

v. **11-16** outlines the counting of the men of Israel from 20 years old and upward, the taking of a census.

Why is a census of the people taken in this context? Just prior to this census is the pattern for the Golden Altar of Incense, and just after it is the pattern for the Laver for Washing, the Anointing Oil, and the Incense. The typical reason for running a census is for the raising of an army and the collection of taxes. The age at which the Jewish man was considered ready to go out to battle was age 20. But this census is wrapped up in the preparation of the service of the God of Abraham, Isaac and Jacob. Worship of God is NOT a spectator sport. It tends to be so in the west. Thus this raising of a number of people is included in the construction of the Mishkan. It indicates a solidarity as a nation, and their relationship to God and His Worship through the Mishkan.

The sages understand this passage to teach that the Torah forbids the counting of the people of Israel in an ordinary manner. When it becomes necessary, it is conducted by means of contributions that would be counted. In this census in the wilderness, both rich and poor were to contribute the same amount – a half shekel each, for the construction and upkeep of the Mishkan.

The sages further interpret the concept of the Hebrew idiom “to raise the head” which is common for a head count, to mean that the contributor was elevated by his giving. The equal participation of all the people symbolizes that all Jews must share in achieving national goals. Each person must give up their selfish, personal interests for the sake of the interest of the nation as a whole. There is great power in the unity of a nation striving toward a common goal. The spiritual merits of all individuals become merged to assist one another. In this case each and every member of the camp of Israel were an equal partner in the construction of the Mishkan that served to bring ADONAI and His people together as One. We need one another to make the whole enterprise work. We cannot be an entity unto ourselves. We need one another to make this Body of Messiah to function as God intended. *Ephesians 4:1-16*.

Thus the blessing for Rosh Chodesh includes the phrase "all Israel are companions," תְּבָרִים כָּל יִשְׂרָאֵל. At the renewal of each month, we are reminded that each of us have an important part to play in the chavurah (fellowship) of God's Chosen People.--Hegg, Parashah 68, p. 1.

This flies in the face of the current American and Greek philosophy of self. In America we call it a “rugged individualism.” What is best for me. The philosophy of our present world system promotes the individual above the community. This is in direct opposition to the concept of Scripture and the resultant community philosophy of the Hebrew people.

*This passage recognizes that census taking is a necessary administrative measure but regards it as fraught with danger to the public. The several such head counts recorded in the Bible are usually related to army service and warfare. In only one other instance is there any mention of the payment of ransom money or of ill consequences—the remarkable exception of the census ordered by David, which resulted in a visitation of pestilence, as told in 2 Samuel 24. Joab’s reluctance to undertake the assignment, and David’s subsequent uneasy conscience about it, reflect the same underlying notion as stated here: a peacetime census is a perilous enterprise that engenders popular anxiety. There may have been sound historical reasons for Joab’s reaction, for a census almost invariably portended preparation for war or the imposition of some new tax. It is of interest that the postbiblical term *kenas*, a Hebraized form of Latin *census*, means “a penalty,” and the verbal form denotes “to sentence, impose a fine, confiscate property.”--JPS Torah Commentary, p. 195.*

Perhaps the problem with David, and the reason for the plague is the wrong focus, the trust and faith in numbers and military might. *Psalm 20:6-7; 25:1-2; 33:13-22; 2 Kings 6:15-17; Deuteronomy 17:14-20.*

The head count envisaged in the present section is separate from that commanded in *Numbers 1*. This one precedes the construction of the Tabernacle, as *Exodus 38:24–28* shows; the collected half-shekels are used for casting the sockets of the sanctuary. The census of *Numbers 1* must postdate the completion of the Tent of Meeting, since it was ordained to Moses from inside it.

How is it that this tax became a ransom or atonement? *Verses 12-16* tells us that the giving of this tax specifically went for the maintenance and support of the Tabernacle, and the service that went on there for the benefit of the people. This Tabernacle was the means of atonement. This silver is also spoken of as a *zikaron*, a memorial before Adonai. If the Sages are correct in that this silver was used for the casting of the sockets for the construction of the Holy Place, then this itself served as the memorial before God and enabled the building of the very place atonement would be carried out.

We have already looked at the possibility of the head count being a trust in the might of the military rather than a trust in ADONAI. The use of the word for "plague" immediately takes us to the accounting of David. There is at least a strong implication that the counting of the men available for a standing army in Israel puts the nation at jeopardy. The word for "ransom" is kopher, כִּפֶּר, from our familiar כָּפַר, kaphar, meaning "to cover, to atone, to make reconciliation, to purge." This is the same word we get the kapporet, or Mercy Seat from, the covering over the Ark of the Covenant.

A half-shekel is actually a unit of weight rather than a distinct coin. It came to be accepted as the standard "sanctuary weight." There was a "merchants weight," and a "royal weight." There have been marked shekel weights found in Israel, which are not uniform, but average 11.4 grams. Gerah is also a measure of weight, the smallest subdivision of the shekel.

The present poll tax is a one-time imposition for the building of the Tabernacle, and not an annual obligation. In later times, however, the injunction was treated as a precedent, and the text came to be interpreted as such. In Second Temple times Jews contributed the half-shekel annually from all the lands of their dispersal. The money was used to maintain the communal offerings and for other public projects. Following the destruction of the Temple in about 70 c.e., the emperor Vespasian forced the Jews to contribute the annual tax to the imperial treasury for the god Jupiter Capitolinus in Rome. This levy, known as the Fiscus Judaicus, was still in force in the third century.--JPS Torah Commentary, p. 195.

In Temple times the payment of the half-shekel was due during the month of Adar. On the first thereof, messengers departed to all the Jewish communities to collect the tax. Hence, on the Sabbath before that date, or on the New Moon of that month should it fall on a Sabbath, ***Exodus 30:11–16*** is added to the weekly Torah reading, and the day is known as Shabbat Shekalim. This is the tax mentioned in ***Matthew 17:24-27***, where at Capernaum Yeshua has Peter cast a line for a fish and pay this temple tax for the two of them.

The Laver – v. 17-21 Kiyyor

The washing was for sanctity and not for cleansing the body from dirt. The hands and feet represent the upper and lower extremities of the human body, and by sanctifying them, they symbolize the total devotion to service they are about to perform. From this comes the tradition of washing hands before prayer – the

Netilat Yadayim. The feet of the priests must be in state of continual ritual purity because they tread the holy ground of the Mishkan. The hands must be in a continual state of purity for they handle the Instruments of the Mishkan and its sacrifices.



They would be made ritually clean BEFORE they entered this area to begin with. In other words, from the rabbinic standpoint, they had first cleansed the body, then had a Mikveh, even before coming into the outer court. The constant washing was a reflection of the continued process of Holiness – being set apart unto God for the service of Worship, Atonement, Forgiveness. They were set apart from the normal, mundane, day to day life and activities. The constant washing would also serve to remind them of the nature of the work – the holiness and the purity of the sacrifices, pointing to the One to come who would be Perfect, Pure, and Holy in and of Himself – Yeshua the Messiah.

...it was a constant reminder that in their duties, they were to be set apart or sanctified from their common, daily work. The Targum translates "to wash," לְרַחֵץ, as "to sanctify," לְקַדְּשׁ for this very reason. That the priests were to wash hands and feet emphasizes this being set apart, for their hands and feet are symbolic of one's common activities-one's daily walk and actions. Thus in their washing the priests were reminded that they were entering into a service that was set apart from their other common activities. Moreover, since the Laver was situated between the Altar of Sacrifice and the Mishkan proper, it was to symbolize that their priestly duties, both outside of the Tabernacle proper as well as within, were to be sanctified as holy to ADONAI.--Hegg, p. 3.

The hands and feet are those parts of the body which are most in contact with the world and its potential contamination, and regarded as the most susceptible to uncleanness. Compare this concept with the foot washing of **John 13:1-11** just prior to Passover meal. We can link this concept also with **Ephesians 5:25-27**. Here Yeshua, having already washed clean the Ekklesia in His own blood, continues to wash clean the Ekklesia by the "water of the Word." There is a continuous cleansing of the Body of Messiah so that, at His appearing, we might appear before Him spotless, and blameless. Additionally we can add **1 John 1:5-10**, where the believer is held accountable for the ongoing dealing with sin in

our lives in this world.

The vast importance of this ritual of washing is seen in the two times the Scripture warns of the penalty of death for those who do not perform this important ritual. We must do things the way God has outlined – do it God’s way or you are going to mess up! ***Job 17:9, Psalm 24:4; James 4:8.*** We draw near to God in order to deal with our sins – we deal with our sins in order that we may draw near to God. They were to keep themselves constantly clean as they went into the Ohel Moed, the Tent of Meeting, by washing at the Laver. ***Isaiah 1:16, 59:1-3.***

The Laver was constructed, according to ***Exodus 38:8***, from the mirrors of the serving women who served at the doorway of the Tent of Meeting. ***In ancient times mirrors were mainly of the kind held in the hand. They were highly polished disks of molten metal, copper or bronze, and were fitted with handles made of metal, wood, faience, or ivory. Egypt was the manufacturing center of this article of toilet for the entire Near East. One of the letters found at Tell el-Amarna, in Egypt, mentions a dispatch of mirrors from Pharaoh Amenhotep IV (Akhenaten, ca. 1364–1347 b.c.e.) to Burnaburiash, the Kassite king of Babylon. Due to the high cost of metal in Egypt, metal objects were not discarded but were eventually melted down and reused, as here.***

"The women who performed tasks" Hebrew ha-tsove'ot. Nothing is known about this class, which is otherwise mentioned only in 1 Samuel 2:22. The Hebrew idiom tsavo' tsava' is also used of the Levites and means "qualified to serve in the work force," so that it is likely that these women performed menial work. None of the evidence supports the notion that they exercised any ritual or cultic function. The idea here is that even these women at the bottom of the occupational and social scale displayed unselfish generosity and sacrificial devotion in donating their valuable bronze mirrors.--JPS Torah Commentary, p. 230.

What exactly was the purpose of these women is highly debated. ***According to 1 Sam. 2:22, the צבאָת were women, though not washer-women, but women who dedicated their lives to the service of Jehovah, and spent them in religious exercises, in fasting and in prayer, like Anna, the daughter of Phanuel, mentioned in Luke 2:37. צָבָה denotes spiritual warfare, and is accordingly rendered by the LXX νηστευειν, by Onkelos, orare, with which the Rabbins agree. The mirrors of the women had been used for the purpose of earthly adorning. But now the pious Israelites renounced this earthly adorning, and offered it to the Lord as a heave-offering to make the purifying laver in front of***

the sanctuary, in order that "what had hitherto served as a means of procuring applause in the world might henceforth be the means of procuring the approbation of God."--Keil & Delitzsch.

This is one of eight instances of mut, "die," penalties that Exodus-Numbers lists for some kind of offense that relates to the sanctuary. For the Cohen Gadol, there is one such violation, improper entry into the Holy of holies, ***Leviticus 16:2, 13***. For the priests, there are three: (1) improper officiating, including failure to robe properly, ***Exodus 28:43***; failure to wash hands and feet before entering the tent, ***Exodus 30:20-21***; drinking wine or intoxicants before entering the tent, ***Leviticus 10:9***. (2) improper mourning, ***Leviticus 10:6***; (3) failure to keep faithfully God's requirements, ***Leviticus 22:9***. For the Levites there are also three: (1) touching holy things that they are not to touch, ***Numbers 4:15***; (2) viewing holy things that they are not to view, ***Numbers 4:19-20***; (3) going where only the priests are allowed to go in the tent, ***Numbers 18:3***. For the laity there is one such violation, going where only the priests are allowed to enter inside the tent, ***Numbers 17:13; 18:22***.

Mark 7:1-13 records the incident of the Pharisees fussing at Yeshua for His Talmidim eating with "unwashed hands." They are gathered "against" Yeshua, as seen in the use of the Greek synago, which is used in ***Psalms 2:2*** for kings and rulers "taking their stand against" the LORD and His Anointed One. There is no Torah nor any Apostolic mitzvot concerning this formal "washing of the hands." They have extended the dictates of these Priestly Purity requirements and extended them to Table Fellowship, so that "every Jew should live like a priest, and every home become like the temple."--***these two paragraphs from Victor P. Hamilton, Exodus in The New International Commentary on the Old Testament, p. 514.***

The Holy Anointing Oil – v. 22-33

Special oil for anointing and consecrating the vessels of the Mishkan and also Aaron and his sons. This same oil would be used for the anointing of the kings of Israel according to the Sages. The sages understood that Moshe himself was to make this anointing oil. The sanctification of the Mishkan, Aaron and his sons, came directly from God through Moshe, for Moshe alone was allowed to come up to the Rosh HaHar – the Top of the Mountain, and into the Shekinah that settled there.

The word kodesh (form of kadosh – holy) denotes two concepts as the sages teach: 1 – Separation. God is holy in that He is so superior to all else that He is wholly separated from them. Symbolized by olive oil in that it does not mix with

other liquids. Thus this anointing set apart this structure and this priesthood as primarily directed towards God – separated out unto Him. 2 – Devotion. Implies the positive idea of total devotion to a higher purpose. Their whole life was given to the one purpose of serving in the Mishkan/Temple.--The Chumash, p. 229.

All of the items of the Tabernacle that were anointed, as well as Aaron and his sons, were considered “most holy” – literally kodesh kadashim, holy holy, because of the anointing. They came to the level of sanctity that the inner sanctuary had. **Hebrews 12:14.** The one qualifying phrase – whatever touches them will be holy – can mean a holiness that is transferred from the object to the one touching, or it can mean that only that which is holy is to touch these sanctified articles. This last translation fits the picture more clearly. Nothing impure or unholy must be allowed into the very presence of God. This symbolizes for us the kind of purity that is required of man in order to enter into His Holy Presence. We have access today by means of our solidarity in Messiah Yeshua. We are already IN HIM, and therefore we have a direct line to God for Yeshua is God and in the Presence of the Father in Bodily Form today. But before we enter into His presence in a full and final way there must be a total cleansing of us and our bodies, to consecrate us and to make us Holy.

Matthew 3:11, 1 Corinthians 3:10-15, 2 Corinthians 5:10.

The point was that the Mishkan was ONLY for the worship of ADONAI. It was not to be used for the mundane purposes of man, nor any of the day to day activities of God, it was set apart for a time of WORSHIP.

This Holy Anointing Oil was to be used ONLY for the purpose of anointing the way into the Presence of God. It was not to be profaned by using it on laypeople, nor used in any normal, mundane, day to day manner. The anointing with oil as outlined in **James 5:13-15** in order to pray for the sick is in no way related to this oil. The Oil, as used in the Menorah, and outlined for us both in Zachariah and in Revelation, serves as a symbol of the Presence of the Ruach HaKodesh. But the anointing with oil has no power of its own – it is not magical.

This was to be prepared from the best perfumes (בְּשָׂמִים רִאשׁ, where רִאשׁ, caput, the principal or chief, is subordinate to בְּשָׂמִים), viz., of four fragrant spices and olive-oil. The spices were, (1) liquid myrrh, as distinguished from the dry gum;— (2) קִנְמֹן-בְּשֵׂם, cinnamon of fragrance, the name having been introduced to the Semitic nations along with the thing itself, and then by the Phoenicians to the Greeks and Romans (κίνναμον, cinnamum): whether it came from Ceylon, the great mart of cinnamon, is very doubtful, as there is not word that can be

discovered in the Indian dialects corresponding to cinnamon; —(3) cane of fragrance, the κάλαμος ἀρωματικός, calamus odoratus, of the Greek and Romans, i.e., the scented calamus which is imported from India;—and (4) kiddah, probably cassia, and possibly the species called κιννάμω in Dioscor. 1, 12, in which case קִינְיָה (Ps. 45:9) is either the generic name for cassia, or else refers to a different species. The proportion in which these spices were to be taken was 500 shekels or 14 1/2 lbs. of myrrh, half the quantity, i.e., 7 lbs, of cinnamon, and the same of calamus and cassia; in all, therefore, 21 lbs. of dry spices, which were to be mixed with one hin of oil (about 5 quarts) and 14 lbs. of liquid myrrh. These proportions preclude the supposition, that the spices were pulverized and mixed with the oil and myrrh in their natural condition, for the result in that case would have been a thick mess: they rather favour the statement of the Rabbins, that the dry spices were softened in water and boiled, to extract their essence, which was then mixed with oil and myrrh, and boiled again until all the watery part had evaporated. An artificial production of this kind is also indicated by the expressions מְרִקְחַת רִקְחָה “spice-work of spice-mixture,” and מְעִשֵׂה רִקְחָה “labour (work) of the perfumer or ointment-maker.”--Keil & Delitzsch.

1- Myrrh



(1.) First mentioned as a principal ingredient in the holy anointing oil (Ex. 30:23). It formed part of the gifts brought by the wise men from the east, who came to worship the infant Jesus (Matt. 2:11). It was used in embalming (John 19:39), also as a perfume (Esther 2:12; Ps. 45:8; Prov. 7:17). It was a custom of the Jews to give those who were condemned to death by

crucifixion “wine mingled with myrrh” to produce insensibility. This drugged wine was probably partaken of by the two malefactors, but when the Roman soldiers pressed it upon Jesus “he received it not” (Mark 15:23). (See GALL.)

This was the gum or viscid white liquid which flows from a tree resembling the acacia, found in Africa and Arabia, the Balsamodendron myrrha of botanists. The “bundle of myrrh” in Cant. 1:13 is rather a “bag” of myrrh or a scent-bag.-- Easton's Bible Dictionary.

2- Cinnamon the *Cinnamomum zeylanicum* of botanists, a tree of the Laurel



family, which grows only in India on the Malabar coast, in Ceylon, and China. There is no trace of it in Egypt, and it was unknown in Syria. The inner rind when dried and rolled into cylinders forms the cinnamon of commerce. The fruit and coarser pieces of bark when boiled yield a fragrant oil. It was one of the principal ingredients in the holy anointing oil (Ex. 30:23). It is mentioned

**elsewhere only in Prov. 7:17; Cant. 4:14; Rev. 18:13. The mention of it indicates a very early and extensive commerce carried on between Palestine and the East.-
Easton's Bible Dictionary.**

3- Fragrant Cane - Calamus - the Latin for cane, Hebrew Kaneh, mentioned (Ex.



30:23) as one of the ingredients in the holy anointing oil, one of the sweet scents (Cant. 4:14), and among the articles sold in the markets of Tyre (Ezek. 27:19). The word designates an Oriental plant called the "sweet flag," the *Acorus calamus* of Linnaeus. It is elsewhere called "sweet cane" (Isa. 43:24; Jer. 6:20). It has an aromatic smell, and when its knotted stalk is cut and dried and reduced to powder, it forms an ingredient in the most precious perfumes. It was not a native of Palestine, but was imported from Arabia Felix or from India. It was probably that which is now known in India by the name of "lemon grass" or "ginger grass," the *Andropogon schoenanthus*.-

Easton's Bible Dictionary.

4- Cassia



**(1.) Hebrew kiddah', i.e., "split." One of the principal spices of the holy anointing oil (Ex. 30:24), and an article of commerce (Ezek. 27:19). It is the inner bark of a tree resembling the cinnamon (q.v.), the *Cinnamomum cassia* of botanists, and was probably imported from India.-
Easton's Bible Dictionary.**

It was and is strictly forbidden for anyone else to duplicate this oil or to apply it to an alien or a lay person. God Himself is the One who divides between the Holy and the Profane. This is role specific. You must not mix the Holy and the Profane.

The word for "stranger," translated "lay person" in our text, is the Hebrew zar, זָר. This word most often denotes a foreigner who was an idolater.

The misuse of the Holy Anointing Oil would result in "being cut off from Israel," or literally "cut off from his people." Milgrom has identified 19 cases in Genesis-Numbers where one is "cut off." It is generally understood that God does this "cutting off," and it can mean immediate death, premature death, the death of one's descendants, banishment, or failure to enter into the Olam Haba.

There is a sense in which we must assign this same kind of devotion to our worship center, our synagogue, our meeting place with God. It is the idea of having a special place to meet with God at the special times He has appointed to meet with us, and it is used only for this purpose. Therefore when we come to this place, our focus is on Him and our minds and hearts automatically refocus upon Him for that is the Reason and Purpose of the place which we meet.

The sages interpret v. 31 to mean that this which Moshe concocted would remain intact forever, and ADONAI Himself would use it to anoint the Messiah when He comes.--Chumash, p. 230.

We also are said to have an anointing from God who have come to accept Yeshua as our Messiah, and have given our lives over to Him. ***2 Corinthians 1:21; 1 John 2:20-27.***

The Holy Incense – v. 34-38

This incense came to be associated with the prayers of the people who stood to pray at the time of the morning and evening sacrifices, and the burning of the incense. Originally it signified the priestly intercession on behalf of the people in the daily olah, complete burnt offerings of the morning and evening. This points to the ultimate Intercessor for all of mankind, Yeshua our Messiah.

An ancient rabbinic text in Keritot 6a and TJ [Jerusalem Talmud]Yoma 4:5 (41a) enumerates eleven kinds of spices used for the incense offerings in the days of the Second Temple and treats the precise implementation of the prescription as a matter of the utmost seriousness. Several sources report that the priestly family of Abtinah retained a monopoly on the compounding of the incense and jealously guarded the secret formula.

"refined" - Hebrew memullah literally means "salted" and refers to the addition of salt to the incense, for the practical purpose of enhancing the rate of burning and smoking. This was commonly done in the ancient world in regard to sacred as well as profane incense. There is no warrant for the rendering "refined."-- JPS Torah Commentary, p. 199.

The Chumash as well as the JPS Torah Commentary noted that the Sages understood galbanum to have a foul odor by itself. This then gave rise to a teaching, Kereisos 6b, that sinners should be included with the community in its prayers (Rashi). Thus the incense expresses the idea of Jewish unity, that everyone, the righteous and the sinner, has a share in the service of God.--p. 231.

Each day, morning and evening, some of the blended and pulverized incense is to be placed on the golden altar for the incense offerings, **30:7-8**. These are also the times of the daily sacrifices, the morning and afternoon olah sacrifice. Thus the concept of prayer is related to the times of the sacrifice.

Like the aromatic oil (**vv. 31-33**), the incense, in composition and function, must not be produced for use in any but its prescribed ritual. This is also a most holy concoction to be used only in association with the Mishkan – no one is to make anything like it to be used in an ordinary manner. It is used only in relationship to God and His Worship. Both with this and the Anointing oil, whoever makes anything like it will be cut off from his people – karet – divine punishment.

Hamilton notes that there are literally three kinds of incense. **Leviticus 2:2, 15-16** calls for an ordinary incense used on the outer altar in conjunction with the cereal/grain offering. Our basic concoction listed here is for use by the High Priest only, at the time of the servicing of the Menorah and the Daily Olah Offerings, **Exodus 30:7-8**. Then on the Day of Atonement, Yom Kippur, **Leviticus 16:12-13**, and "extra finely" ground version of this Holy Anointing Oil is to be used as he enters into the Holy of Holies on that day.

We have come to connect prayer strongly with the incense upon this altar. We find reference in **Psalms 141:1-2; Malachi 1:11; Luke 1:10; Revelation 5:8; 8:3-4**.

Hosea 14:1-2 - the word translated here "fruit" can also mean "bulls" as in sacrifice, so that prayer is also identified as sacrifice, and associated then with the times of the sacrifices. **Hebrews 13:15-16** is a reference to **Hosea 14:1-2**. With this Apostolic reference then, we can make a strong connection to the Incense and Prayer.

The Holy Incense was also to be made of four ingredients, viz., (1) nataph

(στακτή, stacte), i.e., not the resinous myrrh, or sap obtained from the fragrant myrrh and dried, but a kind of storax gum resembling myrrh, which was baked, and then used, like incense, for fumigating;—(2) shecheleth (ὄνυξ, ungius odoratus), the shell of a shell-fish resembling the purpura, of an agreeable odour;—(3) chelbenah (χαλβάνη), a resin of a pungent, bitter flavour, obtained, by means of an incision in the bark, from the ferula, a shrub which grows in Syria, Arabia, and Abyssinia, and then mixed with fragrant substances to give greater pungency to their odour;—and (4) lebonah (λίβανος or λιβανωτός), frankincense, a resin of a pleasant smell, obtained from a tree in Arabia Felix or India, but what tree has not been discovered. חֲזָיִן pure, i.e., unadulterated. The words חֲזָיִן חֲזָיִן חֲזָיִן חֲזָיִן “part for part shall it be,” are explained by the LXX as meaning ἴσον ἴσῳ ἔσται, Vulg. aequalis ponderis erunt omnia, i.e., with equal parts of all the different substances. But this is hardly correct, as חֲזָיִן literally means separation, and the use of חֲזָיִן in this sense would be very striking. The explanation given by Aben Ezra is more correct, viz., “every part shall be for itself;” that is to say, each part was to be first of all prepared by itself, and then all the four to be mixed together afterwards.--Keil & Delitzsch.

1- Stacte



(Heb. nataph), one of the components of the perfume which was offered on the golden altar (Ex. 30:34; R. V. marg., “opobalsamum”). The Hebrew word is from a root meaning “to distil,” and it has been by some interpreted as distilled myrrh. Others regard it as the gum of the storax tree, or rather shrub, the *Styrax*

officinale. “The Syrians value this gum highly, and use it medicinally as an emulcent in pectoral complaints, and also in perfumery.”--Easton's Bible Dictionary.

2- *Onycha* a nail; claw; hoof, (Heb. sheheleth; Ex. 30:34), a Latin word applied to the operculum, i.e., the claw or nail of the strombus or wing-shell, a univalve

common in the Red Sea. The opercula of these shell-fish when burned emit a strong odour "like castoreum." This was an ingredient in the sacred incense.-- Easton's Bible Dictionary.



3-Galbanum



Heb. helbenah, (Ex. 30:34), one of the ingredients in the holy incense. It is a gum, probably from the Galbanum officinale.--Easton's Bible Dictionary.

4- Frankincense Heb. lebonah; Gr. libanos, i.e., "white"), an odorous resin imported from Arabia (Isa. 60:6; Jer. 6:20), yet also growing in Palestine (Cant. 4:14). It was one of the ingredients in the perfume of the sanctuary (Ex. 30:34), and was used as an accompaniment of the meat-offering (Lev. 2:1, 16; 6:15; 24:7). When burnt it emitted a fragrant odour, and hence the incense became a

symbol of the Divine name (Mal. 1:11; Cant. 1:3) and an emblem of prayer (Ps. 141:2; Luke 1:10; Rev. 5:8; 8:3).--Easton's Bible Dictionary.



There are several of the typical 613 Mitzvot found in this weeks Parashah:

- 30:13 Positive Command 171 - Giving the Annual Half-Shekel
- 30:19 Positive Command 24 - The washing of the Priests for Ministry in Temple
- 30:31 Positive Command 35 - To Make the Holy Anointing Oil
- 30:32 Negative Command 83 - The Prohibition of a lay person making such oil
- 30:32 Negative Command 84 - The Prohibition of anointing anyone except the King and the Cohen Gadol with the Holy Anointing Oil
- 30:37 Negative Command 85 - Prohibition of a lay person making Holy Incense