

# Shavua Tov

Weekly  Parsha

*A Rood Awakening! Torah Commentary*  
By Glenn McWilliams

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Torah Portion: *Ki Tisa*      כִּי תִשָּׂא      “When you take”

**When you take a census of the Israelites to determine their numbers, each one shall be counted by giving an atonement offering for his life. In this manner, they will not be stricken by the plague when they are counted.**

**Ki tisa et-rosh beney-Yisra'el lifkudeyhem venatnu ish kofer nafsho l'Adonay bifikod otam velo-yihyeh vahem negef bifikod otam.**

Scripture for study:      *Shemot (Exodus) 30:11 – 34:35*

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There is a great deal of misunderstanding in the Christian Church concerning the Torah. For centuries the Christian Church has been erroneously telling us the Torah teaches that salvation comes through the fulfillment of YHWH's commandments. The Church goes on to teach that since “Jesus” came to fulfill all of the commandments of the Law perfectly on our behalf, mankind now gains salvation through believing in Jesus and then no longer needs to keep the Law. This is obviously a very convincing argument, since there are so many who believe it. A great part of the appeal of this theology is that it grants those who claim to be partners in the “New Covenant” phenomenal license in their lives. Since Jesus fulfilled all of the Law, the believer in Jesus is free to eat what he wants, rest (Sabbath) when he wants, wear what he wants, work when he wants, etc. In other words, the believer in Jesus gets free salvation without any expectations or sacred purpose being applied to his or her life. The gospel of the Christian Church is one of having your cake and eating it too. While I agree that this is an appealing theology, for it appeals greatly to carnal man living in and for his flesh, it is, nonetheless, not consistent with the teachings of the Torah, the Prophets, the Writings, the Gospels, or the writings of the apostles! While those who perpetuate these teachings are indeed sincere believers, they are nonetheless sincerely wrong. This theology springs from and is rooted in an incredible ignorance of the Torah, Hebraic thinking, and the purpose of the Covenant. Let me give just one brief example.

The typical response to any suggestion that as followers of Yeshua we are to continue to live according to the Torah is generally a sharp rebuke based upon the fact that “Jesus” fulfilled the Law. When asked about the validity of the Ten Commandments, our Christian brothers

respond by saying that the “moral” law is still in effect. When we ask them why the Sabbath is no longer kept or honored among their assembly, they point out that “Jesus” never taught his disciples to keep the Sabbath, and in fact broke the Sabbath numerous times to teach them that this law was done away with. If our Christian brethren understood the Torah and Hebraic thinking they would most likely come to a completely different conclusion.

There are seven instructions concerning the Sabbath in the Torah: 1) Remember the Sabbath (Exodus 20:8); 2) Keep the Sabbath (Exodus 31:14); 3) Sanctify the Sabbath (Deuteronomy 5:12); 4) Do no work on the Sabbath (Leviticus 23:3); 5) Rest on the Sabbath (Exodus 16:23); 6) Cause no one else to work on the Sabbath (Exodus 20:10); and 7) Kindle no fire on the Sabbath (Exodus 35:3).

Never do we witness Yeshua breaking any of these Sabbath laws. Yeshua is indeed accused of violating the Sabbath, but this is because Yeshua would not accept the thousands of man-made laws that were being imposed upon the Torah. Yes, Yeshua did indeed violate the Pharisees’ additions to the Torah, known as the “traditions of the elders,”<sup>1</sup> but Yeshua did not violate the Torah. Nowhere in the Torah is there any prohibition against eating on the Sabbath, visiting on the Sabbath, teaching on the Sabbath, or healing on the Sabbath. We may therefore rule out the idea that Yeshua, by breaking the laws of Sabbath, taught his *talmidim*<sup>2</sup> that the Sabbath was no longer a part of the covenant.

The second reality we must understand is that the means by which a rabbi taught his *talmidim* was not always orally. Christians seem to have some understanding of this since they teach that Yeshua taught his *talmidim* by violating the laws of Sabbath. As we have already witnessed, Yeshua did not violate the Sabbath; he in fact kept the Sabbath. By his example of keeping the Sabbath Yeshua taught his *talmidim* that the Sabbath was still an essential part of the covenant.<sup>3</sup> Because the Christian believer does not know or understand the Torah, he does not recognize it even when it is right in front of him and on the very lips of Yeshua.

Finally, we should realize that when anyone begins to whittle away at the Torah, removing or annulling pieces of it, whether moral or ritual, they do not understand the meaning and purpose of the Torah.

The Torah is the self-revelation of the Creator. Yeshua tells us that YHWH ELOHIM is Spirit,<sup>4</sup> and as such, no one can see Him. Though the Scriptures often speak of the Creator’s hands, eyes, nostrils, arms, or feet, we recognize that this is simply metaphorical or anthropomorphic speech. Let me sight just a few such examples:

*“And Jacob called the name of the place Peniel: for I have seen Elohim face to face, and my life is preserved.” (Genesis 32:30)*

*“And YHWH spoke to Moses face to face, as a man speaketh unto his friend.” (Exodus 33:11)*

*“YHWH talked with you face to face in the mount out of the midst of the fire.” (Deuteronomy 5:4)*

*"But Noah found grace in the eyes of YHWH." (Genesis 6:8)*

*"A land which YHWH thy Elohim careth for: the eyes of YHWH thy Elohim are always upon it..." (Deuteronomy 11:12)*

*"And with the blast of thy nostrils the waters were gathered together..." (Exodus 15:8)*

*"... that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of YHWH doth man live." (Deuteronomy 8:3)*

*"And YHWH brought us forth out of Egypt with a mighty hand, and an outstretched arm..." (Deuteronomy 26:8)*

Again, while the Scriptures describe the Holy One as having a face, eyes, nose, mouth, hands, arms, and other such faculties, these are but anthropomorphic speech. In truth, the Creator and Holy One is infinite and not bound by such limitations and boundaries either in space or in time. It is precisely this infinite nature that allows the Holy One to be eternal, omnipotent, and omnipresent. Even though Moses' and Israel's encounter with the Eternal One was described as being "face to face," the Torah is clear to tell us that they did not truly see the similitude of YHWH.

*"And YHWH spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice... Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that YHWH spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." (Deuteronomy 4:12, 15-16)*

Even Adam, who was an original work of the Creator, did not see his Creator but only heard His voice.

*"And they heard the voice of YHWH ELOHIM walking in the garden in the cool of the day." (Genesis 3:8)*

When the Holy One does appear in some manifested form, it is most often described as being "The angel of YHWH," or an angel, or even as a man.

*"And YHWH appeared unto him (Abraham) in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, Adonai..." (Genesis 18:1-3)*

Clearly one of these three men is described as being YHWH. We even witness one of the men promising Abraham that he and Sarah would indeed conceive and bear a child.

*“And YHWH said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for YHWH? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.” (Genesis 18:13-14)*

A little later in the same story we witness Abraham praying to one of these “men” on behalf of Sodom and Gomorrah. Yet further on the two companions of this “man” who visited Abraham are referred to as being angels.

*“And there came two angels to Sodom at even...” (Genesis 19:1)*

In the story of the binding of Isaac the Holy One speaks to Abraham and commands him to offer up his son Isaac on the mountain. We should note in this narrative that it is YHWH’s words and promises, but the being that speaks them is described as being “the angel of YHWH.”

*“And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of YHWH called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.” (Genesis 22:10-11)*

*“And the angel of YHWH called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith YHWH, for because thou hast done this thing, and hast not withheld thy son, thine only son...” (Genesis 22:15-16)*

We may likewise recall that on Mount Sinai Moses held a conversation with the Holy One of Israel, but what he saw with his eyes was a burning bush.

*“And the angel of YHWH appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush was not consumed.” (Exodus 3:2)*

These angelic manifestations of YHWH are numerous and varied, yet YHWH Himself has never been seen.

*“No man hath seen Elohim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” (John 1:18)*

*“It is written in the prophets, And they shall be all taught of Elohim. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of Elohim, he hath seen the Father.” (John 6:45-46)*

Clearly YHWH ELOHIM is only “seen” through His many and varied manifestations. In other words, the Holy One reveals Himself to us through the use of agents. This should not surprise us, since from the very beginning of creation Elohim created man to be in His image.

*“And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26)*

This manifest image of Elohim was short-lived in man. After the fall in the Garden of Eden man began to produce children in his own fallen image.

*“This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim made he him...and Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image.” (Genesis 5:1, 3)*

As man continued to live in his own understanding of good and evil, the inherent image of Elohim became increasingly more indistinguishable. The numerous religions of the world have all been spawned by the continual corruption of the image of the One True Elohim.

The testimony of the Scriptures is clear that the Holy One does not change; therefore YHWH ELOHIM seeks to restore His image in the world through man. To this end YHWH calls the children of Israel out of Egypt and bestows upon them His self-portrait: the Torah. By living the Torah, the children of Israel are called to make manifest the many wonderful and awesome attributes of Elohim in the world. The Torah is YHWH's means to restore and make manifest His image and likeness in creation. Every detail and teaching of the Torah, whether it be narrative, statute, ordinance, judgment, or commandment, contains some revelation of the Holy One and His Messiah.

In past Torah portions we have already discussed the anthropomorphic nature of the Tabernacle and its furnishings. We have seen how the Menorah represents the Holy Spirit that illuminates the Messiah as symbolized by the bread of presence resting on the table. We have described the three areas of the Tabernacle as representing man as made up of body, soul, and spirit, the courtyard being the body which comes in contact with the world; the Holy Place being the soul or heart of man; and the Holy of Holies being the mind or spirit of man where the Spirit of YHWH communes with the believer. These revelations of YHWH and the Messiah continue in our Torah portion this week. Because, unfortunately, many of us are ignorant of the Hebrew language, we must rely upon predominantly Christian translators to help us read the Torah. This leaves us at the mercy of those who do not understand the Torah. Let me confess that I am no Hebrew scholar. But with help I have learned that it is important to know the language of the Torah. Let me demonstrate.

Our Torah portion begins with YHWH commanding Moses to collect a half-shekel weight of silver from each man over the age of twenty as a means of making a census of the people.

*“And YHWH spake to Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto YHWH, when thou numberest them; that there be no plague among them, when thou numberest them. This shall they give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel*

*is twenty gerahs:) an half shekel shall be the offering of YHWH. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto YHWH. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto YHWH, to make an atonement for your souls." (Exodus 30:11-15)*

First let us deal with this passage simply at the pshat level.<sup>5</sup> YHWH is commanding Moses to collect a half-shekel weight of silver from each person over 20 years of age. By using this method Moses will be able to determine how many men over the age of 20 are among the group without actually counting the men. Moses was to count the men over the age of 20 in preparation for the battles that were to be fought in the conquest of the land of promise. Moses could not count the actual men because the Creator had promised the patriarchs that their descendants would not be numbered.

*"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." (Genesis 13:16)*

*And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." (Genesis 32:12)*

Instead of numbering the children of Israel, Moses was simply to collect the half-shekel weight of silver and count the silver. This is exactly what Moses did.

*"And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary." (Exodus 38:25)<sup>6</sup>*

We may also note at this level that previously all the gifts of material that were to be received by Moses were to be received only from those who contributed with a willing heart.

*"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." (Exodus 25:2)*

The half-shekel census offering, however, is commanded; it is mandatory. In part this is so in order to honor the promises made to the patriarchs as mentioned above, but as we go deeper we shall see yet another reason. We should also take note that this half-shekel weight of silver was to be the same for everyone regardless of their economic status. The rich were not to pay more and the poor were not to pay any less. Rashi teaches that the silver gathered from this offering was used to make the silver sockets at the base of the Tabernacle. Rabbi Yosef Zvi of Salant taught that the silver foundation sockets represent faith. Thus it is incumbent upon all Israel whether rich or poor to live by faith and to keep the Torah.<sup>7</sup> Regardless of one's economic or political status, the requirement of *emunah*<sup>8</sup> is the same for all and is equally available to all.

In verse 12 of our portion there is yet a deeper revelation for those who can read the Hebrew. The Hebrew reads quite differently than the English. Let us compare.

*"When thou takest the sum of the children of Israel..." (Exodus 30:12)*

*"Ki Tisa et (ALEPH TAV) rosh beney Yisrael..." (transliterated Hebrew)*

*"When you lift up ALEPH TAV head of the sons of Israel..." (literal translation)*

The two-letter Hebrew word *et* (ALEPH TAV) appears over 1,000 times in the Hebrew Scriptures but is never translated. Grammatically the ALEPH TAV is an indicator of the direct object of a sentence. In the above verse we may see that the ALEPH TAV is pointing to the word *rosh* or "head" as the direct object of the action of lifting up, but there is more to this word than just its grammatical usage. We should note that the letter ALEPH is the first letter of the Hebrew *Aleph Bet*,<sup>9</sup> while the letter TAV is the last letter. Thus what we have in this simple untranslated word is the "first" and the "last." Here we may recall the words of Messiah as he spoke to the apostle John during his exile on the Isle of Patmos.

*"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)*

*"I am Alpha and Omega, the first and the last." (Revelation 1:11)*

*"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end." (Revelation 21:6)*

*"I am Alpha and Omega, the beginning and the end, the first and the last." (Revelation 22:13)*

If Yeshua is a Hebrew and he is speaking to a Hebrew follower, we may assume that the Messiah spoke to him in Hebrew and not in Greek. Thus I believe that it is most probable that Messiah described himself as being not Alpha and Omega, the first and last letters of the Greek Alphabet, but as ALEPH and TAV, the first and last letters of the Hebrew *Aleph Bet*. Remembering that John received this revelation prior to writing his gospel, we see a pretty amazing thing in the beginning of the Gospel of John.

*"In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with Elohim. All things were made by him; and without him was not any thing made that was made." (John 1:1-3)*

Is it possible that the word that John is talking about is the untranslated word ALEPH TAV? Is ALEPH TAV in the beginning? The Torah says yes! Again, it is necessary to see and understand the Hebrew.

*"In the beginning Elohim created the heaven and the earth." (Genesis 1:1)*

*"Bereshit bara Elohim et (ALEPH TAV) hashamyim v'et (ALEPH TAV) ha-aretz."*

*"In the beginning created Elohim (ALEPH TAV) the heavens and (ALEPH TAV) the earth."*

If Messiah is ALEPH TAV, then we see him as John has written at the very beginning. But we also see him in our Torah portion.

*“When thou takest the sum of the children of Israel...” (Exodus 30:12)*

*“Ki Tisa et (ALEPH TAV) rosh beney Yisrael...” (transliterated Hebrew)*

*“When you lift up ALEPH TAV(Messiah) head of the sons of Israel...” (literal translation)*

Within the command to take up the half-shekel offering of silver we see that YHWH commanded Moses to lift up the MESSIAH (ALEPH TAV) as head of the sons of Israel! We shall encounter this same revelation again in the book of Numbers when Moses again takes another census.<sup>10</sup> Clearly a part of the purpose and mission of the children of Israel is to raise up the Messiah. His headship over the body of believers is made very clear in the writings of the apostle Shaul.

*“But I would have you know, that the head of every man is Messiah.” (1 Corinthians 11:3)*

*“And hath put all things under his feet, and gave him to be the head over all things to the assembly.” (Ephesians 1:22)*

*“But speaking the truth in love, may grow up into him in all things, which is the head, even Messiah.” (Ephesians 4:15)*

*“For the husband is head of the wife, even as Messiah is the head of the assembly: and he is the saviour of the body.” (Ephesians 5:23)*

*“And he is the head of the body, the assembly.” (Colossians 1:18)*

We should also note another powerful revelation within the Hebrew of this verse.

*“When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto YHWH, when thou numberest them; that there be no plague among them.” (Exodus 30:12)*

In Hebrew the verb “they shall give,” *ve'natnu*, is in the plural form, but the object “man,” *ish*, is singular. In Hebrew this sentence may be read as:

*“When you lift up ALEPH TAV (Messiah) head of the sons of Israel they shall give a MAN for a ransom for their soul unto YHWH, when thou numberest them; that there be no plague among them.”*

We should remember here that Messiah was likewise described as giving his life as a ransom.



*“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (Matthew 20:28)*

*“For there is one Elohim, and one mediator between Elohim and men, the man Messiah Yeshua; who gave himself a ransom for all...” (1 Timothy 2:5-6)*

The Hebrew word translated as “ransom” is the word *kofer* from the root *kafar*, which means “atonement.” Implied in this verse is the idea that by lifting up Messiah the head of the children of Israel as an atonement, a plague will be avoided. Here we may think upon the brass serpent that Moses lifted in the wilderness to turn away the plague of fiery serpents.

*“And YHWH said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.” (Numbers 21:8-9)*

Later Yeshua made direct reference to this passage in referring to his own ministry.

*“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.” (John 3:14-15)*

Finally we should note that it was for thirty pieces of silver that Messiah was indeed betrayed and lifted up as a ransom for the souls of all Israel.

*“Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.” (Matthew 26:14-15)*

*“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.” (Matthew 27:3-5)*

So we see in the offering of the half-shekel of silver a wonderful revelation of the Messiah and his ministry. But the revelation does not stop here. Immediately following this offering is the command to build a laver that the *cohanim*<sup>11</sup> may wash before ministering before the altar of YHWH. Once again we should note that this command to build the laver would have seemed to naturally fit in the two earlier portions describing the Tabernacle and its furnishings. We must ask why these instructions were given here. The clear purpose of the laver is for the washing of the hands and feet. I would contend that this passage is placed here as part of the overall telling of the story of Messiah. We may remember that after Messiah was bought for thirty pieces of silver, he was arrested and brought before Pilate, who had him flogged in a

failed attempt to satisfy those who sought his demise. When the flogging failed to appease the aroused crowd, Pilate washed his hands of the whole matter.

*“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.” (Matthew 27:24)*

We may likewise recall that it is Pilate acting as the *Cohen Gadol*<sup>12</sup> of the people who declares Yeshua to be the acceptable sacrifice.

*“Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him....When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.” (John 19:4,6)*

So it is in the placement of the instruction of the laver that we see the foreshadowing of Pilate washing his hands in preparation of the sacrifice.

Our portion continues with the instruction of the anointing oil and the incense, both of which speak of the Messiah whose life and death were anointed and a sweet savor unto YHWH ELOHIM. We remember how the woman came to anoint Yeshua for his burial even before his death.

*“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Yeshua, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon’s son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?... Then said Yeshua, Let her alone: against the day of my burying hath she kept this.” (John 12:3-7)*

We should recognize here that both the incense and the anointing oil were specifically connected to the ministry of the *Cohen Gadol*. Once again we see the foreshadowing of the ministry of Messiah who, in the order of Melchizedek, enters the Holy of Holies not made with hands.

*“But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim?” (Hebrews 9:11-14).*

It is in the grinding of the incense that we see the suffering and affliction of Messiah. It is also Messiah’s willingness to be put upon the fire that releases his sweet savor unto YHWH.

Again and again throughout these first chapters of our portion we witness the revelation of YHWH ELOHIM and His Messiah. To do away with any part of this revelation would be to destroy both the image of YHWH that is revealed through these verses and the evidence that Yeshua of Nazareth is indeed the Messiah. These sacred verses are the credentials of the Messiah. It is unfortunate that so many in the Church today have been blinded to or robbed of these revelations by those who would teach that the "Old Testament" has been done away with or that we are no longer bound to keep the Torah. I would suggest that if we as believers are to be the very body of Messiah, then we, like Yeshua, are bound to be the image of YHWH ELOHIM in the world. Only by heeding the voice of the Holy One and keeping His Torah, our covenant with Him, can we become the embodiment of the attributes of YHWH and restore His manifest presence and image in the world.

SHAVUA TOV!

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<sup>1</sup> Matthew 15:2

<sup>2</sup> Disciples

<sup>3</sup> Luke 4:16

<sup>4</sup> John 4:24

<sup>5</sup> The sages teach that the Torah may be read on four different levels. The Pshat level is reading the words and story at face value. The Remez level is enlightened reading, understanding the deeper meanings behind the words. The Drash level is reading for practical application of the text to our current situation. The Sod level of reading is the mystical reading of the text. The acronym of these four levels spells the Hebrew word PaRDeS which means orchard. One may think of upon the levels as a tree: Pshat is the leaves, Remez the branches, Drash the trunk that brings it down to earth, and Sod the roots unseen beneath the earth.

<sup>6</sup> 3000 shekels is equal to 1 talent.

<sup>7</sup> Twerski on Chumash, Shaar Press, Pg. 173

<sup>8</sup> *Emunah* is the Hebrew word for "trust" or "faith."

<sup>9</sup> Alphabet

<sup>10</sup> Numbers 1:2; 4:2, 22; 26:2; 31:49

<sup>11</sup> Priests

<sup>12</sup> High Priest