|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah****1101 Surrey Trace SE,****Tumwater, WA 98501****United States of America****© 2012**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2012**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

|  |  |
| --- | --- |
| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Shebat 25, 5772 – Feb. 17/18, 2012** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

|  |  |  |
| --- | --- | --- |
| **Conroe & Austin, TX, U.S.**Fri. Feb 17 2012 – Candles at 6:03 PMSat. Feb 18 2012 – Havdalah 6:58 PM | **Brisbane, Australia**Fri. Feb 17 2012 – Candles at 6:14 PMSat. Feb 18 2012 – Havdalah 7:07 PM | **Bucharest, Romania**Fri. Feb 17 2012 – Candles at 5:28 PMSat. Feb 18 2012 – Havdalah 6:31 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Feb 17 2012 – Candles at 6:07 PMSat. Feb 18 2012 – Havdalah 7:04 PM | **Jakarta, Indonesia**Fri. Feb 17 2012 – Candles at 5:58 PMSat. Feb 18 2012 – Havdalah 6:47 PM | **Manila & Cebu, Philippines**Fri. Feb 17 2012 – Candles at 5:43 PMSat. Feb 18 2012 – Havdalah 6:33 PM |
| **Miami, FL, U.S.**Fri. Feb 17 2012 – Candles at 5:57 PMSat. Feb 18 2012 – Havdalah 6:50 PM | **Olympia, WA, U.S.**Fri. Feb 17 2012 – Candles at 5:20 PMSat. Feb 18 2012 – Havdalah 6:26 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Feb 17 2012 – Candles at 5:18 PMSat. Feb 18 2012 – Havdalah 6:16 PM |
| **Sheboygan & Manitowoc, WI, US**Fri. Feb 17 2012 – Candles at 5:05 PMSat. Feb 18 2012 – Havdalah 6:08 PM | **Singapore, Singapore** Fri. Feb 17 2012 – Candles at 7:03 PMSat. Feb 18 2012 – Havdalah 7:52 PM | **St. Louis, MO, U.S.**Fri. Feb 17 2012 – Candles at 5:22 PMSat. Feb 18 2012 – Havdalah 6:21 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 Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon Mikha ben Hillel

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

His Excellency Adon Ezra ben Abraham and beloved wife HE Giberet Karmela bat Sarah,

His Excellency Dr. Adon Yeshayahu ben Yosef and beloved wife HE Giberet Tricia Foster

His Excellency Adon Yisrael ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Eliyahu ben Abraham and beloved wife HE Giberet Vardit bat Sarah

Her Excellency Giberet Laurie Taylor

His Honor Paqid Dr. Adon Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Albert Carlsson and beloved wife Giberet Lorraine Carlsson

**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!**

**This Torah Seder Commentary is dedicated to Her Excellency Giberet Lorraine Carlsson on occasion of her birthday. We wish her a Yom Huledet Sameach! – a most wonderful Happy Birthday! May she be granted from above, long life, very good health, much happiness and the opportunity to perform many and wonderful deeds of loving-kindness together with all the women of valour in Yisrael, amen ve amen!**

**Shabbat Shekalim & Shabbat Mevar’chin HaChodesh Adar**

**Sabbath of the Sacred Half Shekels & Proclamation of the New Moon of Adar**

**(Wednesday Evening22nd of February – Friday Evening 24th of February 2012)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  |  |
| **“MaChatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – B’Midbar 7:48-50 |
| **“Half a Shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – B’Midbar 7:51-53 |
| **“Medio Shequel”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – B’Midbar 7:48-53 |
| Shemot (Exodus) 30:1-38B’Midbar (Num.) 28:9-15 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: II Kings 11:17–12:17  | Reader 5 – Sh’mot 30:22-25 |  |
| Special: I Samuel 20:18, 42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – B’Midbar 7:48-50 |
| Psalm 104:1-35 | Reader 7 – Sh’mot 30:34-38 | Reader 1 – B’Midbar 7:51-53 |
| Mishle (Proverbs) Proverbs 7:1-27 |  Maftir – Sh’mot 28:9-15 | Reader 1 – B’Midbar 7:48-53 |
| N.C.: Matityahu (Matt.) 17:24-27 |  II Kings 11:17–12:17 I Samuel 20:18, 42 |  |

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

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 30:1-38‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1 ¶ You will make an altar to burn incense. 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 will be one amoh long and one amoh wide, it will be a square, and two amohs high. Its horn-like elevations will be of 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 will overlay it with pure gold, on its top, its walls all around, and its horn-like elevations, and make a gold crown-like rim all around it. | 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 Make two gold rings for it under its crown-like rim, on two of its corners. Make them on its two opposite sides. They will house the poles with which it is carried. | 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 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 Place it in front of the parochet that is by the Ark of the Testimony, in front of the covering that is on the Testimony where I will meet with you there. | 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 Aharon will burn upon it incense of spices. Every morning when he cleans the lamps, he will burn it. | 7 And Aharon will burn sweet incense upon it from morning to morning: when he orders the lamps, be will burn it.  |
| 8 And when Aharon lights the lamps in the afternoon, he will burn it. It is a continual incense-offering before Adonai for you generations.  | 8 And when Aharon kindles the lamps between the evenings, he will burn sweet incense perpetually before the Lord in your generations.  |
| 9 Do not bring upon it strange [unauthorized] incense; neither burnt-offerings nor meal-offerings. You will not pour a libation-offering 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 Aharon will make atonement on its horn-like elevations once each year. With the blood of the sin-offering of atonement, he will make atonement on it once each year for your generations. It is Holy of Holies to Adonai. | 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 ¶ Adonai spoke to Moshe, saying,  | 11 And the Lord spoke unto Mosheh, saying,  |
| 12 **"When you take the count of the B'ne Yisrael to determine their numbers, each man will give an atonement pledge for his soul to Adonai, when you count them. Thus there will be no plague among them when you count them**. | 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 dost number them. [JERUSALEM. When you take the head of the number of the sums of the sons of Israel.**]  |
| 13 **Everyone passing by to be counted must give this--- half a shekel based on the shekel of the Holy [Sanctuary,] where a shekel is twenty gerah. Half of such a shekel must be given as a terumah-offering to Adonai**. | 13 T**his valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spoke He to him: So will every one 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**.  |
| 14 Everyone passing by to be counted, from [age] twenty years and older, must give a terumah-offering to Adonai. | 14 Every one who passes to the numbering, from a son of twenty years and upwards, will give the separation before the Lord.  |
| 15 The rich will not give more, and the poor will not give less than half a shekel, when giving this terumah-offering to Adonai to atone for your souls. | 15 He who is rich will not add to, and he who is poor will diminish from, the half shekel in giving the separation before the Lord, to atone for your souls.  |
| 16 Take this atonement money from the B'ne Yisrael and donate it for the work of the Tent of Meeting. It will be a remembrance for the B'ne Yisrael before Adonai 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 ¶ Adonai spoke to Moshe, saying: | 17 And the Lord spoke to Mosheh, saying,  |
| 18 "Make a copper wash basin and its copper base for washing; and place it between the Tent of Meeting and the Altar, and put water in it. | 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 Aharon and his sons will wash from it their hands and their feet. | 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 Before entering the Tent of Meeting they must wash with water and they will not die, or whenever they approach the Altar for Divine service, or to burn a fire-offering to Adonai. | 20 at the time of their entering into the tabernacle of ordinance they will sanctify with water,  |
| 21 They must wash their hands and their feet and they will not die. This is a perpetual statute for them, for him [Aharon] and his descendants for all their generations." | 21 that they die not by the fiery flame: and it will be to them an everlasting statute, to him and to his sons in their generations. |
|   |   |
| 22 ¶ Adonai spoke to Moshe saying.  | 22 And the Lord spoke to Mosheh, saying,  |
| 23 "You will take the finest spices, five hundred [shekels] of pure myrrh, half portions of fragrant cinnamon, [consisting of] two hundred and fifty shekels each, and two hundred and fifty [shekels] of calamus spices. | 23 And you also take to you the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, and sweet calamus in weight two hundred and fifty minas  |
| 24 [Also take] five hundred [shekels] of cassia based on the shekel value of the Holy [Sanctuary], and a hin of olive oil. | 24 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 you the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.]  |
| 25 Make it into sacred anointing oil, a blend made by a [perfume] blender. It will be a sacred anointing oil. | 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.  |
| 26 Anoint with it the Tent of Meeting, and the Ark of the Testimony, | 26 And with it anoint you the tabernacle of ordinance, and the ark of the testimony,  |
| 27 And the Table and all its vessels, and the Menorah and its vessels, and the Incense Altar, | 27 and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense,  |
| 28 And the Burnt-offering Altar and all its vessels, and the wash basin and its base. | 28 and the altar of burnt offering and all its vessels, and the laver and its foundation,  |
| 29 Sanctify them and they will become holy of holies. Anything that touches them will 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 You will also anoint Aharon 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 Speak to the B'ne Yisrael, saying: "This will be sacred anointing oil to Me for all 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 must not be poured on the flesh of any man, and its formula must not be duplicated. It is sacred. It must be sacred 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 If a person compounds a similar formula, or if he places from it upon an unauthorized person, he will be cut off [spiritually] from his people. | 33 The man who compounds the like of it, or putts it upon the unconsecrated who are not of the sons of Aharon, will be destroyed from his people. |
|   |   |
| 34 ¶ Adonai said to Moshe, Take for yourself spices, stacte, onycha and galbanum, spices and pure frankincense. They will be of equal weight. | 34 And the Lord said to Mosheh, Take to you spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight will it be. [JERUSALEM. Balsam, spikenard‑myrrh, and galbanum.]  |
| 35 Make it into incense, a blend blended by a blender, thoroughly blended, pure and holy.  | 35 And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. [JERUSALEM. Commixed.]  |
| 36 Pulverize some of it very finely and place it before the [Ark of] Testimony in the Tent of Meeting, where I will meet with you. It will be holy of holies to you. | 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 The incense you are making, its formula must not be duplicated for you[r use]. It will be sacred to you for Adonai. | 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 A person who duplicates this formula to enjoy its fragrance, will be cut off [spiritually] 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>]:

**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 Commentary for: Shemot (Exodus) 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. לֹא יִיסָךְ . [This is spelled] with two “yud”s. It is an expression [in the form] of לֹא 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 טוּפְרָא mean “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]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

|  |  |
| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
| .  |  |

**Ketubim: Psalm ‎104:1-35‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 1. My soul, bless the LORD. My God, You are very great, You are attired with majesty and beauty. | 1. Bless, O my soul, the name of the LORD. O LORD my God, You are greatly exalted; You have put on praise and splendour. |
| 2. [You] enwrap Yourself with light like a garment; [You] extend the heavens like a curtain. | 2. Who wraps Himself in light like a sheet, Who stretches out the heavens like a curtain. |
| 3. Who roofs His upper chambers with water; Who makes clouds His chariot, which goes on the wings of the wind. | 3. Who covers His chambers with water like a building with beams; Who placed His chariot, as it were, upon swift clouds; Who goes on the wings of an eagle. |
| 4. He makes winds His messengers, burning fire His ministers. | 4. Who made His messengers as swift as wind; His servants, as strong as burning fire. |
| 5. He founded the earth on its foundations that it not falter to eternity. | 5. Who lays the foundation of the earth upon its base, so that it will not shake for ages upon ages. |
| 6. You covered the deep as [with] a garment; the waters stand on the mountains. | 6. You have covered over the abyss as with a garment; and the waters split on the mountains, and endure. |
| 7. From Your rebuke they fled; from the sound of Your thunder they hastened away.  | 7. At Your rebuke, they will flee, flowing down; at the sound of Your shout, they will be frightened, pouring themselves out. |
| 8. They ascended mountains, they descended into valleys to this place, which You had founded for them. | 8. They will go up from the abyss to the mountains, and descend to the valleys, to this place that You founded for them. |
| 9. You set a boundary that they should not cross, that they should not return to cover the earth. | 9. You have placed a boundary for the waves of the sea that they will not cross, lest they return to cover the earth. |
| 10. He sends the springs into the streams; they go between the mountains. | 10. Who releases springs into rivers; they flow between the mountains. |
| 11. They water every beast of the field; the wild donkeys quench their thirst. | 11. They water all the wild animals; the asses will break their thirst. |
| 12. Beside them the fowl of the heavens dwell; from between the branches they let out their voices.  | 12. The birds of heaven will settle on them; they will give out a sound of singing from among the branches. |
| 13. He waters the mountains from His upper chambers; from the fruit of Your works the earth is sated. | 13. Who waters the mountains from His upper treasury; the earth will be satisfied with the fruit of Your deeds. |
| 14. He causes grass to sprout for the animals and vegetation for the work of man, to bring forth bread from the earth. | 14. Who makes grass grow for beasts, and herbs for the cultivation of the son of man, that bread may come forth from the earth; |
| 15. And wine, which cheers man's heart, to make the face shine from oil, and bread, which sustains man's heart. | 15. And wine that gladdens the heart of the son of man, to make the face shine by oil; and bread will support the heart of the son of man. |
| 16. The LORD's trees are sated, the cedars of Lebanon, which He planted. | 16. The trees that the LORD created are satisfied, the cedars of Lebanon that He planted: |
| 17. Where birds nest; as for the stork-the high junipers are its home. | 17. Where the birds make nests; the stork’s dwelling is in the cypresses. |
| 18. The lofty mountains for the ibexes; the rocks a shelter for the hyraxes.  | 18. The high mountains are for the wild goats; the rocks are security for the conies. |
| 19. **He made the moon for the appointed seasons; the sun knows its setting**. | 19. **He made the moon to calculate times by; the sun knows the time of his setting**. |
| 20. You make darkness and it is night, in which every beast of the forest moves about. | 20. You will make darkness and it will be night; in it all the beasts of the forest creep about. |
| 21. The young lions roar for prey and to beg their food from God. | 21. The offspring of lions roar to find food, and to seek their sustenance from God. |
| 22. When the sun rises they gather in and couch in their dens. | 22. The sun will shine, they gather together; and they lay down in their dwelling place. |
| 23. Man goes out to his work, to his labor until evening. | 23. A son of man will go forth to his work and to his cultivation, until the sunset of evening. |
| 24. How great are Your works, O LORD! **You have made them all with wisdom**; the earth is full of Your possessions!  | 24. How many are Your works, O LORD! **You have made all of them in wisdom**; the earth is full of Your possessions. |
| 25. This sea-great and wide; there are creeping things and innumerable beasts, both small and large. | 25. This sea is great and broad in extent; creeping things are there without number, both tiny creatures and large. |
| 26. There the ships go; You formed this leviathan with which to sport. | 26. There the ships go about, [and] this Leviathan You created for the sport of the righteous/ generous at the supper of His dwelling place. |
| 27. They all look to You with hope, to give their food in its time. | 27. All of them rely on You to give their food in its time. |
| 28. You give them that they may gather; You open Your hand that they may be sated with goodness. | 28. You will give it to them, and they gather it; You will open Your hand, and they are satisfied with goodness. |
| 29. You hide Your countenance and they are frightened; You gather in their spirit and they perish and return to their dust. | 29. You will remove Your presence, they are dazed; You will gather their spirit and they expire, and return to their dust. |
| 30. You will send forth Your spirit and they will be created, and You will renew the surface of the ground.  | 30. You will send out Your spirit of holiness and they are created; and You will make new the surface of the earth. |
| 31. The Glory of the LORD will be forever; the LORD will rejoice with His works. | 31. May the Glory of the LORD be eternal; the LORD will rejoice in His works. |
| 32. He Who looks at the earth and it quakes; He touches the mountains and they emit smoke. | 32. Who looks at the earth, and it shakes; He draws near to the mountains, and they emit smoke. |
| 33. I will sing to the LORD while I am alive; I will sing praises to my God as long as I exist. | 33. I will sing praise in the presence of the LORD during my life; I will make music to my God while I exist. |
| 34. May my speech be pleasing to Him; I will rejoice with the LORD. | 34. May my talk be pleasing in His presence; I will rejoice in the Word of the LORD. |
| 35. Sinners will be destroyed from the earth and the wicked/Lawless will be no more; my soul, bless the LORD. Hallelujah. | 35. The sinners will be destroyed from the earth, and wicked/Lawless exist no longer. Bless, O my soul, the name of the LORD. Hallelujah! |
|  |  |

**Rashi’s Commentary on Psalm ‎104:1-35**

**2 [You] enwrap Yourself with light** in the sky like a garment.

**4 He makes winds His messengers** lit. He makes His messengers winds. He makes the wind His messengers.

**6 You covered the deep as [with] a garment** This is similar to what is said elsewhere (Job 38:9): “When I made the cloud its raiment, etc.”

**the deep** That is the sea.

**the waters stand on the mountains** The waters of the ocean are higher than the whole world. They stand on the mountains, and so Scripture states (Amos 5:8, 9:6): “He who calls the water of the sea and pours it upon the face of the earth.” Pouring denotes only [pouring] from above downward.

**7 From Your rebuke they fled** When You said (Gen. 1:9): “Let the waters gather.” And from that voice they hastened away and gathered in the place that You founded for them.

**9 You set a boundary for them,** viz. the sand that is around its shore.

**12 Beside them the fowl of the heavens dwell** Beside the springs.

**from between the branches** Heb. עפאים , the branches of the trees, and so (Dan. 4:11): “its branches were (עפיה) beautiful.”

**15 And wine** which cheers man’s heart, that too He brings forth from the earth, and oil to cause the face to radiate.

**and bread** which sustains man’s heart.

**16 The Lord’s trees** in the Garden of Eden.

**17 birds nest** Israel will dwell there. יְקַנֵנוּ is an expression of a bird’s nest (קן צפור) .

**18 The lofty mountains** He created for the ibexes.

**shelter** Every expression of מַחְסֶה is an expression of a shadow and a hiding place, where a person covers himself from flood and rain.

**19 He made the moon for the appointed seasons** To count with it the times and the festivals.

**the sun knows its setting** But the moon does not know its setting, because sometimes it comes through a long way and sometimes it comes through a short way.

**20 You make darkness and it is night** Every day You darken and block out the sun and it becomes night, when all the beasts of the forest move about.

**22 When the sun rises they gather in** into the secret places and hide there from the sons of men; then every man goes forth to his work.

**24 Your possessions** Heb. קנינך , the acquisition that you have acquired, like (Gen. 14:19): “Owner (קנה) of heaven and earth.” All is acquired by You.

**25 and wide** Heb. ורחב ידים . Wide of place, large in French, broad.

**26 with which to sport** three hours during the day. So did our Sages say in tractate Avodah Zarah (3b), and so it is written explicitly in the Book of Job (40:29): “Will you play with him like a bird?”

**29 You gather in their spirit** Heb. תסף , an expression of destruction, as (above 73:19): “They were completely consumed (ספו) .”

**30 You will send forth Your spirit** with the resurrection of the dead.

**32 He touches the mountains and they emit smoke** as is depicted of Sinai (Exod. 19:18): “And Mount Sinai was all in smoke.”

**33 as long as I exist** Heb. בעדי , like (Deut. 31:27): “When I am still (בעודני) alive.”

**35 Sinners will be destroyed** Heb. חטאים , sinners [rather than sins, but see Tal. Ber. 10a].

**Ketubim Mishle (Proverbs) 7:1-27**

7:1 My son, keep my words, store up my commands with you.

7:2 Obey my commands, and live; guard my teaching like the pupil of your eye.

7:3 Bind them on your fingers; write them on the tablet of your heart.

7:4 Say to wisdom, "You are my sister"; call understanding your kinswoman;

7:5 so that they can keep you from unknown women, from loose women with their seductive talk.

7:6 For I was at the window of my house, glancing out through the lattice,

7:7 when I saw among the young men there, among those who don't think for themselves, a young fellow devoid of all sense.

7:8 He crosses the street near her corner and continues on toward her house.

7:9 Dusk turns into evening, and finally night, dark and black.

7:10 Then a woman approaches him, dressed as a prostitute, wily of heart.

7:11 She's the coarse, impulsive type, whose feet don't stay at home;

7:12 rather, she stalks the streets and squares, lurking at every streetcorner.

7:13 She grabs him, gives him a kiss, and, brazen-faced, she says to him,

7:14 "I had to offer peace sacrifices, and I fulfilled my vows today.

7:15 This is why I came out to meet you, to look for you; now I've found you.

7:16 I've spread quilts on my couch made of coloured Egyptian linen.

7:17 I've perfumed my bed with myrrh, aloes and cinnamon.

7:18 Come on, let's make love till morning; we'll enjoy making love.

7:19 **My husband isn't at home, he's gone on a long trip**;

7:20 **he took a bag of money with him and won't be back till the new moon."**

7:21 With all her sweet talk she convinces him, enticing him with her seductive words.

7:22 At once he follows her like an ox on its way to be slaughtered; like a fool to be punished in the stocks;

7:23 or like a bird rushing into a trap, not knowing its life is at stake till an arrow pierces its liver.

7:24 So now, children, listen to me; pay attention to what I am saying.

7:25 Don't let your heart turn to her ways; don't stray onto her paths.

7:26 For many are those she has struck down dead, numerous those she has killed.

7:27 Her house is the way to Sh'ol; it leads down to the halls of death.

**Rashi’s Commentary for: Proverbs 7:1-27**

**2** **like the apple of your eyes** The pupil of the eye, which is like darkness, like the darkness of night.

**4** **“You are my sister”** (Draw her near to you.)

**a kinsman** Heb. מֹדָע, a kinsman, as in (Ruth 3:2): “Boaz our kinsman (מֹדַעְתָּנוּ),” our close relative; i.e., draw her near to you always.

**7** **I discerned** Heb. אָבִינָה, I discerned and I saw.

**8** **next to her corner** The corner of the harlot and of the pagan house of worship.

**10** **And behold a woman** As its apparent meaning. Another explanation: One of the enticers.

**the nakedness of a harlot** Heb. שִׁית, as in (II Sam. 10:4): “their buttocks (שְׁתוֹתֵיהֶם) ,” i.e., the nakedness of a harlot.

**with her heart besieged** Heb. וּנְצֻרַת לֵב. As a besieged city is surrounded by bulwarks, so is this one’s heart surrounded by lewdness and foolishness.

**11** **and rebellious** Heb. וְסֹרָרֶת, turning away from the road.

**14** **I had to bring peace offerings** I prepared a great feast, for today I sacrificed my vows and my peace offering.

**15** **and I have found you** In order that I find you.

**16** **covers** Heb. מַרְבַדִּים Garments of freedom and beauty; a similar term is found at the end of the book (31:22): “She made covers for herself.”

**I have bedecked my couch** Heb. רָבַדְתִּי, I have adorned.

**with superior braided work of Egypt** Heb. חֲטֻבוֹת, אֵטוּן מִצְרָיִם, praiseworthy, high quality linen garments coming from Egypt, where linen is common, as it is written in the Book of Isaiah (19:9): “And those who work at flax ... will be ashamed.”

**braided work** Heb. אֵטוּן.

**17** **I fanned** Heb. נַפְתִּי. I fanned the scent as one fans with a scarf in a perfumery to bring the scent from above down below. Dunash (Teshuvoth Dunash p. 22) defines it as an expression of smoking, which he states has no comparison.

**19** **For the man is not at home** You have seen that the Holy One, blessed be He, has removed His Shechinah and has given all good to the pagans.

**20** **the bag of money** He has slain the righteous/generous among them.

**on the appointed day** Heb. לְיוֹם הַכֵּסֶא. At the fixed appointed time, and similarly (Ps. 81:4), “At the appointed time for the day of our festival.”

**21** **She swayed him** the one devoid of sense, to her.

**with all her talk** with which she is accustomed to familiarize men.

**she entices him** from the way

**22** **and as a viper** Heb. וּכְעֶכֶס. This is the venom of a snake.

**to the chastisement of a fool** Like a snake that runs quickly as an agent of the Holy One, blessed be He, to chastise the fool who is condemned by the Omnipresent, blessed be He, so does this one run after her until he stumbles on her, and her arrow splits his liver.

**23** **as a bird hastens** to run to a snare, and it does not know that the snare was spread out there for the life of the bird.

**Ashlamatah: II Kings 11:17 - 12:17**

17. And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.

18. And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19. And he took the captains over hundreds, and the Carites, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard unto the king's house. And he sat on the throne of the kings.

20. So all the people of the land rejoiced, and the city was quiet; and they slew Athaliah with the sword at the king's house. **{S}**

1. Jehoash was seven years old when he began to reign. **{P}**

2. In the seventh year of Jehu began Jehoash to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beer-sheba.

3. And Jehoash did that which was right in the eyes of the LORD all his days wherein Jehoiada the priest instructed him.

4. Howbeit the high places were not taken away; the people still sacrificed and offered in the high places.

5. And Jehoash said to the priests: **“All the money of the hallowed things that is brought into the house of the LORD, in current money, the money of the persons for whom each man is rated, all the money that comes into any man's heart to bring into the house of the LORD,**

6. **let the priests take it to them, every man from him that bestows it upon him; and they will repair the breaches of the house, wheresoever any breach will be found.”** **{P}**

7. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

8. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them: 'Why repair you not the breaches of the house? Now therefore take no longer money from them that bestow it upon you, but deliver it for the breaches of the house.'

9. And the priests consented that they should take no longer money from the people, neither repair the breaches of the house.

10. And Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one comes into the house of the LORD; and the priests that kept the threshold put therein all the money that was brought into the house of the LORD.

11. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of the LORD.

12. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of the LORD; and they paid it out to the carpenters and the builders, that wrought upon the house of the LORD,

13. and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

14. But there were not made for the house of the LORD cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD;

15. for they gave that to them that did the work, and repaired therewith the house of the LORD.

16. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

17. The forfeit money, and the sin money, was not brought into the house of the LORD; it was the priests. **{P}**

**Special Ashlamatah:  I  Samuel 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Correlations**

**By H.H. Rosh Paqid Adon Hillel ben David**

**& Giberet Dr. Elisheba bat Sarah**

**Shemot (Exodus) 30:1-38‎**

**B’Midbar (Num.) 28:9-15‎**

**Ashlamatah: II Kings 11:17–12:17 ‎**

**Special: I Samuel 20:18, 42‎**

**Psalm 104:1-35‎**

**Mishle (Proverbs) Proverbs 7:1-27‎**

**N.C.: Matityahu (Matt.) 17:24-27‎**

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder Exo 30:1-38** | **Num 28:9-15** | **Psalms****104:1-35** |  **Ashlamatah****2 Ki 11:17-12:17** | **Ashlamatah****1 Sam 20:18, 42** | **Proverbs****7:1-27** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| אָדָם | man, anyone | Exod. 30:32 |  | Ps. 104:14 |  |  |  |
| אֶחָד | once, one | Exod. 30:10 | Num. 28:11 |  |  |  |  |
| אִישׁ | man, husband | Exod. 30:12 |  |  | 2 Ki. 12:4 |  | Prov. 7:19 |
| אָמַר | say, saying, said | Exod. 30:11 |  |  | 2 Ki. 12:4 | 1 Sam. 20:18 | Prov. 7:4 |
| אֲרוֹן | ark, chest | Exod. 30:6 |  |  | 2 Ki. 12:9 |  |  |
| אֶרֶץ | land, earth |  |  | Ps. 104:5 | 2 Ki. 11:18 |  |  |
| אִשֶּׁה | fire | Exod. 30:20 | Num. 28:13 |  |  |  |  |
| אֲשֶׁר | where, in as much | Exod. 30:6 |  | Ps. 104:16 | 2 Ki. 12:2 | 1 Sam. 20:42 |  |
| בּוֹא | went, come, enter | Exod. 30:20 |  |  | 2 Ki. 11:18 | 1 Sam. 20:42 | Prov. 7:20 |
| בַּיִן | between | Exod. 30:18 |  | Ps. 104:10 | 2 Ki. 11:17 | 1 Sam. 20:42 |  |
| בַּיִת | house, home, holders | Exod. 30:4 |  | Ps. 104:17 | 2 Ki. 11:18 |  | Prov. 7:6 |
| בֵּן | sons | Exod. 30:12 | Num. 28:9 |  | 2 Ki. 11:21 |  | Prov. 7:1 |
| בֹּקֶר | morning | Exod. 30:7 |  |  |  |  | Prov. 7:18 |
| גָּדוֹל | great, high |  |  | Ps. 104:25 | 2 Ki. 12:10 |  |  |
| דֶּרֶךְ | way |  |  |  | 2 Ki. 11:19 |  | Prov. 7:8 |
| הָיָה | becomes, came |  |  | Ps. 104:20 | 2 Ki. 12:6 |  |  |
| הִין | hin | Exod. 30:24 | Num. 28:14 |  |  |  |  |
| הָלַךְ | walks, go, come |  |  | Ps. 104:3 |  | 1 Sam. 20:42 | Prov. 7:18 |
| הָרַג | slain, killed |  |  |  | 2 Ki. 11:18 |  | Prov. 7:26 |
| זֶה | this, which | Exod. 30:13 | Num. 28:14 | Ps. 104:8 |  |  |  |
| זֶרַע | descendants | Exod. 30:21 |  |  |  | 1 Sam. 20:42 |  |
| חֹדֶשׁ | months |  | Num. 28:11 |  |  | 1 Sam. 20:18 |  |
| חָזַק | seize, repain |  |  |  | 2 Ki. 12:5 |  | Prov. 7:13 |
| חָכְמָה | wisdom |  |  | Ps. 104:24 |  |  | Prov. 7:4 |
| יָד | hands | Exod. 30:19 |  | Ps. 104:28 | 2 Ki. 12:11 |  |  |
| יָדַע | know |  |  | Ps. 104:19 |  |  | Prov. 7:23 |
| יהוה | LORD | Exod. 30:8 | Num. 28:11 | Ps. 104:1 | 2 Ki. 11:17 | 1 Sam. 20:42 |  |
| יוֹם | day |  | Num. 28:9 |  | 2 Ki. 12:2 |  | Prov. 7:9 |
| יָטַב | trims, throughly | Exod. 30:7 |  |  | 2 Ki. 11:18 |  |  |
| יַיִן | wine |  | Num. 28:14 | Ps. 104:15 |  |  |  |
| יָצָא | paid, bring forth, come |  |  | Ps. 104:14 | 2 Ki. 12:11 |  | Prov. 7:15 |
| יָרַד | sank down, descending |  |  | Ps. 104:8 | 2 Ki. 11:19 |  | Prov. 7:27 |
| כִּי | when, because | Exod. 30:12 |  |  |  | 1 Sam. 20:18 |  |
| כֹּל | everyone, all | Exod. 30:13 |  | Ps. 104:11 | 2 Ki. 11:18 |  | Prov. 7:12 |
| כֶּסֶף | money | Exod. 30:16 |  |  | 2 Ki. 12:4 |  | Prov. 7:20 |
| כָּרַת | made, cut off | Exod. 30:33 |  |  | 2 Ki. 11:17 |  |  |
| לֵב | heart |  |  |  | 2 Ki. 12:4 |  | Prov. 7:3 |
| לַיְלָה | night |  |  | Ps. 104:20 |  |  | Prov. 7:9 |
| לָקַח | take, took, taken | Exod. 30:16 |  |  | 2 Ki. 11:19 |  | Prov. 7:20 |
| מֵאָה | hundred | Exod. 30:23 |  |  | 2 Ki. 11:19 |  |  |
| מוֹעֵד | meeting, season | Exod. 30:16 |  | Ps. 104:19 |  |  |  |
| מוּת | die, death | Exod. 30:20 |  |  | 2 Ki. 11:20 |  |  |
| מִזְבֵּחַ | altars | Exod. 30:1 |  |  | 2 Ki. 11:18 |  |  |
| מַיִם | water | Exod. 30:18 |  | Ps. 104:3 |  |  |  |
| מִנִּי | than, among | Exod. 30:15 |  | Ps. 104:12 |  |  |  |
| מִנְחָה | offering | Exod. 30:9 | Num. 28:9 |  |  |  |  |
| מָצָא | found |  |  |  | 2 Ki. 12:5 |  | Prov. 7:15 |
| מֹר | myhrr | Exod. 30:23 |  |  |  |  | Prov. 7:17 |
| נָגַע | touches | Exod. 30:29 |  | Ps. 104:32 |  |  |  |
| נָטָה | stretching, enticing |  |  | Ps. 104:2 |  |  | Prov. 7:21 |
| נֶפֶשׁ | soul, life | Exod. 30:12 |  | Ps. 104:1 |  |  | Prov. 7:23 |
| נָתַן | put, pay, lift | Exod. 30:6 |  | Ps. 104:12 | 2 Ki. 12:7 |  |  |
| עֲבֹדָה | service, labor | Exod. 30:16 |  | Ps. 104:14 |  |  |  |
| עַד | until, forever |  |  | Ps. 104:23 |  | 1 Sam. 20:42 | Prov. 7:18 |
| עוֹד | still, while |  |  | Ps. 104:33 | 2 Ki. 12:3 |  |  |
| עוֹלָם | perpetual, forever | Exod. 30:21 |  | Ps. 104:5 |  | 1 Sam. 20:42 |  |
| עַיִן | sight, eye |  |  |  | 2 Ki. 12:2 |  | Prov. 7:2 |
| עַל | over, above, near | Exod. 30:6 | Num. 28:10 | Ps. 104:6 | 2 Ki. 11:18 |  | Prov. 7:14 |
| עָלָה | trims, prompts, rose | Exod. 30:8 |  | Ps. 104:8 | 2 Ki. 12:4 |  |  |
| עֵץ | carpenters, trees | Exod. 30:1 |  | Ps. 104:16 | 2 Ki. 12:11 |  |  |
| עֶרֶב | twilight, evening | Exod. 30:8 |  | Ps. 104:23 |  |  | Prov. 7:9 |
| עֶשְׂרִים | twenty | Exod. 30:13 |  |  | 2 Ki. 12:6 |  |  |
| עַתָּה | now |  |  |  | 2 Ki. 12:7 |  | Prov. 7:24 |
| פָּנֶה | front, before, face, presence | Exod. 30:6 |  | Ps. 104:15 | 2 Ki. 11:18 |  | Prov. 7:13 |
| פָּקַד | number, oversight | Exod. 30:12 |  |  | 2 Ki. 12:11 | 1 Sam. 20:18 |  |
| צִפּוֹר | bird |  |  | Ps. 104:17 |  |  | Prov. 7:23 |
| קֹדֶשׁ | holy | Exod. 30:10 |  |  | 2 Ki. 12:4 |  |  |
| rj;q' | burn incense | Exod. 30:7 |  |  | 2 Ki. 12:3 |  |  |
| קִנָּמוֹן | cinnamon | Exod. 30:23 |  |  |  |  | Prov. 7:17 |
| ar'q' | called |  |  |  | 2 Ki. 12:7 |  | Prov. 7:4 |
| רָאָה | saw |  |  |  | 2 Ki. 12:10 |  | Prov. 7:7 |
| רֹאשׁ | beginning, census | Exod. 30:12 | Num. 28:11 |  |  |  |  |
| רֶגֶל | feet | Exod. 30:19 |  |  |  |  | Prov. 7:11 |
| שֶׁבַע | seven |  | Num. 28:11 |  | 2 Ki. 11:21 |  |  |
| שָׁבַר | broke, quench |  |  | Ps. 104:11 | 2 Ki. 11:18 |  |  |
| שׂוּם | appointed, makes |  |  | Ps. 104:3 | 2 Ki. 11:18 |  |  |
| שָׁכַן | dwell |  |  | Ps. 104:12 |  |  | Prov. 7:11 |
| שָׁלֹשׁ | three, third |  | Num. 28:12 |  | 2 Ki. 12:6 |  |  |
| שָׁם | where, whenever | Exod. 30:6 |  | Ps. 104:17 | 2 Ki. 12:5 |  |  |
| שֵׁם | name |  |  |  | 2 Ki. 12:1 | 1 Sam. 20:42 |  |
| שָׂמַח | glad, rejoice |  |  | Ps. 104:15 | 2 Ki. 11:20 |  |  |
| שֶׁמֶן | oil | Exod. 30:24 | Num. 28:9 | Ps. 104:15 |  |  |  |
| שָׁמַר | keep, guard |  |  |  | 2 Ki. 12:9 |  | Prov. 7:1 |
| שָׁנָה | year | Exod. 30:10 | Num. 28:9 |  | 2 Ki. 11:21 |  |  |
| שְׁנַיִם | two, each, other | Exod. 30:4 | Num. 28:9 |  |  | 1 Sam. 20:42 |  |
| שָׁרַת | ministers | Exod. 30:20 |  | Ps. 104:4 |  |  |  |
| תָּמִיד | perpetual, continual | Exod. 30:8 | Num. 28:10 |  |  |  |  |
| rWz | strange, adultress | Exod. 30:9 |  |  |  |  | Prov. 7:5 |
| taJ'x; | sin offering | Exod. 30:10 | Num. 28:15 |  | 2 Ki. 12:16 |  |  |
| %s,n< | drink offering | Exod. 30:9 | Num. 28:9 |  |  |  |  |
| rb;[' | pass, over, current |  |  | Ps. 104:9 | 2 Ki. 12:4 |  | Prov. 7:8 |
| ry[i | city |  |  |  | 2 Ki. 11:20 | 1 Sam. 20:42 |  |
| hl'[o | burnt offering | Exod. 30:9 | Num. 28:10 |  |  |  |  |
| hf'[' | make | Exod. 30:1 | Num. 28:15 | Ps. 104:4 | 2 Ki. 12:2 |  |  |
| lc,ae | near, beside |  |  |  | 2 Ki. 12:9 |  | Prov. 7:8 |
| br' | many, much |  |  |  | 2 Ki. 12:10 |  | Prov. 7:26 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Exo 30:1-38** | **Extra Seder****Nu 28:9-15** | **Psalms****104:1-35** | **Ashlamatah****2 Ki 11:17-12:17** | **Ashlamatah****1 Sam 20:18, 42** | **Proverbs****Pro 7:1-27** | **NC****Mat 17:24-27** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀλλότριος** | strangers, strange |  |  |  |  |  | Pro 7:5  | Mat 17:25  |
| **ἀνοίγω** | opens, opened |  |  | 104:28 |  |  |  | Mat 17:27  |
| **βασιλεύς** | kings |  |  |  | 2Ki 11:17 |  |  | Mat 17:25 |
| **γῆ** | land, earth |  |  | 104:5 | 2Ki 11:18 |  |  | Mat 17:25 |
| **δίδραχμον** | drachmas | Exo 30:13  |  |  |  |  |  | Mat 17:24  |
| **δίδωμι** | give, appoint | Exo 30:13  |  | 104:12 | 2Ki 12:7  |  |  | Mat 17:27 |
| **εἰσέρχομαι** | entered |  |  |  | 2Ki 11:18 | 1Sa 20:42  |  | Mat 17:25 |
| **ἔπω** | said | Exo 30:34  |  |  | 2Ki 12:4  | 1Sa 20:18 | Pro 7:4  | Mat 17:24 |
| **ἔρχομαι** | come |  |  |  |  |  | Pro 7:18  | Mat 17:24  |
| **θάλασσα** | sea |  |  | 104:25  |  |  |  | Mat 17:27 |
| **λαμβάνω** | receiving, take | Exo 30:12  |  |  | 2Ki 11:19 |  | Pro 7:20 | Mat 17:24 |
| **λέγω** | saying, says | Exo 25:1  |  |  |  | 1Sa 20:42  |  | Mat 17:25  |
| **πορεύομαι** | gone |  |  |  |  | 1Sa 20:42 | Pro 7:19 | Mat 17:27  |
| **υἱός** | sons | Exo 30:12  |  |  | 2Ki 11:21 |  | Pro 7:1 | Mat 17:25  |

**Midrash of Matityahu (Matthew) 17:24-27**

**On the Sidra“MaChatsit HaSheqel”‎ - Shemot (Exodus) 30:1-38‎**

**Paqid Dr. Adon Eliyahu’s Rendition**

**24 ¶ When they arrived in K’far Nakhum, the collectors of the half shekel (the Temple tax) came up to Tsefet and said, does your Rabbi (Hakham) not pay the half shekel (Temple tax)?**

**25 He answered, Yes. And when he came home, Yeshua anticipated him with a question [about it], saying, What do you think, Shimon [HaTsefet]? From whom do kings of [the] earth collect taxes, from their own citizens or from foreigners [not of their own citizens]?**

**26 And when Tsefet said, from foreigners [not of their own citizens], Yeshua said to him, then the sons (citizens) are men of nobility? [Alluding to Purim and Pesach]**

**27 But, in order not to give offense, go down to the Kinneret and throw in a hook. Take the first (or, chief) fish that comes up, and when you open its mouth you will find there a [whole] shekel. Take it and give it to them to pay the Temple tax for me and for yourself.**

**Hakham’s Comments:**

For the Midrash specialist, Hakham Matityahu ‎‎(Matthew), the occasion for the collection of the ‎Holy Half Shekel brings the perfect time to explain ‎the metaphorical meaning of this solemn Torah ‎requirement. According to our Sages, the meaning ‎of the Half Shekel is to teach us that personal ‎Judaism is a lie, since Judaism is by essence ‎communal, and therefore the Shekel is not complete ‎until two Jews agree together to observe the ‎Mitzvoth (commandments) and create a Jewish ‎community.‎

The Master adds here a further and most profound ‎insight. For our Master, a Jew has the unescapable ‎vocation to become a Torah teacher. And therefore, ‎he either earns money to pay yearly the half ‎Shekel or he finds Torah Disciples from amongst ‎the Gentiles who will pay the half Shekel for him. ‎The waters here are a picture of the Gentiles and ‎the fish is a symbol of a Gentile who has a calling to ‎become a Torah Disciple. ‎

There is in this narrative an expectation that the ‎Gentiles who come to learn Torah will have in their ‎mouth what is required to economically support his ‎Torah teacher. If this is not the case, then it is ‎obvious that the Gentile who is learning Torah **is by ‎his non-payment not partaking of the “sap” of the ‎good olive tree.** The Gentiles owe an immense debt ‎to the Jewish people, firstly because it is through ‎the Jewish people that the salvation of the Gentiles ‎is achieved, second, it is through the Jewish people ‎that the Gentiles can know the revealed will of G-d ‎as is in the Bible. Thirdly, even to this very day, ‎without Jewish Hermeneutics and Jewish Codes of ‎Law, and Jewish Masters to teach it , it is ‎impossible to fully perceive and understand the ‎depth and great hidden riches of the writings of the ‎Nazarean Codicil. For these three chief reasons, the ‎Gentiles who come to adhere to the Master of ‎Nazareth (the King of the JEWS) owe it to the ‎Master to support Jewish Torah Scholars.‎

Therefore, in the grand picture of the Governance ‎‎(Kingdom) of G-d, the commandment of the Half ‎Shekel teaches us that Jews are to teach the Torah ‎to the Gentiles, and conversely the Gentiles who are ‎taught in the Torah are to support the Torah ‎Scholar teaching to them as a outward sign of an ‎inner work: - i.e. that he/she has been grafted into ‎the Jewish Olive Tree and brought near to the ‎Commonwealth of Israel. ‎

Hakham Shaul, therefore rules (Rom. 15:22-33):

א And therefore, my coming (to you) was impeded. But now having no place in these regions and because I have been wishing to come your way for many years, (I expect to do so) when I go to Sefarad (Spain/Iberia). For I hope that (while passing through your region on my) journey, to see you and from you to be sent on, first having enjoyed you for a short while.

ב Presently I am traveling to Yerushalayim to willingly serve[[1]](#footnote-1) the Tsadiqim there. Those at Macedonia and Achaia, having a sense of community, thought it good to do something for the righteous/generous (Tsadiqim) **Eb’yónim**[[2]](#footnote-2) at Yerushalayim. For they (those at Macedonia and Achaia) were happy to reach out to them. They are actually their debtors, for if the Gentiles shared from their spiritual resources, the Gentiles also should share of their natural resources as wilful service to them (the righteous/generous (Tsadiqim) **Eb’yónim**).

**ג** Therefore, after I fulfil this (obligation) and certify to them the delivery of the gift from the Gentiles(of Macedonia and Achaia), I will set out to Sefarad (Spain/Iberia) by way of your (region). I know when I come to you it will be with the full blessing of Messiah. So I appeal to you through our Master Yeshua HaMashiach, and by the love for his Mesorah (Oral Breathing of the Torah), join me in prayers on my behalf to God, that I might be guarded from the non-believing Tz’dukim (Sadducees) in Judaea, and that my wilful service in Yerushalayim might be acceptable to the Tsadiqim, and that I may come to you joyfully by God's will, and might be refreshed in your (fellowship).

May the God of Shalom be with all of you. Amen.

And also:‎

Gal 6:6 But let the one being taught in the ‎Torah share with the one teaching, in all ‎good things.‎

But of course, this kind of discipline requires that ‎the Gentile disciples walk in and according to Emunah – i.e., ‎faithful obedience to the Torah. If there is no Emunah, then this ‎and other Mitsvoth (commandments) of the Torah will very unlikely ‎be kept and he life lived by such a person will be highly defective.. ‎

**Questions for Reflection:**

1. ‎After diligently reading and studying the different readings for this Shabbat what reading especially touched your heart and fired your ‎imagination?‎
2. How is Shemot 30:1 related to Shemot 30:37-38?
3. There are various subjects being treated in this Torah Seder. How is the subject of the Half Shekel related to the other subjects being treated in this Seder?
4. What questions were asked of Rashi regarding Exodus 30:3?
5. What questions were asked of Rashi regarding Exodus 30:7?
6. What questions were asked of Rashi regarding Exodus 30:10?
7. What questions were asked of Rashi regarding Exodus 30:12?
8. What questions were asked of Rashi regarding Exodus 30:13?
9. What questions were asked of Rashi regarding Exodus 30:14?
10. What questions were asked of Rashi regarding Exodus 30:15?
11. What questions were asked of Rashi regarding Exodus 30:16?
12. What questions were asked of Rashi regarding Exodus 30:18?
13. What questions were asked of Rashi regarding Exodus 30:19?
14. What questions were asked of Rashi regarding Exodus 30:20?
15. What questions were asked of Rashi regarding Exodus 30:21?
16. What questions were asked of Rashi regarding Exodus 30:23?
17. What questions were asked of Rashi regarding Exodus 30:34?
18. What word/words/phrase/concept of the Torah fired the imagination of our Psalmist this ‎‎week?‎
19. How is our Ashlamatah of II Kings 11:17–12:17‎ ‎ related to our Torah Seder?‎
20. How is ‎ Matityahu (Matt.) 17:24-27‎ related to our Torah Seder, Psalm and Ashlamatah?‎
21. In your opinion what are the basic teachings of Matityahu (Matt.) 17:24-27‎?‎
22. In your opinion, and taking altogether our Torah Seder, Psalm, Ashlamatah and the ‎Pericope of Matthew for this Shabbat, what do you think is the ‎prophetic statement for the coming ‎week?‎

**Next Sabbath:**

**“HaAzinu HaShamayim”**

**(“Give ear you heavens”)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַאֲזִינוּ הַשָּׁמַיִם** |  |  |
| **“HaAzinu HaShamayim”** | Reader 1 – D’barim 32:1-6 | Reader 1 – Shemot 33:1-3 |
| **“Give ear you heavens”** | Reader 2 – D’barim 32:7-12 | Reader 2 – Shemot 33:4-6 |
| **“Escuchad, cielos”** | Reader 3 – D’barim 32:13-18 | Reader 3 – Shemot 33:1-6 |
|  | Reader 4 – D’barim 32:19-28 |  |
| D’barim (Deut.) 32:1-52 | Reader 5 – D’barim 32:29-39 |  |
| Ashlamatah: Is. 1:2-9, 16-27 | Reader 6 – D’barim 32:40-43 | Reader 1 – Shemot 33:1-3 |
| Psalm 145 | Reader 7 – D’barim 32:44-52 | Reader 2 – Shemot 33:4-6 |
|  |  Maftir: D’barim 32:48-52 | Reader 3 – Shemot 33:1-6 |
|  |  Isaiah. 1:2-9, 16-27  |   |
| N.C.: Mark 16:17-18 |  |  |

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

HH Rosh Paqid Adon Hillel ben David

HH Paqid Dr. Adon Eliyahu ben Abraham

1. “Accordingly in this sacred entertainment there is, as I have said, no slave, but free men minister to the guests, performing the offices of servants, not under compulsion, nor in obedience to any imperious commands, but of their own voluntary free will, with all eagerness and promptitude anticipating all orders, (72) for they are not any chance free men who are appointed to perform these duties, but young men who are selected from their order with all possible care on account of their excellence, acting as virtuous and wellborn youths ought to act who are eager to attain to the perfection of virtue, and who, like legitimate sons, with affectionate rivalry minister to their fathers and mothers, thinking their common parents more closely connected with them than those who are related by blood,” Cf. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (704). Peabody: Hendrickson. [↑](#footnote-ref-1)
2. For a better understanding of the Eb’yonim see His Eminence’s commentary [Kislev 21, 5772](http://torahfocus.com/2011/12/18/keslev-21-5772/) see also, Cf. Wikipedia – “Ebionites, or Ebionaioi, (Greek: Ἐβιωναῖοι) (derived from Hebrew אביונים ebyonim, ebionim, meaning "the poor" or "poor ones"), is a Christian patristic term referring to a Jewish Nazarean sect or sects that existed during the first centuries of the Christian Era. They regarded Yeshua as the Messiah and insisted on the necessity of following Jewish religious Law and rites.” - <http://en.wikipedia.org/wiki/Ebionites> [↑](#footnote-ref-2)