Daniel’s prominence, the satraps and viziers plotted his downfall.[[250]](#footnote-250)

They convinced Darius to issue a decree prohibiting his subjects from addressing petitions to God or man for the first thirty days of the new king’s reign. All requests would be addressed exclusively to Darius during this period, in order to enhance his authority and prestige at the very outset of his rule. The satraps decreed that anyone disobeying their edict would be cast into the lion’s pit.[[251]](#footnote-251)

All obeyed the decree save Daniel, who continued to pray to HaShem three times daily. No threat, not even the specter of the lion’s pit, could divert Daniel from the service of HaShem. Like David, Daniel thirsted only for HaShem.[[252]](#footnote-252)

Some say that this entire psalm pertains to Mordechai and Haman.[[253]](#footnote-253) Indeed, if we look at the bimodality of the months, then we can see that six months from today - Elul 11 - will be just about the time of Purim[[254]](#footnote-254) where we will read about Mordechai and Haman!

Additionally, our special Ashlamata also speaks of the same themes that we find in the Purim portion of Megillat Esther. What is especially striking is v.8 where we find HaShem hiding His face. Rashi makes the following comment on Devarim (Deuteronomy) 31:16-18: ***“During the time of Esther there will be a hiding of the face, and this will be a time of great troubles”.***

The Hebrew word for hide is ***esther,*** so we have an allusion, in the Torah, to Esther, because in her day HaShem did hide His face to the extent that we do not find the name of HaShem in the book of Esther.

In fact, the disguises, costumes, and the masks, of Purim, are all designed to underscore the essential hiddenness of this day.

**The Half Shekel**

Our Torah portion speaks of a census of the Jewish people using the half shekel. This also gives us a connection to Mordechai and Haman. Note that Haman paid Achashverosh 10,000 talents of silver:

***Esther 3:8-9*** *Then Haman said to King Achashverosh, “There is a certain people dispersed and scattered among the peoples in all the provinces of your kingdom whose customs are different from those of all other people and who do not obey the king’s laws; it is not in the king’s best interest to tolerate them. If it pleases the king, let a decree be issued to destroy them, and I will put ten thousand talents of silver into the royal treasury for the men who carry out this business.”*

The Chizkuni gives us a calculation of how Haman’s 10,000 “kikar” weights of silver equal the amount of **half-Shekalim** 600,000 Bne Israel would give. On average, people live seventy years. The responsibility to give a half-shekel begins at the age of twenty. On average people give a **half-shekel** for fifty years. The type of **half-shekel** given is in the “shekel HaKodesh” coin system, which has double the value of non-kodesh “Shekalim,” hence twenty-five shekelei kodesh given in a lifetime equal fifty standard Shekalim. Fifty “Shekalim” equal a hundred zuzim, given on average by each person. Sixty people would give 6,000 “zuzim,” equal to sixty “maneh”, the weight of a “kikar” of silver. Ten thousand times this amount was given by 600,000 people as sixty goes into 600,000 ten thousand times. Thus a total of 10,000 “kikar kesef,” a “kesef” equals a “zuz,” was given by these 600,000 people, and Haman offered an equal amount. The Ba”ch on the above Tosafot calculates exactly as the Chizkuni and says that this is the intention of the Tosafot.

Another idea:

The Megillah[[255]](#footnote-255) states that Haman offered to increase the King’s coffers by 10,000 kikar silver in exchange for the right to get rid of the Jews. Tosafot, in Megillah 16a, indicates that this was a **half-shekel** for every Jewish person. On a metaphysical level the Hakhamim tell us that Haman was trying to negate the merit of the Jews annual **half-Shekel** contribution to the Temple’s upkeep. The Gemara[[256]](#footnote-256) says that since HaShem knew that Haman would offer Shekels to Achashverosh to ‘purchase’ the right to destroy the Jews, HaShem pre-empted Haman’s contribution through the **half-shekel**. The merit of the Jews contributing the annual **half-shekel** protected them (in the future) against Haman’s evil designs. There is an interpretation of this Gemara said in the name of the *Yismach Yisrael*. Haman’s potential for destroying the Jewish people was hinted at in his own description of the nation:

***Esther 3:8*** *“There is a people that is dispersed and divided...”.*

It is only because there is division and unjustified hatred within the Jewish nation that their enemies have the ability to harm them. When the Jews are divided, they represent only individuals, not a Klal, a communal entity. When that happens we have lost our strength.

Haman’s whole plot was based on the division of the nation. That is why HaShem insisted that each Jew should give exactly one half shekel. The symbolism of the half-shekel is that each Jew is only a fraction of the entity. He needs to combine with his fellow Jew to make a significant contribution. If we think we can be ‘an entire shekel unto ourselves that is not going to work. Our strength is through the recognition that we need each other, and the realization that we need to set aside our petty differences to come together to provide a complete shekel.

Regarding the half-shekel, everybody, rich and poor, gave the same amount.[[257]](#footnote-257) Also, everybody gave one half of a shekel, rather than a complete amount. In a symbolic sense, Person A’s half-shekel was made “whole” only with Person B’s contribution. In the desert, the shekels were used to cast the sockets of the Mishkan (Tabernacle).[[258]](#footnote-258) Each individual socket was used as the base for the beam just like each individual in a community helps make a foundation for everyone else. When there were later censuses taken, the half-shekels were used to fund *communal* offerings.[[259]](#footnote-259) Interestingly, Amalek first attacked the Jewish people[[260]](#footnote-260) when the Jews began to speak in first-person, individual language. Amalek gains strength when Jews lose focus of their nationhood. Rabbi Naiman quotes R’ Yeshayahu Horowitz as saying that Haman’s claim to Achashverosh is that the Jewish people are vulnerable because they do not care about their national identity. Only then can Haman’s 10,000 loaves overpower their offerings. This is why it was so important for the Jews to unify in order to nullify Haman’s decree.

Thus our Psalm speaks of Haman, our Torah portion speaks of the half-shekel, and our Sages connect these two. Curiously, Shabbat Shekalim occurs very close to the *bimodal* date when this Psalm and Torah portion are read.[[261]](#footnote-261)

There is an additional connection between our psalm and Shabbat Nachamu 5. Since, at least at one level, our psalm speaks about the Megillah of Esther, we can appreciate the fact that of the eleven names for the *sefirot,* the basic Divine forces of creation, all but one explicitly appear in the book of Esther.

* *Keter* appears in 1:11, 2:17, and 6:1;
* C*hochmah* in 1:13 and 6:13;
* *Binah* in 3:8; *Daat* in 1:13;
* *Chesed* in 2:17;
* *Gevurah* in 10:2;
* *Tiferet* in 1:4;
* *Hod* in 2:5, 3:4, et al;
* *Yesod* in 1:8,
* And *Malkhut* in 1:7,11,19 et al.

The only sefirotic term missing in the book is *Netzach*, the seventh sefira and one which has unique relevance to the holiday of Purim at which time the events of the book of Esther are commemorated.[[262]](#footnote-262) It would thus appear that the absence of the term *Netzach* from the text, like the absence of HaShem’s Name, actually points in a paradoxical way to the term’s pervasive, and thus unrecognizable, presence throughout the book as a whole. A further indication of there being an equivalence between the term *Netzach* and HaShem’s Name is the fact that of all the names identified with the sefirot, *Netzach* is the only one which appears in Scripture[[263]](#footnote-263) as poetically descriptive of HaShem Himself: *Netzach Yisrael* (“the Eternity of Israel”).

Shabbat Nachamu 5 is associated with the sefira of Hod because it is the fifth of the seven shabbatot of Nachamu, strengthening. Interestingly enough, the second most frequently mentioned *sefira*, after Malkhut, in the book of Esther,is *hod*.

**Ketoret**

Our Torah portion speaks of the offering of Ketoret. Ketoret was offered to bring joy and happiness to the world. For this reason, it was the most beloved to HaShem of all the offerings.[[264]](#footnote-264) And, it was the life-preserving qualities of the Ketoret that the Angel of Death taught Moshe on Mt. Sinai, which worked to save lives in the disagreement with Qorach.

***Bamidbar (Numbers) 17:11-13*** *“Moses said to Aaron, ‘Take the censer and put fire from the altar into it. Then take it quickly to the congregation and atone for them, for wrath has gone forth from the Lord, and the plague has begun.’ Aaron took it as Moses had said, and he ran into the midst of the assembly, and behold, the plague had begun among the people. He placed the incense on it and atoned for the people. He stood between the dead and the living, and the plague ceased”.*

Our Sages taught that the righteous/generous are compared to pleasant smelling spices.[[265]](#footnote-265) That is why Esther was also named Hadassah which means myrtle, while Mordechai is comprised of ‘mar dachia’, pure myrrh,[[266]](#footnote-266) one of the main ingredients of the incense. We have seen in the teaching of our Sages that sound is good for the incense. For this reason Mordechai, whose righteous/generous deeds were pleasing to HaShem as incense, cried aloud in the midst of the city. Through his intense prayer and beseeching on behalf of the Jews, Mordechai saw that, as incense offered before HaShem, he was able to nullify the harsh decree against the Jewish people. In this way, he ‘stood between the dead and the living’ much as Aaron used the incense to stay the plague of HaShem’s wrath.

Thus we begin to see how beautifully our psalm complements our Torah and Ashlamata and provides some insights into the septennial Torah readings.

**Ashlamatah: Malachi 1:11 – 2:7**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ The burden of the word of the Lord to Israel in the hand of Malachi. | 1. ¶ The oracle of the word of the LORD concerning Israel, by Malachi.  |
| 2. I loved you, said the Lord, and you said, "How have You loved us?" Was not Esau a brother to Jacob? says the Lord. And I loved Jacob. | 2. "I have loved you, says the LORD. And if you say, 'How have you loved us?' - was not Esau Jacob's brother? says the Lord. Yet I loved Jacob, |
| 3. And I hated Esau, and I made his mountains desolate and his heritage into [a habitat for] the jackals of the desert. | 3. and I abhorred Esau and turned his mountains into a desolation and his inheritance into a waste desert. |
| 4. Should Edom say, "We were poor, but we will return and build the ruins"? So said the Lord of Hosts: They shall build, but I will demolish; and they shall be called the border of wickedness and the people whom the Lord has damned forever. | 4. If the Edomites say, 'We were impoverished/ now we have become rich and we shall rebuild the ruined places', thus says the LORD of hosts, They may build, but I will tear down, and they will be called the land whose people are wicked and the people upon whom the LORD brought a curse forever. |
| 5. And your eyes shall see, and you shall say, "The Lord is great beyond the border of Israel." | 5. And your eyes will behold and you will say, 'Great is the glory of the LORD who has extended the border of Israel.' |
| 6. A son honors a father, and a slave his master. Now if I am a father, where is My honor? And if I am a master, where is My fear? says the Lord of Hosts to you, the priests, who despise My name. But you said, "How have we despised Your Name?" | 6. Behold, it is said concerning a son that he should honour (his) father, and a servant should fear his master; but if I am like a father, where is it that you are honouring Me? And if I am like a master, where is it that you are fearing Me? says the LORD of hosts to you, o priests, who despise My name. And if you say, 'How have we despised your name?'  |
| 7. You offer on My altar defiled food, yet you say, "How have we defiled You?" By your saying, "God's table is contemptible." | 7. You offer an abominable offering upon My altar. And if you say, 'How is it abominable? - in that you say, 'The LORD's table is despicable.' |
| 8. When you offer a blind [animal] for a sacrifice, is there nothing wrong? And when you offer a lame or a sick one, is there nothing wrong? Were you to offer it to your governor, would he accept you or would he favor you? says the Lord of Hosts. | 8. And when you offer what is blind in sacrifice is it not wrong? And when you offer what is lame and sickly is it not wrong? Offer it now to your governor who is over you; will he be pleased with you or will he show you favour? says the LORD of hosts. |
| 9. And now, will you pray before the Lord that He be gracious to us? This has come from your hand. Will He favor any of you? says the Lord of Hosts. | 9. And now pray, therefore, before the LORD God that He may hear our prayer. This has been from your hand; will you be shown favour? says the LORD of hosts. |
| 10. O that there were even one among you that would close the doors [of the Temple] and that you would not kindle fire on My altar in vain! I have no desire in you, says the Lord of Hosts. Neither will I accept an offering from your hand. | 10. Moreover, who is here among you that will close the doors of My Sanctuary that you may not offer an abominable offering upon My altar? I have no pleasure in you, says the LORD of hosts, nor will I accept graciously an offering from your hand. |
| 11. For, from the rising of the sun until its setting, My Name is great among the nations, **and everywhere offerings are burnt and offered up to My Name; yea, a pure oblation,** for My Name is great among the nations, says the Lord of Hosts. | 11. For from the rising of the sun even to its setting My name is great among the nations, **and on every occasion when you fulfil my will I hear your prayer and My great name is hallowed because of you and your prayer is like a pure offering before Me**; for My name is great among the nations, says the LORD of hosts. |
| 12. But you are profaning it by your saying, "The Lord's table is defiled"; and its expression is "Its food is contemptible." | 12. But you are profaning it in that you say, 'The LORD's table is despicable and the gifts from it are despicable.'  |
| 13. And you say, "Here is a weary one," and you cause it pain, says the Lord of Hosts. And you brought that which was taken by violence, and the lame and the sick. And you bring an offering-will I accept it from your hand? says the Lord. **{S}** | 13. And you say, 'Behold what we have brought from our property you have strangled it,’ says the LORD of hosts, and you bring what is taken by violence, or is lame, or sickly, and you bring it as an offering; will I receive it with pleasure from your hand? says the LORD. **{S}** |
| 14. And cursed is he who deals craftily; although there is a ram in his flock, he vows and sacrifices a blemished one. For I am a great King, says the Lord of Hosts, and My Name is feared among the nations. | 14. And cursed be the person who acts deceitfully when there is a male in his flock and he is bound to perform a vow and he sacrifices what is blemished before the LORD; for I am a great King, says the LORD of hosts, and My name is mighty among the nations." |
|  |  |
| 1. And now, to you is this commandment, O priests.  | 1. "And now this commandment is for you, o priests.  |
| 2. If you do not heed, and if you do not take it to heart to give honor to My Name, says the Lord of Hosts, I will send the curse upon you, and I will curse your blessings. Indeed I have [already] cursed it, for you do not take it to heart. | 2. f you do not hearken, and if you do not lay My fear upon (your) heart so as to give honour to My name, says the LORD of hosts, then I will send the curse among you and I will curse your blessings; and I will indeed curse them, for you are not laying My fear upon (your) heart. |
| 3. Behold! I rebuke the seed because of you, and I will scatter dung upon your face-the dung of your festive sacrifices, and it shall take you to itself. | 3. Behold, I am about to rebuke your increase from the land, and I will reveal the shame of your sins upon your faces, and I will put an end to the glory of your festivals, and your share will be withheld from it. |
| 4. And you shall know that I have sent you this commandment, that My covenant be with Levi, says the Lord of Hosts. | 4. And you will know that I have sent this commandment to you that My covenant which was with Levi may hold, says the LORD of hosts. |
| 5. My covenant was with him, life and peace, and I gave them to him [with] fear; and he feared Me, and because of My Name, he was over-awed. | 5. My covenant was with him (for) life and peace, and I gave him the perfect teaching of My Law and he feared/from be/ore Me and feared from before My name. |
| 6. **True teaching was in his mouth, and injustice was not found on his lips. In peace and equity he went with Me, and he brought back many from iniquity.** | 6. **True instruction was in his mouth and deceit was not found on his lips; in peace and in uprightness did he walk before Me, and he turned many back from sin.** |
| 7. **For a priest's lips shall guard knowledge, and teaching should be sought from his mouth, for he is a messenger of the Lord of Hosts.** | 7. **For the lips of a priest should keep knowledge, and men seek instruction from his mouth; for he serves before the LORD of hosts.** |
| 8. But you have turned aside from the way. You caused many to stumble in the Torah. You corrupted the covenant of the Levites, said the Lord of Hosts. | 8. But you have strayed from the way; you have caused many to stumble by (your) instruction; you have corrupted the covenant which was with Levi, says the LORD of hosts. |
| 9. And now I, too, have made you contemptible and low to the entire people according to how you do not keep My ways and [how] you show favoritism in the Torah. **{P}** | 9. And moreover, I have made you despised and enfeebled before all the people, inasmuch as you do not follow paths that are good before Me but show partiality in (your) instruction. **{P}** |
|  |  |

**Rashi’s Commentary on Malachi 1:11 – 2:7**

**Chapter 1**

**1** **The burden of the word of the Lord** Porport in Old French, burden. A word delivered to Malachi to bear to the children of Israel.

**in the hand of Malachi** It was already delivered into his hand for many days. **From here, our Sages expounded in a baraitha of Mechilta that all the prophets stood on Mount Sinai and there the prophecies were delivered to them, and so [Isaiah (48:16)] says: “From the time it was, there was I, and now, the Lord God has sent me, [and His spirit].”**

**2** **And I loved Jacob** And I gave him (Jer. 3:19) “a desirable land, an inheritance of the desire of hosts of nations”; a land that all the hosts of nations desire.

**3** **And I hated Esau** to push him off to a land because of Jacob, his brother. Now it is customary in the world that, if one has two sons, he selects a beautiful portion for the firstborn.

**and I made his mountains desolate** They do not compare to the mountains of Israel.

**for the jackals of the desert** A den of jackals.

**4** **Should Edom say, “We were poor”** And if Edom says, “At first we were poor, but from now on we will be rich from the spoils of Jerusalem."

**but we will return and build the ruins** Our ruins, so said the Lord, etc.

**5** **“The Lord is great beyond the border of Israel.”** He will show His greatness over our border, to make known that we are His people. And Jonathan rendered: **May the glory of the Lord be magnified, and He has widened the border of Israel.**

**6** **A son** is required to honor his father, and so a slave his master and you are called sons and slaves. Now, if I am your father, where is My honor?

**says the Lord of Hosts to you** You, the priests who despise My Name.

**But you said, “How have we despised”** I knew that you would say, “How have we despised?” This is the contempt [as follows:]

**7** **You offer on My altar, etc., yet you say** And if you say.

**“How have we defiled You?”** How have we defiled for You the bread of Your altar? I reply to you that, in this manner you have defiled Me.

**By your saying, “God’s table is contemptible.”** They would look with contempt on sharing equally the meal offerings and the hallowed foods, and they would say, "Since we may not share a meal offering for a meal offering, or a sacrifice for a sacrifice, it is too much bother and toil to divide each meal offering for the olive-sized piece or the bean-sized piece that is apportioned to each one."

**8** **is there nothing wrong?** Is this thing not bad?

**9** **And now, will you pray before the Lord?** And now, you priests, who commit this evil, how does it enter your mind that you can be the messengers of Israel, to supplicate God to have compassion on them? Lo, this evil has come from your hand.

**Will He favor any of you** to hearken to a prayer from your mouth, and to favor those who sent you?

**10** **O that there were even one among you that would close the doors** If only a good man would arise among you who would close the doors of My sanctuary so as not to allow this abominable sacrifice there.

**and that you would not kindle fire on My altar in vain** with fire offerings with which I am not placated, for I have no desire in you. **And our Sages expounded in Torath Kohanim (7:154): If a person says to his friend, “Close this door for me,” he does not demand compensation for it; [or if he says,] “Light this candle for me,” he does not request compensation for it. But you - who is there among you who closed My doors, gratis? Neither did you kindle fire on My altar gratis. Surely, things that are customarily done for compensation you did not do gratis. Therefore, I have no desire in you.**

**11** **My Name is great among the nations** Our Sages stated (Men. 110a): For they call Him the God of the gods. Even one who has an idol knows that He is the God Who is over all of them - and everywhere they donate in My Name. Our Sages, however, explained: These are the Torah scholars who are engaged in the laws of the Temple service everywhere, and likewise, every prayer of Israel that they pray anywhere is to Me as a pure oblation. And so did Jonathan paraphrase: And every time that you do My will, I accept your prayer, and My great Name is sanctified through you, and your prayer is like a pure offering before Me. This is the explanation of the verse: Now why do you profane My Name? Is it not great among the nations? As for Me, My love and My affection are upon you wherever you pray before Me, and even in exile, [offerings are] burnt and offered up to My Name.

**yea, a pure oblation** it is to Me, for through you My Name is feared among the nations. Yet you profane Me and My Name.

**12** **and its expression is “Its food is contemptible.”** The expression of the altar that is fluent on your lips is always, “Its food is contemptible"; that [is all] you say about it. You have already spread this slander, and you have strongly attached this expression to My altar.

**its food** its food.

**13** **And you say, “Here is a weary one”** An emaciated animal, and we are poor and cannot afford the choicest for [our] vows. So did Jonathan render: This is what we have brought from our toil.

**and you cause it pain** This is one of the eighteen words [in all of Scripture known as] the emendations of the scribes. וְהִפַּחְתֶּם אוֹתוֹ should have been written: אוֹתִי, and you cause Me pain. Scripture, however, euphemized, writing אוֹתוֹ it.

**and you cause pain** and you cause pain, an expression of despair (Job 11:20).

**it** My table.

**14** **he who deals craftily** Plots deceitfully, with guile, before Me, saying, “I have none better than this. ”

**a ram** a ram fit for a burnt offering; and he vows and sacrifices a blemished one - as in (Lev. 22:25), "their corruption is in them; a blemish is in them."

**Chapter 2**

**1** **to you, etc., O priests** I charge you with this commandment, that you shall not sacrifice these on My altar.

**2** **and I will curse** And I will curse your blessings; how I should bless the grain, the wine, and the oil for you.

**Indeed I have [already] cursed it** Indeed, it is unnecessary to have the matter depend on the condition upon which I made it depend: if they do not obey. For I know that you will not obey. Therefore, I have already cursed it - from now.

**3** **and I will scatter dung** of the animals of your festive sacrifices; that is to say, you will not receive reward from Me, but [you will receive a curse] for harm and shame. And I will rebuke the seed of the field because of you.

**and it shall take you to itself** The dung of your sacrificial animals will take you to itself to [make you] cheap and despised, as it is.

**4** **that My covenant be with Levi** for I wish that you will exist with Me with the covenant that I formed for the tribe of Levi.

**5** **life and peace** As it was said to Phinehas (Num. 25:12): “My covenant of peace”; and it was promised to him and to his seed after him, thus indicating that his seed will be alive.

**and I gave them to him** that he accept them with fear, and so he did, and he feared Me.

**he was over-awed** an expression of חִתַּת, fear; he was afraid.

**6** **In peace and equity he went with Me** Aaron, Eleazar, and Phinehas and so in the episode of the calf, they brought back all their tribe from iniquity, as it is said (Ex. 32:26), “all the children of Levi gathered to him.”

**7** **For a priest’s lips** It is incumbent upon them to guard knowledge. Why? Because...

**teaching should be sought from his mouth** This matter has already (Deut. 33:10) been delivered to them. “They shall teach Your judgments to Jacob.”

**for he is a messenger** the agent of the Holy One, blessed be He; like the ministering angels, to serve Him and to enter into His compartment. [I.e., into the place where God’s presence is manifest.]

**Second Special Ashlamatah: Yeshayahu (Isaiah) 54:1-10**

**Shabbat # 5 of Consolation/Strengthening [Hod - "Glory"]**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.**  | 1. ¶ **Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.** |
| 2. Widen the place of your tent, and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords **and strengthen your stakes.** | 2. Enlarge the place of your camping, and cause the cities of your land to be inhabited; hold not back, increase the people of your armies **and strengthen your rulers.** |
| 3. For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities. | 3. **For you will be strengthened** to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited. |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. **{S}** | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. **{S}** |
|  |  |

**Rashi’s Commentary on Yeshayahu (Isaiah) 54:1-10**

**1** **Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2** **and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3** **shall you prevail** Heb. תִּפְרֽצִי, shall you prevail.

**4** **your youth** Heb. עֲלוּמַיִךְ, your youth.

**6** **who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8** **With a little wrath** Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9** **For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10** **For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**Verbal Tallies**

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

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

**Shemot (Exodus) 30:1-38**

**Regular Ashlamata: Malachi 1:11 – 2:7**

**Special Ashlamata: Yeshayahu (Isaiah) 54:1-10**

**Tehillim (Psalms) 64**

**Mk 8:27-30, Lk 9:18-21, Acts 17:1-9**

**The verbal tally between the Torah and the regular Ashlamata is:**

Incense – קטר / קטרת, Strong’s number 06999 / 7004.

**The verbal tally between the Torah and the special Ashlamata is:**

Make / Maker - עשה, Strong’s number 06213.

**The verbal tally between the Torah and the Psalm is:**

Where / Who - אשר, Strong’s number 0834.

LORD - יהוה, Strong’s 03068.

**Shemot (Exodus) 30:1** And thou shalt make <06213> (8804) an altar to burn incense <07004> upon: of shittim wood shalt thou make <06213> (8799) it.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where <0834> I will meet with thee.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense <07004> before the LORD <03068> throughout your generations.

**Malachi 1:11** For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense <06999> (8716) shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

**Yeshayahu (Isaiah) 54:5** For thy Maker <06213> (8802) is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

**Tehillim (Psalms) 64:4** Who <0834> whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

**Tehillim (Psalms) 64:10** The righteous shall be glad in the LORD <03068>, and shall trust in him; and all the upright in heart shall glory.

**Hebrew:**

**Error! Not a valid link.**

**Greek**

**Error! Not a valid link.**

**Pirqe Abot – MeAm Lo’ez**

**Pereq Gimel**

**Mishnah 3:11-12**

**By: Rabbi Yitschaq (ben Mosheh) Magriso**

**11. Rabbi Chanina ben Dosa said: Every person whose fear of sin precedes his wisdom has his wisdom endure. Every person whose wisdom precedes his fear of sin, does not have his wisdom endure.**

**12. He used to say: Every person whose deeds are greater than his wisdom has his wisdom endure. Every person whose wisdom is greater than his deeds does not have his wisdom endure.**

This master taught that when a person studies Torah, it should be for the sake of heaven (***le-shem Shamayim***), so that he should know his duties. His studying should not be for the sake of showing off (***yohara***) or for monetary gain.

When a person studies for the sake of heaven, he has the advantage that his learning is retained and never forgotten. If one's motives are not pure, on the other hand, he is punished by forgetting everything he learns.

Rabbi Chanina thus adds to Rabbi Dostais teaching that one is punished for forgetting his studies. Rabbi Chanina says that "Every person whose fear of sin precedes his wisdom has his wisdom preserved."

A person might argue, "Why should a person be blamed for forgetting something that he learned? Memory (***zekhirah***), is a Divine gift (***matanah ila'ith***), and forgetfulness is a common trait. This being the case, why should a person be blamed for forgetting and be punished by being liable for his soul (***mith-chayev be-nafsho***)?

Answering this question, Rabbi Chanina said that the reason for the punishment is that it is actually the person's fault. When a person fears sin, he responds to his conscience, and when he sets out to study Torah, it is so that he should know his duties and obligations and thus avoid sin. In such a case, his leaning is retained in his mind and never forgotten. When a person forgets his learning, it is a sign that his study was not for a pure motive. Since he brought his forgetting on himself, he deserves to be punished. If he had studied for the sake of heaven, he would not have forgotten his learning.

The master further taught, "Everyone whose deeds are greater than his wisdom has his wisdom preserved." This means that a person's good deeds should exceed the scope of his Torah knowledge.

You may ask, how it is possible that a person do more than he knows? In order to understand this, contemplate the fact that when the Torah was offered to the Israelites, their response was, "**We will do and we will listen**" ***(na-aseh ve-nishma***) (Exodus 24:7). This is also somewhat difficult to understand; how can someone do something before he has heard what he must do?

What this actually means is that the Israelites accepted the commandments and took upon themselves to keep all that the Torah would prescribe even though they had not yet heard what that would be. For that, they received the same merit as if they had kept the entire Torah.

Rabbi Chanina ben Dosa is also speaking about the person who has taken upon himself to keep all that the Sages will tell him to do, even though he may not yet have learned about it. When a person has such an attitude, it is counted as if he has observed the entire Torah, and his wisdom is thus preserved.

**Nazarean Talmud**

**Sidrot of Shmot (Ex.) 30:1 - 38**

**“V’A’sita Mizbeach” “And you will make an altar ”**

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

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul****Tosefta****Luqas (Lk) 9:18-21**Mishnah **א:א** | **School of Hakham Tsefet****Peshat****Mordechai (Mk) 8:27-30**Mishnah **א:א** |
| **And now it happened that while he was praying alone with his talmidim, he asked them, saying, “Who do the congregations say that I am?” And they answered and said, “ Yochanan HaMatvil, but others, Eliyahu HaNabi, and others, that one of the ancient Neb’i’im has risen.” And he said to them, “But who do you say that I am?” And Tsefet answered and said, “The Messiah** (Anointed) **of God. ”But he warned and commanded them to tell this to no one.** | ¶ **And Yeshua went out, with his talmidim, to the villages of Caesarea Philippi;[[267]](#footnote-267) and on the way he questioned his talmidim, saying to them, “Who do the B’ne Adam** (sons of men) **say that I am?” And they answered him, saying, “Yochanan HaMatvil; and others say Eliyahu; but others, one of the Neb’i’im.” And he continued by questioning them, “But who do you say that I am?” Tsefet answered and said to him, “You are the Anointed One,** of God, theMessiah.” **And because he was an honorable man[[268]](#footnote-268) he asked them to tell no one about him.** |
| **School of Hakham Shaul****Remes****2 Luqas (Acts) 17:1-9**Mishnah **א:א** |
| **Now** after they **took the road through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish Synagogue. And as was his religious practice, Hakham Shaul went in to them and on three**  (successive)[[269]](#footnote-269) **Sabbath[[270]](#footnote-270)** days **he discussed with them from the Scriptures, explaining and bringing evidence[[271]](#footnote-271) that it was necessary** for **the Messiah to suffer and to rise from the dead,[[272]](#footnote-272) and** saying**, “This Yeshua whom I am proclaiming to you is the Messiah.” And some of them were persuaded and joined Hakham Shaul and Hillel** (who is called Luqas and Silas in Greek)**, and** also **a large number of God-fearing Greeks and several of the prominent women** (wives of the Anashim – Jewish men of nobility).[[273]](#footnote-273) **But the** Shammaite **Jews were filled with jealousy and, taking along some worthless wicked** **men and others from the marketplace and forming a mob, threw the city into an uproar. And attacking Y’hoshua’s** (Jason in Greek) **house, they were looking for them to bring** them **out to the popular assembly. And** when they **did not find them, they dragged Y’hoshua** (Jason) **and some brothers before the city officials, shouting, “These** people **who have stirred up trouble** throughout **the world have come here also, whom Y’hoshua** (Jason) **has entertained as guests! And these** people are **all acting contrary to the decrees of Caesar, saying there is another king, Yeshua!” And they threw the congregation into confusion, and the city officials who heard these** things**. And** after **taking money as security from Y’hoshua** (Jason) **and the rest, they released them.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Ex 30:1-38** | **Ps 64** | **Malachi 1:11–2:7** | **Mk 8:27-30** | **Lk 9:18-21** | **Acts 17:1-9** |

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

**Introduction**

This week’s pericope of Mordechai plays on the contiguity of the anointing of the Kohen Gadol and all its nuances. Hakham Tsefet’s confession, **“You are the Anointed One,** of GodMessiah” builds on the whole foundation of the previous Torah Seder.

**“Who do the B’ne Adam** (sons of men) **say that I am?”**

 “Who do the **B’ne Adam** (sons of Adam) say that I am?” This interrogatory remark is not because Yeshua does not know what people are saying about him. This question is posed to incite personal thought and reflection.[[274]](#footnote-274) However, before we can fully understand this phrase we need some background.

**Yeshua the Prophet**

**“The Sabbath was made for man, not man for the Sabbath, so that the son of man (Aramaic: “Bar Enosh” – cf. Daniel 7:13) is master also of the Sabbath.”**

Hakham Tsefet frequently refers to Yeshua as “Ben Adam” – “Son of Man” in describing him as the Messiah. The origin of this phrase appears in the Davidic Midrash of Psalms.

**Psa 8:3-5 When I consider your heavens, the work of your fingers, the moon and the stars, which you have ordained; What is man** (adam)**, that you remember him? And the son of man, that you visit him? For you have made him a little lower than the angels** (elohim **–** judges)**, and have crowned him with glory** (kabod) **and honour.**

While this passage deserves a full investigation, we are restrained by space and time. As noted above the phrase “Son of Man” **–** **“Bar Enosh”** (Aramaic)is also found in Dan 7:13. First, we set the context of these passages from which our phrase is taken.

**Daniel 7:1-3** ¶ In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind *as he lay* on his bed; then he wrote the dream down *and* related the *following* summary of it (head of words). Daniel said, "I was looking in my vision by night, and behold, **the four winds** [Arbah Ruchot] **of the heavens (four breaths – breathings of the Torah)** were stirring up the great sea (of Gentiles).”And four great beasts ([Arbah Chevin] four epochs **–** kingdoms) were coming up from the sea, different from one another. (**Note: these Epochs – kingdoms represent four antithetical oppositions to the Oral Torah**.)

**Dan 7:13-14** "I kept looking in the night visions, And behold, with the clouds of heaven One like a **Son of Man** (**“Bar Enosh”**) was coming, And he came up to the Ancient of Days And was presented before him. "And to him was given dominion, Glory and a kingdom, that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed (The **Son of Man** is the representation of the **Four Winds - four breaths – breathings of the Torah**).

This set of passages like, the Psalms, give us an introduction into the term “Son of Man.” However, the phrase is still enigmatic and indeterminate at this point. We find the clarification of the term in the writings of the Nabi (Prophet) Yechezkel.

**Eze 2:1** Then He said to me, "**Son of Man**, stand on your feet that I may speak with you!”

Here we find the connection between the Prophet as “Son of Man” and Yisrael as “Adam.”

**Eze 34:31**"As for you, My sheep, the sheep of My pasture, you are men (Adam), and I am your God," declares the Lord GOD.

Yisrael as “Adam” – “man” is deeply connected with the phrase “Son of Man” and the mission of Adam. Therefore, we can determine that Yeshua’s use of this phrase associates him with the Prophets and identifies him with Yisrael. The “Son of Man” **Must** be a Prophet to the B’ne Yisrael – Adam. And, the “Son of Man” must be actively involved in restoring the adamic mission.

**Ben Adam**

We have explored the phrase “Ben Adam” above. However, this again evokes a question. Why is it that the Master was titled Ben Adam” rather than “Adam?” The logic would seem to purport that the Master should be “Adam” (Kadmon) and Yisrael “Ben Adam.” The phrase “Ben Adam” literally translated means “Son of Adam” or the “son of man” seemingly suggesting a second or subordinate. This being so, how is it that Messiah is “Ben Adam?”

**1Co 15:45** The initial Adam (man – Adam HaRishon) was made a living soul;[[275]](#footnote-275) the eschatological Adam (Messiah)[[276]](#footnote-276) is a life giving spirit (Breath) – i.e. Oral Torah.

**Divine Footstool**

Adam HaRishon was destined to be “Adam Hadom” the “Resting place” (footstool) of the Shekhinah. Therefore, the true designation of “Adam” is to be the agent whereby the Shekhinah has entrance into the present world. This is of special interest in the weeks of comfort and strengthening.

While it sounds strange for man (Adam) to be a “footstool,” the true meaning being purported is that he is to be the support for the Divine Presence – Shekhinah in the world.

Unlike the other animals of the “earth” (adamah), man (Adam) emerged from the “earth” as a lifeless form. It was the **Divine Breath (Oral Torah)**, which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence, which he was able to articulate. While the earth plays a significant part in man’s creation, it seeks to dominate his whole being. R. Moshe Eisemann tells us that the title “earth” (adamah) was an honorary title given to the earth because it contributed to Adam – Man’s being.[[277]](#footnote-277)

Therefore, the pinnacle of the earth’s productivity was to generate “Adam” in creative harmony with G-d. However, the adamah of Adam’s essence, being from the “earth” became man’s greatest challenge. Man – Adam is only” Adam” when he conquers his lower adamic[[278]](#footnote-278) nature bringing it into subjection. Therefore, the title of “Adam” for Yisrael demonstrates its greatest challenge and the challenge for all humanity in that they are to set about conquering their adamic — earthly nature.

In this sense Yeshua as “Ben Adam,” is like Yechezkel in that both of them were faithfully obedient to their adamic mission. The mission of Yisrael – Adam was to produce fruit from the **Divine Breath,** which when breathed into him animated his being making him a “speaking” soul full of life, imagination and intelligence. Rather than simply eating from the fruit of the “Tree of Life,” he was to reproduce this fruit in his conduct.

**The Prophets and the Prophetic Voice**

The Prophet was endowed with a Prophetic message and mission. Therefore, we should ask what was Yeshua’s message and mission. **As a general principle** the Prophets were called to speak to Yisrael – Adam reminding them of their adamic mission. When the B’ne Yisrael - Adam failed, rebelled or “missed the mark,” the Prophet was the “**Breath of G-d**” beckoning Yisrael to subdue the “entire earth.” In many cases Yisrael was not “subduing” but being subdued by each situation. Herein Yisrael’s enemies were chosen by G-d to carry out punishments against Yisrael – Adam. The Prophet possessed the **Divine Breath in his mouth**. However, this “**Divine Breath” was not the Torah or the Oral Torah** per se. It was a call to be faithfully obedient to the Torah and the Oral Torah. Much like the *Mal’achim,* The Prophet was a message sent to specific recipients.

A prophet must be morally sound, intellectually perfect, and have a strong imagination.[[279]](#footnote-279)

The prophets saw themselves as chosen and authorized to confront the people (Amos 7:10ff.; Is. 6; Jer. 1; Ezek. 1–3). Indeed, the Hebrew word for “prophet” means “called as a speaker” or “one who calls,” implying that the prophets speak or interpret God’s word and activity. Thus, they can be said to “**see words**” (Amos 1:1; Is. 2:1), and some prophets were called “**seers**.” This may imply that they “**see through**” rather than “**foresee**.” One way or the other, because they **see the real condition of their people**, they can also **foresee** what is going to happen if the people do not repent and turn back to God.[[280]](#footnote-280)

The Prophets “**saw through**” nine Ispaqlarya. These Ispaqlarya are often thought of as mirrors. This notion is a fallacy.

**1Co 13:12** For now we **see through** a **glass** (ἔσοπτρον – *esoptron* [**Ispaqlarya**]), darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Therefore, Neusner is correct in his observation. The Prophets saw the Shekinah through the Ispaqlarya – glass rather than “foresee.” Or we might say they saw through the Shekinah which is the Ispaqlarya.

**Shemot (Ex) 20:18** All the people **saw the voices (words)** and the lightning flashes and the sound of the shofar and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance.

At Har Sinai, Yisrael – Adam achieved an exalted level equal to that of Adam HaRishon, as he possessed in Gan Eden, before he sinned. Adam HaRishon **saw** the essence of every creature that G-d made to pass before him.[[281]](#footnote-281) And, as a demonstration of how the Prophets received their prophecies, Adam HaRishon “named” them (**called them by their essence**). Therefore, we can see that there is a deeper level of understanding as to how Adam was and is a partner with G-d in creation. Another way of stating these things is that G-d showed Adam the essence of every creature to be created. When Adam saw the attributes of their being he called them by their essence and they became living creatures in the mundane world. Their essence was captured in natural speech. When they were “packaged” in natural words they became earthly – mundane creatures. Therefore, by knowing the name of the creature we learn something of their essence.

Consequently, when Yisrael – Adam came to Har Sinai they not only heard the words of G-d they **“saw”** the words coming out of G-d’s mouth. And, they saw each mitzvah and everything that it contained within its corpus. This level of prophetic perception was terrifying.[[282]](#footnote-282) This is because they saw the blessing of keeping the mitzvot and the punishment for violating it all at once. In similar fashion, the Prophets “**saw**” the consequences of their prophecies. *Therefore, it is Yisrael’s destiny to recognize every “****Breath of God****” in every aspect of their existence.*[[283]](#footnote-283) We cannot even begin to imagine what it was like to **see** the words, “**I am the LORD your God**” as the first mitzvah. The second mitzvah “**You shall have no other gods before Me**” is even more horrific. The thought is terrifying in its most awesome manner.

How does prophecy come about? Following Al-Farabi, Maimonides maintains that prophecy is one of several sorts of emanations, or influences, deriving from God via the mediation of the Agent Intellect, the lowest of the supernal intellects posited by the medieval Aristotelians, which the ordinary religious person calls an angel. The prophetic emanation first reaches the perfected intellect of the recipient and then the perfected imagination. If the emanation fails to reach or affect the imagination for some reason, then the individual is only able to engage in intellectual pursuits, such as philosophy or physics; if the emanation only affects the imagination, the person then is a politician or poet at best, a magician or diviner at worse. But if the emanation influences both faculties, we have a prophet, unless God intervenes. Perfection of these faculties is necessary since the prophet can and does receive philosophical or scientific truths, some of which he transmits to the masses. The prophet needs a good imagination in order to transmit these truths to the masses, since they can only understand them in a form that is accessible to the imaginative faculty, such as stories. This is one reason why the Torah uses poetic and parabolic language.[[284]](#footnote-284)

While this requires far deeper investigation, we can see that the nature of Prophecy involved **seeing** the consequence of both positive and negative actions and communicating this in intelligible speech. The phrase “Adam” implies that one has accepted the adamic mission. To be titled “Ben Adam” – “Son of Adam” is to accept the mission of calling others to this assignment. On a greater level the term “Ben Adam” is the acceptance of the judicial role on a cosmic level. Metatron and Malki **–**Tsaddiq both bear titles of “Ben Adam” and are assigned the judicial role on this level. Malki **–**Tsaddiq is endowed with the neshamah of Chanoch (Enoch), the eighth Judge of righteousness/generosity. The more probable thought behind the Messianic term “Ben Adam” is the reparation of the damage done by the sin of Adam.

Having established that the term Ben Adam is a reference to Yeshua as a Prophet, we need to look more deeply into what B’ne Adam really means.

It seems logical that one of the possible reasons for this probing is to launch a teaching concerning the true nature of Messiah (the Anointed One). However, we must note that the phrase “B’ne Adam” is somewhat anomalous and unexpected. This is because the phrase is in the plural, **B’ne Adam** (Sons of Adam). Therefore, the title “**B’ne Adam”** for the sake of clarity seems to imply those who occupy a place of exceptional honor. **Perhaps**, this title “B’ne Adam” is reserved for Hakhamim or men of such stature. If this is remotely plausible then the question is what are the Hakhamim saying about Yeshua? Could Tsefet’s revelation be so profound that he surpassed some of the Hakhamim of his day? Was his understanding of Messiah greater than the Hakhamim of other Rabbinic Schools? While this thought has boundaries, which we will see in the next pericope, it is still an overwhelming thought. At the minimum, this phrase seems to separate ordinary men (Am HaAretz) from men of honor (Anashim – Royal Men, Men of nobility). This subject deserves a great amount of detailed research.

The most plausible answer to this question is that, because “Ben Adam” means “Prophet” the plurality of the word means “Prophets.” However, we know that prophecy in the first century was not the same as prophecy in the days of the Neb’i’im. Consequently, we must conclude that the prophets of the first century were either Darshanim or the Hakhamim. While it would be most apropos to speak of the Darshanim here, it is not plausible that Yeshua is concerned with the Paqidim and their Sabbath sermons.

**What have You Learned?**

The Greek word **ἐπερωτάω** – *eperota* is often associated with the Hebrew word דרש (Drash). Yeshua was questioning them to find out what they had learned from the other Hakhamim. Nor does he need the approval of other Hakhamim. He is not looking for their opinion because he needed their approval. He is searching for levels of development. He wanted to gauge how much they had learned about him. The “**son’s of men**” had every opinion of who and what Yeshua was. In present times, we face similar situations. Today every false teaching about Messiah is presented, taught and believed. Yet, Yeshua remains as much a mystery today as he did to the “sons of men” in the first century because their version of him is shrouded in Dogma.

The Hakhamim were the “Sons of Adam,” i.e. Yisrael. Yeshua was not fraught with despair with regard to what was said about him. His lesson was a test to see if their threshing out the answer from the Oral Torah, which are the words of the B’ne Adam. The Midrashic account of this narrative shows that Hakham Tsefet was a fitting talmid capable of D’rash and stringing pearls.

**Commentary to Hakham Shaul’s School of Remes**

As has been the case with the past several pericopes of II Luqas, the Remes commentary leaves the Peshat thinker scratching his head. This week Hakham Shaul still loves to play with his numbers. He taught for three successive Sabbaths and now mentions four specific classes. The first being the Jewish people, secondly G-d-fearing Greeks (Gentiles), thirdly the pagans and fourthly the prominent women. All of this alludes to the seven weeks of Nahamu.

They are laid out before us in Hakham Shaul’s Remes, which first is established in the pericope of Peshat. The Royal Anashim from above are the B’ne Adam. Hakham Shaul’s subtlety offers a counterpart to Hod the Paqid on the side of justice by mentioning the “prominent women.” The “prominent women” are undoubtedly the wives of B’ne Adam – Prominent men. These men are contrasted with the “wicked men of the market place.” Here we see traffickers, men merchandising souls. Hakham Shaul finds the healer, Jason. The Remes hint tells us that Hakham Shaul was in the business of healing the souls of men bought and sold as mere merchandise. However, there are several discrepancies and controversies concerning the name Jason. The Greek definition given for Jason is as noted above, “he who heals.” Bruce[[285]](#footnote-285) tells us that the name Jason is associated with Joshua (Y’hoshua), and Menelaus which in Hebrew means Menahem.

Finding in Jason the names Y’hoshua and Menahem is a wonderful hint to the *paraklete* (comforter)[[286]](#footnote-286) i.e. the Oral Torah. The second Parnas is addressed in Hakham Shaul’s counting of the Omer. Interestingly, Hod, the second Parnas (Pastor) is often seen as a feminine[[287]](#footnote-287) counterpart to the first Parnas – Netzach. Here we find fascinating that aspects of portraying “prominent women” without their masculine counterparts telling of Hakham Shaul’s wisdom in abstract thought. Without delving into the depths of abstract thought we also note that Berg associated the second Parnas (Hod) with prophecy. This would substantiate the connection with the B’ne Adam above in our Peshat pericope. Given only a brief image of Jason, we see that in conjunction with the Remes narrative; he personifies the character of the second Parnas. His empathy stabilizes a situation that had the potential for being much more volatile.

What we also find worthwhile is the fact that when we arise in the morning we say the prayer Modeh Ani. It is suggested that this prayer means to “accept,” “surrender,” “bow,” and “thank.”[[288]](#footnote-288) The verb of all of these senses is “Hod.” Is it by chance that we are learning morning prayers, i.e. “Modeh Ani” right now?

Wolf also notes that this character is frequently given the responsibility of dealing with adversity.[[289]](#footnote-289) Again, we see the Paqid Y’hoshua(Jason) dealing with the adversity and coming to the aid of his fellow Jews. The Strong’s enhanced Lexicon[[290]](#footnote-290) opines that Y’hoshua (Jason) is Hakham Shaul’s cousin. Finding him on the side of *din* (justice) is not surprising at all. Note our translation (of Ephesians 4:30-5:14) below how Hakham Shaul characterizes this ministry in his commentary on counting the Omer.

|  |  |
| --- | --- |
| **Parnas 2** | **(Glory) - Orange****Virtue: Temimut (Sincerity)****Ministry: Parnas [Pastor]** |

**And do not frustrate the Nefesh Yehudi[[291]](#footnote-291) from God, by whom you are sealed for the day of redemption.[[292]](#footnote-292)**

**Let all every form of outburst of resentment[[293]](#footnote-293) and anger[[294]](#footnote-294) and verbal abuse and slander be put away from you, with all malice.[[295]](#footnote-295) And be kind to one another,[[296]](#footnote-296) compassionate, being gracious to one another, just as God for Messiah's sake was gracious to you.**

**Therefore,[[297]](#footnote-297) because you are** recipients of the Nefesh Yehudi, now **being the beloved children[[298]](#footnote-298) of God, you must imitate[[299]](#footnote-299)** Him**.[[300]](#footnote-300)****And walk[[301]](#footnote-301) in love, as Messiah** our model **has loved us, and has given himself as** if **he had been an offering and a sacrifice[[302]](#footnote-302) to God[[303]](#footnote-303) for a sweet smelling savor[[304]](#footnote-304)** for us.[[305]](#footnote-305)

**For let not fornication[[306]](#footnote-306) and any uncleanness[[307]](#footnote-307) or any kind of greed be once named among you, as** these things are not **proper for Tsadiqim,[[308]](#footnote-308) neither what is shameful,[[309]](#footnote-309) foolish talking,[[310]](#footnote-310) course jesting, which are not becoming, but rather giving of** prayerful **thanks.[[311]](#footnote-311) For you** already **know this, that no fornicator, or unclean person, or greedy one** (who is an idolater**), has any inheritance in the Kingdom/Governance of Messiah and of God** (through the Hakhamim and Bate Din as opposed to human kings)**.[[312]](#footnote-312)**

**Let no man deceive you[[313]](#footnote-313) with vain words,[[314]](#footnote-314) for because of these things the wrath of God comes upon the children** (sons) **of disobedience.[[315]](#footnote-315) Therefore, do not be partakers with them.[[316]](#footnote-316)**

**For in the past you were darkness,[[317]](#footnote-317) but now you are light[[318]](#footnote-318) in the Lord; walk[[319]](#footnote-319) as children of light (for the fruit of the Nefesh Yehudi is in all goodness and righteousness/generosity and truth), allowing[[320]](#footnote-320)** only **what is pleasing to the Lord.[[321]](#footnote-321)**

**Do not associate[[322]](#footnote-322) with the fruitless works[[323]](#footnote-323) of darkness, but rather reprimand[[324]](#footnote-324) them. For it is a shame[[325]](#footnote-325) even to mention of those things, which they do in secret.[[326]](#footnote-326) But all things that are reproved are made manifest by the light,[[327]](#footnote-327) for light makes all things visible.Therefore he says,[[328]](#footnote-328) “Wake up, sleeper![[329]](#footnote-329) And arise from the dead,[[330]](#footnote-330) and Messiah will shine[[331]](#footnote-331) on you.”[[332]](#footnote-332)**

**Incumbent Mitzvoth**

Precept of burning incense in the Temple

Precept of not burning an offering on the golden altar

Precept of giving the half shekel

Precept of anointing each Kohen and king for service

Precept that a Gentile should not have any of the sacred oil placed on him

Precept that the oil is to be made of a special compound

Precept that the holy incense is to be made of a specific compound of spices.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Shabbat:**

**Shabbat Nachamu 6**

**6th Sabath of Strengthening/Consolation**

**[Yesod - "Secret"]**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Reading:** |
| רְאֵה, קָרָאתִי |  | **Saturday Afternoon** |
| **“R’Eh Qarati”** | Reader 1 – Shemot 31:1-5 | Reader 1 – Shemot 32:15-17 |
| **“See, I have called”** | Reader 2 – Shemot 31:6-11 | Reader 2 – Shemot 31:18-20 |
| **“Mira, Yo he llamado”** | Reader 3 – Shemot 31:12-14 | Reader 3 – Shemot 31:21-24 |
| Shemot (Exod.) 31:1 – 32:14 | Reader 4 – Shemot 31:15-17 |  |
| Ashlamatah: Is. 43:7-15, 21 | Reader 5 – Shemot 31:18-32:6 | **Monday & Thursday****Mornings** |
| Special: Is. 60:1-22 | Reader 6 – Shemot 32:7-10 | Reader 1 – Shemot 32:15-17 |
| Psalm 65:1-14 | Reader 7 – Shemot 32:11-14 | Reader 2 – Shemot 31:18-20 |
| Abot: 3:13 |  Maftir: Shemot 32:11-14 | Reader 3 – Shemot 31:21-24 |
| N.C.: Mk 8:31-33; Luke 9:22; Acts 17:10-15 |  Isaiah 60:1-22  |   |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Further, 37:25 - next to the making of the candelabrum. [↑](#footnote-ref-1)
2. Above, 29:43. [↑](#footnote-ref-2)
3. Ibid., Verse 45. [↑](#footnote-ref-3)
4. Shabbath 89a. [↑](#footnote-ref-4)
5. Numbers 17:11-13. [↑](#footnote-ref-5)
6. Deuteronomy 33:10. It is generally translated: "before You," but Ramban suggests that ***b'apecha*** is of the root ***aph*** (anger). [↑](#footnote-ref-6)
7. Above, 22:23. [↑](#footnote-ref-7)
8. Leviticus 10:3. [↑](#footnote-ref-8)
9. Above, 23:21. [↑](#footnote-ref-9)
10. Verse 6. [↑](#footnote-ref-10)
11. It is found in the section of Pekudei (further, 40:5). [↑](#footnote-ref-11)
12. Verse 8. [↑](#footnote-ref-12)
13. Above, 27:21. [↑](#footnote-ref-13)
14. Further, Verse 10. [↑](#footnote-ref-14)
15. Leviticus 24:3. [↑](#footnote-ref-15)
16. Ibid. [↑](#footnote-ref-16)
17. Verse 16. [↑](#footnote-ref-17)
18. Ibid. [↑](#footnote-ref-18)
19. Further, 38:25. [↑](#footnote-ref-19)
20. In connection with that census the Midrash says specifically that when the enumeration of the Levites was taken "***Moses went and stationed himself at the entrance of each tent***, etc.” (***Tanchuma Bamidbar***, 16). Ramban is here suggesting that the same was done with the other tribes as well. [↑](#footnote-ref-20)
21. Verse 14. [↑](#footnote-ref-21)
22. Further, 36:3. [↑](#footnote-ref-22)
23. Verse 16. [↑](#footnote-ref-23)
24. Ibid. [↑](#footnote-ref-24)
25. Numbers 1:3-4. [↑](#footnote-ref-25)
26. Verse 13. [↑](#footnote-ref-26)
27. II Samuel 24:1-15. [↑](#footnote-ref-27)
28. I Chronicles 21:8. [↑](#footnote-ref-28)
29. Yerushalmi Shekalim I, 1. [↑](#footnote-ref-29)
30. ***Half a shekel for an offering to the Eternal*** (Verse 13); ***he will give the offering of the Eternal*** (Verse 14); ***when they give the offering of the Eternal*** (Verse 15). [↑](#footnote-ref-30)
31. One was for the making of the sockets of the Tabernacle (further 38:26-27). The second was after the erection of the Tabernacle and the money was used for purchasing the public sacrifices. Both of these offerings were compulsory, each person giving a half-shekel. The third was voluntary and was used for the building of the Tabernacle. See also further on in the text. [↑](#footnote-ref-31)
32. II Chronicles 24:6. [↑](#footnote-ref-32)
33. Nehemiah 10:33-34. [↑](#footnote-ref-33)
34. ***The shekel is twenty gerahs*** (Verse 13). In the days of Ezra a shekel was worth thirty gerahs; hence a third was ten gerahs. [↑](#footnote-ref-34)
35. Shekalim 2:4. [↑](#footnote-ref-35)
36. Yerushalmi ibid. [↑](#footnote-ref-36)
37. A sela was the exact equivalent of the shekel that was in the days of Moses. Hence a tiba which is half a sela is the same as the half-shekel which the Torah commanded to be given by each Israelite. [↑](#footnote-ref-37)
38. There are four ***denars*** to a ***shekel*** [or ***sela***]. Hence to give one ***denar*** only would be half of a half-shekel, and as will be explained further on that less than a half-shekel cannot be given. [↑](#footnote-ref-38)
39. Shekalim 2:4. [↑](#footnote-ref-39)
40. Verse 13. [↑](#footnote-ref-40)
41. Yerushalmi Shekalim I, 1. [↑](#footnote-ref-41)
42. Nehemiah 10:33-34. [↑](#footnote-ref-42)
43. According to the Yerushalmi the meaning of the verse (Nehemiah 10:33) is thus as follows: "***we made ordinances for us to charge ourselves each third part of the year with the shekel mentioned in the Torah***." For by law of the Torah they were enjoined to give it only once; but because the needs for the Temple repair were so great [as explained above], they took it voluntarily upon themselves to donate it three times a year. Since three ***s'laim*** [or shekels of the Torah] make one ***daric***, it is now clear why the Mishnah quoted above states that when Israel came up from the exile they paid the shekel in darics, and as Ramban clearly states, "each one giving a daric " which was equivalent to three shekels of the Torah. [↑](#footnote-ref-43)
44. ***Half a shekel for an offering to the Eternal*** (Verse 13); ***he will give the offering of the Eternal*** (Verse 14); ***when they give the offering of the Eternal*** (Verse 15). [↑](#footnote-ref-44)
45. Further, 38:25. [↑](#footnote-ref-45)
46. Numbers 1:1. [↑](#footnote-ref-46)
47. Further, 38:26. Numbers 1:46. [↑](#footnote-ref-47)
48. The first census was taken in the month of Tishri [after the Day of Atonement in the first year of the exodus]. The second census — on the first day of Iyar — was seven months later. But since we calculated the beginning of a new year [in the count after the exodus] with Nisan, the second census was therefore in the second year. Thus the two censuses were in two years! [↑](#footnote-ref-48)
49. Numbers 9:6. This happened in Nisan in the second year after the exodus. Thus it is clear that before the month of Iyar when the second census took place, there was at least one death in the camp. [↑](#footnote-ref-49)
50. Ibid., 1:3. [↑](#footnote-ref-50)
51. Arakhin 18b. [↑](#footnote-ref-51)
52. Such as ***a he-lamb of the first year*** (Leviticus 12:6). [↑](#footnote-ref-52)
53. If sold, these houses can be redeemed within the space of a full year (Leviticus 25:30). [↑](#footnote-ref-53)
54. Leviticus 25:15, and Arakhin 29b. [↑](#footnote-ref-54)
55. Above, 21:2. [↑](#footnote-ref-55)
56. Such as ***a he-lamb of the first year*** (Leviticus 12:6). [↑](#footnote-ref-56)
57. If a person vows to give to the Sanctuary his "Valuation," the sum is fixed by the Torah on the basis of years for a male and for a female (Leviticus 27:1-7). These years then are not counted according to the era of the creation of the world, but are calculated astronomically, [↑](#footnote-ref-57)
58. Leviticus 27:7: ***And if it be from sixty years old and upward...*** [↑](#footnote-ref-58)
59. Numbers 1:3: ***from twenty years old and upward***. Similarly, ibid., 26:2. [↑](#footnote-ref-59)
60. Baba Bathra 121 b. [↑](#footnote-ref-60)
61. By way of miracle (L'vush Ha'orah). [↑](#footnote-ref-61)
62. Numbers 1:49. [↑](#footnote-ref-62)
63. In the separate count that was taken of the Levites they numbered twenty-two thousand (ibid., 3:39). But since they were numbered from the age of a month upward, Ramban rightly assumes that the Levites who were twenty years old and upward were "approximate to twenty thousand." Their numbers [not included in the figures of the second census], were made up by those Israelites who completed their twentieth year between the two censuses. [↑](#footnote-ref-63)
64. Numbers 1:49. [↑](#footnote-ref-64)
65. Numbers 1:49, Rashi. [↑](#footnote-ref-65)
66. Above, 12:37. [↑](#footnote-ref-66)
67. Ibid. [↑](#footnote-ref-67)
68. Numbers 1:49. [↑](#footnote-ref-68)
69. Shekalim 1:4. [↑](#footnote-ref-69)
70. Ibid. [↑](#footnote-ref-70)
71. Ibid., 1:3. See also my Hebrew commentary p. 491. [↑](#footnote-ref-71)
72. Verse 15. [↑](#footnote-ref-72)
73. See Deuteronomy 33:5. See also Ramban above, 15:25. [↑](#footnote-ref-73)
74. If a person vows to give to the Sanctuary his "Valuation," the sum is fixed by the Torah on the basis of years for a male and for a female (Leviticus 27:1-7). These years then are not counted according to the era of the creation of the world, but are calculated astronomically, [↑](#footnote-ref-74)
75. Numbers 18:16. [↑](#footnote-ref-75)
76. Such as thirty shekels if an ox kills a slave (above, 21:32), etc. [↑](#footnote-ref-76)
77. Sotah, 32a. [↑](#footnote-ref-77)
78. A reference to the third section of the Bible which contains the Writings. [↑](#footnote-ref-78)
79. Above, 20:2. [↑](#footnote-ref-79)
80. Ibid., Verse 3, and Makkoth 23b. [↑](#footnote-ref-80)
81. Beresheeth Rabbah 18:4. [↑](#footnote-ref-81)
82. Genesis 1:8. [↑](#footnote-ref-82)
83. Ibid., Verse 10. [↑](#footnote-ref-83)
84. Isaiah 40:26. [↑](#footnote-ref-84)
85. Michael [***mi kamocha El***] signifies "who is like unto You, O G-d." Gabriel [***gabri El***] means "my strength is from G-d." [↑](#footnote-ref-85)
86. Psalms 16:3. [↑](#footnote-ref-86)
87. Genesis 17:5: ***but your name will be Abraham, for the father of a multitude of nations have I made you.*** [↑](#footnote-ref-87)
88. Ibid., Verse 19: ***and you will call his name Isaac*** [of the Hebrew root meaning "to laugh"]. [↑](#footnote-ref-88)
89. Ibid., 25:26: ***and He called his name Jacob*** **["one that takes by the heel"]**, the word ***vayikra*** (and He called) referring to G-d (Rashi quoting the Midrash). [↑](#footnote-ref-89)
90. II Samuel 12:25: ***And he called his name Jedidiah, for the Eternal's sake***. [↑](#footnote-ref-90)
91. See I Kings 13:2: ***Josiah will be his name.*** [↑](#footnote-ref-91)
92. Guide of the Perplexed III, 8. Ramban is following the text of Al Charizi's translation [and not that of Ibn Tibbon]. [↑](#footnote-ref-92)
93. Deuteronomy 28:30. In Tibbon's translation there is here a completely different text. [↑](#footnote-ref-93)
94. I have found this interpretation in Jonah ibn Ganach's Sefer Hashorashim (under the root: shin, gimmel, lamed): "The most appropriate of the interpretations on it is that it is used in reference to a concubine." [↑](#footnote-ref-94)
95. II Kings 18:27. [↑](#footnote-ref-95)
96. Sanhedrin 68b. [↑](#footnote-ref-96)
97. Beresheeth Rabbah 86:6. [↑](#footnote-ref-97)
98. Genesis 39:6. [↑](#footnote-ref-98)
99. I Samuel 2:36. [↑](#footnote-ref-99)
100. In Seder Mishpatim 21:32. [↑](#footnote-ref-100)
101. Baba Metzia 34 b; Shebuoth 43 a. [↑](#footnote-ref-101)
102. Baba Kamma 36 b. [↑](#footnote-ref-102)
103. See in Seder Mishpatim Note 70. [↑](#footnote-ref-103)
104. Following the close of the Talmud [in the year 500 of the Common Era] the recognized spiritual heads of Jewry were the heads of the Sura and Pumbeditha academies in Babylon. The recipients and interpreters of the traditions of the Rabbis of the Talmud, the Gaonim were active for over a period of five hundred years — during the height of the Moslem empires. [↑](#footnote-ref-104)
105. A small coin (Kohut, Aruch Hashalem). [↑](#footnote-ref-105)
106. A ***zuz*** is the same as a ***denar*** (ibid., zuz). [↑](#footnote-ref-106)
107. At this point see the Addendum which Ramban added to the end of his commentary after he arrived at Acco and found some ancient Hebrew coins which when he weighed them he found that the result corroborated Rashi's explanation. [↑](#footnote-ref-107)
108. Shebuoth 43 a. [↑](#footnote-ref-108)
109. Thus the ***shekel*** of the Torah is really four ***denars***, but since the Torah enjoined the giving of a half-shekel, that half-shekel came to be called "shekel," as that was the coin the people gave yearly to the Sanctuary, and hence the Sages adopted the usage of that term — so that when people say "shekel" they really mean a coin worth two ***denars***. [↑](#footnote-ref-109)
110. I have not identified them. [↑](#footnote-ref-110)
111. Bechoroth 5a. [↑](#footnote-ref-111)
112. The maneh is a weight equal to the sixtieth part of a talent. [↑](#footnote-ref-112)
113. Above, 21:32. [↑](#footnote-ref-113)
114. Deuteronomy 22:29. [↑](#footnote-ref-114)
115. Above, 22:16. See Ramban here. [↑](#footnote-ref-115)
116. See in Seder Mishpatim, Note 71. [↑](#footnote-ref-116)
117. Kethuboth 108 a. When the shekels were collected they were put in a chamber. Three times in the year the officers of the Temple would take up three basketfuls out of the chamber for the purpose of purchasing the public sacrifices. And in order to cover every Jew, even those living in the remote parts of the Diaspora, [whose shekel contribution has not arrived yet], or to cover anyone whose shekel was lost, the officers in taking up the shekels would do it also on behalf of those people whose shekels were lost and those whose shekels were yet to arrive. Ramban on the basis of the verse before us suggests an additional reason for this procedure. [↑](#footnote-ref-117)
118. Daniel 1:5. [↑](#footnote-ref-118)
119. Succah 26 b. [↑](#footnote-ref-119)
120. Sefer Yetzirah (Book of Creation), 6:4. [↑](#footnote-ref-120)
121. But in all other places (such as Genesis 18:4) Onkelos renders the term **rochtzah** (washing) literally. [↑](#footnote-ref-121)
122. Berachoth 60 b. [↑](#footnote-ref-122)
123. **When reciting the Benediction for the washing of hands one must lift up the hands. This is comparable to the raising of the hands of the priests in order to bring down the blessings from on High; so also the washer raises his hands for that purpose.** [↑](#footnote-ref-123)
124. Yoma 43 b. [↑](#footnote-ref-124)
125. Ibn Ezra quoting Rabbenu Saadia Gaon. [↑](#footnote-ref-125)
126. Mishneh Torah, Hilchoth Klei Hamikdash, 1:3: "**Mor** is the blood gathered up [in the abdomen] of a certain animal in the land of India known to all, which is used in perfumery." [↑](#footnote-ref-126)
127. See Jastrow: ***muskin*** and ***mor.*** [↑](#footnote-ref-127)
128. Song of Songs 5:1. [↑](#footnote-ref-128)
129. In other words, this proves that ***mor*** is not musk as Saadia Gaon said, for the verse speaks of ***mor*** being gathered while musk is not "gathered." [↑](#footnote-ref-129)
130. Song of Songs 5:5. [↑](#footnote-ref-130)
131. Song of Songs 5:1. [↑](#footnote-ref-131)
132. Song of Songs 5:5. [↑](#footnote-ref-132)
133. Reference is to Rabbi Abraham ben David [Rabad] who commented on Rambam's language (see Note 96): "My opinion does not accept this, that there should enter into sacred things the blood of any animal in the world, and all the more the blood of an unclean animal." [↑](#footnote-ref-133)
134. Among the eleven components of the incense was 'mor' (myrrh, cassia, spikenard etc.) (Kerithoth 6 a). [↑](#footnote-ref-134)
135. R'dak, in his Book of Roots, under the root of ***dror***. [↑](#footnote-ref-135)
136. Leviticus 25:10. [↑](#footnote-ref-136)
137. Shir Hashirim Rabbah 4:29. See Vol. I, p. 292, Note 73, for explanation of the name "Chazita." [↑](#footnote-ref-137)
138. Song of Songs 4:14. [↑](#footnote-ref-138)
139. Berachoth 43 a. [↑](#footnote-ref-139)
140. Yerushalmi Berachoth VI, 6. [↑](#footnote-ref-140)
141. Rabbi Nathan ben Yechiel of Rome [flourished in the middle of the eleventh century] was a contemporary of Rashi. His work the "Aruch" is not only a complete dictionary of Talmudic and Midrashic language but is also a veritable storehouse of explanations of Rabbinic texts. It is thus both a dictionary and commentary. It has had a lasting influence on Jewish learning.

- The particular reference here is to the Aruch, under the term: ***mushk***. [↑](#footnote-ref-141)
142. Shir Hashirim Rabbah 1:58. [↑](#footnote-ref-142)
143. Song of Songs 1:13. [↑](#footnote-ref-143)
144. Ramban will further on explain that the intent thereof is, that in the verse before us where the spices [for the making of the Oil of Anointment] are listed, the myrrh heads the list, or it may mean that for aromatic purposes it is the best of all spices. [↑](#footnote-ref-144)
145. See Vol. I, p. 160. [↑](#footnote-ref-145)
146. Mikvaoth 9:5. [↑](#footnote-ref-146)
147. When immersing an unclean vessel in an Immersion-pool to be cleansed, for the immersion to be valid there must be nothing interposing between the body's surface and the water of the pool. [↑](#footnote-ref-147)
148. The title "Rabban" [instead of "Rabbi"] signifies that he was the Nasi (Prince) of the Sanhedrin. [↑](#footnote-ref-148)
149. Mikvaoth 9:7. [↑](#footnote-ref-149)
150. Psalms 45:9. [↑](#footnote-ref-150)
151. See the text from the Midrash Chazita. [↑](#footnote-ref-151)
152. In Kohut's Aruch Hashalem [and in Jastrow's Dictionary] ***inmirinon*** is explained as a word of Greek origin. [↑](#footnote-ref-152)
153. See the text from Midrash Chazita mentioned above - Shir Hashirim Rabbah 1:58. [↑](#footnote-ref-153)
154. Sifra, Vayikra Chova 22:7. [↑](#footnote-ref-154)
155. Leviticus 25:10. [↑](#footnote-ref-155)
156. Above, 21:18. [↑](#footnote-ref-156)
157. Song of Songs 5:5. [↑](#footnote-ref-157)
158. Esther 2:12. [↑](#footnote-ref-158)
159. Song of Songs 5:5. [↑](#footnote-ref-159)
160. Shir Hashirim Rabbah 4:29. [↑](#footnote-ref-160)
161. Yerushalmi Demai I, 3. [↑](#footnote-ref-161)
162. In his commentary to the Mishnah, at the beginning of Tractate Kerithoth. See, however, in my Hebrew commentary p. 497, Note 8, that this definition that Ramban quotes in the name of Rambam on ***kinmon besem***, is in our texts of Rambam's commentary found on a different name altogether. The term mentioned here is in Arabic since Rambam wrote his commentary to the Mishnah in Arabic. See also following note. [↑](#footnote-ref-162)
163. In Joseph Kapach's new Hebrew translation of Rambam's commentary in Arabic, he comments on this term that it is **"Cinnamonum Zeylanicum"** (Kerithoth, p. 229, Note 49). [↑](#footnote-ref-163)
164. Mentioned by Ibn Ezra [in his short commentary on Exodus] in the name of Rabbenu Saadia Gaon. [↑](#footnote-ref-164)
165. Beresheeth Rabbah 65:13 [↑](#footnote-ref-165)
166. Shir Hashirim Rabbah 4:29. See Vol. I, p. 277. [↑](#footnote-ref-166)
167. See Dictionary under "ascidium." [↑](#footnote-ref-167)
168. In the Chapter ***Arbei Pesachim***. [↑](#footnote-ref-168)
169. Mentioned in Verse 24. [↑](#footnote-ref-169)
170. Kerithoth 5 a. [↑](#footnote-ref-170)
171. Verse 24. [↑](#footnote-ref-171)
172. Yerushalmi Shekalim VI, 1. [↑](#footnote-ref-172)
173. For since He mentioned first (in Verse 30): ***And you will anoint Aaron and his sons***, it follows that the expression, ***or whosoever puts any of it upon a 'zar'*** means that anyone who is not of the seed of Aaron is a ***zar*** (a stranger). So why did Rashi say that the oil may also be used for the anointing of a king? [↑](#footnote-ref-173)
174. Numbers 1:51. ***"Shall be put to death*** — by the hand of Heaven" (Rashi). [↑](#footnote-ref-174)
175. Leviticus 22:10. [↑](#footnote-ref-175)
176. Numbers 17:5. [↑](#footnote-ref-176)
177. I Kings 1:39. [↑](#footnote-ref-177)
178. Ibid. [↑](#footnote-ref-178)
179. For according to the Talmud (Kerithoth 5 b) every High Priest who would be appointed was to be anointed with this oil, as were also some of the kings. Generally an heir to the throne of Israel did not have to be anointed, though in order to avoid disputes over the royal succession [as was the case with Solomon] anointing was resorted to. See further on this topic "The Commandments," Vol. I, p. 45. [↑](#footnote-ref-179)
180. Verse 31. [↑](#footnote-ref-180)
181. Above, 29:29. [↑](#footnote-ref-181)
182. Verse 32. [↑](#footnote-ref-182)
183. Leviticus 6:15. This shows that it is impossible to say that the High Priests after Aaron should not be anointed with this oil. And if so, the question appears why did Scripture use here language which might indicate the opposite, as explained above? But such is the explanation etc. [↑](#footnote-ref-183)
184. Verse 31. [↑](#footnote-ref-184)
185. Ibid. [↑](#footnote-ref-185)
186. Psalms 89:21. [↑](#footnote-ref-186)
187. Verse 32. [↑](#footnote-ref-187)
188. Ruth 3:3. [↑](#footnote-ref-188)
189. Ezekiel 16:9. [↑](#footnote-ref-189)
190. Kerithoth 7 a. [↑](#footnote-ref-190)
191. Verse 32. [↑](#footnote-ref-191)
192. See Ramban above, 4:9. [↑](#footnote-ref-192)
193. See Ramban above, 15:6. [↑](#footnote-ref-193)
194. Kerithoth 6 b. [↑](#footnote-ref-194)
195. Leviticus 16:13. [↑](#footnote-ref-195)
196. Verse 35. [↑](#footnote-ref-196)
197. Verse 36. [↑](#footnote-ref-197)
198. Kerithoth 6 b. [↑](#footnote-ref-198)
199. The word ***k'toreth*** (incense) is thus of the root ***kateir*** (surrounding, circling), because the smoke of the burning incense circles and rises. [↑](#footnote-ref-199)
200. Shir Hashirim Rabbah 3:7. [↑](#footnote-ref-200)
201. Above 25:6. [↑](#footnote-ref-201)
202. I.e., ***Nataph ushcheileth v'chel'bnah'*** These are generally translated as being various kinds of fragrant spices: "stacte, and onycha, and galbanum." But Ramban will now question the two terms [stacte and galbanum]. [↑](#footnote-ref-202)
203. ***Onycha.***.. supposed to be the operculum of a marine gastropod (Dictionary). [↑](#footnote-ref-203)
204. Above, Verses 23-24. [↑](#footnote-ref-204)
205. Verse 23. Generally translated "sweet calamus." [↑](#footnote-ref-205)
206. Kerithoth 6 a. [↑](#footnote-ref-206)
207. Shabbath 65 a. In connection with what is taught in the Mishnah there that a woman may go out on the Sabbath with "anything that she puts in her mouth" [to have a good breath], the Gemara explained, "such as ***dartzuna***," which Rashi explained as "cinnamon." [↑](#footnote-ref-207)
208. Kerithoth 6 a. [↑](#footnote-ref-208)
209. "Nine." The reading should be "eight" (as explained above): the four components mentioned in the making of the Oil of Anointment [***myrrh, cinnamon, kanah*** - the cane of sweet spice - and ***cassia***], and the four expressly stated in the making of the incense [***nataph, shcheileth, chel'bnah, and frankincense***] . With the three components [***spikenard, saffron, and costus***] added by the second word ***samim*** they form the eleven components of the incense. [↑](#footnote-ref-209)
210. Song of Songs 4:14. [↑](#footnote-ref-210)
211. Ibid. [↑](#footnote-ref-211)
212. I.e., eight components: spikenard, saffron, costus, calamus, cinnamon, frankincense, myrrh, and cassia. Three more will follow. Thus Ramban found the eleven components of the incense mentioned in the Song of Songs. [↑](#footnote-ref-212)
213. Song of Songs 4:13. [↑](#footnote-ref-213)
214. Genesis 6:14. [↑](#footnote-ref-214)
215. Song of Songs 4:14. [↑](#footnote-ref-215)
216. "A tree of bitter aloe wood." Ramban will further on explain that ***aksi*** means tree. See also Jastrow under the term ***aksiloliyon***. [↑](#footnote-ref-216)
217. See Jastrow (ibid.) for the Greek term [↑](#footnote-ref-217)
218. Numbers 24:6. [↑](#footnote-ref-218)
219. In our Rashi: ***theriaque***. — To this term Ramban will object, since a theriac is an electuary [a medical compound] composed of many ingredients. [↑](#footnote-ref-219)
220. Shabbath 109 b. [↑](#footnote-ref-220)
221. Nedarim 41b. [↑](#footnote-ref-221)
222. Leviticus 2:11. [↑](#footnote-ref-222)
223. Kerithoth 6 a. [↑](#footnote-ref-223)
224. "With what may they light" [the Sabbath lamp]? - Shabbath 26a. [↑](#footnote-ref-224)
225. In Ramban manuscripts: "Rabban Shimon ben Gamaliel." So also in some manuscripts of the Talmud (see Dikdukei Sofrim, Shabbath, p. 48 Note 1). [↑](#footnote-ref-225)
226. Ibid., 25 b. [↑](#footnote-ref-226)
227. Genesis 37:25. [↑](#footnote-ref-227)
228. Ibid., 43:11. [↑](#footnote-ref-228)
229. For since Onkelos translated (in Genesis 37:25) the Hebrew ***tzori*** as the Aramaic ***k'taph***, he should have translated likewise here the Hebrew ***nataph***, for as said above ***nataph*** is ***tzori***, and so why did he translate it as ***k'topha***? [↑](#footnote-ref-229)
230. Chullin 111 b. [↑](#footnote-ref-230)
231. Beitzah 16a. [↑](#footnote-ref-231)
232. From Onkelos who translated (in Genesis 37:25) ***tzori*** as ***k'taph,*** and from Yonathan who translated it as ***sh 'aph.*** [↑](#footnote-ref-232)
233. Genesis 37:25. [↑](#footnote-ref-233)
234. II Kings 20:13. [↑](#footnote-ref-234)
235. Ibid. [↑](#footnote-ref-235)
236. Genesis 43:11. [↑](#footnote-ref-236)
237. This explains Onkelos' translation in Genesis 43:11. [↑](#footnote-ref-237)
238. Jeremiah 8:22. [↑](#footnote-ref-238)
239. Mishneh Torah, ***Hilchoth Klei Hamikdash*** 2:4. [↑](#footnote-ref-239)
240. Kerithoth 6 a. [↑](#footnote-ref-240)
241. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-241)
242. 1 Samuel 26 [↑](#footnote-ref-242)
243. v. 63:1 [↑](#footnote-ref-243)
244. 1 Samuel 27:1 [↑](#footnote-ref-244)
245. v. 63:1 [↑](#footnote-ref-245)
246. *The Book of Tehillim*, Me’am Lo’ez, Psalms III, Chapters 62—89, byRabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-246)
247. Ibid. 246 [↑](#footnote-ref-247)
248. v. 64:11, Ibid. 246 [↑](#footnote-ref-248)
249. *Midrash Tehillim* interprets the psalm homiletically as referring to the Persian officials whose plots caused Daniel to be thrown into a den of lions. This interpretation appears to have been inspired by the hermeneutical principle called *gezerah shavah* —the occurrence of the same phraseology in two unrelated passages. The noun רגשת, *rigshat,* “throng,” appears here in verse 3, while the verb תגש, *RGSh,* appears several times in the passage in Daniel (Daniel 6:7,12,16). [↑](#footnote-ref-249)
250. Ibid. 241 [↑](#footnote-ref-250)
251. Ibid. 241 [↑](#footnote-ref-251)
252. Ibid. 241 [↑](#footnote-ref-252)
253. Ibid. 246 [↑](#footnote-ref-253)
254. Adar 14 [↑](#footnote-ref-254)
255. Esther 3:9 [↑](#footnote-ref-255)
256. Megillah 13b [↑](#footnote-ref-256)
257. Shemot 30:15 [↑](#footnote-ref-257)
258. see Rashi to Shemot 30:16 [↑](#footnote-ref-258)
259. see Rashi to Shemot 30:15 [↑](#footnote-ref-259)
260. Shemot 17:8 [↑](#footnote-ref-260)
261. I Adar 29, 5774. [↑](#footnote-ref-261)
262. The Arizal states that it is on Purim that the *sefira* of *Netzach* achieves its *tikkun*, i.e. rectified expression. [↑](#footnote-ref-262)
263. I Samuel 15:29 [↑](#footnote-ref-263)
264. Midrash Tanchuma, Tetzaveh 15 [↑](#footnote-ref-264)
265. Megillah 13a [↑](#footnote-ref-265)
266. Myrrh was a major ingredient in the anointing oil, mentioned in our Torah portion, as well. [↑](#footnote-ref-266)
267. Caesarea Philippi sets at the foothills of Mt. Hermon. This city is also known by other names such as “Panion” and “Banias.” The city was named after the mythical god Pan. Our narrative takes place in the northern most part of Eretz Yisrael. This was the location of the tribe of Dan. At Dan in the days just after Sholomo, there stood and altar for the Northern tribes who refused to go to Yerushalayim as commanded in the Biblical narrative. Upon Solomon's death, his son, Rehoboam, succeeded him as king. However, ten of the Tribes of Israel refused to accept him as king and split to form the northern Kingdom of Yisrael, (ממלכת יִשְׂרָאֵל) while Rehoboam continued to reign in the southern Kingdom of Y’hudah. The rebellion against Rehoboam arose after he refused to reduce the taxation and services that his father had forced on his subjects. Later Jeroboam built two places of worship, one at Bethel and one at far northern Dan, to substitute worship at the Temple at Yerushalayim. He did not want the people of his kingdom to have any religious connection to Yerushalayim. He had two golden calves erected for the people to represent their "god." These acts are seen as the downfall or sin of Jeroboam. The key feature of this city was a white marble temple of Pan and the City re-built by Herod the Great. This City was built in honor of Philipp the Tetrarch. Caesarea Philippi was the center of all cultic and false religions. This city was so pagan that it actually had a temple of the “holy goats.” (No, that is not a typo) For more information on this city, see the Wikipedia article on [Caesarea Philippi](http://en.wikipedia.org/wiki/Caesarea_Philippi#cite_ref-14) and [Banias](http://en.wikipedia.org/wiki/Banias) and See *The New Encyclopedia of Archaeological Excavations in the Holy Land*, Simon and Shuster, Volume 1 pgs 13-143, see also Anchor Bible Dictionary Entry Caesarea Philippi and Baal-Gad [↑](#footnote-ref-267)
268. See Enhanced Strong’s Lexicon entry #G2008. Therefore, we can contextually read the phrase as “because he was an honorable man, he said so not tell anyone about this. [↑](#footnote-ref-268)
269. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 369 [↑](#footnote-ref-269)
270. The first three Sabbaths of Nahamu having past Hakham Shaul teaches us our place in the liturgy. [↑](#footnote-ref-270)
271. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 369 [↑](#footnote-ref-271)
272. having established that Messiah must die and raise from the dead it is only a logical step to point out that Yeshua did this very thing. [↑](#footnote-ref-272)
273. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 369. This is also a thematic connection to the pericope of Mordechai. [↑](#footnote-ref-273)
274. This is very apropos in the season of Teshuba, Elul [↑](#footnote-ref-274)
275. This is because Adam HaRishon was the life giving man who gave every man life being his seed. [↑](#footnote-ref-275)
276. **Messiah The coming one**. The eschatological Adam (Messiah) must come last. Much like the red heifer which came after the sin of the golden calf, Messiah (eschatological Adam) must come after Adam to repair all that Adam has corrupted. [↑](#footnote-ref-276)
277. Eisemann, R. M. (2007). The Book of Ezekiel, A New Translation with Commentary . Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxiv [↑](#footnote-ref-277)
278. Ibid Intro – pg. xxxiii [↑](#footnote-ref-278)
279. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-279)
280. Ibid 3:1445 [↑](#footnote-ref-280)
281. Cf. B’resheet 2:19 [↑](#footnote-ref-281)
282. Cf. Shemot (Ex) 20:18 [↑](#footnote-ref-282)
283. Eisemann, R. M. (2007). *The Book of Ezekiel, A New Translation with Commentary .* Brooklyn, New York: Mesorah Publications, Ltd. Introduction xxxv [↑](#footnote-ref-283)
284. Neusner, J., Neusner, J., Avery-Peck, A. J., Green, W. S., & Museum of Jewish Heritage (New York, N. Y. (2000). The encyclopedia of Judaism. "Published in collaboration with the Museum of Jewish Heritage, New York." (2:722). Brill May 2001. [↑](#footnote-ref-284)
285. Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 370 [↑](#footnote-ref-285)
286. Presenting further evidence that we are in the seven weeks of Nahamu. [↑](#footnote-ref-286)
287. Berg, Philip S. *The Essential Zohar: The Source of Kabbalistic Wisdom*. New York: Three Rivers Press, 2004. p. 20 [↑](#footnote-ref-287)
288. Wolf, Laibl. *Practical Kabbalah: a Guide to Jewish Wisdom for Everyday Life*. New York: Three Rivers Press, 1999. p. 186 [↑](#footnote-ref-288)
289. Ibid p. 188 [↑](#footnote-ref-289)
290. Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* Ontario: Woodside Bible Fellowship, entry (G2394). [↑](#footnote-ref-290)
291. Monotheistic vocabulary will not allow us to translate πνεῦμα τὸ ἅγιον in the traditional sense as “Holy Spirit” referring to the “Spirit” as if it were a member of polytheistic trinitarianism. The context here clearly demands that translation as the Nefesh Yehudi, the (Jewish) Soul/spirit from the heavens. Therefore, the passage as a whole speaks of the conversion process whereby the Gentile Convert is “sealed.” The general covenantal seal for Gentile men as converts is circumcision. Therefore, the “seal” proving that one is in possession of the Nefesh Yehudi is circumcision. Thielman notes the similarity of vocabulary with Yesha’yahu (Isa) 63:9-10. Because the vocabulary is only partially synonymous, we can determine that the “Holy Spirit” of those passages is the “Divine Agent” and not an aspect of “Deity.” The Yesha’yahu passages show that the “Holy Spirit” is the Divine “messenger” who was to go before the B’ne Yisrael (Shemot 23:23). Thielman, F. (2010). *Ephesians.* Grand Rapids: Baker Academic. p. 317 [↑](#footnote-ref-291)
292. Some sources suggest that the 2nd Pastor is equated with the idea of “surrender.” This passage clearly denotes this special quality. The Gentile New/Convert and those who would “build up” the Congregation must learn to surrender to the loving-kindness of G-d. [↑](#footnote-ref-292)
293. This is an internal issue. Therefore, Hakham Shaul is showing that internal issues when externalized are a serious danger to the congregation. [↑](#footnote-ref-293)
294. See **ὀργή** – *orge* above [↑](#footnote-ref-294)
295. The 2nd Parnas and the Chazan join in controlling evil speech, temper tantrums and conflict in the congregation. When these two forces are joined, evil does not stand a chance. Their combined effort is Justice mixed with Justice. The 2nd Parnas is a symbol of surrender as we noted above. However, in the present case the surrender is not on the part of the Congregational Officers. The 2nd Parnas and the Chazan joined together bring all injustice under appropriate control. However, outbursts of anger as applied here are not simple abusive tantrums. The 2nd Parnas and Chazan are dealing with legalism here. ὀργή, is always seen to be protecting something recognized to be right, becomes in the political life of the following period the characteristic and legitimate attitude of the ruler who has to avenge injustice. Because the 2nd Parnas, here described in the Greek word **ὀργή** – *orge* has a propensity for justice. Therefore, “anger” must not be allowed to progress into sin. That the two officers 2nd Parnas and the Chazan are in office here dealing with this problem shows the absolute mastery of their gift and office. The two officers demand a change in conduct. [↑](#footnote-ref-295)
296. The element of growth and transformation now laid out for the converts by the 2nd Parnas with the Chazan who force the convert to accept loving-kindness as a lifestyle. [↑](#footnote-ref-296)
297. **οὖν** – *oun* “therefore” connects with 4:1, 17. In both cases, the Darshan is present. Therefore, we can see our “divisions” are actually interconnected with itself. [↑](#footnote-ref-297)
298. Acceptance of the Nefesh Yehudi brings the soul into loving relationship with G-d. The recipients are the beloved children of G-d. As His beloved children, we are called to imitate His actions. This verse could also be read. Be beloved imitators of G-d’s love as His children. [↑](#footnote-ref-298)
299. Cf. Lev 11:44 “Consecrate yourselves therefore, and be holy, for I am holy.” Note here the similarity between the words of Hakham Shaul and Philo. (Spec. 4:73) 73 for it was a felicitous and true saying of one of the wise men of old, that men never act in a manner more resembling the gods than when they are bestowing benefits; and what can be a greater good than for mortal men to **imitate** the everlasting God? (Virt. 1:168-169) And in another place also the lawgiver gives this precept, which is most becoming and suitable to a rational nature, that men should imitate God to the best of their power, omitting nothing which can possibly contribute to such a similarity as the case admits of. XXIV. Since then you have received strength from a being who is more powerful than you, give others a share of that strength, distributing among them the benefits which you have received yourself, in order that you may **imitate** God by bestowing gifts like his; 169 for all the gifts of the supreme Ruler are of common advantage to all men; and he gives them to some individuals, not in order that they when they have received them may hide them out of sight, or employ them to the injury of others, but in order that they may bring them into the common stock, and invite all those whom they can find to use and enjoy them with them. Philo. (1993). *The Works of Philo, Complete and Unabridged in one volume.* (N. U. Edition, Ed., & C. Yonge, Trans.) Peabody, MA: Hendrickson Publishers. p. 623, 657 [↑](#footnote-ref-299)
300. This shows us that the gift of the Nefesh Yehudi is earned. Once the recipient has the Nefesh Yehudi as a gift he must “become” the Nefesh Yehudi. [↑](#footnote-ref-300)
301. This is Hakham Shaul’s third use of **περιπατέω** – *peripateo,* meaning, “walk about.” Each instance **περιπατέω** – *peripateo,* “walk” refers to halakhic norms, conduct established in the Torah, and catechistically elucidated in the Oral Torah. Here we have a summons to faithful obedience. The three instances of **περιπατέω** – *peripateo,* show three responses expected of the Congregation. However, the phrase refers to habitual conduct. Therefore, we should read, “make this your habitual conduct,” or “make this your habitual walk.” [↑](#footnote-ref-301)
302. The Remes text is drawing on allegory to make its point. The point is to be as though you were an offering before G-d. The more familiar example is Yitzchak. The point here is not whether this is a literal sacrifice, which it is not or allegorical speech. Because it is Remes, it is most certainly allegorical. Secondly, the “lesson” is for us to mimic G-d and if that seems impossible, we have Messiah as a model. We must understand that **θυσία** – *thusia* does not represent a “sin offering.” Therefore, Messiah’s “sacrifice” is not for the sake of atonement in this case. We find the corresponding offering to be a **קֻרְבָּן** – *qorban* meaning to bring near. Therefore, the summary is not that Messiah is a “sacrifice” but a means of drawing near to G-d. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 364 [↑](#footnote-ref-302)
303. The sweet smell, **רֵיחַ** – *reyach* **נִיחֹחַ** – *nichowach* can be read a smell of comfort, or, the fragrance of the comforter. As Edie points out there is no easy way to say **נִיחֹחַ** **רֵיחַ**. As we have stated above the emphasis is not on a “literal” sacrifice, but rather the moral excellence of Messiah. Eadie, J. (2005). *A Commentary on the Greek Text of Paul's Letter to the Ephesians.* (M. G. Rev. W. Young, Ed.) Birmingham, AL: Solid Ground Christian Books. p. 365 [↑](#footnote-ref-303)
304. The sweet smelling aroma is the prayers of the Tsadiqim as they recite the liturgical prayers of the Siddur. [↑](#footnote-ref-304)
305. Not found in all manuscripts. [↑](#footnote-ref-305)
306. Because our textual base is Remes, we realize that Hakham Shaul is not speaking in “literal” terms. This means that the insinuation is maintaining spiritual fidelity, “faithful obedience” to G-d. [↑](#footnote-ref-306)
307. While the Greek word **ἀκαθαρσία** – *akatharsia,* “uncleanness” does have the connotations of sexual impropriety, as noted above the fidelity is spiritual rather than physical. [↑](#footnote-ref-307)
308. Cf. Eph. 1:1 above. The conduct of the “**Tsadiqim**” should be a model of faithful obedience. The idea of the sexual impropriety is that of turning from G-d to self-serving conduct and behavior. [↑](#footnote-ref-308)
309. **Αἰσχρότης** – *aischrotes* ccorresponding to **בָּשְׁנָה** – *bā∙šenā* disgraceful behavior or speech. [↑](#footnote-ref-309)
310. Lashon HaRa – the evil tongue. The noise of vulgarity chokes the Spirit/Divine Presence. Because these two Parnasim are connected to the Darshan (Prophecy) they relate to holy speech. [↑](#footnote-ref-310)
311. Let it be here noted that this phrase, **εὐχαριστία** – *eucharistia* has nothing to do with the Catholic/Christian notion of eucharist. The true meaning is found in the Talmud and Oral Torah as can be noted here… “It is forbidden man to enjoy anything of this world without benediction,” **b. Ber., 35a**. “At good news one says: Blessed be He who is good and who does good. But at bad news one says: Blessed be the judge of truth … Man has a duty to pronounce a blessing on the bad as he pronounces a blessing on the good,” **b. Ber.,** 54a. Thanks are forever: “In the future all sacrifices will cease, but the offering of thanks will not cease to all eternity. Similarly all confessions will cease, but the confession of thanks will not cease to all eternity,” *Pesikta* (*de Rab. Kahana*), collection of homilies 9 (79a). When one senses G-d, whether in Torah study, nature or by any other means, he should say the appropriate blessing. Through this blessing we have made a connection with the Divine. [↑](#footnote-ref-311)
312. The mention of the “Governance relates to the ten men of the congregation and our theme for Hakham Shaul’s Letter to the Ephesians. The “Governance of Messiah is an expression of the Governance of G-d,” through the Hakhamim and Bate Din as opposed to human kings.

The balance of ministry is clear at this point. The 1st Parnas wants to war with every adversary. Where there is union between these two Pastors, they scrutinize their battles carefully. While the 1st Pastor is like the moon in his waxing and waning the 2nd Pastor is consistent and constantly devoted. [↑](#footnote-ref-312)
313. We see the office and ministry of the 2nd Parnas as restrictive. The restriction is against the philosophical vanity of Replacement Theology (philosophy). This is accomplished by true scholarship. Therefore, we see Hakham Shaul’s allusion to **Lag B’ Omer** the holiday of the Scholar. This officer is often willing to be self-sacrificing as noted above. He sacrifices for the sake of unity and edification. In this venue, he becomes a key builder in the congregation. He will not “sacrifice” for vanities sake. He concedes only for the “cause.” However, this persona is the real watchdog of the congregation. He draws his strength from the Chazzan and compassion from the 1st Parnas/Pastor. This Pastor is highly creative with the ability to build and strengthen the congregation, by motivating it with (Prophetic) vision he receives from the Darshan. Were it not for his apprehension of then prophetic vision of the Maggid/Darshan the congregation could be like a dog chasing its tail. It is evident that Hakham Shaul is perfectly aware of the characteristics of this Officer. This can be seen in his warning against the Yetser HaRa/Lashon HaRa. [↑](#footnote-ref-313)
314. While there is some debate as to whom “any man” is, we understand this to be the dividing sect of Gentile Philosophers or philosophies. These “philosophies” were designed to replace the truth of the Torah. These “vain philosophies” were the replacement to the Oral Torah. Therefore, blaspheme against the Oral Torah/Mesorah is initiated in the form of a replacement “Oral” presentation of vain philosophy. We note that the “vain philosophy” is considered “empty words.” This is because of the Hebrew idea of “Tob” (good) and “Ra” (bad). “Tob” true meaning is that which is beneficial and “Ra” meaning that which is “empty” or “vain.” The Torah Oral/Written is a means of accessing the consciousness of G-d. When these “vain philosophies” are propagated they nullify that connection and awareness. [↑](#footnote-ref-314)
315. As noted above the ministry of the 2nd Parnas leans to the towards the left column. Therefore, we should expect a stern character leaning towards justice and judgment. This is easily seen in the comment “**wrath of God comes upon the children of disobedience.**” This officer is a part of the balancing of the congregation. This officer teaches the congregation not to succumb to the trappings of human philosophy. True strength and reassurance come from within the G-dly community. Therefore, we see that this officer, as an echo of Hokhmah is an integral part of the assembly. While this officer should be the echo of Binah, he is captivated with the essence of Hokhmah. [↑](#footnote-ref-315)
316. Only abstinence from the morass of confusion can one be free. One needs an established halakhic norm to truly be free. The trappings of vanity are bondage and detraction from genuine freedom. The 2nd Parnas is the true gate to freedom. [↑](#footnote-ref-316)
317. Darkness here is not evil in the strict sense of the word. “Darkness” is defined by ones relationship with G-d. Those who have no relationship with G-d through the Torah are “darkness.” [↑](#footnote-ref-317)
318. Light is association with G-d and the conversion. Reception of the Nefesh Yehudi transforms the new man into light. Ps. 97:11 Light is sown *like seed* for the righteous And gladness for the upright in heart. This light is the Ohr HaGanuz (Primordial Light) which resides within each individual connected with G-d and recipient of the Nefesh Yehudi. Light is also an indication of the Shekinah’s presence.

The Torah is the repository for the Ohr HaGanuz, the Primordial Light. Therefore, those who receive the Torah oral and written receive the Primordial Light. The goal of receiving the Torah is to become the light i.e. the Torah. When the B’ne Yisrael traveled through the wilderness, the “Light” manifest as either a pillar of fire or a cloud. Darkness also represents the relationship to the intermediary powers that govern the universe as G-d’s agents. Those angels, which represent the true structure of the universe represent light. They are often called mazelot (constellations) or stars. Those “fallen stars” are those stars, which did not keep their specifically designated place and position. **Yehudah 1:6** **Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** 1 Enoch 10: 4-6 And he said to Raphael: "Bind Azael foot and hand, and cast him into the darkness, and open the desert that is in the Dadouel, and cast him in. "And lay down upon him rough and jagged rocks and cover him with darkness. And let him dwell there for eternity, and cover his face so he cannot see light. "And on the great day of judgment he will be lead into the fire. Cf. 1Thes 5:4-11; Rom 13:11-14 [↑](#footnote-ref-318)
319. See “walk” above. Mishle (Proverbs) associates the mitzvot that we “walk” out with the lamp and teachings (Torah) with the light. [↑](#footnote-ref-319)
320. **δοκιμάζω –** *dokimazo* (approving/discern/allow) has the connotation of permitting and prohibiting in the Rabbinical sense. That which is not prohibited by the determination of halakhic norms is not pleasing to G-d. And that which is permitted is considered “pleasing” to G-d. [↑](#footnote-ref-320)
321. The objective desire of the child of light is to live a life of exemplary Torah observance. This is what is “pleasing” to G-d. [↑](#footnote-ref-321)
322. Do not associate turns from not contact to rebuke or reprimand. [↑](#footnote-ref-322)
323. “Fruitless works” of darkness, is contrasted against the fruitful works of the Torah. Works of darkness are those human attempts to atone for sin through activities not prescribed in the Torah. The concept of “unfruitful” matches the Hebrew word **רַע** – *ra,* which is usually translated evil. However, as noted above **רַע** – *ra,* means empty. Therefore, the “unfruitful” works of the “darkness” are works that are empty of good or positive, constructive efforts in conjunction with the Torah. Nevertheless, these “works” are of “shameful” nature, not to be practiced by the children of light. **Yehudah (Jude) 1:12These are a hidden danger in your Festivals while they feast with you they disrespectfully feed themselves first. They are waterless clouds carried by the fall winds; fruitless trees, twice dead, and uprooted; storm driven** (wild) **waves of the sea, foaming without water to their own shame; wandering spheres** (stars) **for who the deepest darkness is reserved for** (their) **eternity.** [↑](#footnote-ref-323)
324. While some translations suggest “exposure,” the true meaning of this word is rebuke or reprimand. The concept of “exposure” comes from the idea of being children of light. Light is a natural exposure of darkness or “works of darkness.” Therefore, because it is natural for light to expose darkness we are commanded to reprimand or rebuke all deeds done in darkness. This may be expressed in the form of personal introspection. It seems evident from the writings of Philo that the present nomenclature is associated with personal conviction and introspection. This would intimate that understanding that we shine a light on our personal activities and then judge those activities as fruitful (works of light) or fruitless (works of darkness). The question posited by Hoehner is; whose deeds are being exposed? Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 679. It stands to reason that the exposed are the newly converted Gentiles. This is Hakham Shaul’s way of teaching them to be Torah observant and submission to the Officials Synagogue. Because we have the union of the 2nd Parnas (Pastor) and the Moreh, we see that the address is to those who are in need of initial education on the expectations of the Oral Torah. Nevertheless, we are not to be associated with these things in any way. [↑](#footnote-ref-324)
325. It is a shame/disgrace to even mention these things, which must needs be reprimanded or rebuked openly. [↑](#footnote-ref-325)
326. **Κρυφῇ** – *kruphe* that which is hidden or concealed. **Κρυφῇ** – *kruphe* being the opposite of the “secret” of So’od. [↑](#footnote-ref-326)
327. Light here is an allegorical reference to what is made public [↑](#footnote-ref-327)
328. We seem to have a quote from some undefined source. The Tanakh is replete with pesukim on light, waking and the resurrection for those who sleep in the dust. In the present case, we do not seem to have a direct quote from any specific source. We would opine here that Hakham Shaul might have been referring to an early version of Petihat Eliyahu. The notion of conversion is also an allegory of the resurrection, as is waking in the morning. [↑](#footnote-ref-328)
329. While the language is that of the resurrection, we also see the call to duty. This ties the present pericope with the next. “Walk…” [↑](#footnote-ref-329)
330. Hoehner suggests that **ἀνάστα** rooted in **ἀνίστημι** – *anistemi* used only here in the Nazarean Codicil is an unusual form of its root. This implies that the “raising” is mentioned in a hurried sense. He derives this idea from Wallace (*Greek Grammar,* 491) Hoehner, H. W. (2002). *Ephesians, An Exegetical Commentary.* Grand Rapids, MI: Baker Academic. p. 687 [↑](#footnote-ref-330)
331. Here we have the perfect analogy of the resurrection. Just as it is when we sleep the morning light causes us to wake up, the (Primordial) Light of Messiah that shines on the dead body will cause it to wake up into resurrection. [↑](#footnote-ref-331)
332. Referring to the days of Messiah, see Pesach Seder, Magid “R. Eliezer, R. Yehoshua” … [↑](#footnote-ref-332)