

# Parashat Tetsaveh 5781

## "Where's Your Moses Now?"

Source Sheet by Jay Kaufman & Karen Kaufman

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1. **Exodus 27:20** .א שמות כ"ז:כ'  
 (20) You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.  
 (כ) וְאִתָּהּ תִּצְנֶנָּה | אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת גָּדוֹל כְּתִית לְמִאֹר לְהַעֲלֹת נֵר תָּמִיד:
2. **Exodus 28:1** .ב שמות כ"ח:א'  
 (1) You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.  
 (א) וְאִתָּהּ תִּקְרַב אֵלֶיךָ אֶת־אַהֲרֹן אֶחָיֶךָ וְאֶת־בְּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנֹתִי אֶהְיֶה נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהֲרֹן:
3. **Exodus 28:3** .ג שמות כ"ח:ג'  
 (3) Next you shall instruct all who are skillful, whom I have endowed with the gift of skill, to make Aaron's vestments, for consecrating him to serve Me as priest.  
 (ג) וְאִתָּהּ תִּדְבֹר אֶל־כָּל־סֹכְמֵי־לֵב אֲשֶׁר מְלֵאֲתִיו רוּחַ חֵכְמָה וַעֲשׂוּ אֶת־בְּגָדֵי אֶהֲרֹן לְקַדְּשׁוֹ לְכַהֲנֹתִי:
4. **Exodus 30:11** .ד שמות ל':יא  
 (11) The LORD spoke to Moses, saying:  
 (יא) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
5. **Leviticus 6:2** .ה ויקרא ו':ב'  
 (2) Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.  
 (ב) צַו אֶת־אַהֲרֹן וְאֶת־בְּנָיו לֵאמֹר זֹאת תֹּרַת הַעֹלָה הִוא הַעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תִּוָּקֵד בּוֹ:

6. Aaron 30, Moses 0. Why? .ג

7. **Exodus 4:13-16**

(13) But he said, "Please, O Lord, make someone else Your agent." (14) The LORD became angry with Moses, and He said, "There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. (15) You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do— (16) and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God to him,

**שמות ד': י"ג-ט"ז**

(יג) וַיֹּאמֶר בְּי אֲדֹנָי שְׁלַח-נָא בְיִדְ-תַּשְׁלַח:  
(יד) וַיִּחַר-אַף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר הֲלֵא  
אֶהְרֹן אֶחָיִךְ הַלֹּוֹי יִדְעָתִי כִי-דַבֵּר יִדְבַר  
הָיָא וְגַם הִנֵּה-הוּא יֵצֵא לִקְרֹאתְךָ וְרָאֶךָ  
וְשָׁמַח בְּלִבּוֹ: (טו) וְדַבַּרְתָּ אֵלָיו וְשָׁמַתָּ  
אֶת-הַדְּבָרִים בְּפִיו וְאָנֹכִי אֶהְיֶה עִם-פִּיֶךָ  
וְעִם-פִּיֵהוּ וְהוֹרִיתִי אֶתְכֶם אֵת אֲשֶׁר  
תַּעֲשׂוּן: (טז) וְדַבַּר-הוּא לְךָ אֶל-הָעָם וְהָיָה  
הוּא יְהִיֶה-לְךָ לְפִהּ וְאַתָּה תְהִיֶה-לּוֹ  
לְאֱלֹהִים:

8. **Exodus 32:32**

(32) Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!"

**שמות ל"ב: ל"ב**

(לב) וְעַתָּה אִם-תִּשָּׂא חַטָּאתָם וְאִם-אֵין  
מְחַנֵּי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ:

9. Matthew Berkowitz, JTS, "The Priest's Brother" (*A Taste of Torah, February, 2002*) .ט

Two commentators offer divergent psychological interpretations of this omission, raising two very different images of Moses. *Midreshei HaTorah* credits Moses with great humility. Knowing that Aaron was to serve as the high priest, Moses wants his brother to receive all the attention in this *parasha*: "Moses our teacher, in his humility, strove in all these matters to enhance the honor and glory of Aaron, and exerted himself, as if he had himself initiated the idea to induct him in the priestly function. He carried out this delegation of authority not as one commanded to do so, out of necessity, but rather, wholeheartedly, as a true friend who puts himself at the disposal of his Maker, even when his name is not mentioned." According to this commentary, Moses is all too willing to share the limelight, and indeed feels genuine pride at the successes and achievements of his brother.

Moses Alsheik (1508–1600), in his record of his Shabbat sermons in *Tzefat*, describes a different Moses, one who feels jilted and left out as he sees others involved in the creation of the Tabernacle and its functions: "Picture his enthusiasm and involvement with this historic venture to provide a sanctuary on earth for the Presence of God. Contrast this with his keen disappointment when the command went forth to bring Him an "offering" from the people, appoint Bezalel and Oholiav as the designers, and enlist the aid of all the skilled craftsmen to make the Ark, the Menorah, the Table, the Tent and all the various accessories. Then came the turn of Aaron and his sons. They would officiate. Where was Moses in all this."

10. "It's all really you. You have a greater share in it than anyone. All fulfill themselves through you." (Nechama Leibovits, *Studies in Shemot*, 1980) .י

11. **Malachi 3:22** **מלאכי ג':כ"ב** .יא  
 (22) Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel. (כב) זָכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחֶרֶב עַל-כָּל-יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים:

12. **Psalms 19:8** **תהילים י"ט:ח'** .יב  
 (8) The teaching of the LORD is perfect, renewing life; the decrees of the LORD are enduring, making the simple wise; (ח) תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נַפְשׁ עֲדוֹת יְהוָה נִצְמָנָה מְחַכְּמַת פְּתִי:



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