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| Esnoga Bet Emunah  12210 Luckey Summit  San Antonio, TX 78252  United States of America  © 2022  <https://www.betemunah.org/>  E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com) | Menorah 5 | Esnoga Bet El  102 Broken Arrow Dr.  Paris TN 38242  United States of America  © 2022  <https://torahfocus.com/>  E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net) |

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

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| Three- and 1/2-year Lectionary Readings | Second Year of the Triennial Reading Cycle |
| I Adar 29, 5784 / March 8/9, 2024 | Second Year of the Shmita Cycle |

Candle Lighting and Habdalah Times: <https://www.chabad.org/calendar/candlelighting.htm>

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This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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His Excellency Adon Shlomoh ben Abraham

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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 [chozenppl@GMail.com](mailto:chozenppl@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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 favor on you and grant you peace. – Amen!

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing 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: ““HaSheqel Machatsit” - “Half a Shekel”

Mevar’chim HaChodesh – Proclamation of the New Moon of II Adar

Sunday evening 10th of March and Tuesday 11th of March

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| מַחֲצִית הַשֶּׁקֶל |  | Saturday Afternoon |
| “HaSheqel Machatsit” | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Exodus 26:1-3 |
| “half a shekel” | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Exodus 26:4-6 |
| “medio siclo” | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Exodus 26:7-9 |
| Shemot (Exodus) 30:1-38 | Reader 4 – Sh’mot 30:17-21 |  |
| Ashlamatah: Melachim bet (II Kings) 11:17–12:17 | Reader 5 – Sh’mot 30:22-25 | Monday/Thursday Morning |
| Special: Shmuel alef (I Samuel) 20:18-42 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Exodus 26:1-3 |
| Tehillim (Psalms) 49 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Exodus 26:4-6 |
| Nazarean Codicil:  Matityahu (Matthew) 17: 24-27 | Maftir – Sh’mot 30:34-38 | Reader 3 – Exodus 26:7-9 |
| I Samuel 20:18-42 |  |

For further study see: <http://www.betemunah.org/shekalim.html>

Summary of the Torah Seder – Sh’mot (Exodus) 30:1-38

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

Rashi & Targum Pseudo Jonathan

for: Sh’mot (Exodus) 30:1-38

| Rashi | Targum Pseudo Jonathan |
| --- | --- |
| 1 ¶ You will make an altar to burn incense. Make it out of Acacia wood. | 1 And you will make an altar on which to burn incense of perfumes: of sitta wood will you make it. |
| 2 It will be one amah long and one amah wide, it will be a square, and two amahs high. Its horn-like elevations will be of one piece with it. | 2 A cubit its length, and a cubit its breadth; foursquare will it be: and two cubits its height: and its upright horns will be of it. |
| 3 You will overlay it with pure gold, on its top, its walls all around, and its horn-like elevations, and make a gold crown-like rim all around it. | 3 And you will overlay it with pure gold, its top, and its wall round about, and its horns; and make for it a border of gold round about. |
| 4 Make two gold rings for it under its crown-like rim, on two of its corners. Make them on its two opposite sides. They will house the poles with which it is carried. | 4 And two golden rings make you for it beneath its border at the two corners, you will make upon its two sides, to be the place for the staves by which it may be carried. |
| 5 Make the poles out of acacia wood and overlay them with gold. | 5 And you will make the staves of sitta wood and cover them with gold. |
| 6 Place it in front of the parochet that is by the Ark of the Testimony, in front of the covering that is on the Testimony where I will meet with you there. | 6 And you will place it before the veil, which is over the ark of the testimony, before the mercy seat that is upon the testimony, where I will appoint My Word to be with you. |
| 7 Aharon will burn upon it incense of spices. Every morning when he cleans the lamps, he will burn it. | 7 And Aharon will burn sweet incense upon it from morning to morning: when he orders the lamps, he will burn it. |
| 8 And when Aharon lights the lamps in the afternoon, he will burn it. It is a continual incense-offering before Adonai for you generations. | 8 And when Aharon kindles the lamps between the evenings, he will burn sweet incense perpetually before the Lord in your generations. |
| 9 Do not bring upon it strange [unauthorized] incense; neither burnt-offerings nor meal-offerings. You will not pour a libation-offering upon it. | 9 You will not offer thereon the sweet incense of strange peoples, nor offer upon it burnt offerings, or minchas, nor pour libations. |
| 10 Aharon will make atonement on its horn-like elevations once each year. With the blood of the sin-offering of atonement, he will make atonement on it once each year for your generations. It is Holy of Holies to Adonai. | 10 And Aharon will expiate upon its horns once in the year with the blood of the sin offering for an expiation: once in the year will he make atonement upon it on the day of atonement in your generations: it will be most holy before the Lord. |
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| 11 ¶ Adonai spoke to Moshe, saying, | 11 And the Lord spoke unto Mosheh, saying, |
| 12 "When you take the count of the B'ne Yisrael to determine their numbers, each man will give an atonement pledge for his soul to Adonai, when you count them. Thus, there will be no plague among them when you count them. | 12 When you take the sum of the sons of Israel according to their number, they will give every man the ransom of their souls before the Lord when you number them; that there may not be among them the calamity of death when you dost number them. [JERUSALEM. When you take the head of the number of the sums of the sons of Israel.] |
| 13 Everyone passing by to be counted must give this--- half a shekel based on the shekel of the Holy [Sanctuary,] where a shekel is twenty gerah. Half of such a shekel must be given as a terumah-offering to Adonai. | 13 This valuation was shown to Mosheh in the mountain as with a denarius of fire, and thus spoke He to him: So, will everyone who passes to the numbering give a half shekel of the coin of the sanctuary: (a half shekel is twenty manin:) the half shekel is to be the separation before the Lord. |
| 14 Everyone passing by to be counted, from [age] twenty years and older, must give a terumah-offering to Adonai. | 14 Everyone who passes to the numbering, from a son of twenty years and upwards, will give the separation before the Lord. |
| 15 The rich will not give more, and the poor will not give less than half a shekel, when giving this terumah-offering to Adonai to atone for your souls. | 15 He who is rich will not add to, and he who is poor will diminish from, the half shekel in giving the separation before the Lord, to atone for your souls. |
| 16 Take this atonement money from the B'ne Yisrael and donate it for the work of the Tent of Meeting. It will be a remembrance for the B'ne Yisrael before Adonai to atone for your souls." | 16 And you will take the silver of the ransom from the sons of Israel and apply it to the work of the tabernacle of ordinance; that it may be for the sons of Israel for a good memorial before the Lord, as a ransom for your souls. |
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| 17 ¶ Adonai spoke to Moshe, saying: | 17 And the Lord spoke to Mosheh, saying, |
| 18 "Make a copper wash basin and its copper base for washing; and place it between the Tent of Meeting and the Altar and put water in it. | 18 And you will make a laver of brass, and its foundation of brass, for purification; and will set it between the tabernacle of ordinance and the altar and put water therein. |
| 19 Aharon and his sons will wash from it their hands and their feet. | 19 And they will take from it for a cleansing ablution. And Aharon and his sons will sanctify their hands and their feet with its water; |
| 20 Before entering the Tent of Meeting they must wash with water and they will not die, or whenever they approach the Altar for Divine service, or to burn a fire-offering to Adonai. | 20 at the time of their entering into the tabernacle of ordinance they will sanctify with water, |
| 21 They must wash their hands and their feet, and they will not die. This is a perpetual statute for them, for him [Aharon] and his descendants for all their generations." | 21 that they die not by the fiery flame: and it will be to them an everlasting statute, to him and to his sons in their generations. |
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| 22 ¶ Adonai spoke to Moshe saying. | 22 And the Lord spoke to Mosheh, saying, |
| 23 "You will take the finest spices, five hundred [shekels] of pure myrrh, half portions of fragrant cinnamon, [consisting of] two hundred and fifty shekels each, and two hundred and fifty [shekels] of calamus spices. | 23 And you also take to you the first aromatics, choice myrrh, in weight five hundred minas, and sweet cinnamon of half the weight, two hundred and fifty minas, and sweet calamus in weight two hundred and fifty minas |
| 24 [Also take] five hundred [shekels] of cassia based on the shekel value of the Holy [Sanctuary], and a hin of olive oil. | 24 and cassia in weight five hundred minas of shekels, in the shekel of the sanctuary, and olive oil a vase full, in weight twelve logs, a log for each tribe of the twelve tribes. [JERUSALEM. And you take to you the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.] |
| 25 Make it into sacred anointing oil, a blend made by a [perfume] blender. It will be a sacred anointing oil. | 25 And you will make of it a holy anointing oil, perfumed with perfume, the work of the perfumer, of compounded perfumes: a holy anointing oil will it be. |
| 26 Anoint with it the Tent of Meeting, and the Ark of the Testimony, | 26 And with it anoint you the tabernacle of ordinance, and the ark of the testimony, |
| 27 And the Table and all its vessels, and the Menorah and its vessels, and the Incense Altar, | 27 and the table and all its vessels, and the candelabrum and its vessels, and the altar of sweet incense, |
| 28 And the Burnt-offering Altar and all its vessels, and the wash basin and its base. | 28 and the altar of burnt offering and all its vessels, and the laver and its foundation, |
| 29 Sanctify them and they will become holy of holies. Anything that touches them will become holy. | 29 and consecrate them, and they will be most holy. Every one of the priests who approaches to them will be sanctified; but of the rest of the tribes, (whoever touches them) will be consumed by the fiery flame from before the Lord. |
| 30 You will also anoint Aharon and his sons and sanctify them to serve Me as kohanim." | 30 But Aharon and his sons anoint you, and consecrate them to minister before Me. |
| 31 Speak to the B'ne Yisrael, saying: "This will be sacred anointing oil to Me for all your generations. | 31 And speak you to the sons of Israel, saying, This will be a holy anointing oil before Me unto your generations. |
| 32 It must not be poured on the flesh of any man, and its formula must not be duplicated. It is sacred. It must be sacred to you. | 32 Upon the flesh of man it may not be poured, and the like of it you will not make to resemble it; unto you it will be most sacred. |
| 33 If a person compounds a similar formula, or if he places from it upon an unauthorized person, he will be cut off [spiritually] from his people. | 33 The man who compounds the like of it, or putts it upon the unconsecrated who are not of the sons of Aharon, will be destroyed from his people. |
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| 34 ¶ Adonai said to Moshe, Take for yourself spices, stacte, onycha and galbanum, spices and pure frankincense. They will be of equal weight. | 34 And the Lord said to Mosheh, Take to you spices, balsam, and onycha, and galbanum, choice spices, and pure frankincense, weight for weight will it be. [JERUSALEM. Balsam, spikenard‑myrrh, and galbanum.] |
| 35 Make it into incense, a blend blended by a blender, thoroughly blended, pure and holy. | 35 And confect therewith a fragrant incense, the work of the compounder, a pure and sacred mixture. [JERUSALEM. Commixed.] |
| 36 Pulverize some of it very finely and place it before the [Ark of] Testimony in the Tent of Meeting, where I will meet with you. It will be holy of holies to you. | 36 And beat, and make it small, and of it some will you put before the testimony in the tabernacle of ordinance, where I will appoint My Word to be with you. Most sacred will it be to you. |
| 37 The incense you are making, its formula must not be duplicated for your [use]. It will be sacred to you for Adonai. | 37 And of the sweet incense you will make, the like will not be made among you; it will be sacred to you before the Lord: |
| 38 A person who duplicates this formula to enjoy its fragrance, will be cut off [spiritually] from his people." | 38 the man who makes the like of it to smell thereto will be destroyed from his people. |

Reading Assignment for Shabbat

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| The Torah Anthology: Yalkut Me’Am Lo’Ez  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  Exodus - VI Vol. 9 – “The Tabernacle”  **pp. 260 - 331** | -Ramban: Exodus Commentary on the Torah  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 507 - 541** |

Welcome to the World of Pshat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

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

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

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

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

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

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

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

Welcome to the World of Remes Exegesis

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

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

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

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

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

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

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

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

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

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

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

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

12. Deduction from the context.

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

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

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

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

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

a golden crown This symbolized the crown of the kehunah.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

for washing This refers back to the washstand.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Midrash Tanchuma Yelamdenu : 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 center of a man’s body, so the Sanhedrin met in a chamber of hewn stone in the center 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 thornbushes? 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. Tanchuma 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 Asheris one thousand – totaling 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 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 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 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 [wordplay 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 grammmata. 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 bunt 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: Tehillim (Psalms) 49:1-21

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, by the sons of Korah, a song. | 1. For praise; by the sons of Korah; a hymn. |
| 2. Hear this, all you peoples; hearken, all You inhabitants of the earth. | 2. Hear this declaration, all peoples; give ear, all dwellers on earth. |
| 3. Both the sons of "adam," and the sons of "ish," together rich and poor. | 3. Even the sons of the first Adam, even the sons of Jacob together, righteous/generous and sinner. |
| 4. My mouth shall speak wisdoms and the thoughts of my heart are understanding. | 4. My mouth will speak wisdom, and the murmur of my heart is understanding. |
| 5. I will bend my ear to a parable; with a lyre, I will solve my riddle. | 5. I will incline my ear to a parable, I will begin to open my riddle with the lyre. |
| 6. Why should I fear in days of misfortune? The iniquity of my heels surrounds me. | 6. Why should I fear on the day of the visitation of evil, except that the guilt of my sin at my end will encompass me? |
| 7. Those who rely on their possessions and boast of their great wealth, | 7. Woe to the sinners, who trust in their possessions, and who boast in the size of their riches. |
| 8. a brother cannot redeem a man; he cannot give his ransom to God. | 8. A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. |
| 9. The redemption of their soul will be too dear, and unattainable forever. | 9. And he gives his glorious redemption, and his evil will cease, and vengeance forever. |
| 10. Will he live yet forever and not see the Pit? | 10. And he will live again for eternal life; he will not see the judgment of Gehenna. |
| 11. For he sees that wise men die, together a fool and a boorish man perish, and leave over their possessions to others. | 11. For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous/ generous. |
| 12. In their heart, their houses are forever, their dwellings are for every generation; they call by their names on plots of land. | 12. In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. |
| 13. But man does not repose in his glory; he is compared to the silenced animals. | 13. And a wicked man will not lodge in glory with the righteous/generous; he is likened to a beast, he is worth nothing. |
| 14. This is their way; folly is theirs, and after them they will tell with their mouth forever. | 14. This their way has caused folly for them; and in their end with their mouth they will recount their offenses in the world to come. |
| 15. Like sheep, they are destined to the grave; death will devour them, and the upright will rule over them in the morning, and their form will outlast the grave as his dwelling place. | 15. Like sheep, they have assigned the righteous/ generous to death, and killed them; they have destroyed the righteous/generous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of His Presence. |
| 16. But God will redeem my soul from the power of the grave, for He shall take me forever. | 16. David said in the spirit of prophecy, "Truly God will redeem my soul from the judgment of Gehenna, for He will teach me His Torah forever." |
| 17. Fear not when a man becomes rich, when the honor of his house increases, | 17. About Korah and his party he prophesied and said, "Do not fear, Moses, because Korah, the man of dispute, has become rich, because the glory of his house will increase." |
| 18. For he will not take anything in his death; his glory will not ascend after him. | 18. For in his death he will keep nothing, his glory will not descend after him. |
| 19. Because in his lifetime he blesses himself, but [all] will praise you, for you will benefit yourself. | 19. For the soul of Moses during his life will bless You; and the righteous/generous will thank You, for You are good to those who worship in Your presence. |
| 20. You shall come to the generation of his forefathers; to eternity they will not see light. | 20. The memory of the righteous/generous will come to the generation of their fathers; but the wicked will not see light forever and ever. |
| 21. Man is in his glory but he does not understand; he is compared to the silenced animals. | 21. The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing. |

Rashi’s Commentary for: Tehillim (Psalms) 49:1-21

2 Hear this, all you peoples Because this psalm is based on people who rely on their riches, he says, “all you peoples,” for they all require admonition.

earth Heb. חלוד. That [term] is [used to describe] the earth because it is old and rusty (חלודה), rodile in Old French, rust, rouille in modern French. But our Sages explained that it is because of the weasel (חֻלְדָה), which frequents the dry land but is not found in the sea, for the Rabbis taught (Hul. 127a): Whatever is on the dry land is found in the sea, except the weasel.

3 Both the sons of “adam” The sons of Abraham, who was called (Josh. 14:15): “the greatest man (האדם) among the giants”; the sons of Ishmael and the sons of Keturah.

and the sons of “ish” The sons of Noah, who was called (Gen. 6:9): “a righteous man (איש צדיק).”

4 and the thoughts of my heart are understanding the thoughts of my heart are understanding.

5 I will bend my ear to a parable to the words of Torah, which is called (I Sam. 24:13), “the parable of the Ancient One.”

I will solve this my riddle for you with a lyre. And this is the riddle: Why must I fear in days of misfortune, on the day of the visitation for iniquity? Because the iniquity of my heels surrounds me. The iniquities that I tread with my heels, that I treat lightly, that I view as minor sins they condemn me in judgment, and surely the wealthy.

7 Those who rely on their possessions of what use is their money? Is it not so that...

8 A brother cannot ransom his brother with money because the ransom of their soul is dearer than any possession. Therefore, perforce, his redemption is forever unattainable.

9 will be too dear that he will live forever and not see the Pit. Menachem (p. 158) associated it as an expression of withholding, as (Isa. 13:12): “I will make mortal man dearer (אוקיר) than fine gold”; (Lev. 26:21), “I will go with them with wrath of withdrawal (קיר) ” i.e., the ransom of their soul will be withheld.

11 For he sees that wise men die and are not saved from death. So, perforce, he stops wearying himself and toiling for his brother’s ransom.

their possessions Heb. חילם, their money. Death is mentioned in reference to the wise men, because in this world they die only in the body, whereas concerning the fool and the boorish man, perishing is mentioned, because both body and soul perish.

12 In their heart, their houses are forever Their thoughts are to build for themselves houses that will exist forever.

they call by their names their houses that they build so that they will have a memorial. (Gen. 4:17): “and named the city after his son Enoch.” Antiochus built Antioch; Seleucus built Seleucia.

13 in his glory Heb. ביקר, an expression of glory and majesty.

he is compared Heb. נמשל, an expression of a parable (משל).

silenced Heb. נדמו, an expression of silence.

14 folly Heb. כסל, madness.

and after them they will tell with their mouth forever and those who come after them will speak of them and tell with their mouth what happened to the earlier ones.

will tell Heb. ירצו, an expression of narration, retreyront in Old French, But our Sages (Shab. 32b) explained: This is the way of the wicked: they perish in the end but כֶסֶל is theirs. They have fat on their flanks (כסליהם), which covers their kidneys, and they [their kidneys] do not advise them to repent of their evil. Perhaps you will say that it is forgetfulness, that they have forgotten that ultimately, they will die? Scripture therefore states: and their end they tell with their mouth, i.e., the day of their end is constantly in their mouth and they are not afraid of it.

15 Like sheep, they are destined to the grave Like sheep that are gathered to the shed, so are they into the grave.

they are destined Heb. שתו. The “tav” is punctuated with a “dagesh,” in place of the second “tav.” שּׁוֹתתוּ into the midst of the foundations (שתותיה) of the nether world, to the lowest level. Likewise (above 73:9): “They have set their mouth against heaven,” is also an expression of foundations; they set their mouth in heaven; their slander.

death will devour them Heb. ירעם. The angel of death will devour them. Do not wonder about this expression of eating because we find elsewhere (Job 18:13): “the prince of death shall devour his branches.” Another explanation: [It is] an expression of breaking, as (Jer. 15:12): “Will iron break (הירע)?”

and the upright will rule over them in the morning On the day of the redemption, when the morning of Israel shines, they will rule over them, as it is stated (Malachi 3:21): “And You shall crush the wicked, etc.”

and their form will outlast the grave the form of the wicked will outlast the grave. Gehinnom will end, but they will not end.

as his dwelling place from being a dwelling place for them. And the Holy One, blessed be He, takes the sun out of its case, and it will burn them up, as it is stated (Mal. 3:19, Ned. 8b). Our Sages, however, explained מִזְבֻל לוֹ to mean that because they stretched out their hand on His dwelling place, they destroyed the Temple (Mid. Ps. 49:3).

16 But God will redeem my soul But I, who have bent my ear to the parable God will redeem my soul so that I do not go to the grave, because He will take me in my lifetime to go in His ways.

19 Because in his lifetime he blesses himself the wicked man blesses himself during his lifetime and says, “All will be well with you, my soul. No harm will befall you.” But others do not say so about him.

but [all] will praise you, for you will benefit yourself But you, if you hearken to my words, all will praise you, for you will benefit your soul by straightening your way.

20 You shall come to the generation of his forefathers When you complete your days and die, you will come and see the generation of the wicked man being judged in Gehinnom, so that they will not see light to eternity.

21 Man is in his glory, but he does not understand the way of life is placed before him; if he follows it, he will be honored, but he does not understand the good [resulting therefrom].

Commentary on the Psalms

Tehillim (Psalms) chapter 49

By H. Em. Rabbi Dr. Hillel ben David

The superscription for this this chapter of Psalms attributes it is authorship to the sons of Qorach. This is their concluding psalm where they show us how to view material possessions in light of our own fleeting lives.

Because this chapter of psalms presents this profound message, it is customary to recite this psalm after the prayers in the house of mourning, during the seven days of the shiva period, to emphasize the true meaning of life, and death. Psalms 49 is also the Shir Shel Yom, the song for Parshat Shekalim. This chapter of psalms forms a fitting follow-on to psalm 48 which concludes with: “He will lead beyond death, to immortality.[[1]](#footnote-1)

Our second verse declares that this message is so profound because it is addressed to *all peoples*.

*Tehillim (Psalms) 49:2 Hear this, all ye peoples; give ear, all ye inhabitants of the world, 3 Both low and high, rich and poor together.*

Alshich differentiates between two ways of utilizing the ears. ‘Hearing’ is to hear from afar. ‘Giving ear’, is to hear a voice a very close range; by drawing quite close to the speaker in order to catch his low, intimate whisper.[[2]](#footnote-2) Those who have not yet been overcome by the lust for wealth, the ordinary people, require only a warning from afar concerning this evil. However, those who have already become infected with the passion for wealth, the permanent inhabitants of the decaying earth, require more vigorous advice and admonishment. Therefore, they are encouraged to ‘give ear’, to pay close attention.[[3]](#footnote-3)

Ibn Ezra tells us that, “This very important psalm, for it explicitly speaks of the light of the world to come and of the rational soul which is immoral. This thing which the psalmist will make known applies to all those who live, all those in whom God breathed the breath of life. The Psalmist therefore states: *Hear this, all ye inhabitants of the world”*.[[4]](#footnote-4)

The Midrash gives us some insight into the phrase ‘Hear this’.

*But now see how great the reward is given for study of Torah. See how many good things are done for us on its account, for in “Hear this, all you peoples,” the word “this” clearly refers to Torah as in the verse: “This is the Torah”.*[[5]](#footnote-5)

Ibn Ezra goes on to teach a couple of very important terms: *High* = Bne Ish, and *Low* = Bne Adam. We will see these two terms repeatedly throughout the Tanach. The people of the land, the am Haaretz are termed ‘Bne Adam’. The royal men, the men of stature are called ‘Bne Ish’, or just ‘Ish’. The Targum pictures the Bne Adam as the Goyim and the Bne Ish as the Bne Israel. Our Psalmist will address both classes of men using a *mashal*.

*Tehillim (Psalms) 49:5 I will incline mine ear to a parable* (mashal - משׁל)*; I will open my dark saying upon the harp.*

The term ‘mashal - משׁל’ and its cognates are used in v.5, v.13, and v.21. Clearly this word is significant in our psalm. Normally, a *mashal* is translated as a *parable*. To begin to understand the depth of this word, let me give an example of a mashal.

A Mashal

The spiritual world is a world of abstraction. We do not have the tools to grasp that world directly. The only way we can understand the spiritual world is by examining the physical dimension. This is the way of the mashal.

To experience a relationship with another person, we want to engage their soul, that which is inside. We are not looking to just relate to their body. *Unfortunately, we cannot see the person, the soul; we can only see their body.* We want to engage that aspect of a person that disappears a minute after they die. We want to engage the soul, which is the essence of a person.

The only way to access the soul of a person is through the physical body. This is a rather remarkable thing. For example, if I want to move an intangible soul, all I need to do is to lift a baby and put him in his crib. By manipulating the body, I have manipulated the soul. HaShem has created human beings with a faculty called *daat* (knowledge) which can be used to grasp things as they really are, as opposed to just grasping the physical. For example, we can engage in a conversation where we are “seeing” only the ideas and not the muscles contracting, the vocal chords vibrating, and the lips moving. Whilst these things are all surely present, we have switched to our daat and all we are paying attention to, is the concepts that are being imparted.

The classic way of engaging a soul is through speech. Speech is the most intangible physical reality that we can use as a tool to engage a soul. Speech allows us to transcend the body and connect with the soul inside.

Words, sound waves if you will, are the tool that we use to convey the most subtle of ideas and expressions, to the soul. Speech emanates from the head which is a picture of the Olam HaBa. Speech is a tool of the upper world. Its reception, hearing, is also a faculty of the upper world.

Using speech to engage a soul is not the same as having knowledge (daat) of a soul, but it is the primary tool for grasping this knowledge. Knowledge is something that we grasp with an inner faculty, which we acquire from speech and from the variants of speech such as gestures, tonal inflections, and other behaviors. We do not understand a person from words. We understand a person, *despite the words*, by using this inner faculty. Despite their clumsiness, words and gestures are good enough to tell us what is going on inside the soul of a person. They give us such a deep sense that we feel that we actually know that person, that soul.

Words are like a “body” which contains a “soul” hidden within. Daat, knowledge, is the “soul” which lives in the “body” of words. Words are just snippets of sound which we assemble into words, which we assemble into ideas, which contain a “soul”, within. This “soul” is just as intangible as the soul that lives within a body. Never the less, speech is the primary tool we use for understanding the soul.

Therefore, knowledge of a person comes only through using this faculty of daat, through movements of the body. *Manipulation of the physical is the only tool we have for manipulating the spiritual world*. What is amazing is that we do this task quite naturally. We do it without even thinking about it. However, we can only do this with people. We cannot do this naturally with a tree, for example. We cannot relate to the spiritual aspect of a tree in the same natural manner that we use to relate to the soul of another person.

HaShem gives us a gift that we can use to experience the spiritual world. He gives us one aspect or tool that allows us to make contact with the spiritual world. Without this gift, it would be impossible to grasp the aspects of the spiritual world. The purpose of the physical world is to teach us about the spiritual world. Therefore, HaShem gives us at least one physical tool to grasp the essence of each aspect of the spiritual world. For example, to understand death, HaShem gives us sleep in order to understand death.

Rabbi Chaim of Volozhin, the student of the Gaon of Vilna, offers the following explanation of the connection between physicality and spirituality, in his work, *Nefesh HaChayim*:

*Human beings discern physical phenomena mainly by utilizing the power of vision. Their eyes and ears are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the physical world is a detectable reality that we actually see; our awareness of anything spiritual is in our thoughts expressed in the medium of concepts and ideas. We ‘see’ physicality; we ‘hear’ spirituality.*

Let’s spend a bit of time to look at a few meshalim (pl. of mashal) so that we can drive this point home:

Traveling To See HaShem’s World

Why do we like to travel? Most folks will spend a year of planning to make a two-week trip. And they look forward to this trip all year. What does this teach us? From this urge to travel, we learn that our neshama, our soul, longs to move through this world to behold the wonder, the beauty, and the goodness of HaShem. The body thinks that travel helps us see and experience the physical world. The neshama wants to acquire the mitzvot associated with these new things. It longs to sing the praises of HaShem when it encounters His wonders.

The desire to travel is related to the desire to acquire “things”. Both men and women strive to buy things. This desire is due to the neshama’s desire to acquire the real goods, the mitzvot. This world is full of opportunities for the neshama to draw near to The Creator. The neshama longs for this. This gets translated in the physical world with the desire to acquire things.

If channeled properly, this desire leads us to beautify the mitzvot by buying a better kiddush cup or Chanukiah. It drives us to acquire things of the lasting value: The mitzvot (observance of the commandments). Following this path leads to fulfillment and a sense of closeness to HaShem.

As an aside, this idea helps us to understand why women are associated with shopping and spending money more so than men. A woman is built to convert the spiritual into the physical. She is built to convert *potential* into *actual*. It is her job to convert the speck of semen (potential) into a child (actual). She is built to spend money (potential) and convert that money into goods (actual). A good wife wants the things that build Torah in the world, whether through hospitality, through tzedaka, or other mitzvot. This is the focus we see in our morning prayers:

*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!*

This idea of spending money is a good thing considering what our Psalmist teaches about our wealth:

*Tehillim (Psalms) 49:17 Be not thou afraid when one waxeth rich, when the wealth of his house is increased; 18 For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

If channeled *improperly*, our acquisitions lead to a desire to acquire things for the comfort or pleasure of the body. Following this road will inevitably lead to a neshama that feels the lack. We *must* spend our money on the *mitzvot* and on the furtherance of Torah study; this is often the gift found in a woman of valor who wisely spends her husband’s money.

The less *money* you possess,

the more you want.

The more you possess,

the more you want.

In other words, our desire for money is extraordinarily powerful and relentless. This is why the Five Books of Moses contain nearly ten times more commandments about money than about food. It is as Solomon taught:

*Kohelet (Ecclesiastes) 5:9 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity.*

Consider that money represent *potential* (to buy something, typically to improve themselves or their households), give it to charity, and to use it to change the world) and has no real value until it is spent. Since our wives represent the physical world and are drawn to the spiritual world, we can expect that they would be intensely interested in converting *potential* into *actual* in order to draw down the spiritual and elevate themselves. This is why wives typically love to shop and spend money much more so than their husbands.

Our psalmist speaks about spending our wealth wisely when he says:

*Tehillim (Psalms) 49:11 For he seeth that wise men die, the fool and the brutish together perish,  
and leave their wealth to others.*

*Tehillim (Psalms) 49:17 Be not thou afraid when one waxeth rich, when the wealth of his house is increased; 18 For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

As the Ibn Ezra observes: Wealth only avails during one’s lifetime for it provides food and drink. Otherwise it has no value. This is the meaning of “Though while he lived he blessed his soul (v.19)”.[[6]](#footnote-6)

Thus, we can learn from our physical desires. From these desires we can discern the desires of the neshama. We need to focus our energies on acquiring the mitzvot and enjoying the pleasure that HaShem gives to those who seek Him and His ways.

Marriage – Longing to be one with HaShem

Marriage, the intense desire to unite and become one with one’s spouse, is a major driver in the lives of most young people.

*Bereshit (Genesis) 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

The intimacy of marriage is the desire for two entirely different and opposite people to become greater than their separate parts. This desire bears fruit in the birth of a child.

The act of becoming *one* with another neshama by engaging in physical intimacy is well known. What most people fail to realize is that this desire for physical intimacy was given as a mashal for the neshama’s desire to unite and become one with HaShem. Though the neshama is different and opposite HaShem, never the less they can join as a husband and wife join. From the intensity of the human desire we can learn about the intensity of the desire of the neshama to unite with HaShem.

The less *sex* you’ve been experiencing,

the less you want it.

The more you’ve been enjoying,

the more you want it.

Since sex enables us to become one flesh with our beloved spouse, we would expect that we would find that connecting would cause us to appreciate what it is like to become one flesh, and so it is.

Further, the act of marriage is the physical activity which teaches us about the Olam HaBa. The sharp sense of *arrival* that is experienced in this act is the same sense of arrival that the neshama desires in the Olam HaBa. This pleasure is the pleasure of being *THERE* with no place else to go.

As a side note, the pleasure of a trivial game or a trivial conversation is also the pleasure of the Olam HaBa. This is the pleasure of not having an obligation to be somewhere or doing something. A game has no other purpose than to provide pleasure in doing nothing. Chazal teach that this is HaShem’s pleasure. They teach that HaShem is *playing with His Torah.**[11]* Playing a game is a mashal for the pleasure of the Olam HaBa.

A Convert

*Avraham ben Avraham*, the famous Ger Tzadik {the Righteous Convert} revealed an insight into seeing through the external to the very core of a matter. He was the son of a wealthy Polish feudal lord who was being groomed to be a priest. He was drawn to Judaism and ultimately converted. Out of fear of the brutal Inquisition, he was learning secretly while hiding in a small town in Lithuania.

The forces of the Inquisition ultimately caught up with him there and he was taken to Vilna where he was imprisoned. He was given the choice to either renounce his Judaism by returning to Christianity or to be burned at the stake. With all of their threats and tortures, he steadfastly refused to utter a word against Judaism. As they were taking him to be killed, the guards said to him: “Here in this world we are punishing you but in the next world you’ll have your chance to avenge us.”

The Ger Tzadik turned to his oppressors with a serene smile. “I’ll tell you a story that happened to me when I was a young boy. I used to play with the children of the serfs on my father’s estate. One day, after hours of work, I had shaped clay into men-shaped figurines and had placed them around the garden. As the farmer’s children came through with their thick boots, they trampled and destroyed these figurines. In a fit of rage, I ran to my father demanding that he severely punish these boys. Not only didn’t my father get angry at the boys, but he chastised me for taking such nonsense so seriously. I thought to myself that now I’m young and not in a position to make them pay for their crime, but once I get older and have some power, then I’ll make them regret what they did to me. However, once I got older and I was in power, do you think that I seriously considered punishing them? What did they do to me? All they did was smash figures made of clay.”

The Ger Tzadik then turned to his oppressors. “Do you think that once I’ve obtained the clarity of the next world, I’ll want to take revenge against you? What are you going to do to me? Smash my body? A figure of clay...”

He was not fooled by the exterior; he had become a true dwelling place for the Shechinah.

The Chimp and I

Most human activities can be located along an imaginary line anchored at one end by “Spiritual“ and at the other by “Physical“. We’d put praying near the spiritual end; reading and music would be its neighbors. As the source of both sensual pleasure and new life, sex might be mid-spectrum, while eating and other bodily functions belong near the physical end. Where do commercial transactions fit? Is exchanging money for something we’d rather have a spiritual or physical action?

Scripture teaches us to ask this question. Genesis opens telling us that God made the firmament ‘...and called it heaven’ in Genesis 1:7-8 and that God decreed ‘dry land’ and ‘called it earth’ in Genesis 1:9-10. In that case, what do the words ‘…God created heaven and earth’ in verse 1 tell us that we wouldn’t have understood from subsequent verses?

Our Sages teach us that in the Torah’s opening verse ‘heaven’ means all things spiritual and ‘earth’ alludes to everything physical. The idea is that to understand how the world really works, we must know that God created all things physical and all things spiritual and we need to appreciate both.

One way of identifying a spiritual act is by determining whether a chimpanzee would understand it. When I return home and slump into an armchair, my pet primate undoubtedly sympathizes. When I eat he certainly gets it. However, when I hold a newspaper motionless before my face for twenty minutes, he becomes quite confused. Reading tends spiritual.

We’re always slightly uneasy about pursuits with no spiritual overtones at all. We subconsciously superimpose spirituality to avoid being exclusively physical and thus animal-like. For instance, we apply ceremony to virtually all activities performed by both people and animals.

Only people read a book or listen to music, hence these activities require no associated ritual. On the other hand, most animals eat, engage in sexual activity, give birth and die. If we do not confer a uniquely human ritual upon these functions, we reduce the distinction between ourselves and the animal kingdom.

Therefore, we celebrate the birth of a child often by a naming ceremony; no animal does that. Even if our hands are clean, we wash them before eating. We serve food in dishes on a tablecloth rather than straight out of the can, although the physical, nutritional qualities have not been enhanced. We even say a blessing. This is a human, spiritual way to eat; dogs are quite content to gobble food off the floor.

After encountering an attractive potential partner, wise people do not proceed directly to physical intimacy. An engagement announcement followed by a marriage ceremony serves to accentuate that all-important distinction; no animal announces its intention to mate and then defers gratification for three months.

The more physical the activity, the more awkwardness and subconscious embarrassment surround it. Nudism is practiced with a certain bravado in order to conceal the underlying tension. Famous photographer Richard Avedon shattered a barrier by capturing images of people as they ate. Frozen in the act of chewing, humans resemble apes rather than angels. Similarly, we express a normal and healthy reticence about bathroom activities. On the other hand, as purely spiritual occupations, reading and art evoke no discomfort.

Where on the spectrum do business transactions fall? A chimpanzee would not have the slightest idea of what is transpiring between proprietor and customer in a store. Economic exchange takes place only after two thinking human beings will it. The process must be spiritual. If we truly believe that, we should have no discomfort with buying and selling, whether our skills, services or products. Economic activity is another way in which we satisfyingly distance ourselves from the animal kingdom and draw closer to God.

The World of Illusion

We live in a world of physicality, a world of illusion. This world, with all of its processes, is given to us as a mashal of the higher world. We do not have a sense organ to discern and to understand the higher world. We do know, however, that this world is a projection of the real world. We can see this in the Mishkan that was to be fashioned according to the pattern of the Mishkan in the higher world:

*Shemot (Exodus) 25:8 And let them make Me a sanctuary, that I may dwell among them. 9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.*

From the physical world we can see a mashal for the spiritual world. The spiritual world projects into the physical world like the projection of a film on a screen. What is portrayed on the screen is not real, it is just a mashal, but, it is good enough. If we study the mashal we can begin to understand the real, the spiritual, world. We will have the greatest clarity by examining the human body because it is created in the image of the Creator and is a very “high” structure to begin with. Ultimately, we should be able to examine a tree and discern it’s spiritual root. That is to say, we should be able to look carefully at every physical object and discern it’s spiritual root. When we can do this, then we will have mastered the world of illusion; we will have mastered the mashal. Once we have accomplished this, we will be able to see and live in the next world while we are yet in this world.

The human body has an additional mashal about HaShem. This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head, hands, legs, etc. This is analogous to this world which seems to be composed of parts. HaShem seems to be composed of parts. Yet, we know that HaShem is ONE. That is our declaration in the Shema: HaShem is one! To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally, we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity.

Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem, we learn that despite the appearance of parts, this world is one as HaShem is one. Thus we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves.

Conclusion

Wealth is an illusion, according to our Psalmist. All who trust in their wealth will find that they cannot take it with them to the next world. Those who have such a trust are like the worm on the hook of reality. They entice posterity to seek after wealth and ignore the Torah. Those who trust wealth will come to the judgment and be surprised at their own true poverty, their lack of Torah and mitzvot. This psalm comes to warn the world of this disaster at precisely the time when their dead are before them. These dead tell us of our own mortality and of the necessity to store up treasures in the next world. As the survivors stare at the wealth of their departed one, they are poised to truly hear and give ear. This message for the whole world comes to show us mashal about wealth and about life that we may change and seek HaShem and His Torah.

The Psalmist is giving a mourner’s message to Egypt as their posterity have just been given a death sentence. In His mercy, HaShem has the sons of Qorach provide this sobering commentary on our Torah portion, at just the time when we are most receptive.

Our Ashlamata also teaches us who own the silver and the gold (HaShem in v.8), and where we can go to obtain the true wealth of the next world (Priests in v.11). Let us heed the message.

Let us hear! Let us give ear!

Ashlamatah: Melachim bet (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, the spears and the shields that had belonged to King David, which were in the house of the Lord. | 10. And Jehoiada the priest gave to the chiefs of the 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 kind 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.t" 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 into 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 the sword in the royal palace. {S} | 20. And all the people of the land rejoiced, and the city was at rest, and they killed Athaliah by the sword at 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 of the Lord. | 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 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 Ashlamata for Shabbat Mevarchim

Rashi & Targum Pseudo Jonathan for: Shmuel alef (I Samuel) 20:18-42

| Rashi | Targum Pseudo Jonathan |
| --- | --- |
| 18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. | 18. And Jonathan said to him: “Tomorrow is the (New) Moon, and you will be sought out, for your dining place will be empty. |
| 19. And for three days, you shall hide very well, and you shall come to the place where you hid on the day of work, and you shall stay beside the traveler's stone. | 19. And at the third (day) of the Moon you will be sought out very much, and you will go to the place where you hid yourself on the weekday, and you will dwell near "Stone Coming." |
| 20. And I shall shoot three arrows to the side, as though I shot at a mark. | 20. And I am to shoot three arrows with the bow so as to hit for myself at the target. |
| 21. And behold, I shall send the youth, (saying,) 'Go, find the arrows.' If I say to the youth, 'Behold, the arrows are on this side of you,' take it and come, for it is well with you, and there is nothing the matter, as the Lord lives. | 21. And behold I will send the young man: `Go, get the arrows.' If indeed I say to the young man: `Behold the arrow is on this side of you; take it and bring (it),' then there is peace for you and nothing evil as the Lord lives. |
| 22. But, if I say thus to the youth, 'Behold, the arrows are beyond you,' go! For the Lord has sent you away. | 22. And if thus I say to the young man: `Behold the arrow is beyond you,' go, for the Lord has rescued you. |
| 23. And (concerning) the matter which we have spoken, I and you, behold, the Lord is between me and you forever." | 23. And the word that we have spoken - I and you - behold the Memra of the Lord is a witness between me and you forever." |
| 24. And David hid in the field, and when it was the new moon, Saul sat down to the meal to eat. | 24. And David hid in the field, and it was the (New) Moon. And the king sat down at the food to eat. |
| 25. And the king sat upon his seat, as at other times, upon the seat by the wall, and Jonathan arose, and Abner sat down beside Saul, and David's place was vacant. | 25. And the king sat down upon his seat as at other times, upon the seat that was prepared for him near the wall. And Jonathan stood up, and Abner sat down by the side of Saul, and the place of David was empty. |
| 26. And Saul did not say anything on that day, for he thought, "It is an incident; he is not clean, for he is not clean." | 26. And Saul did not speak anything on that day, for he said: “Perhaps an accident has happened to him, and he is not clean; or perhaps he went on the road, and we did not invite him.” |
| 27. And it was, on the morrow of the new moon, the second (day of the month), that David's place was vacant, and Saul said to Jonathan, his son, "Why has not the son of Jesse come to the meal either yesterday or today?" | 27. And on the day after that, which is the intercalation of the second month, the place of David was empty, and Saul said to Jonathan his son: “Why has the son of Jesse not come both yesterday and today for food?” |
| 28. And Jonathan answered Saul, "David asked leave of me (to go) to Bethlehem. | 28. And Jonathan answered Saul: “David earnestly requested from me to go unto Bethlehem. |
| 29. And he said, 'Let me go away now, for we have a family sacrifice in the city, and he, my brother, commanded me, and now, if I have found favor in your eyes, let me slip away now, and see my brothers. ' He, therefore, did not come to the king's table." | 29. And he said: ‘Send me away now, for they have begun an offering of holy things for all our family in the city, and my brother commanded me. And now if I have found favour in your eyes, let me get away now and see my brothers.' Therefore he did not come to the table of the king.” |
| 30. And Saul's wrath was kindled against Jonathan, and he said to him, "You son of a straying woman deserving of punishment! Did I not know that you choose the son of Jesse, to your shame and to the shame of your mother's nakedness? | 30. And the anger of Saul was strong against Jonathan, and he said to him: “You son of an obstinate woman whose rebellion was harsh, do I not know that you love the son of Jesse to your disgrace and to the disgrace of the shame of your mother? |
| 31. For all the days that the son of Jesse is living on the earth, you and your kingdom will not be established. And now, send and take him to me, for he is condemned to death." | 31. For all the days that the son of Jesse is alive upon the earth, neither you nor your kingdom will be established. And now send and bring him unto me, for he is a man deserving killing.” |
| 32. And Jonathan answered Saul his father, and said to him, "Why should he be put to death? What has he done?" | 32. And Jonathan answered Saul his father and said to him: “Why will he be killed? What did he do?” |
| 33. And Saul cast the spear upon him to strike him; and Jonathan knew that it had been decided upon by his father, to put David to death. | 33. And Saul lifted up the spear against him so as to strike him, and Jonathan knew that it was determined from his father to kill David. |
| 34. And Jonathan arose from the table in fierce anger; and he did not eat any food on the second day of the new moon, for he was grieved concerning David, for his father had put him to shame. | 34. And Jonathan arose from the table in strong anger, and he did not eat food on the day of the intercalation of the second month, for he grieved over David, for his father shamed him. |
| 35. And it was in the morning, that Jonathan went out at David's appointed time, and a small boy was with him. | 35. And in the morning Jonathan went forth to the field at the time that David said to him, and a small boy was with him. |
| 36. And he said to his boy, "Run, find now the arrows which I shoot." The boy ran; and he shot the arrow to cause it to go beyond him. | 36. And he said to his young man: “Run, get the arrows that I am shooting.” The young man ran, and he shot the arrow beyond him. |
| 37. And the lad came up to the place of the arrow, which Jonathan had shot. And Jonathan called after the lad, and said, "Isn't the arrow beyond you?" | 37. And the young man came unto the place of the arrow that Jonathan shot, and Jonathan called after the young man and said: “Is not the arrow beyond you?” |
| 38. And Jonathan called after the lad, "Quickly, hasten, do not stand!" And Jonathan's lad gathered up the arrows, and came to his master. | 38. And Jonathan called after the young man: “Hurry, in haste; do not delay.” And Jonathan's young man was gathering the arrows, and he came unto his master. |
| 39. And the lad knew nothing; only Jonathan and David knew the matter. | 39. And the young man did not know anything. Only Jonathan and David knew the matter. |
| 40. And Jonathan gave his weapons to his boy, and said to him, "Go, bring (them) to the city." | 40. And Jonathan gave his armor to the young man that was his, and he said to him: "Go, bring it to the city." |
| 41. The lad departed, and David arose from (a place) toward the south; and he fell upon his face to the ground three times, and prostrated himself three times. And they kissed one another, and wept one with the other, until David exceeded. | 41. And the young man went, and David arose from the side of “Stone Coming” that is opposite the south, and he fell upon his face upon the ground, and he bowed down three times, and they kissed each man his fellow, and they wept each man his fellow until David exceeded. |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' " | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went, and Jonathan entered the city. |

Rashi’s Commentary for: Shmuel alef (I Samuel) 20:18-42

18 Tomorrow is the new moon: and it is the custom of all those who eat at the king’s table to come on the festive day to the table.

and you will be remembered: My father will remember you, and ask where you are.

for your seat will be vacant: for your seat in which you sit, will be vacant, and so did Jonathan render: and you will be sought, for your seat will be vacant.

and you will be remembered: [ונפקדת is] an expression of remembering.

will be vacant: [יפקד is] an expression of lacking.

19 And for three days you shall hide very well: And you shall triple the days, and then you shall descend very much, i.e., when the third day arrives, you shall descend into a secret place, and hide very well, for then they will seek you. And you shall come to this secret place, wherein you are hiding today, which is a workday. And so did Jonathan render: on the weekday, for he hid on that day, as it is stated: (infra v. 24) “And David hid in the field;” immediately, “and it was the new moon” on the morrow.

the travelers’ stone: (Heb. ‘even-ha azel,’ lit., the going stone, i.e.) a stone which was a sign (a landmark) for travelers.

Ha-azel: those who go on the road. And so did Jonathan render: even atha, the stone which was a sign.

20 to the side, I shall shoot: This is not a ‘mappiq-heh’ (aspirate ‘heh’).צדה is to be interpreted like לצד, to a side, for every word which requires a ‘lamed’ as a prefix, the Scripture gives a ‘he’ as a suffix. (Jeb. 13b) At the side of that stone, I shall shoot arrows to a mark, so that the youth will not understand, and this sign shall be for you to divine whether you must flee.

21 And behold, I shall send, etc.: And it is customary for one who seeks an arrow which has been shot, to go to the place where he sees the arrow flying, but he cannot ascertain exactly. Sometimes he searches for it, and the arrow is beyond him, and sometimes he goes beyond the arrow and searches for it, and you shall have this sign.

If I say to the youth… take it and come: you yourself emerge from your hiding place, and take it, and come to me, for you have not to fear, for it is well with you. The Holy One Blessed be He, desires that you be here, and even if I have heard evil from Father.

22 But, if I say thus… Go! For the Lord has sent you away: The Holy One Blessed be He tells you to flee and escape.

23 And concerning the matter which we have spoken: the covenant which we made together.

behold, the Lord is between me and you: as Witness concerning that matter.

25 the seat by the wall: at the head of the couch beside the wall.

and Jonathan arose: He got up from his place, since it is not proper for a son to recline beside his father. Since their custom was to eat reclining on couches and David would recline between Jonathan and Saul, now that David did not come, Jonathan did not recline until Abner sat down beside Saul, and afterwards, Jonathan sat beside Abner. And if you say that he did not sit at all, the Scripture states: (infra v. 34) “And Jonathan arose from the table,” implying that he had been sitting.

26 It is an incident: He has experienced a seminal emission.

he is not clean: and he has not yet immersed himself, for had he immersed himself for the uncleanness of his emission, he would not have to wait until sunset in order to eat ordinary food.

for he is not clean: This clause gives the reason for the matter; i.e., since he is not clean, he, therefore, did not come, lest he contaminate the feast.

27 on the morrow of the new moon: on the morrow of the renewal of the moon.

the second: on the second day of the month.

29 and he, my brother, commanded me: The eldest of the house, commanded me that I be there. And he is my brother Eliab.

let me slip away: ‘Escamoter’ in French. I shall go away for one day and come back.

30 a straying woman, deserving of punishment: (בן נעות המרדות) An expression of straying and wandering, נע ונד, a gadding woman. Just as you say זעוה from זע, and the ‘tav’ is for the construct state, for it is connected to the word המרדות.

deserving of punishment: (Heb. המרדות), who deserves to be chastised and disciplined. Another explanation is as follows: When the men of Benjamin grabbed the girls of Shiloh, who came out to dance in the vineyards (Jud. 21:21), Saul was bashful, and did not want to grab [a girl], until she came herself, behaving insolently, and pursued him.

straying woman: because of the vineyards. And that is a winepress, like (the Talmudical passage): Purge the winepress (which was used for forbidden wine) (Ab. Zarah 74b); His winepresses will drip with wine (Targum Onkelos, Gen. 40:12)….(The last three words of Rashi are incomprehensible, and are probably erroneous. The correct version is unknown to us.)

34 he was grieved (lit.) to David: concerning David.

for his father had put him to shame: concerning David.

35 at David’s appointed time: at the time which David had set for him.

36 to cause it to go beyond him.: The arrow went beyond the boy.

41 from a place toward the south: (lit., from by the south. Jonathan renders:) from the side of the travelers’ (or sign) stone which was toward the south.

until David exceeded: He cried more.

42 Go in peace: And the oath which we have sworn, may the Lord be witness thereon forever.

Nazarean Codicil:

Matityahu (Matthew) 17:24-27

| CLV[[7]](#footnote-7) | Magiera Peshitta NT[[8]](#footnote-8) | Greek[[9]](#footnote-9) | Delitzsch[[10]](#footnote-10) |
| --- | --- | --- | --- |
| 24. Now at their coming into Capernaum, those getting the double drachma came to Peter and say, "Is not your teacher settling the double drachma tribute? | 24. And when they came to Capernaum, those who were receiving the two drachmas for the poll tax came near to Peter. And they said to him, "Does not your master give his two drachmas?" | 24. Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα | 24 וַיְהִי כְּבוֹאָם אֶל־כְּפַר־נַחוּם וַיִּגְּשׁוּ אֶל־פֶּטְרוֹס גַּבָּאֵי מַחֲצִית הַשָׁקֶל וַיֹּאמְרוּ הֲלֹא יִתֵּן רַבְּכֶם אֶת־מַחֲצִית הַשָׁקֶל׃ |
| 25. He is saying, Yes. And, coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? The kings of the earth, from whom are they getting tribute or poll tax? From their sons, or from the aliens? | 25. He said to them, "Yes." And when Peter entered the house, Jesus anticipated him and said to him, "What does it appear to you, Simon? The kings of the earth, from whom do they receive tribute and the poll tax, from their children or from strangers?" | 25. λέγει Ναί καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ Σίμων οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων | 25 וַיֹּאמֶר יִתֵּן וּבְבוֹאוֹ הַבַּיְתָה קִדֵּם אֹתוֹ יֵשׁוּעַ לִשְׁאֹל וַיֹּאמַר מַה־דַּעְתְּךָ שִׁמְעוֹן מַלְכֵי הָאָרֶץ מִמִּי יִקְחוּ מֶכֶס וּמַס מֵאֵת בְּנֵיהֶם אוֹ מֵאֵת הַזָּרִים׃ |
| 26. Now he averred, "From the aliens. Now at his saying "From the aliens, Jesus averred to him, "Consequently the sons, surely, are free." | 26. Simon said to him, "From strangers." Jesus said to him, "Then the children are free. | 26. λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί | 26 וַיֹּאמֶר פֶּטְרוֹס אֵלָיו מֵאֵת הַזָּרִים וַיֹּאמֶר לוֹ יֵשׁוּעַ אִם־כֵּן אֵפוֹא הַבָּנִים פְּטוּרִים הֵמָּה׃ |
| 27. Yet, lest we should be snaring them, go, cast a fishhook into the sea, and pick up the first fish coming up, and opening its mouth, you will be finding a stater. Getting that, give it to them for Me and you." | 27. But so that [this] should not offend them, go to the sea, and cast a fishhook. And the first fish that comes up, open its mouth and you will find a stater. Take that and give [it] for me and for you." | 27. ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς πορευθεὶς εἰς τήν θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ | 27 וְאוּלָם לְמַעַן אֲשֶׁר־לֹא־נִהְיֶה לָהֶם לְמִכְשׁוֹל לֵךְ אֶל־הַיָּם וְהִשְׁלַכְתָּ חַכָּה אֶל־תּוֹכוֹ וְאֶת־הַדָּג הָרִאשׁוֹן אֲשֶׁר יַעֲלֶה שָׂאֵהוּ וְכַאֲשֶׁר תִּפְתַּח אֶת־פִּיו תִּמְצָא בוֹ מַטְבֵּעַ אוֹתוֹ קַח וְשָׁקַלְתָּ עַל יָדִי וְעַל יָדֶךָ׃ |

Hakham Rabbi Dr. Eliyahu ben Abraham’s Rendition

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

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

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

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

Hakham Rabbi Dr. Yosef ben Haggai’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. Thirdly, even to this very day, ‎without Jewish Hermeneutics and Jewish Codes of ‎Law, and Jewish Masters to teach it , it is ‎impossible to fully perceive and understand the ‎depth and great hidden riches of the writings of the ‎Nazarean Codicil. For these three chief reasons, the ‎Gentiles who come to adhere to the Master of ‎Nazareth (the King of the JEWS) owe it to the ‎Master to support Jewish Torah Scholars.‎

Therefore, in the grand picture of the Governance ‎‎(Kingdom) of G-d, the commandment of the Half ‎Shekel teaches us that Jews are to teach the Torah ‎to the Gentiles, and conversely the Gentiles who are ‎taught in the Torah are to support the Torah ‎Scholar teaching to them as 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 Mitzvoth (commandments) of the Torah will very unlikely ‎be kept. ‎

Questions for Reflection:

1. After diligently reading and studying the different readings for this Shabbat what verse or verses especially touched your heart and fired your ‎imagination?‎
2. ‎In your opinion, and taking altogether our Torah Seder, Psalm, Ashlamatah and Nazarean Codicil for this Shabbat, what do you think is the ‎prophetic statement for the coming ‎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!

Next Shabbat: “V’Et-HaMishkan Ta’aseh” – “And the Tabernacle you will make”

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| Shabbat | Torah Reading: | Weekday Torah Reading: |
| וְאֶת-הַמִּשְׁכָּן תַּעֲשֶׂה |  | Saturday Afternoon |
| “V’Et-HaMishkan Ta’aseh” | Reader 1 – Sh’mot 26:1-4 | Reader 1 – Debarim 24:19-22 |
| “And the Tabernacle you will make” | Reader 2 – Sh’mot 26:5-8 | Reader 2 – Debarim 25:1-4 |
| “Y el Tabernáculo harás” | Reader 3 – Sh’mot 26:9-12 | Reader 3 – Debarim 25:5-7 |
| Sh’mot (Exodus) 26:1 – 30 | Reader 4 – Sh’mot 26:13-16 | Monday/Thursday Morning |
| Ashlamata: Yeshayahu (Isaiah) 66:1-11 | Reader 5 – Sh’mot 26:17-20 | Reader 1 – Debarim 24:19-22 |
|  | Reader 6 – Sh’mot 26:21-25 | Reader 2 – Debarim 25:1-4 |
| Tehillim (Psalms) 62:1-13 | Reader 7 – Sh’mot 26:26-30 | Reader 3 – Debarim 25:5-7 |
|  | Maftir – Sh’mot 26:26-30 |  |
| N.C.: Mk 8:5-10 | Yeshayahu (Isaiah) 66:1-11 |  |

Reading Assignment for Next Shabbat

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| The Torah Anthology: Yalkut Me’Am Lo’Ez  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1990)  Exodus - VI Vol. 9 – “The Tabernacle”  **pp. 78 - 91** | -Ramban: Exodus Commentary on the Torah  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 462 - 469** |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-1)
2. See Devarim (Deuteronomy) 32:1; Daat Zekeinim. [↑](#footnote-ref-2)
3. Ibid. 1 [↑](#footnote-ref-3)
4. *Abraham Ibn Ezra’s Commentary On the Second Book of Psalms*, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-4)
5. Devarim (Deuteronomy) 4:44 [↑](#footnote-ref-5)
6. Its meaning is: Wealth has no ultimate value even though one enjoys it while alive. [↑](#footnote-ref-6)
7. CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-7)
8. Magiera, J.M. (2009), Aramaic Peshitta New Testament: Vertical Interlinear, Light of the Word Ministry, Vol. III. [↑](#footnote-ref-8)
9. Greek New Testament (Stephanus Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-9)
10. Delitzsch, <http://www.kirjasilta.net/ha-berit/> [↑](#footnote-ref-10)