|  |  |  |
| --- | --- | --- |
| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2017**  [**http://www.betemunah.org/**](http://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**  **© 2017**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

|  |  |
| --- | --- |
| **Three and 1/2 years Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 22, 5777 – Feb 17/18, 2017** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**We are sorry, but after many attempts it seems that the Chabad site is down. Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

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

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Marvin Hyde

His Excellency Adon Scott Allen

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Barukh Dayan Emet! (Blessed be the True (faithful) Judge!)** It is with great sorrow that we announce the passing away of HE Mrs. Pearl Stroppel, the mother of Her Honor Giberet Giborah bat Sarah. We extend our deepest and most sincere condolences to Her Honor and her beloved husband Paqid Adon Tsuriel ben Abraham at this solemn time of their grieving and mourning. May the Eternal, most blessed be He, grant their honors great mercy and healing for their souls and minds, and quickly mend their broken hearts, amen ve amen!

And we pray for His Excellency Mr. Terry ben Noach, the uncle of HE Giberet Zahavah bat Sarah who is gravely ill. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac abd Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Mr. Terry ben Noach, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for the husband of HE Giberet Sarai bat Sarah who has been for some months without a job, and needs urgently a job. May the Almighty bless him with a job, good mental health, and Shalom Bayit, together with all the needy and depressed people of Yisrael, amen ve amen!

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

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

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Shabbat: “VaAsita Mitzbeach” – “You will make an altar”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  | **Saturday Afternoon** |
| **“VaAsita Mitzbeach”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Sh’mot 31:1-4 |
| **“And you will make an altar”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Sh’mot 31:5-7 |
| **“Y harás un altar”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Sh’mot 31:8-10 |
|  | Reader 4 – Sh’mot 30:17-21 |  |
| Sh’mot (Ex.) 30:1-38 | Reader 5 – Sh’mot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Psalms 66:1-20 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Sh’mot 30:1-4 |
| Ashlamatah: Mal. 1:11 – 2:7 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Sh’mot 30:5-7 |
|  | Maftir – Sh’mot 30:34-38 | Reader 3 – Sh’mot 30:8-10 |
| Mk 8:22-26; Acts 21:1-16 | Mal. 1:11 – 2:7 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

        The Altar of Incense – Exodus 30:1-10

        The Law of the Shekel – Exodus 30:11-16

        The Laver – Exodus 30:17-21

        The Anointing Oil – Exodus 30:22-33

        The Holy Incense – Exodus 30:34-38

**Reading Assignment:**

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

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

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ketubim: Tehillim (Psalms) 66:1-20**

|  |  |
| --- | --- |
| **Rashi** | **Targum** |
| 1. For the conductor, a song of praise; shout for joy to God, all the earth. | 1. For praise. A praise song. Shout for joy in the presence of the Lord, all inhabitants of the earth. |
| 2. Sing the glory of His name; make glorious His praise. | 2. Praise the glory of His name; set forth the glory of His praise. |
| 3. Say to God, "How awesome are Your **deeds**! Through the greatness of Your might, Your enemies will admit their lies to You. | 3. Say in the presence of God, “How fearful are Your **works**! For all the abundance of Your **works**, Your enemies will deny You.” |
| 4. All the earth will prostrate themselves to You and sing praises to You; they will sing praises to Your name forever." | 4. All the inhabitants of the earth will bow down before You, and they will praise You, they will praise Your name forever. |
| 5. Go and see the **deeds** of God, awesome in His **deeds** toward mankind. | 5. Come and see the **works** of God; fearful is the lord of destiny to the sons of men. |
| 6. He turned the sea into dry land; in the river they crossed by foot; there we rejoiced with Him. | 6. He turned the Red Sea to dry land; the sons of Israel crossed the river Jordan on their feet; He conveyed them to His holy mountain; there will we rejoice in His Word. |
| 7. With His might, He rules the world; His eyes oversee the nations; the rebellious ones will not exalt themselves, ever. | 7. He who rules over the world in the power of His strength, His eyes behold the Gentiles; let the disobedient not exalt themselves forever. |
| 8. O peoples, bless our God, and make the voice of His praise heard. | 8. Bless God, O Gentiles, and make the sound of His praise heard. |
| 9. He, Who kept our souls alive and did not let our foot falter. | 9. Who has designated our souls for the life of the age to come, and has not allowed our feet to be shaken. |
| 10. For **You tested us, O God; You refined us as though refining silver.** | 10. For you have tried us, O God, **You have refined us like a smith who refines silver.** *Another Targum:* For You have tried [us], for You have tested our fathers, O God; You exiled them among the kingdoms; You found them refined as one who purifies silver. |
| 11. You brought us into a trap; You placed a chain on our loins. | 11. You brought us into the net, You placed chains on our loins. *Another Targum:* You brought us into Egypt as into a net; You placed the rule of the Babylonians upon us, and we became like one on whose loins chains of trouble are placed. |
| 12. You caused man to ride at our head; we came in fire and water, and You took us out to satiety. | 12. You humbled us, You made our creditors ride over our heads; You judged us as if by fire and water, and You brought us out to a broad place. *Another Targum:* The Medes and Greeks rode over us, they passed over our heads; You brought us among the Romans, who judge us like the cruel Chaldeans, who cast our father Abraham into the fiery furnace, and the Egyptians, who cast our infants into the water; yet You brought us up to freedom. |
| 13. I will come to Your house with **burnt offerings**; I will pay You my vows, | 13. I will enter Your house with **burnt-offerings**, I will pay You my vows. *Another Targum:* Just as You have mercy on us and redeem us, then we will enter Your sanctuary with **burnt-offerings** and we will pay You our vows. |
| 14. Which my lips uttered and my mouth spoke in my distress. | 14. Which opened my lips, and my mouth spoke, when I was in distress. |
| 15. Burnt offerings of fat animals I will offer up to You with the burning of rams; I will prepare cattle with he-goats forever. | 15. Fat burnt-offerings I will offer in Your presence, with the sweet smell of the sacrifice of rams; I will make [sacrifice of] bulls with he-goats forever. |
| 16. Come, hearken and I will tell all you who fear God what He did for my soul. | 16. Come hear, and I will tell all who fear God what He has done for my soul. |
| 17. My mouth called out to Him, and He was exalted under my tongue. | 17. I cried out to Him with my mouth, and His praise was on my tongue. |
| 18. If I saw iniquity in my heart, the Lord does not hear it. | 18. If I saw falsehood in my heart, would the Lord not hear? |
| 19. But God heard; He hearkened to the voice of my prayer. | 19. Truly God has heard, He listened to the sound of my prayer. |
| 20. Blessed be God, Who did not remove my prayer and His **kindness (Heb. Chessed)** from me. | 20. Blessed be God, who has not removed my prayer and His **favour** from me. |
|  |  |

**Rashi’s Commentary on Psalm 66:1-20**

**2 Sing the glory of His name** Sing in honor of His name. Or: Recite the glory of His name with music and song.

**3 How awesome** is each one of Your deeds!

**Through the greatness of Your might**When You show the world Your might through pestilence, sword, famine, or lightning Your enemies, the wicked, confess their lies and sins because of their great fear.

**5 awesome in His deeds**Feared by mankind, lest He find a transgression in them, for all their deeds are revealed to You.

**6 He turned the sea into dry land**The Sea of Reeds.

**there it rejoiced with it** I found: There was a thing with which the sea rejoiced, i.e., that the sea saw the Holy One, blessed be He.

**7 will not exalt themselves** Their hand will not be high.

**8 O peoples, bless our God** for His wonders, that He kept our soul alive in exile, and you cannot annihilate us.

**10 You tested us**with distress in the exile.

**You refined us**to remove the dross from us when we repent before You, as they refine silver to remove its dross.

**11 You brought us into a trap** A narrow place, like in a prison.

**a chain** Heb. מועקה , an expression of locking up, and every [expression of] מֵעִיק and מֵצִיק is like it.

**12 You caused man to ride at our head** The kings of all the heathen nations.

**13 I shall come to Your house** when You build the Temple, we shall pay our vows that we vowed in exile.

**15 fat** Heb. מיחים , fat, an expression of מוֹחַ , marrow.

**16 all you who fear God**They are the proselytes who became converted.

**17 My mouth called out to Him**When we were in exile, we called out to Him, and we recited His exaltation with our tongue.

**and He was exalted**Heb. ורומם , like ונתרומם , and He was exalted. I found: With my mouth, I called out to Him. ורומם is a noun. His exaltation is ready under my tongue to be let out of my mouth, as (Job 20:12): “though he hide it under his tongue.”

**18 If I saw iniquity, etc.** He did not deal with us according to our sins, but He made Himself as though He neither saw nor heard the iniquity that was in our hearts.

**19 But** indeed you should know.

**20 Who did not remove my prayer**from before Him, and He did not remove His kindness from me.

**Meditation from the Psalms**

**Psalms ‎‎66:1-20**

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

David composed this psalm in the twilight of his career, when G-d released him from the threat of the many hostile nations which surrounded him. Relieved of his concerns about the present, David was free to dream of the Messianic future.[[1]](#footnote-1)

The psalmist first turns to Israel’s glorious past, replete with wonders and miracles. The salvation of days gone by inspires the faith that such events are destined to be repeated on an even grander scale in the future, when G-d grants Israel its ultimate redemption.[[2]](#footnote-2)

Meiri[[3]](#footnote-3) also suggests that the original version of this psalm was com­posed at the time of the exodus from Egypt It foretells the splendor of the Temple, which was destined to be built by Solomon, Later, David adapted this work to the circumstances of his and future generations.

Indeed, Sforno[[4]](#footnote-4) observes that this psalm provides an eternal lesson in the art of supplication, David teaches the exiles to exert themselves in prayer to G-d and to emulate the example of their forefathers, who were granted redemption because of their unparalleled devotion in prayer.

In light of this, we can understand why the Vilna Gaon[[5]](#footnote-5) designates this as the ‘Song of the day’ for the sixth day of Passover.[[6]](#footnote-6) These verses serve as a most appropriate introduction to the climactic redemption at the sea, which occurred on the seventh of Passover.

In light of this, we can also understand why this prayer is appropriate for this day of the creation of the world, which He created only for man. Since the duty of man is to love and serve HaShem, it is appropriate that we have a Psalm which speaks of our prayer service and our redemption.[[7]](#footnote-7)

Psalms 66:5 contains an enigmatic phrase that must be explained:

***Tehillim (Psalms) 66:5*** *Come, and see the works of G-d; He shows awesome intrigue toward the children of men.*

The Rambam[[8]](#footnote-8) teaches us that “Perfect tzaddikim (‘righteous men’) cannot stand in the place of baalei teshuva”.[[9]](#footnote-9) For teshuva reveals the infinite G‑dly spark within our souls and connects us to G‑d at a level above even the most sublime levels of divine service.[[10]](#footnote-10) It goes without saying that one may not initiate a cycle of sin and teshuva[[11]](#footnote-11) in order to attain this intense bond. As our Sages teach,[[12]](#footnote-12) “He who says, ‘I will sin and I will repent’, is not granted the opportunity to repent”.

To borrow a term from our Sages,[[13]](#footnote-13) sin is “a descent for the sake of ascent”. By nature, a Jew is above sin. Thus our Sages[[14]](#footnote-14) were able to state that certain sins “were not appropriate” to the Jewish people as a whole, or to particular individuals; they seemed to be out of character.

The punishment for the sins of the tzaddikim not only strengthens the power of the will to reform and the understanding of the way to reform, but *the punishment itself repairs what was damaged in the sin, and the causes of the sin are likewise repaired.* In this way the sin itself, when it is examined within the context of the circumstances that led to it, is not just a sin. In the process of retribution for a sin that was sinned, the sinner experiences a restoration of justice to its proper state.

Why, then, did these sinful acts take place? Because HaShem wanted to raise the people as a whole or the particular individuals involved to a higher level, and the only way this was possible was through their first undergoing the descent of sin.

In this context, Chassidic thought paraphrases Tehillim 66:5 and describes sin as “an awesome intrigue devised against man”. When a person’s Yetzer HaRaover­comes him and makes him sin, this is because it was prompted from Above to bring him to this act. Through this “awesome intrigue”, HaShem can bring man to the deeper and more intense bond that is established through teshuva.[[15]](#footnote-15)

Yet, our Psalm teaches that we must not harbor sin lest HaShem not hear us:

***Tehillim (Psalms) 66:18*** *If I had regarded iniquity in my heart, the Lord would not hear; 19 But verily G-d hath heard; He hath attended to the voice of my prayer.*

This echos what Shaul said:

***Romans 6:1*** *What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*

David speaks of burnt offerings, twice, in the midst of his praise of HaShem. This suggests that it is worth examining this area more closely.

***Tehillim (Psalms) 66:13*** *I will come into Thy house with burnt-offerings* (olah *-* ***עולה***), *I will perform unto Thee my vows,* ***14*** *Which my lips have uttered, and my mouth hath spoken, when I was in distress.* ***15*** *I will offer[[16]](#footnote-16) unto Thee burnt-offerings of fatlings, with the sweet smoke of rams; I will offer bullocks with goats. Selah*

‘Burnt offering’ is the ordinary translation of the Hebrew *olah* (עולה). This term does not mean literally “burnt offering”, but “what is brought up” or presented to HaShem. The ‘olah is the only offering which may be accepted in the Temple from non-Jews, the drink-offering appertaining to it being in such cases furnished at the cost of the community.[[17]](#footnote-17) This offering was a voluntary sacrifice that had a high degree of sanctity and was regarded as the “standard” offering. The entire animal, except for its hide, was burned on the altar.[[18]](#footnote-18)

The עולה, burnt-offering, atones for sinful thoughts, and for neglecting the performance of the positive commandments. The חטאת, sin-offering, atones for the commission of *unintentional* sins provided the sins are so severe that the transgressor would be liable to the penalty of karet,[[19]](#footnote-19) extirpation, had he committed them intentionally.[[20]](#footnote-20) G-d would prefer that we transgress no sins at all and hence render needless the entire institution of atonement sacrifices.[[21]](#footnote-21)

Rabbeinu Bechaye[[22]](#footnote-22) explains the difference between a sin offering and an olah offering. The sin offering comes from **unintentional** violation of prohibited actions. An olah, on the other hand, atones for improper thoughts. Improper thoughts, Rabbeinu Bechaye explains, is something that a person can never totally escape from. Unfortunately, they are very prevalent and they are more prevalent at night than during the daytime. It is for this reason that the olah offerings are to burn the entire night. Night time is the time when people especially need atonement from improper thoughts. About this it is written:

***Vayikra (Leviticus) 6:2*** *Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering that stays on the flame, on the altar, all night until the morning, and the fire of the Altar should be kept aflame on it.*

Thus the olah was on the altar atoning at the time when we were most likely to have sinful thoughts.

The first uses of the olah for burnt offering refer to the sacrifices of Noach “of every clean beast, and of every clean fowl, and offered burnt offerings on the altar”,[[23]](#footnote-23) and to the sacrifice of Yitzchak by Avraham: “offer him there for a burnt offering upon one of the mountains”.[[24]](#footnote-24) The third Sinai burnt offering is that of Yitro, Moshe’ father in law.[[25]](#footnote-25)

Why is anolah*,* a burnt offering, brought? Rava[[26]](#footnote-26) explains that it is a gift to G-d[[27]](#footnote-27) and does not come to effect atonement. Rava’s teaching stands in apparent contradiction to the Gemara, which taught that the olah sacrifice served to atone for mitzvot aseh, positive commandments, that were not performed. There is no punishment in the Torah for neglecting to perform a positive commandment, so the Gemara claimed that this sacrifice served as an act of atonement for it.

In his commentary on the Torah[[28]](#footnote-28) the Ramban[[29]](#footnote-29) explains that when someone intentionally neglects to fulfill a positive commandment, even though there is no punishment, nevertheless there is a break in the relationship between the sinner and G-d. The olah, brought as a gift to G-d, serves to repair the relationship, and is therefore seen as offering atonement. From Rashi it appears that he believes that simple teshuva, repentance, suffices to fully erase the sin of neglecting to perform a mitzvot aseh. The intention of the Gemara is to say that the olah sacrifice would allow such a person to be welcomed before G-d when he desires to approach Him.[[30]](#footnote-30)

The Torah often juxtaposes the *olah* (burnt offering) and the *chatat* (sin offering). The Torah always places the sin offering first, followed by the burnt offering, in fact, the Halacha[[31]](#footnote-31) is that anytime a person needs to bring both a sin and an olah offering, the person brings the sin offering first, followed by the olah offering. This is a procedural rule in offering “mixed sacrifices”. Rashi explains the reason for the rule in Parshat Vayikra: A sin offering offers atonement for a sin; an olah re-establishes one’s relationship with HaShem. Anytime a person has offended someone, protocol is to send in an intermediary first to make an apology, after the apology, it is appropriate to bring in a present to restore the relationship. One starts with the appeasement, not with the present, as we can see in the following pesukim:

***Vayikra (Leviticus) 5:7-10*** *“‘If he cannot afford a lamb, he is to bring two doves or two young pigeons to HaShem as a penalty for his sin--one for a sin offering and the other for a burnt offering. He is to bring them to the priest, who shall first offer the one for the sin offering. He is to wring its head from its neck, not severing it completely, And is to sprinkle some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering. The priest shall then offer the other as a burnt offering in the prescribed way and make atonement for him for the sin he has committed, and he will be forgiven.*

***Vayikra (Leviticus) 9:1-16*** *On the eighth day Moses summoned Aaron and his sons and the elders of Israel. He said to Aaron, “Take a bull calf for your sin offering and a ram for your burnt offering, both without defect, and present them before HaShem. Then say to the Israelites: ‘Take a male goat for a sin offering, a calf and a lamb--both a year old and without defect--for a burnt offering, And an ox and a ram for a fellowship offering to sacrifice before HaShem, together with a grain offering mixed with oil. For today HaShem will appear to you.’” They took the things Moses commanded to the front of the Tent of Meeting, and the entire assembly came near and stood before HaShem. Then Moses said, “This is what HaShem has commanded you to do, so that the glory of HaShem may appear to you.” Moses said to Aaron, “Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as HaShem has commanded.” So Aaron came to the altar and slaughtered the calf as a sin offering for himself. His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar; the rest of the blood he poured out at the base of the altar. On the altar he burned the fat, the kidneys and the covering of the liver from the sin offering, as HaShem commanded Moses; The flesh and the hide he burned up outside the camp. Then he slaughtered the burnt offering. His sons handed him the blood, and he sprinkled it against the altar on all sides. They handed him the burnt offering piece by piece, including the head, and he burned them on the altar. He washed the inner parts and the legs and burned them on top of the burnt offering on the altar. Aaron then brought the offering that was for the people. He took the goat for the people’s sin offering and slaughtered it and offered it for a sin offering as he did with the first one. He brought the burnt offering and offered it in the prescribed way.*

Notice that the order is always:

1. Sin offering

2. Burnt offering

If anyone has had the experience of somehow doing something wrong to their wives, such that they owe them an apology, it should be obvious that proper etiquette requires something more than just sending flowers. First a husband must offer his profuse apology, atoning for his past mistake. Only then is it appropriate to give a present. Presents themselves should not be expected to work in lieu of an apology. Therefore, the “chatat”, sin offering *always* precedes the “olah”, burnt offering.

This idea is really synopsized in Tehillim [Psalms] by the pasuk:

***Tehillim (Psalms) 34:15*** *Depart from evil and do good.*

The Gemara, in Zevachim 90a, makes an interesting observation about the order of the olah followed by the chatat in the following pasuk:

***Vayikra (Leviticus) 12:6*** *And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 7 Who shall offer it before HaShem, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. 8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.*

Why, the Gemara asks, does the Torah here imprecisely specify “and she shall take two turtledoves or two young doves, one for an olah-offering and one for a sin-offering” (contrary to the normal order)? The Talmud answers, somewhat mysteriously, “the olah offering precedes the sin-offering *only in the Torah reading*, not in terms of the sequence in which they are actually offered”.

Next, we find something real interesting when HaShem introduces the olah, HaShem said to Moshe:

***Vayikra (Leviticus) 6:2*** *“****Tzav*** *et Aharon v’et bah’nahv lay’mor: Zoht toh’raht ha’olah,”* ***Command*** *Aaron and his sons saying, “This is the Law of the Olah, the burnt offering”.*

This is the first instance where the word *“Tzav*”, *command*, is used with respect to a sacrifice. The other offerings were introduced with the words:

Vayikra (Leviticus) 1:2 *“v’ah’mar’tah”,* **say**

Or

Vayikra (Leviticus) 4:2 “*da’bayer”,* **speak**.

Apparently, when the rules of the offerings are addressed directly to the people who bring these offerings the Torah uses a softer language. Now, however, when the Torah speaks directly to Aaron and his sons to teach them additional laws that have bearing on the sacrificial service, the Torah uses the more forceful imperative, “command.”

Rashi[[32]](#footnote-32) explains that the word *Tzav*, command, implies that the priests, must be urged to be especially diligent when performing the *Olah* service. Rashi also cites Rabbi Shimon’s statement in the Midrash, who argues that the priests must show particular commitment in this instance because their involvement with the *Olah* offering may result in a considerable financial loss to them.

**A Matter of Perspective[[33]](#footnote-33)**

An olah, which atones for sinful thoughts, is completely burned on the Altar. On the other hand, an chatat, which atones for a sin that a person actually committed, is partially eaten by the priests.[[34]](#footnote-34) This seems counterintuitive. Since doing a sin is worse than only thinking about it, why is the chatat more lenient in this regard than the olah? Shouldn’t their treatment be reversed, with the sacrifice brought by somebody requiring atonement for an actual transgression completely offered to HaShem and forbidden for human consumption, while the offering of somebody who merely thought about sinning is split between the priests and the Altar?

HaRav Shmaryahu Arieli answers based on the teaching of the Gemara:[[35]](#footnote-35) Paradoxical as it may seem, sinful thoughts are considered even worse than actual sins. However, this begs the question: Why, in fact, is this the case?

HaRav Arieli answers this question based on the Gemara’s explanation for another seemingly counterintuitive law. The Torah requires a thief who steals an object secretly to repay double the item’s value, whereas an armed robber who brazenly confronts his victim is only obligated to pay the value of the item that he stole. Why is the Torah harsher with the cunning thief who doesn’t interact with his target than with the robber who traumatizes his victim?

The Gemara[[36]](#footnote-36) explains that this is because the undetected thief demonstrates greater fear of other humans, whom he doesn’t want to see him stealing, than he does of HaShem, whose presence during his crime doesn’t faze him. On the other hand, the bold and unabashed robber shows that he is equally unafraid of HaShem and of people. Because the thief who steals secretly shows such lack of concern for HaShem, he is punished more harshly.

Similarly, HaRav Arieli suggests that a person who sins only in the confines of his mind is comparable to the cunning thief, as he demonstrates that he is afraid for other people to see him sinning, but it doesn’t concern him that HaShem is aware of the sins in his mind, while a person who commits a sin is analogous to the robber who openly steals from his victims, as he is equally unafraid of HaShem and of other people who witness his sin. Therefore, just as the cunning thief receives a greater punishment for fearing other people more than HaShem, so, too, must the offering which atones for sinful thoughts be completely burned, in contrast to the sin-offering, which may be partially eaten by the priests.

David’s use of olah, multiple times in our psalm suggest that it was important. Couple that with his use of ‘offer’ as a verbal tally, in the same context as the olah, suggests that this was what caught his attention and formed the basis of his commentary.

**Ashlamatah: Malachi 1:11 – 2:7**

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

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

**Chapter 1**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**its food** its food.

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

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

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

**it** My table.

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

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

**Chapter 2**

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

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

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

**Tehillim (Psalms) 66**

**Malachi 1:11 – 2:7**

**Mk 8:22-26, Acts 21:1-16**

**The verbal tallies between the Torah and the Psalm are:**

Make / Offer - **עשה**, Strong’s number 06213.

Incense - **קטרת**, Strong’s number 07004.

**The verbal tallies between the Torah and the Ashlamata are:**

Pure - טהור, Strong’s number 02889.

Incense - **קטר**, Strong’s number 06999. (This a related word , to our Torah portion, with the same three letter root.)

**Shemot (Exodus) 30:1** And thou shalt **make <06213> (8804)** an altar to burn **incense <07004>** upon: of shittim wood shalt thou **make <06213> (8799)** it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with **pure <02889>** gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt **make <06213**> (8804) unto it a crown of gold round about.

**Tehillim (Psalms) 66:15** I will offer unto thee burnt sacrifices of fatlings, with the **incense <07004>** of rams; I will **offer <06213> (8799)** bullocks with goats. Selah.

**Malachi 1:11** For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense <06999> (8716) shall be offered unto my name, and a **pure <02889>** offering: for my name shall be great among the heathen, saith the LORD of hosts.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Ex. 30:1-38** | **Psalms**  **66:1-20** | **Ashlamatah**  **Mal. 1:11 – 2:7** |
| --- | --- | --- | --- | --- |
| ~d'a' | anyone's, men | Exod. 30:32 | Ps. 66:5 |  |
| yn"doa] | Lord |  | Ps. 66:18 | Mal. 1:12 Mal. 1:14 |
| rm;a' | saying | Exod. 30:11 Exod. 30:17 Exod. 30:22 Exod. 30:31 Exod. 30:34 | Ps. 66:3 | Mal. 1:11 Mal. 1:12 Mal. 1:13 Mal. 1:14 Mal. 2:2 Mal. 2:4 |
| aAB | enter, went, brought, bring | Exod. 30:20 | Ps. 66:11 Ps. 66:12 Ps. 66:13 | Mal. 1:13 |
| tyIB; | holders, house | Exod. 30:4 | Ps. 66:13 |  |
| !Be | sons | Exod. 30:12 Exod. 30:14 Exod. 30:16 Exod. 30:19 Exod. 30:30 Exod. 30:31 Ps. 66:5 Mal. 1:6 | Ps. 66:5 |  |
| yAG | nations |  | Ps. 66:7 | Mal. 1:11 Mal. 1:14 |
| rb;D' | spoke, speak | Exod. 30:11 Exod. 30:17 Exod. 30:22 Exod. 30:31 | Ps. 66:14 |  |
| %l;h' | come, walked |  | Ps. 66:5 Ps. 66:16 | Mal. 2:6 |
| hz< | this | Exod. 30:13 Exod. 30:31 |  | Mal. 2:1 Mal. 2:4 |
| [r'z< | descendants, offspring | Exod. 30:21 |  | Mal. 2:3 |
| rAhj' | pure | Exod. 30:3 Exod. 30:35 |  | Mal. 1:11 |
| dy" | hands | Exod. 30:19 Exod. 30:21 |  | Mal. 1:13 |
| hwhy | LORD | Exod. 30:8 Exod. 30:10 Exod. 30:11 Exod. 30:12 Exod. 30:13 Exod. 30:14 Exod. 30:15 Exod. 30:16 Exod. 30:17 Exod. 30:20 Exod. 30:22 Exod. 30:34 Exod. 30:37 |  | Mal. 1:11 Mal. 1:13 Mal. 1:14 Mal. 2:2 Mal. 2:4 Mal. 2:7 |
| yKi | when | Exod. 30:12 |  | Mal. 2:2 |
| lKo | everyone, all, whole, entire, every | Exod. 30:13 Exod. 30:14 Exod. 30:27 Exod. 30:28 Exod. 30:29 | Ps. 66:1 Ps. 66:4 Ps. 66:16 | Mal. 1:11 |
| @s,K, | money | Exod. 30:16 | Ps. 66:10 |  |
| aol | no, nor | Exod. 30:12 Exod. 30:32 | Ps. 66:20 |  |
| ble | heart |  | Ps. 66:18 | Mal. 2:2 |
| hm' | what, how |  | Ps. 66:3 | Mal. 1:13 |
| ~yIm; | water | Exod. 30:18 Exod. 30:20 | Ps. 66:12 |  |
| hx'n>mi | meal offering | Exod. 30:9 |  | Mal. 1:11 Mal. 1:13 |
| vg"n" | approach, going to be offered | Exod. 30:20 |  | Mal. 1:11 |
| vp,n< | himself, yourselves, soul | Exod. 30:12 Exod. 30:15 Exod. 30:16 | Ps. 66:16 |  |
| af'n" | carry, taken, take | Exod. 30:4 Exod. 30:12 |  | Mal. 2:3 |
| !t;n" | put, give | Exod. 30:6 Exod. 30:12 Exod. 30:13 Exod. 30:14 Exod. 30:15 Exod. 30:16 Exod. 30:18 Exod. 30:33 Exod. 30:36 | Ps. 66:9 | Mal. 2:2 Mal. 2:5 |
| l[; | over, toward | Exod. 30:6 | Ps. 66:5 |  |
| hl'[' | trims, shall not offer | Exod. 30:8 Exod. 30:9 | Ps. 66:15 |  |
| hP, | mouth |  | Ps. 66:14 Ps. 66:17 | Mal. 2:6 Mal. 2:7 |
| ~ynIP' | in front, face | Exod. 30:6 Exod. 30:8 Exod. 30:16 Exod. 30:36 |  | Mal. 2:3 |
| rj;q' | shall burn | Exod. 30:7 Exod. 30:8 Exod. 30:20 |  | Mal. 1:11 |
| tr,joq. | incense | Exod. 30:1 Exod. 30:7 Exod. 30:8 Exod. 30:9 Exod. 30:27 Exod. 30:35 Exod. 30:37 | Ps. 66:15 |  |
| vaor | head, | Exod. 30:12 Exod. 30:23 | Ps. 66:12 |  |
| lg<r, | feet, foot | Exod. 30:19 Exod. 30:21 | Ps. 66:6 Ps. 66:9 |  |
| ~Wf | make, keeps, laid, take |  | Ps. 66:2 Ps. 66:9 Ps. 66:11 | Mal. 2:2 |
| !x'l.vu | table | Exod. 30:27 |  | Mal. 1:12 |
| ~v' | where, there | Exod. 30:6 Exod. 30:36 | Ps. 66:6 |  |
| ~ve | name |  | Ps. 66:2 Ps. 66:4 | Mal. 1:11 Mal. 1:14 Mal. 2:2 Mal. 2:5 |
| [m;v' | hear, sound |  | Ps. 66:8 Ps. 66:16 Ps. 66:18 Ps. 66:19 | Mal. 2:2 |
| hp'f' | lips |  | Ps. 66:14 | Mal. 2:6 Mal. 2:7 |
| ~yYIx; | life |  | Ps. 66:9 | Mal. 2:5 |
| arey" | awesome, feared |  | Ps. 66:3 Ps. 66:5 Ps. 66:16 | Mal. 1:14 Mal. 2:5 |
| dAbK' | glory |  | Ps. 66:2 | Mal. 2:2 |
| hl'[o | burnt offering | Exod. 30:9 Exod. 30:28 | Ps. 66:13 Ps. 66:15 |  |
| hf'[' | do, make, made, did, done | Exod. 30:1 Exod. 30:3 Exod. 30:4 Exod. 30:5 Exod. 30:18 Exod. 30:25 Exod. 30:32 Exod. 30:35 Exod. 30:37 Exod. 30:38 | Ps. 66:15 Ps. 66:16 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Ex. 30:1-38** | **Psalms**  **66:1-20** | **Ashlamatah**  **Mal. 1:11 – 2:7** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 8:22-26** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Acts 21:1-16** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy | Exo 30:10 Exo 30:13 Exo 30:24  Exo 30:25  Exo 30:29  Exo 30:31 Exo 30:32 Exo 30:35  Exo 30:36 |  |  |  | Act 21:11 |
| **αἴρω** | taken, lift | Exo 30:4 |  |  |  | Act 21:11 |
| **ἀκούω** | heard, sound, hear |  | Ps. 66:8 Ps. 66:16 Ps. 66:18 Ps. 66:19 | Mal. 2:2 |  | Acts 21:12 |
| **̓́νθρωπος** | man, men | Exo 30:32 | Psa 66:5 Psa 66:12 |  |  |  |
| **ἀποθνήσκω** | die | Exo 30:20  Exo 30:21 |  |  |  | Acts 21:13 |
| **ἅπτομαι** | touching | Exo 30:29 |  |  | Mar 8:22 |  |
| **ἑαυτοῦ** | himself, yourselves, soul | Exod. 30:12 Exod. 30:15 Exod. 30:16 | Ps. 66:16 |  |  | Acts 21:11 |
| **ἔθνος** | nations |  | Ps. 66:7 | Mal. 1:11 Mal. 1:14 |  | Acts 21:11 |
| **εἰσέρχομαι** | will enter |  | Psa 66:13 |  | Mk. 8:26 | Acts 21:8 |
| **ἐξάγω** | led |  | Psa 66:12 |  | Mar 8:23 |  |
| **ἐξέρχομαι** | going, left |  |  |  | Matt. 9:32 | Acts 21:5 Acts 21:8 |
| **ἔξω** | outside |  |  |  | Mar 8:23 | Act 21:5 |
| **ἐπισκέπτομαι** | packed up, trim | Exo 30:7 |  |  |  | Act 21:15 |
| **ἐπιτίθημι** | placed upon, laying |  |  | Mal 1:12 | Mk. 8:23 Mk. 8:25 |  |
| **ἔπω** | speak, say, said | Exo 30:34 | Psa 66:3 | Mal 1:13 | Mar 8:26 | Act 21:11 Act 21:14 |
| **ἔρχομαι** | come, came |  |  |  | Mk. 8:22 | Acts 21:8 Acts 21:11 |
| **εὑρίσκω** | found, find |  |  | Mal 2:6 |  | Acts 21:2 |
| **καρδία** | heart |  | Ps. 66:18 | Mal. 2:2 |  | Acts 21:13 |
| **κύριος** | LORD | Exod. 30:8 Exod. 30:10 Exod. 30:11 Exod. 30:12 Exod. 30:13 Exod. 30:14 Exod. 30:15 Exod. 30:16 Exod. 30:17 Exod. 30:20 Exod. 30:22 Exod. 30:34 Exod. 30:37 | Psa 66:1  Psa 66:18 | Mal. 1:11 Mal. 1:13 Mal. 1:14 Mal. 2:2 Mal. 2:4 Mal. 2:7 |  | Acts 21:13 Acts 21:14 |
| **λαλέω** | spoke, said | Exo 30:11 Exo 30:17 Exo 30:22 Exo 30:31 | Psa 66:14 |  |  |  |
| **λέγω** | saying, | Exod. 30:11 Exod. 30:17 Exod. 30:22 Exod. 30:31 Exod. 30:34 |  | Mal. 1:11 Mal. 1:12 Mal. 1:13 Mal. 1:14 Mal. 2:2 Mal. 2:4 | Mk. 8:24 Mk. 8:26 | Acts 21:4 Acts 21:11 Acts 21:14 |
| **οἶκος** | house |  | Ps. 66:13 |  | Mk. 8:26 | Acts 21:8 |
| **ὄνομα** | names |  | Ps. 66:2 Ps. 66:4 | Mal. 1:11 Mal. 1:14 Mal. 2:2 Mal. 2:5 |  | Acts 21:10 Acts 21:13 |
| **ὀφθαλμός** | eyes |  | Psa 66:7 |  | Mk. 8:25 |  |
| **παρακαλέω** | implored, begging |  |  |  | Mk. 8:22 | Acts 21:12 |
| **πᾶς** | all, whole, entire, every | Exod. 30:13 Exod. 30:14 Exod. 30:27 Exod. 30:28 Exod. 30:29 | Ps. 66:1 Ps. 66:4 Ps. 66:16 | Mal. 1:11 |  |  |
| **πορεύομαι** | go |  |  | Mal 2:6 |  | Acts 21:10 |
| **πούς** | feet, foot | Exod. 30:19 Exod. 30:21 | Ps. 66:6 Ps. 66:9 |  |  | Acts 21:11 |
| **τίθημι** | establish, put | Exo 30:6 Exo 30:18 Exo 30:36 | Psa 66:9 Psa 66:11 | Mal 2:2 |  | Acts 21:5 |
| **χείρ** | hand | Exod. 30:19 Exod. 30:21 |  | Mal. 1:13 | Mk. 8:23 Mk. 8:25 | Acts 21:11 |

**Nazarean Talmud**

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

**“VaAsita Mitzbeach” “And you will make an altar”**

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

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

|  |
| --- |
| **Hakham Tsefet’s School of Peshat**  **Mordechai (Mk) 8:22-26**  Mishnah **א:א** |
| **And they came to Bet Tzaida.[[37]](#footnote-37) And some people brought to him** (Yeshua) **a blind man and implored him that he would touch[[38]](#footnote-38) him. And he** (Yeshua) **took hold of the blind man’s hand** and **led him outside the village, and** after **putting saliva into his eyes, he placed his hands on him** (his head – the place where the phylacteries lay)and **asked him, “Do you see anything?” And looking up[[39]](#footnote-39)** into the heavens (receiving his sight)[[40]](#footnote-40) **he said, “I see[[41]](#footnote-41) people, for I** seethem **walking around like** (Oak) **trees.”[[42]](#footnote-42) Then he placed his hands on his eyes again, and he opened his eyes and was cured, and could see everything clearly. And he sent him to his home, saying, “Do not return to the village.”** |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **Mishnah א:א** |
| **And now it happened that after we tore ourselves away from them, we put out to sea,** and **running a straight course we came to Cos[[43]](#footnote-43) and on the next** day **to Rhodes,[[44]](#footnote-44) and from there to Patara.[[45]](#footnote-45) And finding a ship that was crossing over to Phoenicia,[[46]](#footnote-46) we went aboard** and **put out to sea. And** after we **sighted Cyprus[[47]](#footnote-47) and left it behind on the port side, we sailed to Syria[[48]](#footnote-48) and arrived at Tyre,[[49]](#footnote-49) because the ship was to unload** its **cargo there. And we stayed there seven days** after we **found the talmidim, who kept telling Hakham Shaul through the Ruach** (Spirit of Prophecy) **not to set foot in Yerushalayim.**  **And now it happened that when our days were over,[[50]](#footnote-50) we departed** and **went on our way,** while **all** of them **accompanied us, together with** their **wives and children, as far as outside the city. And** after **falling to our knees on the beach** and **praying, we said farewell to one another and embarked in the ship, and they returned to their own** homes. **And** when **we had completed the voyage from Tyre, we arrived at Ptolemais.[[51]](#footnote-51)**  **And** after we **greeted the brothers, we stayed one day with them. And on the next day we departed** and **came to Caesarea, and entered into the house of Peresh the Darshan** (Magid)**, who was** one **of the seven** Paqidim**,** and **stayed with him. Now this man had four eligible** (unmarried) **daughters who prophesied. And** while we **were staying** there **many days, a certain prophet named Hagab[[52]](#footnote-52) came down from Y’hudah. And he came to us and took Hakham Shaul’s belt. Tying up** (binding) **his own feet and hands, he said, “This is what the Ruach HaKodesh** (Spirit of Prophecy) **says: ‘In this way the** Sadducean **Jews in Yerushalayim will bind up the man whose belt this is, and will deliver** him **into the hands of the Gentiles.’ ” And when we heard these** things**, both we and the local residents urged him not to go up to Yerushalayim. Then Hakham Shaul replied, “What are you doing weeping and breaking my heart? For I am ready not only to be bound, but even to die in Yerushalayim for the authority** (name) **of the Master Yeshua!” And** because **he would not be persuaded, we remained silent, saying, “The will of the Lord be done.” So after these days we got ready** and **went up to Yerushalayim. And** some **of the talmidim from Caesarea also traveled together with us, bringing** us **to a certain Mnason[[53]](#footnote-53) of Cyprus, an old talmid,[[54]](#footnote-54) with whom we were to be entertained as guests.** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder (#068)**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 30:1-38** | **Ps 63** | **Is 66:1-20** | **Mk 8:22-26** | **Acts 21:1-16** |

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

# The Result of Chametz (leaven)

The text seems to suggest a gradual healing. Yet, has nothing to do with Yeshua’s ability to “heal” per se. If this is a gradual healing the problem is in the receptacle.[[55]](#footnote-55) These events seem to be paralleled in other places. However, the “parallels” are not significant in the present pericope. The point Hakham Tsefet is trying to make is not that Yeshua was a “healer.”[[56]](#footnote-56) His point is to allow the interaction between Yeshua and the person healed to tell a story that will unfold, a special truth. The truth of gradual healing shows us that people grasp the word of the Torah at different paces. Some hear the Torah, and are “immediately” affected by its words. Others are slower to grasp the meaning of Torah concepts. This is in no way a reflection of character or intelligence.

The amazing fact is that this pericope is presently juxtaposed against the anointing of the Kohanim (Priesthood). Rashi’s words from above are:

Shemot 30:30 You shall also anoint Aaron and his sons, consecrating them to serve Me as priests. [Compare to Kereithoth 5b]

The Psalmist[[57]](#footnote-57) tells us that the anointing oil ran down the beard of Aaron. One would ponder if any of that oil got in his eyes. We must realize that Corral Hermeneutics demands that we understand something from the Torah is being elucidated here in the pericope of Mordechai. Or, that the Torah portion we are reading in some way elucidates what is happening with the blind man. Therefore, we must ask what we are to learn from the Torah portion coupled with this pericope of Mordechai.

As Rashi and the Ramban have pointed out the methods for anointing are found in the Babylonian Talmud tractate K'rithoth 5b. This section of the Talmud discusses the process of anointing, who can be anointed and how. We find this Gemarah very interesting in that it is related to the principle qualifications of Messiah, “the Anointed One.” What we also find interesting is that while Yeshua does not “anoint” the blind man, but he does rub spittle on his head and eyes in a manner described in the Gemarah.

﻿**b. K'rithoth 5b** Our Rabbis have taught: In anointing kings one draws the figure of a crown,[[58]](#footnote-58) and with priests in the shape of the letter chi. Said R. Menashia: The Greek-[letter] **χ** (chi) is meant. One [Tanna] teaches: The oil was first poured over the head and then smeared between the eye-lids; whereas another [Tanna] teaches: The oil was first smeared between the eye-lids and then poured over the head.[[59]](#footnote-59) [On this point there is] a dispute of Tannaim: One holds that the anointing[[60]](#footnote-60) has preference; the other holds that the pouring has preference. What is the reason of him who holds that the pouring has preference? He derives it from: And he poured from the anointing oil upon Aaron's head [and anointed him to sanctify him]. And he who maintains anointing has preference holds [his view] because this was the method employed in connection with the vessels of ministry.[[61]](#footnote-61) But is it not written first: And he poured, and then, and anointed? This is what it means: Wherefore did he pour the oil, because he had already anointed him to sanctify him.

Our Rabbis have taught: It is like the precious oil upon the head [coming down upon the beard, even Aaron's beard].[[62]](#footnote-62) Two drops of the oil were hanging down like pearls from Aaron's beard. Said R. Kahana; It was taught, When he [Aaron] spoke, the drops moved upwards and rested by the roots of his beard. This caused anxiety to Moses. Perhaps, Heaven forfend, [he said] I have committed sacrilege with the oil of anointing![[63]](#footnote-63) But a heavenly voice was heard, saying: Like the dew of the Hermon, that cometh down upon the mountains of Zion;[[64]](#footnote-64) as the dew is not subject to sacrilege, so the oil that cometh down upon the beard of Aaron is not subject to sacrilege. Yet Aaron was still worried: Although Moses did not commit sacrilege, I myself am guilty of sacrilege. Thereupon the heavenly voice pronounced: Behold how good and how pleasant it is for brethren to dwell together in unity:[[65]](#footnote-65) As Moses is not guilty of sacrilege, so thou too art not guilty of sacrilege.

So, why do we have the present narrative with a blind man and spittle? Hakham Tsefet is certainly aware of the fact that these readings will illuminate the character of Messiah. While we learn from the Rambam, that miracles and healing **do not** authenticate man or ministry[[66]](#footnote-66). If we believe, that Yeshua needed to do miracles to prove that he is Messiah we have put our confidence in the wrong man! Yeshua performed miracles like Moshe Rabbenu. Moshe Rabbenu performed miracles out of need not a want of aggrandizement or proof that he was a prophet. If there is a need for self-aggrandizement it will most certainly be met. Unfortunately, therein is the reward for a moment of fame.

The subtheme is right before our eyes. Yeshua heals by means of spittle. This is in and of itself is a prophecy per se. We recently saw that Yeshua healed a deaf man with spittle. What statement does Yeshua make when he heals by means of spittle? Healing by means of spittle is an exercise in authority, specifically the authority of the firstborn.

**b. B.B. 126b** A certain [Person once] came before R. Hanina [and] said to him, ‘I am certain that this [man] is firstborn.’ He said to him, ‘How do you know [this]?’ — [The other] replied to him,: ‘Because when [people] came to his father,[[67]](#footnote-67) he used to say to then,: Go to my son Shikhath, **Who is firstborn and his spittle heals’. — Might he not have been the firstborn of his mother [only]? — There is a tradition that the spittle of the firstborn of a father is healing, but that of the firstborn of a mother is not healing.**

Aaron is a firstborn son. As firstborn and first Levitical Priest, he establishes precedent for all those who would function as Kohanim. Hakham Tsefet Shows that Yeshua is the firstborn and therefore, entitled by birthright to the Priesthood of the firstborn. Should the Levitical Priesthood become defunct it will be the right of Messiah to usurp that authority. When Yochanan the Immerser witnessed the immersion of Yeshua, he effectively passed the Levitical Priesthood back to the Firstborn. As Messiah and firstborn, Yeshua was a Priest after the order of Melchizedek. Hakham Tsefet’s subliminal message is that The Anointed Messiah is a Priest after the order of Melchizedek. The Priestly office (of Melchizedek) restored to the firstborn is **eternal.**

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

The beauty of Hakham Shaul’s allegory can only be appreciated when we look at it through that allegorical lens. If the student approaches this text literally, he will lose his way immediately.

Hakham Shaul travels until he reaches Caesarea, coming to the house of Peresh. The name Peresh (Philip) has a number of possible meanings. It may mean, “spreading out.” This then would imply that the Mesorah was spreading out to places that it had never previously been. Peresh **פרשׁ** is also rooted in the idea of being “separate” as in the name of the Pharisees, “P’rushim.” One possible meaning that would seem to dominate here is the idea of “making distinct” or “declaring.” Contextually and hermeneutically, we determine that this is the intended meaning of Peresh. Peresh is called a “Darshan” in 2 Luqas. This fits the idea of declaring. However, it is more logical to believe that Peresh, being one of the seven Paqidim held the office of a Darshan, Magid or Prophet. This is readily attested to in the company that he keeps. Likewise, Peresh has four daughters that are “prophetesses.” He is also in the company of a Prophet named Hagab.

Peresh’s four prophetic daughters are seen allegorically with ease. These four daughters represent the four levels of PaRDeS. Obviously, the seven Paqidim allegorically represent a connection to the upper levels of Hokhmah. In other words, the Seven Paqidim occupy the seven lower sefirot. However, they show the chain of elevation from Malchut (Kingdom) to Hokhmah. These four young women also represent the four bread offerings that are offered. Cakes, wafers, cakes mingled with oil and leavened bread. Those cakes that are “mingled” with oil fit the allegorical meaning of the Priesthood of the firstborn, who draw down the anointing of the Priesthood.

The prophetic young maidens also represent the four inner and central aspects of the Mishkan.

1. Ark in the Kodesh HaKodeshim
2. Menorah
3. Table of Shewbread
4. Mitzbeach of Incense

The four items are internal in the Mishkan. The Grand Mitzbeach sits in the center of the courtyard of the Kohanim for the expiation of Sin. However, the Menorah, and other internal items are related to the allegorical aspect of prophecy. As we will see below it is also amazing that the issue of “prophecy” is associated with the Oral Torah’s tractate of Sotah. This tractate deals with the laws and procedures conducted when a wife is suspected of adultery. We are not interested in women and adultery here. But we note that the issue of prophecy s handled in a tractate that is concerned with the behavior of women. Thus, the four prophetic daughters are cast as being spiritually whole and pure. The allegory of adultery is that of being unfaithful to G-d. That all of this is cate in the relation to Sotah is s testimony to the true purity of their character.

Philo speaks of the incense altar and offering as being allegorical aspects of the human spirit and its ability to ascend to G-d in prayer. The human spirit in Philo is associated with the Divine image.[[68]](#footnote-68)

Philo interprets Ex. 30.7 as implying that the incense-offering is more important than the whole burnt-offering, because the daily whole burnt-sacrifice cannot be offered before the incense-offering.[[69]](#footnote-69) The Mishkan and all of its furniture represents the ability to commune with G-d. The modus operandi of the who device is the ability to give thanks of creation and for creation. The term **ευχαριστια** does not occur at all in the Septuagint Pentateuch, and only a few times in the Apocrypha, but it is quite frequent in Philo. It refers to thanksgiving for received favors.

# Like Father Like Son

In review of Hakham Shaul’s life and ministry, we note that he made a transition from the House of Shammai who held a very strict approach to the “Letter of the Law” per se. The title of “Legalist” describes the character and attitude of the Shammaite School. At whatever point in Hakham Shaul’s history that he made the change, he enraged the entire Shammaite School. Many of the conflicts that we see in the life of Hakham Shaul show that he had two major opponents.

1. As noted above Hakham Shaul was vehemently opposed by the House/School of Shammai. Many life-threatening incidents in Hakham Shaul’s life are the result of his opposition by this school. In this manner, Hakham Shaul bore relationship to Hillel the Elder.[[70]](#footnote-70)

2. His second opponent were the Tz’dukim (Sadducees). While many of the Shammaite Jews persecuted Hakham Shaul, the Tz’dukim (Sadducees) were equally opposed to his teaching and doctrines (i.e. the Mesorah). It was the Tz’dukim that eventually caused the death of Hakham Shaul.

The present case history of Hakham Shaul as presented in the 2 Luqan (Acts) shows Hakham Shaul in a very “prophetic” environment. He is with Peresh who may have been a Darshan/Magid/Prophet in the congregation. Not only was Peresh associated with the gift and nature of prophecy, he had four unmarried daughters that were also associated with the same gift. Likewise, he associated with other prophetic people. Hagab a Prophet from Y’hudah was visiting Peresh when Hakham Shaul and some of his talmidim arrived.

While we are told that prophecy ended in Yisrael with the last of the Prophets.

**t. Sotah 13:3** When the latter prophets died, that is, Haggai, Zechariah, and Malachi, then the Holy Spirit came to an end in Israel. But even so, they made them hear [Heavenly messages] through an Bat Kol. Sages gathered together in the upper room of the house of Guria in Yericho, and a Bat Kol came forth and said to them, “There is a man among you who is worthy to receive the Ruach HaKodesh (Spirit of Prophecy), but his generation is unworthy of such an honor.” They all set their eyes upon Hillel the Elder. And when he died, they said about him, “Woe for the humble man, woe for the pious man, the disciple of Ezra.”

The generation of Hillel was not worthy of the Gift of Prophecy. However, the temperament of Hillel was awarded with the ability of Prophecy. This ability was passed down to Hillel’s talmidim.

**b. ﻿Sotah 48b** On one occasion [some Rabbis] were sitting in the upper chamber of Gurya's house in Jericho; a Bath Kol was granted to them from heaven which announced, ‘There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it. They all looked at Hillel the elder; and when he died, they lamented over him, “Alas, the pious man! Alas, the humble man! Disciple of Ezra!” On another occasion, they were sitting in an upper chamber in Yabneh; a Bath Kol was granted to them from the heavens, which announced, “There is in your midst one man who is deserving that the Shekhinah should alight upon him, but his generation is unworthy of it”. They all looked at Samuel the Little;[[71]](#footnote-71) and when he died, they lamented over him, “Alas, the humble man! Alas, the pious man! Disciple of Hillel!”

On the cited occasions, the particular character of humility is associated with Prophecy. Hakham Shaul would never have been found worthy of the Spirit of Prophecy as a talmid of Shammai. Furthermore, we can determine that no talmid of Shammai possessed the gift of Prophecy. When we look at the talmidim of Hillel, we note two characteristics. Firstly, they were men of true humility and piety. Secondly, because of their humility and piety they were worthy of the Ruach HaKodesh (Spirit of Prophecy). In the previous pericope, Hakham Shaul knows by the Ruach (Spirit of Prophecy) that he will go to Yerushalayim to be “bound” there. Not only does he know through the Gift of Prophecy that he is to be bound there. He realizes that he has been taught through allegory, the minimum level of Prophecy,[[72]](#footnote-72) that each City he visited was in some way an allegorical prophecy reiterating his binding.

# Every Good Man is Free

Every wicked man is a slave to G-d knowingly or unknowingly. With what do we equate wickedness? Wickedness is contra “Knowing, worshiping and Cleaving to G-d.” As pointed out above this is accomplished by close interaction with the Hakhamim. By the light of the Hakhamim are we able to see the beauty of the Oral Torah. However, if we reject this aspect of the Ohr HaGanuz we reject the very things that give us life. It was G-d in the timeless expanse of eternity that called (Vayikra) our names drawing us from the mental recesses of the Divine mind into the Olam HaZeh (present world). The great rewards discussed above are in themselves an experience of the Ohr HaGanuz just as Hakham Shaul did on the Damascus Road. Hakham Tsefet, Hakham Yochanan and Hakham Ya’aqob experienced this light on the top of HarT’zfat. Our Gemara too builds on the idea of being bound. We find the repeated refrain “bind, bound” and typical language in this pericope. Hakham Shaul is even “bound” with a belt to show us the connection to Hakham Tsefet’s Mishnah. Therefore, Hakham Shaul plays on the idea of being bound, i.e. being a slave as a part of his Gemara. Through connection with the Hakhamim, we are granted access into the sublime “World to Come,” which we can experience in part in the “here and now.” However, being bound or being a slave is about being “cut off” as noted above. Punishment is not so much, active suffering as the absence of reward, with the ultimate punishment being *karet* (cut off), which we understand to be simple annihilation. A person who receives *karet* does not have any continuation in the *Olam ha-Ba.* Without restating, all that we have established above we see that absence from being connected to the Oral Torah is in and of itself a torment of sorts. Those who have “tasted” this experience know that they must experience it again.

The only cure for the disease of the soul’s ignorance is association with Hokhmah. Hokhmah has many levels. Each of the seven Paqidim possesses a level of Hokhmah. That Hokhmah is broken down to its respective level. However, the Hebraic understanding of this idea is that each of the Paqidim possesses a full measure of that Hokhmah. The difficulty is not in the amount of wisdom poured into the Paqid. Each Paqid operates at his level of capacity. Therefore, the wisdom he possesses is the same as the Hakham. The difference lays in the ability to comprehend and articulate that wisdom. The Paqid steadily learns from his Hakham how to articulate wisdom and how to grasp the deeper levels of what is already resident. Possession of wisdom means nothing if the talmid cannot find a suitable way to articulate what he has grasped from his Teacher. In many cases, it is better to be silent and contemplate the words of his Mentor rather than try to articulate anything. Likewise, possession of wisdom means nothing if there is no practical application.

Each Paqid is a vehicle of Hokhmah. Each Paqid is also an expression of that wisdom. Or, each Paqid expresses Hokhmah per his core characteristics.

# Korbanot, an Allegory

Each offering that was offered on the mitzbeach (altar) is an allegorical teaching. The seven Paqidim represent these allegorical interpretations. We have discussed the seven Paqidim in our translation of Ephesians concorded to the counting of the Omer. Therefore, we will not try to elaborate on these allegorical meanings in depth.

**De specialibus legibus 4:107-107** for as the animal which chews the cud, while it is masticating its food draws it down its throat, and then by slow degrees kneads and softens it, and then after this process again sends it down into the belly, **in the same manner the man who is being instructed, having received the doctrines and speculations of wisdom in at his ears from his instructor, derives a considerable amount of learning from him, but still is not able to hold it firmly and to embrace it all at once, until he has resolved over in his mind everything which he has heard by the continued exercise of his memory (and this exercise of memory is the cement which connects ideas), and then he impresses the image of it all firmly on his soul.** But as it seems the firm conception of such ideas is of no advantage to him unless he is able to discriminate between and to distinguish which of contrary things it is right to choose and which to avoid, of which the parting of the hoof is the symbol; since the course of life is twofold, the one road leading to wickedness and the other to virtue, and since we ought to renounce the one and never to forsake the other.

Philo is discussing the allegorical meaning of Kashrut. However, the allegory is wonderfully illustrated through that agency. The Paqid must have two specific qualities when wisdom is “handed down” to him. The first quality is the ability to meditate on what he has been taught. The second feature necessary is the ability to differentiate.[[73]](#footnote-73) The Oral Torah is uttered in myriads of words. The talmid must learn to connect these words like the Hakhamim who “string pearls.” The Oral Torah is expressed in three things, the mouth, the heart and the hands. Therefore, the Torah must be spoken, loved and practiced. One without the other fails to accomplish the true goal and nature of the Torah. When one finds a Teacher, these qualities should be developed in his talmidim. In return, he who learns must put his faith in G-d and his Teacher.

**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?
2. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat: “MaChatsit HaSheqel” – “Half a Shekel” &**

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

**(Saturday Evening February the 25th - Monday Evening February the 27th)**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **מַחֲצִית הַשֶּׁקֶל** |  | **Saturday Afternoon** |
| **“MaChatsit HaSheqel”** | Reader 1 – Sh’mot 30:1-5 | Reader 1 – Sh’mot 31:1-4 |
| **“Half a Shekel”** | Reader 2 – Sh’mot 30:6-10 | Reader 2 – Sh’mot 31:5-7 |
| **“Medio Shequel”** | Reader 3 – Sh’mot 30:11-16 | Reader 3 – Sh’mot 31:8-10 |
|  | Reader 4 – Sh’mot 30:17-21 |  |
| Shemot (Exodus) 30:1-38  B’Midbar (Num.) 28:9-15 | Reader 5 – Sh’mot 30:22-25 | **Monday & Thursday**  **Mornings** |
| Mishle (Proverbs) 7:1-27 | Reader 6 – Sh’mot 30:26-33 | Reader 1 – Sh’mot 31:1-4 |
| Ashlamatah: II Kings 11:17–12:17 | Reader 7 – Sh’mot 30:34-38 | Reader 2 – Sh’mot 31:5-7 |
| Special: I Samuel 20:18, 42 | Maftir – B’Midbar 28:9-15 | Reader 3 – Sh’mot 31:8-10 |
| N.C.: Matityahu (Matt.) 17:24-27 | II Kings 11:17–12:17               I Samuel 20:18, 42 |  |

**For further reading see:** [**http://www.betemunah.org/shekalim.html**](http://www.betemunah.org/shekalim.html)



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Ibn Yachya. [↑](#footnote-ref-1)
2. Meiri. [↑](#footnote-ref-2)
3. Menachem ben Solomon Meiri (1249 – 1306) was a famous Catalan rabbi, Talmudist and Maimonidean. [↑](#footnote-ref-3)
4. Ovadia ben Jacob Sforno was an Italian rabbi, Biblical commentator, philosopher and physician. He was born at Cesena about 1475 and died at Bologna in 1550. [↑](#footnote-ref-4)
5. Elijah ben Solomon Zalman, Rabbi Eliyahu ben Shlomo Zalman) known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra (“HaGaon Rabbenu Eliyahu”) or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-Hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, “the saintly genius from Vilnius”. [↑](#footnote-ref-5)
6. Maaseh Rav 194. [↑](#footnote-ref-6)
7. This introduction was excerpted and edited from: *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-7)
8. Berachot 34b, as cited by the Rambam (Mishneh Torah, Hilchot Teshuva 7:4). Rabbi Moses ben Maimon, commonly known as Maimonides, and also referred to by the acronym Rambam (רמב״ם‎, for Rabbeinu Mōšeh bēn Maimon, “Our Rabbi Moses son of Maimon”), was a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages. In his time, he was also a preeminent astronomer and physician. [↑](#footnote-ref-8)
9. *baalei teshuva* means “lord of return” and is the term for a Jew who has left the mitzvot and later returns to them. See Rambam’s Code of Jewish Law: *Laws of Teshuva* 7:4. [↑](#footnote-ref-9)
10. This concept is connected with the coming of the Redemption, for the *Zohar* (III, 153b; see also *Likutei Torah, Shir HaShirim,* p. 50b) teaches that *Mashiach* will motivate *tzaddikim* to turn to G‑d in *teshuva.* No matter how complete their divine service, the unbounded dimensions of G‑dliness to be revealed in the Era of the Redemption will make them realize their limitations and will call forth a corre­sponding revelation of the infinite potential that their souls possess. [↑](#footnote-ref-10)
11. Repentance [↑](#footnote-ref-11)
12. Yoma 85a [↑](#footnote-ref-12)
13. Makkoth 7b [↑](#footnote-ref-13)
14. Avodah Zarah 4b ff. [↑](#footnote-ref-14)
15. From IN THE GARDEN OF THE TORAH, by Rabbi Menachem Schneerson, See the Sichos of *Shabbat Parshat Ki Sisal,* 5752. [↑](#footnote-ref-15)
16. This word forms a verbal tally with our Torah portion: Make / Offer - עשה, Strong’s number 06213. [↑](#footnote-ref-16)
17. Men. 73b; Tem. 2b; compare Maimonides, “Yad,” Ma’ase ha-Ḳorbanot, 3:2, 5 [↑](#footnote-ref-17)
18. Vayikra (Leviticus) 1:1-17 [↑](#footnote-ref-18)
19. The Hebrew term karet (“cutting off”, Hebrew: כרת‎‎, [kaˈret]) is derived from the Hebrew verb karat (“to cut off”). The noun form does not occur in the Hebrew Bible. The plural, Kerithoth (“Excisions”), is the seventh tractate of the fifth order Kodashim of the Mishnah. In the Talmud kareth means not necessarily physical “cutting off” of life but extinction of the soul and denial of a share in the world to come. [↑](#footnote-ref-19)
20. 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. See Psalm 40:7. [↑](#footnote-ref-20)
21. Radak [↑](#footnote-ref-21)
22. Bachya ben Asher ibn Halawa, also known as Rabbeinu Bechaye (1340 – 1255), was a rabbi and scholar of Judaism. He was a commentator on the Hebrew Bible. He is considered by Jewish scholars to be one of the most distinguished of the Biblical exegetes of Spain. He was a pupil of Rabbi Shlomo ben Aderet (the Rashba). [↑](#footnote-ref-22)
23. Bereshit (Genesis) 8:20 [↑](#footnote-ref-23)
24. Bereshit (Genesis) 22:2 [↑](#footnote-ref-24)
25. Shemot (Exodus) 18:12 [↑](#footnote-ref-25)
26. Abba ben Joseph bar Ḥama (c. 280 – 352 CE), who is exclusively referred to in the Talmud by the name Rava (רבא), was a fourth-generation rabbi (amora) who lived in Mahoza, a suburb of Ctesiphon, the capital of Babylonia. He is one of the most often-cited rabbis in the Talmud. He studied at the Talmudical Academy at Pumbedita, site of modern-day Falluja, Iraq. There he, traditionally, became famous for his debates with his study-partner Abaye. The debates between Abba ben Joseph and Abaye are considered classic examples of Talmudic dialectical logic. Of their hundreds of recorded disputes, the law is decided according to the opinion of Abba ben Joseph in all but six cases. [↑](#footnote-ref-26)
27. I suspect that this is how HaShem viewed Avraham’s offering of Yitzchak at the Akeida. [↑](#footnote-ref-27)
28. Vayikra (Leviticus) 1:4 [↑](#footnote-ref-28)
29. Rabbi Moses ben Nahman (1194–1270), commonly known as Nachmanides, and also referred to by the acronym Ramban (רמב״ן‎), was a leading medieval Jewish scholar, Spanish Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia, Spain. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its decimation at the hands of the Crusaders in 1099. [↑](#footnote-ref-29)
30. See a similar use of the term *atonement* in Bereshit (Genesis) 32:20 when Yaaqov approaches his brother Esav preceded by many gifts [↑](#footnote-ref-30)
31. Zevachim 90a [↑](#footnote-ref-31)
32. Rabbi Shlomo Yitzchaki, 1040-1105, foremost pshat commentator on the Tanach. [↑](#footnote-ref-32)
33. By Rabbi Ozer Alport [↑](#footnote-ref-33)
34. Vayikra (Leviticus) 6:19. [↑](#footnote-ref-34)
35. Yoma 29a [↑](#footnote-ref-35)
36. Bava Kama 79b [↑](#footnote-ref-36)
37. Possible home of Hakham Tsefet and his brother Adam (Andrew). [↑](#footnote-ref-37)
38. **ἅπτω** – *haptomai* “to touch” is also related to the idea of kindling a fire and making light. [↑](#footnote-ref-38)
39. The blind man **looked up** towards the heavens gaining sight. This “looking up” is related to the point of contact Yeshua made with the blind man’s forehead. Likewise, the connection to the Torah Seder where the ‘incense” “raises up” from the mitzbach – altar. [↑](#footnote-ref-39)
40. We have translated the phrase **ἀναβλέπω** – *anablepo* as looking up and receiving his sight. However, it may be that he recovered his sight having been blinded by some citcumstance. [↑](#footnote-ref-40)
41. France notes that the healing is immediate. The repetition of touching is intriguing. France, R. T. *The Gospel of Mark: a Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids, Mich. : Carlisle: W.B. Eerdmans ; Paternoster Press, 2002. [↑](#footnote-ref-41)
42. The Greek word δένδρον – *dendron* is laced with many possibilities such as “fruit trees,” “right hand,” “power” and “secret” not to mention the ideas of covenant, position of authority etc. [↑](#footnote-ref-42)
43. Public Prison [↑](#footnote-ref-43)
44. Rose, Rosy [↑](#footnote-ref-44)
45. Scattering, cursing [↑](#footnote-ref-45)
46. Land of palm trees [↑](#footnote-ref-46)
47. Love: a blossom [↑](#footnote-ref-47)
48. Exalted [↑](#footnote-ref-48)
49. A rock Greek perversion of Hebrew T’zur [↑](#footnote-ref-49)
50. Implying that there was a counting of days, i.e. counting of the Omer [↑](#footnote-ref-50)
51. Warlike [↑](#footnote-ref-51)
52. While there is a lexical possibility, that Hagab means “locust” it more likely, that it means cricket. This is because the idea of prophesying is associated with a bubbling up or chirping. It is also noteworthy to note that this Nabi (Prophet) prophecies after the manner of Yechezkel. [↑](#footnote-ref-52)
53. Remembering [↑](#footnote-ref-53)
54. Old here meaning that he had been a talmid for a long time. [↑](#footnote-ref-54)
55. Hooker, Morna Dorothy. *The Gospel According to St. Mark*. Peabody, Mass: Hendrickson Publishers, 1993. p. 197 [↑](#footnote-ref-55)
56. Ibid. [↑](#footnote-ref-56)
57. Psa 133:3 [↑](#footnote-ref-57)
58. I.e., a circle round the head. [↑](#footnote-ref-58)
59. These two centres of oil are joined with one another and extended to the neck, Rashi. [↑](#footnote-ref-59)
60. I.e., the smearing of the forehead. [↑](#footnote-ref-60)
61. Lev. VIII vv. 10-11. [↑](#footnote-ref-61)
62. Ps. CXXXIII, 2. [↑](#footnote-ref-62)
63. By using too much of it. [↑](#footnote-ref-63)
64. Ibid. v. 3. [↑](#footnote-ref-64)
65. ﻿ Ibid. v. 1. [↑](#footnote-ref-65)
66. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, n.d. pp. 282-86 [↑](#footnote-ref-66)
67. Complaining of certain pains or eruptions on their bodies. [↑](#footnote-ref-67)
68. Cf. Spec. Leg 1:171 [↑](#footnote-ref-68)
69. Ibid 276 [↑](#footnote-ref-69)
70. Here we refer to the case in b. Shabbat 17a where “A sword was planted in the Beth HaMidrash” [↑](#footnote-ref-70)
71. ﻿A famous pupil of Hillel who died about a decade after the destruction of the second Temple. [↑](#footnote-ref-71)
72. (Rambam), Maimonides, and Rabbi Eliyahu Touger. *Mishneh Torah: Hilchot Yesodei Hatorah: The Laws [Which Are] the Foundations of the Torah*. Moznaim Publishing Corporation, n.d. p. 156, Moshe ben Maimon. *The Guide for the Perplexed*. New York: Dover, 1956. pp. 65-7 [↑](#footnote-ref-72)
73. Philo, o. A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged* (495). Peabody: Hendrickson. p. 626 [↑](#footnote-ref-73)