

Esnoga Bet Emunah

6970 Axis St. SE

Lacey, WA 98513

United States of America

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<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.

Paris TN 38242

United States of America

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<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	Third Year of the Triennial Reading Cycle
Shebat 25, 5778 – Feb 09/10, 2018	Third Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD'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!

We pray for His Eminence our beloved Rabbi Dr. Eliyahu ben Abraham as he is greatly suffering from the scourge of Diabetes with its frequent high and lows incapacitating him in his work. **Mi Sheberach** – He who blessed our forefathers Abraham, Yitschaq and Ya'aqob, Moshe and Aharon, David and Shlomoh, may He bless and heal our beloved Rabbi Dr. Hillel ben David, Your faithful servant; May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, 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 **delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

Blessed are You, Ha-Shem our GOD, 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 favour 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: Honoring 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!



**Shabbat: “MaChatsit HaSheqel ve Shabbat Mevar’chim HaChodesh” –
 Sabbath: “Half a Sheqel and Sabbath of the Proclamation of the New Moon”
 Evening Wednesday 14th of February – Evening Friday the 16th of February, 1018**

Shabbat	Torah Reading:	Weekday Torah Reading:
מַחְצִית הַשֶּׁקֶל		
“MaChatsit HaSheqel”	Reader 1 – Sh’mot 30:1-5	Reader 1 – B’Midbar 16:1-4
“Half a Sheqel”	Reader 2 – Sh’mot 30:6-10	Reader 2 – B’Midbar 16:5-7
“Medio Sheqel”	Reader 3 – Sh’mot 30:11-16	Reader 3 – B’Midbar 16:8-11
Shemot (Exodus) 30:1-38 B’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	Monday & Thursday Mornings
Special: I Samuel 20:18, 42	Reader 6 – Sh’mot 30:26-33	Reader 1 – B’Midbar 16:1-4
Psalms 104:1-35	Reader 7 – Sh’mot 30:34-38	Reader 2 – B’Midbar 16:5-7
Mishle (Proverbs) 7:1-27	Maftir – B’Midbar 28:9-15	Reader 3 – B’Midbar 16:8-11
N.C.: Matityahu (Matt.) 17:24-27	II Kings 11:17–12:17 I Samuel 20:18, 42	

Some Torah Vocabulary

Altar	Mitzbeach מִזְבֵּחַ
To burn	MiQ'tár מִקְטָר
Incense	Q'torét קְטֹרֶת
Cubit	Amó אַמָּה
Gold	Zaháv זָהָב
The Curtain/Veil	HaParokhét הַפָּרוֹכֶת
The Testimony	HaEdút הָעֵדוּת
Ark of the Testimony	Arón HaEdút אֲרוֹן הָעֵדוּת
Spice Incense	Q'torét Samím קְטֹרֶת סַמִּים
Every morning	BaBoqér BaBoqér בְּבֹקֶר בְּבֹקֶר
The Lights/Lamps	HaNerót הַנֵּרוֹת
Between the Evenings	Béin HaArbayím בֵּין הָעֶרְבַיִם
Strange (Foreign) Incense	Q'torét Zará קְטֹרֶת זָרָה
Once a Year	Achát BaShaná אַחַת בְּשָׁנָה
VaYedabér = And spoke ADONAI =LORD; El-Moshé = To Moses; Lemór= Saying	וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר VaYedabér Adonái El-Moshé Lemór
When you count [the] head[s]	Ki Tisá Et Rosh כִּי תִסֵּא אֶת-רֹאשׁ
Atonement for their souls	Kofér Nafshó כֹּפֶר נַפְשׁוֹ
Half a Sheqel	Machatsít HaSheqél מַחְצִית הַשֶּׁקֶל
Separated Offering of	T'rumát תְּרוּמַת
Money of Atonements	Keséf HaKipurím כֶּסֶף הַכִּפּוּרִים
Laver/Basin of Copper/Brass	Kiyór Nechoshét כִּיּוֹר נְחֹשֶׁת

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 30:1-38

Hebrew, Rashi, & Keter Aram Tsoba	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>א וְעָשִׂיתָ מִזְבֵּחַ, מִקְטָר קְטֹרֶת; עֲצֵי שִׁטִּים, תַּעֲשֶׂה אֹתוֹ. Rashi 1 ¶ You will make an altar to burn incense. Make it out of Acacia wood. Keter 1 ¶ You will make an altar for burning incense, you will make it out of acacia wood.</p>	<p>Jonathan 1 And you will make an altar on which to burn incense of perfumes: of sitta wood will you make it. Neofiti 1 “And you will make an altar for arranging the incense; of acacia wood you will make it.</p>
<p>ב אַמָּה אָרְכוֹ וְאַמָּה רְחִבּוֹ, רְבֹעַ יְהִי, וְאַמְתִּים, קָמְתוּ; מִמֶּנּוּ, קָרְנָיו. Rashi 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. Keter 2 One cubit in length, one cubit in width, so that it will be square, and two cubits in height; and its protrusions [will be formed] from it.</p>	<p>Jonathan 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. Neofiti 2 A cubit (will be) its length and a cubit its breadth; it will be square, and two cubits will be the measure of its height; its horns (coming) from it will be its height.</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>ג וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר, אֶת-גִּגּוֹ וְאֶת-קִירָתָיו סָבִיב--וְאֶת-קַרְנֹתָיו; וְעָשִׂיתָ לוֹ זֶרֶב, סָבִיב.</p> <p>Rashi 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.</p> <p>Keter 3 You will overlay it with pure gold, its top, its walls all round and its protrusions; you will make for it a gold rim all around.</p>	<p>Jonathan 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.</p> <p>Neofiti 3 And you will overlay it with pure gold, its upper parts and its sides round about, and its horns; and you will make a moulding of gold round about for it.</p>
<p>ד וְשָׁתִי טְבַעַת זָהָב תַּעֲשֶׂה-לוֹ מִתַּחַת לְזָרוֹ, עַל שְׁתֵּי צִלְעוֹתָיו--תַּעֲשֶׂה, עַל-שְׁנֵי צַדָּיו; וְהָיָה לְבַתִּים לְבָדִים, לְשֵׂאת אֹתוֹ בְּהֶמָּה.</p> <p>Rashi 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.</p> <p>Keter 4 And you will make two gold rings for it beneath its rim; place them on its two corners on both of its sides; they will be holders for poles, with which to carry it.</p>	<p>Jonathan 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.</p> <p>Neofiti 4 And two rings of gold you will make for it; under its molding on the two corners, upon its two sides, you will make (them), and they will serve as places for poles whereby to carry it.</p>
<p>ה וְעָשִׂיתָ אֶת-הַבָּדִים, עֲצֵי שִׁטִּים; וְצִפִּיתָ אֹתָם, זָהָב.</p> <p>Rashi 5 Make the poles out of acacia wood and overlay them with gold.</p> <p>Keter 5 You will make the poles from acacia wood and overlay them with gold.</p>	<p>Jonathan 5 And you will make the staves of sitta wood, and cover them with gold.</p> <p>Neofiti 5 And you will make the poles of acacia wood, and you will overlay them with gold.</p>
<p>ו וְנִתְּתָה אֹתוֹ לִפְנֵי הַפָּרֹכֶת, אֲשֶׁר עַל-אֲרֹן הָעֵדוּת--לִפְנֵי הַכַּפֹּרֶת, אֲשֶׁר עַל-הָעֵדוּת, אֲשֶׁר אֵינֶדָּ לָךְ, שָׁמָּה.</p> <p>Rashi 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.</p> <p>Keter 6 You will place it before the veil of the Ark of Testimony before the ark-cover of the Testimony, where I will meet with you.</p>	<p>Jonathan 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.</p> <p>Neofiti 6 And you will place it before the veil which is by the ark of the testimony, where my Memra will meet you.</p>
<p>ז וְהִקְטִיר עָלָיו אַהֲרֹן, קִטְרֵת סַמִּים; בַּבֹּקֶר בַּבֹּקֶר, בְּהִיטִיבוֹ אֶת-הַנֵּרוֹת--וְיִקְטִירָנָה.</p> <p>Rashi 7 Aharon will burn upon it incense of spices. Every morning when he cleans the lamps, he will burn it.</p> <p>Keter 7 Aharon will burn up on it spice incense every morning; he will burn it up when he prepares the candles.</p>	<p>Jonathan 7 And Aharon will burn sweet incense upon it from morning to morning: when he orders the lamps, he will burn it.</p> <p>Neofiti 7 And Aaron will arrange incense of good aromas upon it; every morning when he arranges the lamps Aaron will arrange it.</p>
<p>ח וּבְהֵעֵלַת אֶהָרֵן אֶת-הַנֵּרוֹת בֵּין הָעֶרְבִים, וְיִקְטִירָנָה--קִטְרֵת תָּמִיד לִפְנֵי יְהוָה, לְדֹרֹתֵיכֶם.</p> <p>Rashi 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.</p> <p>Keter 8 When Aharon lights up the lamps in the afternoon he will burn it up; a regular incense-offering before the LORD, throughout your generations.</p>	<p>Jonathan 8 And when Aharon kindles the lamps between the evenings, he will burn sweet incense perpetually before the Lord in your generations.</p> <p>Neofiti 8 And when Aaron arranges the lamps at twilight, he will arrange it, a perpetual incense before the LORD throughout your generations.</p>
<p>ט לֹא-תַעֲלֶה עָלָיו קִטְרֵת זָרָה, וְעֹלָה וּמִנְחָה; וְנִסְךְ, לֹא תִסְבֹּךְ עָלָיו.</p>	<p>Jonathan 9 You will not offer thereon the sweet</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>Rashi 9 Do not bring upon it strange [unauthorized] incense; neither burnt-offerings nor meal-offerings. You will not pour a libation-offering upon it.</p> <p>Keter 9 Do not offer on it strange (unlawful) incense, nor a burnt-offering, nor a meal offering and do not pour a libation on it.</p>	<p>incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations.</p> <p>Neofiti 9 You will not arrange strange incense, nor holocausts, nor cereal offerings, nor will you pour libations upon it.</p>
<p>י וּכְפַר אֶהְרֹן עַל-קַרְנֹתָיו, אַחַת בַּשָּׁנָה: מִדָּם חֲטָאת הַכֹּפְרִים, אַחַת בַּשָּׁנָה יִכַּפֵּר עָלָיו לְדֹרֹתֵיכֶם--קֹדֶשׁ-קֹדְשִׁים הוּא, לַיהוָה. {פ}</p> <p>Rashi 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.</p> <p>Keter 10 Aharon will atone upon its protrusions once a year with the blood of the atonement sin-offering. Once a year will he atone upon it, throughout your generations, it is most holy to the LORD. {פ}</p>	<p>Jonathan 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.</p> <p>Neofiti 10 And Aaron will make atonement on it once a year upon its horns. With the blood of the sin offering of atonement he will make atonement on it once a year, on its horns, throughout your generations. It will be most holy to the name of the LORD.</p>
<p>יֵא וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.</p> <p>Rashi 11 ¶ Adonai spoke to Mosheh, saying,</p> <p>Keter 11 ¶ The LORD spoke to Mosheh saying:</p>	<p>Jonathan 11 And the Lord spoke unto Mosheh, saying,</p> <p>Neofiti 11 And the LORD spoke to Moses saying:</p>
<p>יב כִּי תִשָּׂא אֶת-רֹאשׁ בְּנֵי-יִשְׂרָאֵל, לִפְקֹדֵיהֶם, וַנְתַנּוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה, בִּפְקֹד אֹתָם; וְלֹא-יְהִי בָהֶם נֶגֶף, בִּפְקֹד אֹתָם.</p> <p>Rashi 12 "When you take the count of the B'ne Yisrael to determine their numbers, each man will give atonement pledge for his soul to Adonai, when you count them. Thus there will be no plague among them when you count them.</p> <p>Keter 12 When you take the census of the children of Israel according to their numbers, let each man give his ransom for his soul to the LORD when they are counted, so that no plague will befall them when they are counted.</p>	<p>Jonathan 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.</p> <p>Jerusalem 12 When you take the head of the number of the sums of the sons of Israel.]</p> <p>Neofiti 12 "When you take the sum total of the children of Israel, to make a census of them, each man will give a ransom for himself to the name of the LORD when you count them, so that there will not be among them any destroying plague at the time you count them."</p>
<p>יג זֶה יִתְּנוּ, כָּל-הַעֹבֵר עַל-הַפְּקָדִים--מִחֲצִית הַשֶּׁקֶל, בַּשֶּׁקֶל הַקֹּדֶשׁ: עֶשְׂרִים גֵּרָה, הַשֶּׁקֶל--מִחֲצִית הַשֶּׁקֶל, תְּרוּמָה לַיהוָה.</p> <p>Rashi 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.</p> <p>Keter 13 This they will give: all those proceeding to be counted, a half-shekel, according to the Sanctuary Shekel; twenty gerah to a sheqel, a half-sheqel donation to the LORD.</p>	<p>Jonathan 13 This 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.</p> <p>Neofiti 13 Whoever passes the census will give according to this order from half a sela according to the sela of the sanctuary—the sela is twenty ma'in—a half sela as a separated offering to the name of the LORD.</p>
<p>יד כָּל, הַעֹבֵר עַל-הַפְּקָדִים, מִבֶּן עֶשְׂרִים שָׁנָה, וְעַל-מֵעֵלָה--יָתוּ, תְּרוּמַת יְהוָה.</p>	<p>Jonathan 14 Everyone who passes to the numbering, from a son of twenty years and upwards, will give</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>Rashi 14 Everyone passing by to be counted, from [age] twenty years and older, must give a terumah-offering to Adonai.</p> <p>Keter 14 Whoever proceeds to be counted, from [the age of] twenty years and above, will give the LORD's donation.</p>	<p>the separation before the Lord.</p> <p>Neofiti 14 Everyone who passes the census from twenty years old and upward will give the separated offering to the name of the Lord.</p>
<p>טו הַעֲשִׂיר לֹא-יִרְבֶּה, וְהַדֵּל לֹא יִמְעִיט, מִמִּנְחָצִית, הַשֶּׁקֶל-- לְתֵת אֶת-תְּרוּמַת יְהוָה, לְכַפֵּר עַל-נַפְשֹׁתֵיכֶם.</p> <p>Rashi 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.</p> <p>Keter 15 The prosperous may not exceed and the poor may not diminish from the half-shekel, to give the LORD's donation to atone for your souls.</p>	<p>Jonathan 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.</p> <p>Neofiti 15 He who is rich will not give more, and he who is poor will not give less than half a sela when giving the separated offering of the LORD to make atonement for yourselves.</p>
<p>טז וְלִקְחֹתָ אֶת-כֶּסֶף הַכֹּפְרִים, מֵאֵת בְּנֵי יִשְׂרָאֵל, וְנָתַתָּ אֹתוֹ, עַל-עֲבֹדַת אֹהֶל מוֹעֵד; וְהָיָה לְבְנֵי יִשְׂרָאֵל לְזָכְרוֹן לִפְנֵי יְהוָה, לְכַפֵּר עַל-נַפְשֹׁתֵיכֶם. {פ}</p> <p>Rashi 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."</p> <p>Keter 16 You will take the atonement money from the children of Israel and give it for the materials for the Tent of Meeting. It will be the children of Israel's memorial before the LORD to atone for your souls. {פ}</p>	<p>Jonathan 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.</p> <p>Neofiti 16 And you will take the redemption money from the sons of Israel, and you will give it for the service of the tent of meeting; and it will be for the sons of Israel for a good remembrance before the LORD, as atonement for yourselves."</p>
<p>יז וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.</p> <p>Rashi 17 ¶ Adonai spoke to Moshe, saying:</p> <p>Keter 17 ¶ The LORD spoke to Mosheh saying:</p>	<p>Jonathan 17 And the Lord spoke to Mosheh, saying,</p> <p>Neofiti 17 And the LORD spoke with Moses saying:</p>
<p>יח וַעֲשִׂיתָ כִּיֹּור נְחֹשֶׁת, וְכִנּוֹ נְחֹשֶׁת--לְרַחֵץ; וְנָתַתָּ אֹתוֹ, בֵּין-אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שֹׁמֶה, מִיָּם.</p> <p>Rashi 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.</p> <p>Keter 18 You will make a basin of copper and its base of copper for washing [in]. You will place it between the Tent of Meeting and the altar and put water in it.</p>	<p>Jonathan 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.</p> <p>Neofiti 18 "You will make a basin of bronze, with the base thereof of bronze, for washing. And you will place it between the tent of meeting and the altar, and you will put water within it.</p>
<p>יט וְרָחֲצוּ אֹהֶרֶן וּבָנָיו, מִמִּנּוֹ, אֶת-יְדֵיהֶם, וְאֶת-רַגְלֵיהֶם.</p> <p>Rashi 19 Aharon and his sons will wash from it their hands and their feet.</p> <p>Keter 19 Aharon and his sons will wash their hands and feet from it.</p>	<p>Jonathan 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;</p> <p>Neofiti 19 Aaron and his sons will wash their hands and their feet from it.</p>
<p>כ בְּבֹאֵם אֶל-אֹהֶל מוֹעֵד, יְרַחֲצוּ-מִיָּם--וְלֹא יָמָתוּ; אוּ בְגִשְׁתֶּם אֶל-הַמִּזְבֵּחַ לְשֵׁרֵת, לְהַקְטִיר אִשָּׁה לַיהוָה.</p> <p>Rashi 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,</p>	<p>Jonathan 20 at the time of their entering into the tabernacle of ordinance they will sanctify with water,</p> <p>Neofiti 20 When they enter the tent of meeting or when they draw near to the top of the altar to minister, to arrange offerings before the LORD, they</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>or to burn a fire-offering to Adonai. Keter 20 When they enter the Tent of Meeting they will wash with water so that they should not die, or when they approach the altar to minister, to burn up a fire-offering before the LORD.</p>	<p>will wash in water so that they may not die.</p>
<p>כא וְרָחַצוּ יְדֵיהֶם וְרַגְלֵיהֶם, וְלֹא יָמָתוּ; וְהִיְתָה לָהֶם חֻק-עוֹלָם לֹא יִלְזָרוּ, לְדֹרֹתָם. [פ]</p> <p>Rashi 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."</p> <p>Keter 21 They will wash their hands and feet so that they should not die; it will be for them an everlasting statute, for him and his sons throughout their generations. [פ]</p>	<p>Jonathan 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. Neofiti 21 And they will wash their hands and their feet lest they die; and it will be for them an eternal statute for them and for the descendants of their sons and throughout their generations."</p>
<p>בב וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. Rashi 22 ¶ Adonai spoke to Moshe saying. Keter 22 ¶ The LORD spoke to Mosheh saying:</p>	<p>Jonathan 22 And the Lord spoke to Mosheh, saying, Neofiti 22 And the LORD spoke to Moses, saying:</p>
<p>כג וְאַתָּה קַח-לְךָ, בְּשָׂמִים רִאשִׁי, מִרְדְּרוֹר חֲמֵשׁ מֵאוֹת, וְקַנְמָן-בְּשָׂם מִחֲצִיתוֹ חֲמֵשִׁים וּמְאֹתָיִם; וְקַנְה-בְּשָׂם, חֲמֵשִׁים וּמְאֹתָיִם. Rashi 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. Keter 23 As for you, take for yourself the finest spices; five hundred of pure myrrh, half of fragrant cinnamon [which is] two hundred and fifty [twice over], and two hundred and fifty of aromatic cane.</p>	<p>Jonathan 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. Jerusalem 23 And you take to you the chief goodly spices, choice myrrh, in weight five hundred minas of shekels. Neofiti 23 "And you, take the finest incense, precious spices, choicest myrrh, as weighed out five hundred selas, aromatic cinnamon half as much, (that is) two hundred and fifty (selas); and aromatic cane, a weight of two hundred and fifty (selas),</p>
<p>כד וְקַדְהָ, חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ; וְשֶׁמֶן זַיִת, הֵינּוּ. Rashi 24 [Also take] five hundred [shekels] of cassia based on the shekel value of the Holy [Sanctuary], and a hin of olive oil. Keter 24 And of cassia, five hundred according to the Sanctuary shekel, and one hin of olive oil.</p>	<p>Jonathan 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. Neofiti 24 and of cassia, a weight of five hundred selas, according to the sela of the sanctuary, and olive oil a hin-full.</p>
<p>כה וְעָשִׂיתָ אֹתוֹ, שֶׁמֶן מִשְׁחַת-קֹדֶשׁ--רֶקַח מִרְקַחְתָּ, מְעֻשָּׂה רֶקַח; שֶׁמֶן מִשְׁחַת-קֹדֶשׁ, יְהִיֶה. Rashi 25 Make it into sacred anointing oil, a blend made by a [perfume] blender. It will be a sacred anointing oil. Keter 25 You will make this into sacred anointing-oil, a mixture compounded with the perfumer's art; it will be a sacred anointing-oil.</p>	<p>Jonathan 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. Neofiti 25 And you will make of it a holy anointing oil, a blend of a spice-blender, work of a perfumer. It will be holy anointing oil.</p>
<p>כו וּמִשְׁחַתְּ בּוֹ, אֶת-אֹהֶל מוֹעֵד, וְאֶת, אֲרוֹן הָעֵדוּת.</p>	<p>Jonathan 26 And with it anoint you the tabernacle of</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>Rashi 26 Anoint with it the Tent of Meeting, and the Ark of the Testimony, Keter 26 You will anoint with it the Tent of Meeting and the Ark of Testimony.</p>	<p>ordinance, and the ark of the testimony, Neofiti 26 And with it you will anoint the tent of meeting and the ark of the testimony,</p>
<p>כז וְאֶת-הַשְּׁלֶחַן, וְאֶת-כָּל-כֵּלָיו, וְאֶת-הַמְנֹרָה, וְאֶת-כְּלֵיהֶּ; וְאֶת, מִזְבֵּחַ הַקְּטֹרֶת. Rashi 27 And the Table and all its vessels, and the Menorah and its vessels, and the Incense Altar, Keter 27 The table and all its vessels, the candelabrum and all its vessels and the incense altar.</p>	<p>Jonathan 27 and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, Neofiti 27 and table and all its utensils, and the lampstand and all its utensils, and the altar of incense,</p>
<p>כח וְאֶת-מִזְבֵּחַ הָעֹלָה, וְאֶת-כָּל-כֵּלָיו; וְאֶת-הַכִּיֹּר, וְאֶת-כְּנֹו. Rashi 28 And the Burnt-offering Altar and all its vessels, and the wash basin and its base. Keter 28 The burnt-offering altar and all its vessels, the basin and its base.</p>	<p>Jonathan 28 and the altar of burnt offering and all its vessels, and the laver and its foundation, Neofiti 28 and the altar of holocausts and all its utensils, and the basin and the base thereof.</p>
<p>כט וְקִדְשְׁתֶּם אֹתָם, וְהָיוּ קֹדֶשׁ קְדוֹשִׁים; כָּל-הַנִּגְעַ בָּהֶם, יִקְדָּשׁ. Rashi 29 Sanctify them and they will become holy of holies. Anything that touches them will become holy. Keter 29 You will sanctify them and they will become most holy; anything touching them will be sanctified.</p>	<p>Jonathan 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. Neofiti 29 And you will consecrate them, and they will be most holy; everything that draws near them will be holy.</p>
<p>ל וְאֶת-אַהֲרֹן וְאֶת-בָּנָיו, תִּמְשַׁח; וְקִדְשְׁתֶּם אֹתָם, לְכַהֵן לִי. Rashi 30 You will also anoint Aharon and his sons, and sanctify them to serve Me as kohanim." Keter 30 You will anoint Aharon and his sons and sanctify them to officiate for Me.</p>	<p>Jonathan 30 But Aharon and his sons anoint you, and consecrate them to minister before Me. Neofiti 30 And you will anoint Aaron and his sons, and you will consecrate them to serve before Me in the high priesthood."</p>
<p>לא וְאֶל-בְּנֵי יִשְׂרָאֵל, תְּדַבֵּר לֵאמֹר: שִׁמֹן מְשַׁח-קֹדֶשׁ יִהְיֶה זֶה, לִי-לְדֹרֹתֵיכֶם. Rashi 31 Speak to the B'ne Yisrael, saying: "This will be sacred anointing oil to Me for all your generations. Keter 31 Speak to the children of Israel saying: This will be a sacred anointing-oil for Me throughout your generations.</p>	<p>Jonathan 31 And speak you to the sons of Israel, saying, This will be a holy anointing oil before Me unto your generations. Neofiti 31 And you will speak with the children of Israel, saying: 'This will be for Me a holy anointing oil throughout your generations.</p>
<p>לב עַל-בֶּשֶׂר אָדָם, לֹא יִסָּךְ, וּבְמִתְכַבְּתוֹ, לֹא תַעֲשֶׂה כְּמֹהוּ; קֹדֶשׁ הוּא, קֹדֶשׁ יִהְיֶה לָכֶם. Rashi 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. Keter 32 It may not be rubbed in a man's flesh and you may not [combine ingredients to] make a similar formula to it; it is holy, and it will be holy to you.</p>	<p>Jonathan 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. Neofiti 32 It will not be rubbed upon the flesh of a son of man and according to its likeness, similar to it, you will not make for yourselves. It is holy, and it will be holy for you.</p>
<p>לג אִישׁ אֲשֶׁר יִרְקַח כְּמֹהוּ, וְאֲשֶׁר יִתֵּן מִמֶּנּוּ עַל-זֶר--וְנִכְרַת, מֵעַמּוּי. {ס} Rashi 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.</p>	<p>Jonathan 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. Neofiti 33 Anyone who blends its like and who puts any of it upon an outsider will be blotted out from the</p>

Hebrew, Rashi, & Keter Aram Tsova	TARGUMS Jonathan, Jerusalem, & Neofiti
<p>Keter 33 Anyone who concocts a mixture like it, or who puts it on an outsider, will be cut off from his people. [ס]</p>	<p>midst of his people.”</p>
<p>לד ויאמר יהוה אל-משנה קח-לך סמים, נטף ושחלת וְחִלְבָנָה, סמים, וּלְבָנָה זָכָה: בַּד בְּבַד, יְהִיָּה. Rashi 34 ¶ Adonai said to Moshe, Take for yourself spices, stacte, onycha and galbanum, spices and pure frankincense. They will be of equal weight. Keter 34 ¶ The LORD said to Mosheh: Take for yourself spices, myrrh, onycha, galbanum, [others] spices and pure frankincense; the same weight of each.</p>	<p>Jonathan 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 34 Balsam, spikenard-myrrh, and galbanum. Neofiti 34 And the LORD said to Moses: “Take the finest incenses, precious spices, balsam, an ear (of) myrrh and galbanum and clear frankincense; of each there will be equal weight.</p>
<p>לה וְעָשִׂיתָ אֹתָהּ קִטְרֶת, רִקַח מְעֻשָׂה רוֹקַח, מְמִלַח, טְהוֹר קֹדֶשׁ. Rashi 35 Make it into incense, a blend blended by a blender, thoroughly blended, pure and holy. Keter 35 You will make it into incense, a mixture according to the art of the perfumer, well-blended, pure and holy.</p>	<p>Jonathan 35 And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. Jerusalem 35 Commixed. Neofiti 35 And you will make with it an incense blended, the work of a perfumer, mixed, pure, and holy.</p>
<p>לו וְשִׁחֲקֵת מִמֶּנָּה, הַדֵּק, וְנִתְתָה מִמֶּנָּה לִפְנֵי הַעֲדוּת־בְּאֵהָל מוֹעֵד, אֲשֶׁר אֹעֲדֵד לְךָ שָׁמָּה; קֹדֶשׁ קְדוּשִׁים, תְּהִיָּה לָכֶם. Rashi 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. Keter 36 You will grind some of it very fine and place it in front of the Testimony in the Tent of Meeting, where I will meet with you, it will be most holy for you.</p>	<p>Jonathan 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. Neofiti 36 And you will pound some of it and grind it to powder and put some of it before the testimony in the tent of meeting, where Memra will meet you; it will be most holy for you.</p>
<p>לז וְהִקְטַרְתָּ, אֲשֶׁר תַּעֲשֶׂה--בְּמִתְבַּנְתָּהּ, לֹא תַעֲשֶׂה לָכֶם; קֹדֶשׁ תְּהִיָּה לָךְ, לַיהוָה. Rashi 37 The incense you are making, its formula must not be duplicated for you[r use]. It will be sacred to you for Adonai. Keter 37 As for the incense that you make, you may not make a similar formula for yourselves, it will be holy for you, for the LORD.</p>	<p>Jonathan 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: Neofiti 37 And the incense which you will make, in its likeness, you will not make (it) for yourselves; it will be holy for you to the name of the LORD.</p>
<p>לח אִישׁ אֲשֶׁר-יַעֲשֶׂה כְּמוֹהָ, לְהַרִיחַ בָּהּ--וְנִכְרַת, מֵעַמּוּ. {ס} Rashi 38 A person who duplicates this formula to enjoy its fragrance, will be cut off [spiritually] from his people. Keter 38 Anyone who concocts [a mixture] like it, for its fragrance, will be cut off from his people.</p>	<p>Jonathan 38 the man who makes the like of it to smell thereto will be destroyed from his people. Neofiti 38 Anyone who should make like to it to enjoy it will be blotted out from the midst of his people.</p>

**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.
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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. Kal 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-yoṣe 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. מְקַטֵּר קְטֹרֶת, 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. צְלָעָתָיו. 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. בְּהִיטִיבוֹ, 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. הַנִּירָת. luzes, lozes, luses, luces in Old French, [i.e.,] lamps. This is true of all נִירָתֹת mentioned in the context of the menorah, except where הַעֲלֹאָה, which is an expression of kindling, is mentioned.

8 And when... kindles Heb. וַיִּבְהַעֲלֵתָ, 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. קֹדֶשׁ-קֹדְשִׁים. The altar is sanctified for these things only, and for no other service.

12 When you take Heb. כִּי תִשָּׂא. [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. הַעֲבִיר עַל-הַפְּקֻדִים. It is customary for those who count to pass the ones who have been counted one following another, and so [too the word הוֹעִיבֵר] "each one that passes under the rod" (Lev. 27:32), and so [the word הוֹתַעֲבִירֵנָה] "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. גֵּרָה, a word meaning a ma'ah [a small coin]. Likewise, "will come to prostrate himself before him for a silver piece (אֶגוֹרֵת־כֶּסֶף) 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. וּבִּיּוֹאֵל, as the Targum [Onkelos] renders: וּבִּיּוֹאֵל, 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 רָאשׁ, 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. וְקִנְיָהּ-בְּשָׂם, cane of spice. Since there are canes that are not of spice, it is necessary to specify: בְּשָׂם

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

24 and of cassia Heb. וְקִדְדָּהּ, the name of the root of an herb, and in the language of the Sages: קְצִיפָה, 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. מְרֻקָּחַת. מְרֻקָּח is a noun, and the accent, which is on the first syllable, proves that. It is like מְרֻקָּעַת, but it is not like “Who wrinkles (מְרַגֵּעַ) the sea” (Isa. 51:15), or like “Who spread out (מְרַקֵּעַ) 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 מְרֻקָּחַת.

a perfumed compound Heb. מְרֻקָּחַת, a compound made through the skill of mixing.

according to the art of a perfumer Heb. מְרֻקָּח, 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]

Ancient Form of the letter “Kappa” and equivalent to the Hebrew letter “Khaf”



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 Baraita, 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. חָ. In gematria, this equals twelve logs. [7= ט, 5= ה, totaling 12.] -[from Horioth 11b]

32 It shall not be poured Heb. לֹא יִפְעֹל. [This is spelled] with two “yud”s. It is an expression [in the form] of לֹא יִפְעֹל, it shall not do, like, “and in order that it be good (יִטְבֵּ) 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. וּבְמִתְכַנֶּתוּ, a word meaning a number, like “the number of (מִתְכַנֶּת) bricks” (Exod. 5:8), and so, בְּמִתְכַנֶּתָּהּ, 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. נֶטָף. This is balm (יֶצֶר), but since it is only the sap that drips (נוֹטֵף) from the balsam trees, it is called נֶטָף (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 צִפְרָן. This is what Onkelos renders as אֶטְוִפְרָא. [Both אֶטְוִפְרָא and צִפְרָן 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. סְמִימִים. 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 סְמִימִים 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 (שְׁבֵלֶת נֶרְדִּי), and (8) saffron, totaling eight, because שְׁבֵלֶת and נֶרְדִּי are one, for spikenard נֶרְדִּי is like an ear [of grain] שְׁבֵלֶת. [To continue:] (9) costus, (10) aromatic bark, and (11) cinnamon, thus totaling eleven. Borith carshina [mentioned further in the Baraita, 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. בְּדָבָר 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 דָּבָר appears to me to mean a unit; each one [i.e., the weight] shall be this one like that one.

35 well blended Heb. מְמֻלָּח, as the Targum [Onkelos] renders: מְעֻרָב, 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 (הַמְלַחִים) were frightened” (Jonah 1:5); “your sailors (מְלַחִים) 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]

Midrash Tanhuma Yelammedenu Sh'mot (Exodus) 30:1-38

1. When you take the sum of the children of Israel (Exodus 30:12). May our masters teach us: How many times each year did the Israelites bring their offerings to the Temple? Thus did our masters teach us: They brought them three times a year; on the first day of the months of Nisan, Iyar, and Elul. On the first day of the months of Nisan and Iyar the offerings for the Temple treasury would be collected and the priests would approach the altar to seek forgiveness for the sins of Israel with the shekels they had contributed. But why did they do so three times a year? In order that all the Israelites might be involved, throughout the year, in giving their contributions. Why did they begin to accumulate their contributions on the first day of Adar (actually the Sanhedrin would make the announcement on the first day of Adar), though they did not bring it in until the first day of Nisan? It was done that way so that the offering would not become an unbearable hardship for the Israelites. Hence they (the priests) would remind the Israelites on the first day of the month of Adar (to prepare their offerings).

Solomon exclaimed: *The way of the sluggard is as though hedged by thorns; but the path of the upright is even* (Proverbs 15:19). Scripture is referring in this verse to the wicked Esau. Just as the thorns from a bush that cling to a man's garment will cling to another part of the garment when he tries to brush them off, so the government of Esau (Rome), while still collecting a crop tax from Israel, would impose a head tax. And even before the head tax was fully collected, it would impose a levy for the care of its soldiers. The Holy One, blessed be He, did not do that: *For the path of the upright is even*, made level before Israel.

They announced (the obligations) on the first day of Adar, and then it was collected (by the priests) on the first day of Nisan. How much did they collect? A half-shekel (the head-tax for the Temple). And how much was it? It was equal to half a sela. They were collected only to make it possible to atone for the sins of Israel. They would purchase the daily burnt offerings with the contribution. Because the Holy One, blessed be He, foresaw that in every census Israel would take in the future, some of them would be missing (as a punishment for the census – since there is a prohibition against taking a census of Jews; see Yoma 22b and II Samuel 24), He ordained the shekel offering as a remedy so that it might atone for them and no plague would befall them.

2. When you take the sum of the children of Israel (Exodus 30:12). Scripture states elsewhere in allusion to this verse: *Your navel is like a round goblet, your belly is like a heap of wheat set about with lilies, wherein no mingled wine is wanting* (Song 7:3). *Your navel* refers to the Sanhedrin. But why did they call the Sanhedrin a navel? Just as the navel is located in the centre of a man's body, so the Sanhedrin met in a chamber of hewn stone in the centre of the Temple. Furthermore, just as the child, whose mouth is closed whilst within its mother's womb, is sustained through the navel, so the Israelites were sustained only by virtue of the Sanhedrin. Hence they likened it to a navel. The word *round* indicates that just as the navel is round, so the Sanhedrin sat in a semicircular room.

The meeting place of a Sanhedrin was called a *sahar* ("goblet") because it resembled a *sohar* ("store"). For just as you are able to find whatever you need in a store, so the Sanhedrin decided what was pure and impure, fit and unfit, permitted and forbidden.

Wherein no mingled wine was wanting. If one of the members of the Sanhedrin found it necessary to leave the meeting to satisfy his physical needs, he would first look about to see if twenty-three members were in attendance (the judicial court, also called a small court, consisted of twenty-three members; all had to be present at a trial). If there were, he would leave, but if not he would not depart. *Your belly is like a heap of wheat* alludes to the book of Leviticus, which contains the means for attaining atonement for guilt and sinful acts. It holds (a heap of) sin offerings and a heap of guilt offerings. He placed in the middle of the Torah, with all its offerings (two books of the Torah precede Leviticus and two follow it), with all its offerings. In that way it resembles a heap of wheat.

R. Simeon the son of Lakish said: Why is it (Israel) compared to wheat? Just as wheat piles up when poured into a measure, so the elders, the students, the wise, and the pious increase in number when a census is taken.

Your belly is like a heap of wheat. R. Idi said: Is not a heap of cedar cones more beautiful than a heap of wheat? Why does this verse say *a heap of wheat*? They replied: The world cannot exist on cedar cones if it lacks wheat. Hence it says: *Your belly is like a heap of wheat.*

Set about with lilies. Does a man ever fence in his fields with lilies? Does he not normally fence his fields with thorns and thistles, with pits and thorn-bushes? What then is the meaning of *Set about with lilies*? This refers to numerous commandments that are as sensitive as lilies. For example, a man is extremely anxious to enter his bridal chamber, for no day is dearer to him than that day. It is the day in which he rejoices with his bride. What does he do? He spends a considerable amount of money to set up the bridal chamber and he comes to have intercourse with her. But if she says to him: "I have seen something like a red lily (i.e. like the blood of her menstruation), he draws away from her. He turns his face to one side and she to the other. What compelled him to turn from her? Was it a snake biting him, a scorpion stinging him, or a thorn between them? No, only the words of the Torah, since it is said: *And you shall not approach a woman to uncover her nakedness, as long as she is impure by her uncleanness* (Leviticus 18:19). Hence it is written: *Set about like lilies.*

They shall give (Exodus 30:12). Observe that Israel was so beloved that even their sins brought them considerable benefit. If their sins could do that, how much more so would their meritorious deeds. You find that when Jacob sent Joseph to his brethren, they watched him approach and said to one another: *Behold this dreamer comes. Come now, therefore, and let us slay him* (Genesis 37:19-20). They hurled him into the pit and said: Let us eat and drink, and then we will kill him. After eating and drinking, they were about to say grace when Judah said to them: We are planning to take a life, yet now we would bless G-d. If we should do this, we would be blaspheming against G-d and not blessing Him. Because of this, Scripture says: *And the covetous vaunts himself, though he condemn the Lord* (Psalm 10:3). *Come, and let us sell him to the Ishmaelites and let not our hand be upon him* (Genesis 37:27). (And they all agreed.)

And they sat down to eat bread (ibid., v.25). R. Judah the son of Shalum said: This is a notable instance of many sitting down together in unity, with a single thought in mind; to sell Joseph. Yet he fed the world for seven years, through two famines. If despite their sin he could feed the world and cause it to endure, how much more beneficial would have been the result if they had acted meritoriously. Similarly, observe what happened to the tribes in the chapter Shekalim, when they were permitted to atone for the incident of the golden calf. If the heinous sin they committed could lead to the performance of a worthy act, how much more so if they had acted meritoriously.

3. When you take the sum of the children of Israel (Exodus 30:12). R. Tanhuma the son of Abba began the discussion with the verse *Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep* (Ecclesiastes 5:11). They said to Solomon after he spoke these words: Surely you must be jesting, inasmuch as it is written concerning you: *For he was wiser than all men* (1 Kings 5:11). And now you say: *Sweet is the sleep of a labouring man, whether he eats little or much*. Is it not a fact that anyone who is hungry because he ate only a little cannot sleep, while one that eats much sleeps well? He replied: I am speaking here only of righteous/generous men and those who labour in the study of the Law. For example, a man who lives only thirty years may have devoted himself from his tenth year to the day of his death to the study of the Law and the commandments, while another man who lives eighty years, may have devoted himself to the study of the Law and the commandments from his tenth year to the day of his death. You might say: Woe to the first one, who laboured only twenty years in the study of the Law, whilst the other devoted himself to the study of the Law for seventy years. Surely the Holy One, blessed be He, will give him a greater reward than He will give to him who laboured in the Law only twenty years. Hence I said: *Whether he eats little or much*. For the one who had devoted twenty years to the study of the Torah might well say to the Holy One, blessed be He: "If You had not removed me from this world in the prime of my life, I would have had additional years to devote to the study of the Law and the commandments." Therefore I repeat: *Whether he eats little or much*, the reward of one is equal to the reward of the other.

Then they said to him: You declared also that *The satiety of the rich will not suffer him to sleep*. What can this mean? Certainly it permits him to sleep. In fact, a man sated with food falls asleep more quickly than others. Solomon replied: I was speaking about those who possess the riches of the Torah and not material possessions. For example, a man who is distinguished and wealthy in the knowledge of the Torah will teach many students and disseminate his knowledge among the masses, and he is satisfied in his knowledge of Torah. And when he dies, the disciples he raised do not permit him to be forgotten. They sit and labour in the Torah, the Talmud, the Law, and the Aggadah, quoting the Law in his name and recalling him to mind constantly. They do not permit him to sleep undisturbed in his grave.

R. Simeon the son of Lakish, R. Akiba, and R. Simeon the son of Yohai said: His disciples do not permit him to sleep undisturbed in his grave, as it is said: *Moving gently the lips of those that are asleep* (Song 7:10). Hence, *The satiety of the rich will not suffer him to sleep*. Similarly, **Moses taught the Torah to the Israelites, trained them in the observance of the Law, arranged the order of the chapters of the Torah, and assigned the chapters to be read each Sabbath, on Rosh Chodesh, and on the holy days. And they call him to mind as they read each Torah portion.**

With reference to the portion Shekalim, Moses had said to the Holy One, blessed be He: Master of the universe, when I die I shall not be remembered. The Holy One, blessed be He, replied: Be sure that just as you stand here now, giving them the portion containing Shekalim, thereby lifting their heads upright (i.e., to be forgiven), every year when they read it before Me, it will be as though you were standing in that place and lifting their heads upright. How do we know this? From what they shall read concerning this matter in the verse **And the Lord spoke to Moses saying: When you are lifting up the head of Israel (Exodus 30:11). "Lift up the head" is not said, but rather when you are lifting up (the future tense of the word "lifting" is used: "they will be forgiven.")**

4. When you take the sum of the children of Israel (Exodus 30:12). Scripture states elsewhere: *Many there are that say of my soul: "There is no salvation for him in God," Selah. But You, O Lord, are a shield about me, my glory, and the lifter of my head* (Psalm 3:3-4). R. Samuel the son of Ammi and the rabbis discussed this verse. R. Samuel the son of Ammi contended that this verse refers to Doeg and Ahithophel, who were masters of the Torah. *That say of my soul* suggests that they would say to David: Can a man who captures a lamb and then kills the shepherd causing Israel to fall before the sword gain salvation, since it is written: *There is no salvation for him in God, Selah?*

Then David cried out: *But You, O Lord*, as if to say, O You who are Master of the world, Your law agrees with them, for You said: *The adulterer and the adulteress will surely be put to death* (Leviticus 20:10). *But are a shield to me* refers to the merits of my ancestors. *My glory* indicates that You have restored me to kingship; and *Lifter of my head* implies that though I was guilty of murder, You permitted me to lift up the head, that is, to be forgiven through Nathan the Prophet, for he said: *The Lord also has put away your sin; you shall not die* (II Samuel 12:13).

However, the Rabbis held that this verse refers to the nations of the world. The idolaters are many (*rabim*), as it is written: *The uproar of many peoples* (Isaiah 17:12). They said to Israel: You are a nation that heard at Sinai: *I am the Lord Your God, you shall have no other gods before Me* (Exodus 20:3), yet at the end of forty days you said of a calf: *This is your god O Israel* (ibid., 32:4). How can they enjoy salvation, since it says: *There is no salvation for him in God* (Psalm 3:3)? *But You, O Lord, are a shield about me* suggests that Israel cried out: Master of the universe, do You agree with them, since You have said: *He that sacrifices unto the gods will be utterly destroyed* (Exodus 22:19)? *A shield about me* alludes to the merits of the fathers; *my glory* implies that You will cause Your Shekhinah to dwell in our midst when You said: *Build Me a sanctuary that I may tabernacle among them* (ibid., 25:8), and *lifter of the head* indicates that instead of sentencing us to destruction, You permitted us to lift up the head, that is, to be forgiven because of Moses, as it is said: *You lift up the head*.

R. Jacob the son of Yohai, in the name of R. Jonathan, explained the text: *And man bows down, and man lowers himself* (Isaiah 2:9). *And man bows down* alludes to the Israelites, as it is said: *And you My sheep, the sheep of My pasture, are men* (Exodus 34:31), while *man lowers himself* refers to Moses, as it is said: *Now the man Moses was very meek* (Numbers 12:3). Moses cried out: Master of the universe, I know that Israel lowered itself before a calf, but I too lowered myself; will You not forgive them? He replied: You will forgive them. Hence: *When you take the sum* (forgive them) ["take the sum" (lit. "lift up the head") is a Hebrew idiom meaning "forgive."]

5. When you take the sum of the children of Israel (Exodus 30:12). R. Jonah began to discuss the verse *For God is judge; He puts down one, and lifts up another* (Psalm 75:8). A Roman matron asked R. Yose the son of Halfta: "In how many days did the Holy One, blessed be He, create the world?" "In six days," he replied, "as it is said: *For in six days the Lord made the heaven and the earth* (Exodus 20:11)." "What has He been doing since that time?" she queried. "He has been uniting couples and making one man wealthy and another poor," he responded. Whereupon she retorted: "I too am able to do this. I have many slaves and maid servants, and I can couple them all this very night. What He has been doing since the time of creation, I can do easily in one hour." "It may appear a simple matter to you," he replied, "but to Him it is as difficult as splitting the Red Sea, for it is written: *God makes the solitary to dwell in a house* (Psalm 68:7).

He left her and went on his way. What did she do? She took a thousand male slaves and a thousand female slaves and had them stand face to face in two rows. This male slave, she commanded, will take this one as his wife, and this shall take the other, and she continued to do this until she had coupled them all on that one night. When they returned in the morning, one had lost an eye, another had suffered a head wound, and a third one's leg was broken. One shouted: "I do not want him as my husband," while another exclaimed: "I do not want her as my wife." Thereupon she summoned R. Yose. When he came to her she said: "I agree that your God is a God of truth, and that His Law is the truth, and that everything you have said is indeed so." He said to her: "The Holy One, blessed be He, sits and joins them together even against their will. He binds a chain about the neck of one and brings him from one end of the earth to the other to couple him with his mate, as it is said: *God makes the solitary to dwell in a house; He brings out the prisoners into prosperity* (Psalm 68:7)."

What does *bakosharot* ("prosperity") imply? The one who is not pleased (with his mate) weeps, the one who is pleased sings. Hence the word *bakosharot* (from *beki*, "weeping," and *shirot*, "songs") is used in the text. He causes one to ascend the ladder and another to descend. Thus it is said: *For God is judge; He puts down this one,*

and lifts up this one (Psalm 76:8).

R. Jonah of Bozrah and the rabbis disagreed concerning the meaning of this verse. The rabbis maintain that it refers to Aaron. Because of the word *this* (in the preceding verse) he was humbled, as it is said: *And I cast it into the fire, and there came out this calf* (Exodus 32:24), and because of the word *this* he was exalted, as it is said: *This is the offering of Aaron and his sons* (Leviticus 6:13). R. Jonah, however, was of the opinion that this verse refers to Israel: With the word *this* they debased themselves, and with the word *this* they exalted themselves. With the word *this* they debased themselves in saying: *As for this man Moses* (Exodus 32:1), and with the word *this* they exalted themselves, as it is said: *This they will give* (ibid., 30:13). Scripture states elsewhere: *Righteousness exalts a nation; but sin is a reproach to any people* (Proverbs 14:34). R. Joshua said: *Righteousness exalts a nation; but sin is a reproach to any people* is indicated by the fact that when Israel sinned, the nations of the world turned against them and enslaved them.

R. Nahuniah the son of Hakanah maintained that *Righteousness exalts a nation* alludes to Israel, while *sin is a reproach to any people* is applicable to the idolatrous nations that sinned against Israel. From whom do you learn this? You learn it from Mesha, king of Moab, for it is said: *Now Mesha king of Moab was a sheep-master* (II Kings 3:4). What is meant by a *noked* ("sheep-master")? He was a shepherd, for it is said: *And he rendered unto the king of Israel the wool of a hundred thousand lambs and a hundred thousand rams* (ibid.). What is meant by *the wool of rams*? R. Abba the son of Kahana said: Sheep. What did he do? He assembled all his astrologers and said to them: "I have a problem, tell me what to do. Should I wage war together with all the nations against Israel and exile them, or should I wage war alone against Israel so that the victory may be mine alone?" They replied: "Israel had a patriarch called Abraham who was given a child when he was one hundred years old, and he offered him as a sacrifice." He asked them: "Was the sacrifice completed?" "No," they answered. He replied: "He offered a sacrifice that was not completed and yet He performed miracles for them, how many more miracles would He have performed if the sacrifice had been completed. Now, since I have a firstborn son who will rule in my stead, I shall offer him as a sacrifice, and perhaps a miracle will be performed in my behalf." Hence it is written: *Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall, and there came a great wrath upon Israel* (II Kings 3:27-28).

Homah ("wall") is written here, since he prostrated himself towards the *hamah* ("sun") (in performing the sacrifice). *Forthwith there came a great wrath upon Israel*. The Holy One, blessed be He, said to Israel: The idolaters do not acknowledge My glory, and so they rebel against Me, but you, who acknowledge My glory, rebel against Me as well.

R. Mani stated: Were it not for the merit of Obadiah's wife, Israel would have been exterminated at that time: *Now there cried a certain woman of the wives of the sons of the prophets unto Elisha* (II Kings 4:1).

R. Huna said: Whatever justice and kindness the idolaters perform is as dangerous to Israel as the poison of a serpent. From whom does one learn this? From Berodach, who would eat every day at the third hour of the day and would sleep until the ninth hour. Once, during the time of Hezekiah, he was allowed to sleep through the sun's return on its track (According to II Kings 20 the sun was made to go backwards for Hezekiah). When he awakened and discovered that it was morning, he wanted to slay all his servants. He asked them: "Why did you permit me to sleep through a whole day and night?" They replied: "The God of Hezekiah is the greatest of all the gods in the world." *Then Berodach-baladan, the son of Baladan, King of Babylon, sent a letter and a present to Hezekiah* (II Kings 20:12). He wrote: "Peace to Hezekiah the king, peace to Jerusalem, and peace to the great God." As the scribes were about to depart, he became uneasy. He said to himself: "Did I not do wrong in mentioning the peace of Hezekiah and of the city before addressing the great God?" He arose from his throne, took three steps to recall the scribes, and wrote another letter to replace it. This time he said: "Peace to the great God, peace to Jerusalem, and peace to Hezekiah."

The Holy One, blessed be He, then said to him: Because you arose and took three steps for the sake of My honour, I will cause three kings to descend from you who will rule from one end of the earth to the other. They were Nebuchadnezzar, Evil-Merodach, and Belshazzar. However, when these came to power they blasphemed, and so the Holy One, blessed be He, destroyed them and caused others to arise in their place. The rabbis said: *Righteousness exalts a nation* refers to the free-will gifts that Israel brought to the Temple. Therefore He granted them forgiveness through Moses. And He said: *When you take the sum.*

7. When you take the sum of the children of Israel (Exodus 30:12). R. Yose the son of Hanina said: This verse indicated to him that in the future he would bring the first of the tribes to the Shekhinah. But which one was the first tribe? It is Reuben, as it is said: *Let Reuben live and not die* (Deuteronomy 33:6). This is what is meant by *You lift up the head (rosh) of the children of Israel*; i.e. he lifted up the first (*rishon*) of the tribes.

9. When you take the sum of the children of Israel (Exodus 30:12). The Holy One, blessed be He, said to Moses: *Take the sum of the children of Israel.* He replied: My master, it is written: *And your seed shall be as the dust of the earth* (Genesis 28:14), and it is written elsewhere: *And make your seed as the sand of the sea* (ibid., 32:13), yet you tell me now to do this. He answered: If you want to know their number, you need only add together the first letter of the names of each of the tribes and this will give you their number. The *resh* in the word Reuben stands for two hundred thousand; the *shin* in Simeon stands for three hundred thousand, the *yods* in the names Judah, Issachar, and Joseph total thirty thousand, the *nun* in Naphtali accounts for fifty thousand, the *zayin* in Zebulun's name is seven thousand, the *dalet* in Dan is four thousand, the *gimel* in Gad is three thousand, and the *alef* in Asher is one thousand – totalling five hundred and ninety-seven thousand in all. The three thousand not accounted for were slain at the time of the episode of the golden calf, as it is said: *And the sons of Levi did according to the words of Moses; and there fell of the people on that day about three thousand men* (Exodus 33:28). Hence the Holy One, blessed be He, said to Moses: You are taking the count to learn how many are missing. R. Menahem said in the name of R. Bebai: This may be compared to a king who had many sheep. When wolves attacked and destroyed some of them, the king told his shepherd: "Count the sheep and find out how many are missing." Likewise, the Holy One, blessed be He, said to Moses: Go, count the Israelites, and find out how many are missing.

A census of Israel was taken on ten different occasions. The first occurred when they descended to Egypt, as it is said: *Your fathers went down into Egypt with three score and ten persons* (Deuteronomy 10:29). Again, when they came out of Egypt, as it is said: *And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men* (Exodus 12:37). Once in the Book of Numbers (it was taken) with reference to the standards (Numbers 2:21); once with regard to the spies (Numbers 13); in the days of Joshua when the land was divided (Joshua 18:10); twice in the time of Saul, as it is said: *And he numbered them with lambs in Telaim* (I Samuel 14:4) and *He numbered them with pebbles in Bezek* (ibid., 11:8). What is indicated by the word *Telaim*? When they were prosperous, he counted them by means of their lambs (*telayim*), but when they were poor in deeds, he counted them with stones. What is *bezek*? It is a stone. He took a stone for each one of them and then totalled the stones. A census was taken in the days of David, as it is said: *Joab gave up the sum, the number of the people to the king* (II Samuel 24:9); and again at the time of Ezra: *The whole congregation together was forty and two thousand, three hundred and three score* (Ezra 2:14). In the time-to-come (a census will be taken), as it is said: *The flock shall again pass into the hands of Him that counts them* (Jeremiah 33:13), and in this instance: *When you take the sum.*

R. Menahem said in the name of R. Bebai, in the name of R. Hiyya the son of Abba in the name of R. Eliezer the son of Johanan: It is stated: *And the number of the children of Israel shall be as the sand of the sea* (Hosea 2:1). Why were the children of Israel compared to the sand of the sea? To inform us that just as a hole dug in the sand of the sea at evening time fills up again by morning, so the thousands lacking at the time of David would be replaced by the time of his son Solomon, as it is said: *Judah and Israel were many, as the sand which is by the sea*

in multitude (I Kings 4:20).

R. Eliezer in the name of R. Yose the son of Zimra: Whenever the Israelites were counted because it was essential to do so, none were lacking, but whenever they were counted when there was no need to do so, some were missing. When were they counted to meet a need? When Moses took the census. When were they counted unnecessarily? At the time of David. *Then they shall give every man a ransom for his soul unto the Lord* (Exodus 30:12). This occurred at the time of Moses: *That there be no plague among them* (ibid), but there was no plague at the time of David.

This they shall give. R. Menahem said: The Holy One, blessed be He, removed from beneath His throne of glory a coin of fire (the size of a half-shekel coin) and showed it to Moses. Then He said to him: *This they shall give.* That is to say, everyone who passes by as the census is taken shall give something similar to them.

10. This they will give, everyone that passes among them that are numbered, half a shekel (Exodus 30:15). Because they had sinned at the sixth hour [word-play reading the word *boshet* ("shame, disgrace") as *bo shish* ("the sixth hour"); thus, "The sixth hour came, they erected the golden calf.'], which is the middle of the day, they shall give half a shekel, which is six grammata. R. Johanan declared: Because they had violated the Ten Commandments each one had to give ten gerah, which totals half a shekel. R. Simeon the son of Levi said: Because they sold Rachel's first born for twenty pieces of silver and each one took a coin for himself, each one had to give one coin.

R. Judah the son of Simon stated: Moses heard three things from the lips of the Mighty One that confused and startled him. When the Holy One, blessed be He, said to him: *Let them make Me a sanctuary, that I may dwell among them* (Exodus 25:8), he replied: Master of the universe, the heavens and the heavens of the heavens cannot contain You. He responded: Moses, it is not as you think. Erect twenty boards on the northern side and twenty boards on the southern side and eight on the eastern side and eight on the western side, and I will compress My Shekhinah and dwell within them; as it is written: *And there I will meet with You, and I will speak with you* (ibid., v.22).

Similarly when He said: Command the children of Israel, and say unto them: My food which is presented unto Me for offerings (Numbers 28:2), Moses called out: Master of the universe, if I should assemble all the animals and all the beasts in the world, they would not be sufficient for one offering, and all the trees of the world would be insufficient for a single fire, for it is said: *And Lebanon is not sufficient fuel, nor the beasts thereof sufficient for burnt offerings* (Isaiah 40:16). He replied: Moses, it is not as you think. You need offer unto Me but one lamb in the morning and not two, for they are not meant to be food and drink for Me. If I had food and drink when you were with Me on the mountain for forty days, would I not have eaten, and if I had food would you not have eaten? *Only for a sweet savour, shall you observe to offer unto Me* (Numbers 28:2).

And when He said: *When will they give every man a ransom for his soul* (Exodus 30:12), he wondered and said: Who is able to give a ransom for his soul, since it is said: *No man can by any means redeem his brother, nor give to God a ransom for him, for too costly is the redemption of their soul* (Psalm 48:8-9)? He replied: Moses it is not as you imagine. *This they shall give* indicates that they shall give something like this. R. Huna said in the name of Rab: *The Almighty, whom we cannot find out, is excellent in power* (Job 37:23) implies that the Holy One, blessed be He, did not impose impossible burdens upon Israel. When Moses realized that, he declared: *Happy is the people that is in such a case* (Psalm 144:15) and *Happy is he whose help is the God of Jacob* (ibid. 146:5).

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	20. You will make darkness and it will be night; in it all

RASHI	TARGUM
beast of the forest moves about.	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 (spirits). He makes the wind (spirit) 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. קן צפור is an expression of a bird’s nest (קן צפור).

18 The lofty mountains He created for the ibexes.

shelter Every expression of מַחֲסֶה 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. קנין, 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. מִנְדָּע, a kinsman, as in (Ruth 3:2): "Boaz our kinsman (מִנְדָּעֵנוּ)," 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 (שִׁתוֹתיהֶם)," i.e., the nakedness of a harlot.

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

11 and rebellious Heb. וְסָרְתָּ, **turning away from the road/walk.**

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. מְרַבְּדִים **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. רִבְדֵיתִי, I have adorned.

with superior braided work of Egypt Heb. מְצִיָּוֹת, מְצִיָּוֹת, 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. מְצִיָּוֹת.

17 I fanned Heb. נִפְתֵּי. 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 Shekhinah 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 הַבְּסָא. 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. וּכְעֶרְבֵס. 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

Rashi	Targum
4. ¶ And in the seventh year, Jehoiada sent and took the officers of the hundreds of the mighty warriors and of the couriers, and he brought them to him to the house of the Lord; and he enacted a covenant with them, and adjured them in the house of the Lord, and showed them the king's son.	4. ¶ And in the seventh year, Jehoiada sent and took the chiefs of the hundreds for warriors and for runners; and he brought them in unto him to the house of the sanctuary of the LORD, and he cut for them a covenant and made them swear in the house of the sanctuary of the LORD, and he showed them the son of the king.
5. And he commanded them, saying, "This is the thing that you shall do; a third of you, of those who come on the Sabbath and the keepers of the watch of the king's palace.	5. And he commanded them, saying: "This is the thing that you will do. A third of you are coming in (on) the Sabbath and keeping the guard of the house of the king,
6. And a third in the Sur gate, and a third in the gate behind which was the gate of the couriers; and you shall keep the watch of the palace without taking your mind off it.	6. and a third at the gate of the protectors, and a third at the gate that is behind it, the gate of the runners, and you will keep the guard of the house from what is left over.
7. And two thirds of you, all those who leave on the Sabbath, shall keep the watch of the house of the Lord, to [guard] the king.	7. And two divisions among you, all those going forth (on) the Sabbath, you will keep the watch of the house of the sanctuary of the LORD upon the king,
8. And you shall surround the king, each one with his weapons in his hand; and the one who comes within the ranks shall be put to death; and you shall be with the king when he goes out and when he comes in.	8. and you will surround the king roundabout, each man with weapons in his hand; and whoever will enter to the inside from the ranks will be killed. And be with the king in his going forth and in his coming in."
9. And the officers of the hundreds did according to all that Jehoiada the priest had commanded, and each one took his men, those coming in on the Sabbath and those leaving on the Sabbath, and they came to Jehoiada the priest.	9. And the chiefs of the hundreds did according to all that Jehoiada the priest commanded, and each brought his men, those entering (on) the Sabbath with those going forth (on) the Sabbath, and they came to Jehoiada the priest.
10. And the priest gave the officers of the hundreds,	10. And Jehoiada the priest gave to the chiefs of the

Rashi	Targum
the spears and the shields that had belonged to King David, which were in the house of the Lord.	hundreds the spears and the shields that belonged to King David that were in the house of the sanctuary of the LORD.
11. And the couriers stood, each one with his weapons in his hand, from the right end of the house to the left end of the house, before the altar and the house, surrounding the king.	11. And the runners arose, each man with weapons in his hand from the right side of the house unto the left side to the altar and to the house of atonement to the king round about.
12. And he brought out the king's son, and placed the crown and the testimony, and they made him king and anointed him: and they clapped their hands and said, "Long live the king!" {S}	12. And he brought forth the son of the king and put upon him the crown and the testimonies, and they made him king and anointed him and clapped hands and said: "May the King prosper," {S}
13. Now Athaliah heard the sound of the running people; and she came to the people, to the house of the Lord.	13. And Athaliah heard the voice of those ruling the people, and she came in unto the people, to the house of the sanctuary of the LORD.
14. And she saw, and behold, the king was standing on his stand as the custom was, and the officers and the trumpets before the king, and all the people of the land were rejoicing and sounding the trumpets; and Athaliah rent her garments and called out, "Revolt! Revolt!"	14. And she saw, and behold the king was standing by the pillar according to the custom, and the chiefs were with him." and the trumpets were before" the king; and all the people of the land were rejoicing and blowing on the trumpets. And Athaliah tore her garments and called: "Rebellion, rebellion."
15. And Jehoiada the priest commanded the officers of the hundreds, those appointed over the army, and he said to them, "Take her out to within the ranks, and anyone who comes after her, is to be slain by the sword," for the priest had said, "Let her not be slain in the house of the Lord."	15. And Jehoiada the priest commanded the chiefs of the hundreds who were appointed over the army, and he said to them: "Bring her forth inside from the ranks. And whoever will go in after her, let him be killed by the sword." For the priest said: "Let her not be killed in the house of the sanctuary of the LORD."
16. And they made a place for her, and she came by way of the horses' entrance into the king's palace, and she was executed there. {S}	16. And they prepared a place for her and she went in by way of the entrance of the horses to the house of the king, and she was killed there. {S}
17. And Jehoiada enacted the covenant between the Lord and between the king and [between] the people, to be the people of the Lord, and between the king and between the people.	17. And Jehoiada cut the covenant between the Memra of the LORD and between the king and between the people to be for a people serving before the LORD and between the king and between the people.
18. And all the people of the land came to the temple of the Baal and tore it down, its altars and its images they smashed, and Mattan the priest of the Baal they slew before the altars; and the priest set up appointees over the house of the Lord.	18. And all the people of the land went in to the temple of Baal and tore it down; his altars and his images they broke properly; and they killed Mattan the idol priest of Baal before the altars; and the priest appointed a guard over the house of the sanctuary of the LORD.
19. And he took the officers of the hundreds and the mighty warriors and the couriers and all the people of the land, and they brought the king down from the house of the Lord, and they came by way of the gate of the couriers to the king's palace; and he sat on the throne of the kings.	19. And he took the chiefs of the hundreds, the warriors and the runners, and all the people of the land; and they brought the king down from the house of the sanctuary of the LORD, and they went in by way of the gate of the runners to the house of the king. And he sat upon the throne of the kings.
20. And all the people of the land rejoiced, and the city quieted down, and Athaliah they had dispatched by	20. And all the people of the land rejoiced, and the city was at rest, and they killed Athaliah by the sword at

Rashi	Targum
the sword in the royal palace. {S}	the house of the king. {S}
1. Jehoash was seven years old when he became king. {P}	1. Jehoash was seven years old when he ruled. {P}
2. Jehoash became king in the seventh year of Jehu, and he reigned in Jerusalem for forty years; and his mother's name was Zibiah from Beersheba.	2. In the seventh year of Jehu, Jehoash ruled, and he ruled forty years in Jerusalem, and the name of his mother was Zibiah from Beer-sheba.
3. And Jehoash did what was proper in the eyes of the Lord all his days, what Jehoiada the priest instructed him.	3. And Jehoash did what was proper before the LORD all his days, whatever Jehoiada the priest taught him.
4. However, the high places were not removed. The people were still slaughtering sacrifices and burning incense on the high places.	4. Only the high places did not cease entirely; the people were still sacrificing and offering sweet spices upon the high places.
5. And Jehoash said to the priests, "All money of the hallowed things which is brought to the house of the Lord, the money of anyone who passes [the numbering] , each one the money of the value of the people [whose value he vows to donate,] all money which comes upon a man's heart to bring to the house of the Lord.	5. And Jehoash said to the priests: "All the silver of the holy things that is brought to the house of the sanctuary of the LORD, the silver of the shekels that passes according to the number of men, the silver of the assessment of persons that they bring, each man the redemption of his person , also all the silver that each man volunteers in his heart to bring to the house of the sanctuary of the LORD,
6. The priests shall take for themselves each one from his acquaintance; and they shall strengthen the damage of the house, wherever damage is found." {P}	6. let the priests take for themselves, each man from his acquaintance; and let them repair the damage of the house for every place where damage is found. {P}
7. And it was that in the twenty-third year of King Jehoash, the priests did not strengthen the damages of the house.	7. And in the twenty-third year for King Jehoash the priests had not repaired the damage of the house.
8. And King Jehoash summoned Jehoiada the priest and the priests and said to them, "Why are you not repairing the damage of the house? Now, take no money from your acquaintances, but give it for the damage of the house."	8. And King Jehoash called to Jehoiada the priest and to the priests, and he said to them: "Why are you not repairing the damage of the house? And now you will not take silver from your acquaintances; only you will give it over for the damage of the house."
9. And the priests agreed not to take money from the people and not to repair the damage of the house.	9. And the priests agreed not to take silver from the people and not to repair the damage of the house.
10. And Jehoiada the priest took one chest and bored a hole in its door; and he placed it near the altar on the right, where a person enters the house of the Lord: and the priests, the guards of the threshold, would put all the money that was brought into the house of the Lord, into there.	10. And Jehoiada the priest took one chest, and he bored a hole in its lid, and he put it at the side of the altar from the right when a man goes into the house of the sanctuary of the LORD; and the priests-cashiers gave in there all the silver that was brought to the house of the sanctuary of the LORD.
11. And it was when they saw that there was much money in the chest, that the king's scribe and the high priest went up and packed and counted the money which was brought into the house of the Lord.	11. And when they saw that there was much silver in the chest, the scribe of the king and the chief priest went up and tied and counted the silver that was found in the house of the sanctuary' of the LORD.
12. And they would give the counted money into the hands of the foremen of the work who were appointed in the house of the Lord; and they spent it for the carpenters and for the builders who work in the house	12. And they were giving the silver that was collected over to the hands of the workmen who were appointed over the house of the sanctuary of the LORD, and they were paying it out to the carpenters

Rashi	Targum
of the Lord.	and to the builders who were working at the house of the sanctuary of the LORD,
13. And for the masons and for the stonecutters and to buy wood and quarried stones to repair the damage of the house of the Lord, and for everything which would be spent for the house to strengthen it.	13. and to the masons and to the stonecutters, and to buy wood and hewn stones to repair the damage of the house of the sanctuary of the LORD and for everything that might be paid out for the house to repair it.
14. However, there would not be made for the house of the Lord, silver pitchers, musical instruments, basins, trumpets, or any golden or silver utensils, from the money brought into the house of the Lord.	14. But there was not made (for) the house of the sanctuary of the LORD basins of silver, snuffers, bowls, trumpets, any vessel of gold and vessel of silver, from the silver that was brought into the house of the sanctuary of the LORD.
15. But they would give it to the foremen over the work, and they would repair therewith the house of the Lord.	15. For they were giving it to the workmen and repairing with it the house of the sanctuary of the LORD.
16. And they would not reckon with the men into whose hand they would give the money to give the foremen over the work, for they did [the work] honestly.	16. And they were not making an accounting with the men who were giving the silver in their hands to give to the workmen, for they were acting with trust.
17. The money for guilt- offerings and the money for sin-offerings would not be brought to the house of the Lord; they would go to the priests. {P}	17. The silver of the guilt offerings and the silver of the sin offerings was not brought into the house of the sanctuary of the LORD. They were giving it to 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.

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Correlations

By H.Em. Rabbi Dr. Hillel ben David
& H.H. Giberet Dr. Elisheba bat Sarah

Hebrew:

Hebrew	English	Torah Seder Exo 30:1-38	Psalms 104:1-35	Ashlamatah 2 Ki 11:17-12:17
אָדָם	man, anyone	Exod. 30:32	Ps. 104:14	
אִישׁ	man, husband	Exod. 30:12		2 Ki. 12:4
אָמַר	say, saying, said	Exod. 30:11		2 Ki. 12:4

Hebrew	English	Torah Seder Exo 30:1-38	Psalms 104:1-35	Ashlamatah 2 Ki 11:17-12:17
אָרוֹן	ark, chest	Exod. 30:6		2 Ki. 12:9
אָרֶץ	land, earth		Ps. 104:5	2 Ki. 11:18
אֲשֶׁר	where, in as much	Exod. 30:6	Ps. 104:16	2 Ki. 12:2
בּוֹא	went, come, enter	Exod. 30:20		2 Ki. 11:18
בֵּין	between	Exod. 30:18	Ps. 104:10	2 Ki. 11:17
בֵּית	house, home, holders	Exod. 30:4	Ps. 104:17	2 Ki. 11:18
בָּן	sons	Exod. 30:12		2 Ki. 11:21
גָּדוֹל	great, high		Ps. 104:25	2 Ki. 12:10
הָיָה	becomes, came		Ps. 104:20	2 Ki. 12:6
זֶה	this, which	Exod. 30:13	Ps. 104:8	
יָד	hands	Exod. 30:19	Ps. 104:28	2 Ki. 12:11
יְהוָה	LORD	Exod. 30:8	Ps. 104:1	2 Ki. 11:17
יָטַב	trims thoroughly	Exod. 30:7		2 Ki. 11:18
יָצָא	paid, bring forth, come		Ps. 104:14	2 Ki. 12:11
יָרַד	sank down, descending		Ps. 104:8	2 Ki. 11:19
כָּל	everyone, all	Exod. 30:13	Ps. 104:11	2 Ki. 11:18
כֶּסֶף	money	Exod. 30:16		2 Ki. 12:4
כָּרַת	made, cut off	Exod. 30:33		2 Ki. 11:17
לָקַח	take, took, taken	Exod. 30:16		2 Ki. 11:19
מֵאָה	hundred	Exod. 30:23		2 Ki. 11:19
מוֹעֵד	meeting, season	Exod. 30:16	Ps. 104:19	
מוֹת	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	
מִי	than, among	Exod. 30:15	Ps. 104:12	
נָגַע	touches	Exod. 30:29	Ps. 104:32	
נַפֶּשׁ	soul, life	Exod. 30:12	Ps. 104:1	
נָתַן	put, pay, lift	Exod. 30:6	Ps. 104:12	2 Ki. 12:7
עֲבָדָה	service, labor	Exod. 30:16	Ps. 104:14	
עוֹד	still, while		Ps. 104:33	2 Ki. 12:3
עוֹלָם	perpetual, forever	Exod. 30:21	Ps. 104:5	
עַל	over, above, near	Exod. 30:6	Ps. 104:6	2 Ki. 11:18
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
עָרַב	twilight, evening	Exod. 30:8	Ps. 104:23	
עֲשָׂרִים	twenty	Exod. 30:13		2 Ki. 12:6

Hebrew	English	Torah Seder Exo 30:1-38	Psalms 104:1-35	Ashlamatah 2 Ki 11:17-12:17
פְּנֵה	front, before, face, presence	Exod. 30:6	Ps. 104:15	2 Ki. 11:18
פְּקֹד	number, oversight	Exod. 30:12		2 Ki. 12:11
קֹדֶשׁ	holy	Exod. 30:10		2 Ki. 12:4
קָטַר	burn incense	Exod. 30:7		2 Ki. 12:3
שָׁבַר	broke, quench		Ps. 104:11	2 Ki. 11:18
שָׂם	appointed, makes		Ps. 104:3	2 Ki. 11:18
שָׁם	where, whenever	Exod. 30:6	Ps. 104:17	2 Ki. 12:5
שָׂמַח	glad, rejoice		Ps. 104:15	2 Ki. 11:20
שֶׁמֶן	oil	Exod. 30:24	Ps. 104:15	
שָׁנָה	year	Exod. 30:10		2 Ki. 11:21
שָׂרֵת	ministers	Exod. 30:20	Ps. 104:4	
חַטָּאת	sin offering	Exod. 30:10		2 Ki. 12:16
עָבַר	pass, over, current		Ps. 104:9	2 Ki. 12:4
עָשָׂה	make	Exod. 30:1	Ps. 104:4	2 Ki. 12:2

Greek:

Greek	English	Torah Seder Exo 30:1-38	Psalms 104:1-35	Ashlamatah 2 Ki 11:17-12:17	NC Mat 17:24-27
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
εἰσερχομαι	entered			2Ki 11:18	Mat 17:25
ἔπω	said	Exo 30:34		2Ki 12:4	Mat 17:24
θάλασσα	sea		104:25		Mat 17:27
λαμβάνω	receiving, take	Exo 30:12		2Ki 11:19	Mat 17:24
λέγω	saying, says	Exo 25:1			Mat 17:25
υἱός	sons	Exo 30:12		2Ki 11:21	Mat 17:25

Nazarean Codicil: Matiyahu (Matthew) 17:24-27

H.Em. Rabbi Dr. 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.

H.Em. Hakham Dr. Yosef'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 a lot of 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 and the Masorah (Oral Law). Thirdly, even to this very day, without Jewish Hermeneutics and Jewish Codes of Law, and Jewish Masters to teach them, 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 an 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:

1 Co 9:7 Who serves as a soldier at his own wages at any time? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat of the milk of the flock?

1Co 9:8 Do I speak these things according to man, or does not the Law say these things also?

1Co 9:9 For it has been written in the Law of Moses, "You will not muzzle an ox treading out grain" (Deut. 25:4). Is it that it matters to God as to oxen?

1Co 9:10 Or, does He say it altogether because of us? It is written because of us, so that the one ploughing ought to plough in hope, and the one threshing in hope to partake of hope.

1Co 9:11 If we (Jews) have sowed spiritual things to you, is it a great thing if we reap of your fleshly things?

1Co 9:12 If others have a share of the authority over you, should not rather we (Jews)? But we did not use this authority, but we endured all things, so that we might not give a hindrance to the Mesorah of Messiah.

1Co 9:13 Do you not know that those labouring about the holy things of the temple eat? Those attending on the altar partake with the altar.

1Co 9:14 So also the master ordained those proclaiming the Mesorah to live from the Mesorah.

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.

Questions for Understanding and Reflection

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil**” identify their relationship as translated above.
 1. **Identify the context in which this Gemará was crafted;**
 2. **Identify the parties or stake-holders of this Gemará debate;**
 3. **Controversy of a Mitzvah or Mitzvoth in question of this Gemará;**
 4. **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
 5. **Riposte of the Master or Hakham;**
 6. **Verdict concluded by the Master or Hakham (Halakha).**
2. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
3. **In your opinion what is the prophetic statement 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: “Vayiqach Qorach” – “And now Qorach”

Shabbat	Torah Reading:	Weekday Torah Reading:
ויקח קרח		Saturday Afternoon
“Vayiqach Qorach”	Reader 1 – B’Midbar 16:1-7	Reader 1 – B’Midbar 17:16-18
“And now Qorach”	Reader 2 – B’Midbar 16:8-14	Reader 2 – B’Midbar 17:19-21
“Y ahora Coré”	Reader 3 – B’Midbar 16:15-19	Reader 3 – B’Midbar 17:22-24
B’midbar (Numbers) 16:1 - 17:15	Reader 4 – B’Midbar 16:20-27	
Ashlamatah: Hos 10:2-12	Reader 5 – B’Midbar 16:28-35-31	Monday & Thursday Mornings
	Reader 6 – B’Midbar 17:1-5	Reader 1 – B’Midbar 17:16-18
Psalms 102:24-29	Reader 7 – B’Midbar 17:6-15	Reader 2 – B’Midbar 17:19-21
	Maftir – B’Midbar 17:13-15	Reader 3 – B’Midbar 17:22-24
N.C.: Mk 10: 17-22; Lk 18: 18-23 Rm 9:6-13	Hos 10:2-12	



Shabbat Shalom!

Hakham Dr. Yosef ben Haggai
 Rabbi Dr. Hillel ben David
 Rabbi Dr. Eliyahu ben Abraham