**פרשת ויקהל-פקודי / Parshiot Vayakhel-Pikudei**

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32:1-32:52 MATSATI.COM / Rightly Dividing The Word of G-d

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| **השבועות הזה קוראים / This Week’s Reading** |
| **תורה:****הפטרה:****הברית:****החדשה:** | Exodus 35:1-40:38**Shmot / Exodus 39:22-30**39:22 Then he made the robe of the ephod of woven work, all of blue; 39:23 and the opening of the robe was at the top in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn. 39:24 They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe. 39:25 They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe, 39:26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the Lord had commanded Moses. 39:27 They made the tunics of finely woven linen for Aaron and his sons, 39:28 and the turban of fine linen, and the decorated caps of fine linen, and the linen breeches of fine twisted linen, 39:29 and the sash of fine twisted linen, and blue and purple and scarlet material, the work of the weaver, just as the Lord had commanded Moses. 39:30 They made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, ‘Holy to the Lord.’ (NASB)1 Kings 7:40-7:50, 7:51-8:211 Corinthians 3:11-18, 2 Corinthians 9:6-11, Hebrews 1:1-14 |

This week’s parsha, Parashat Pekudei (“accounting of”) is read with Parashat Vayekhel. In these parshiot, Moshe is making an accounting of the materials used in the construction of the Mishkhan (Tabernacle). The priestly garments are made by Betzalel and Oholiab consisting of (i) the ephod, (ii) the choshen (breastplate), (iii) the ketonic (cloak), (iv) the crown, (v) the hat, (vi) the tunic, and (vii) the sash and breeches. After all of the materials for the Mishkhan are constructed, Moshe assembles them, anoints them with oil and commissions Aaron and his sons into the priestly service. While reading this week’s parsha, have you ever wondered what the symbolism on the use of pomegranates to decorate the priestly garments meant? What is the significance of the image of the pomegranate?

**39:22-30שמות**



 The pomegranate is a spherical fruit with a tough orangish skin. The inside of the fruit contains many individual segments of sweet red fleshy pulp. I thought to begin studying the symbolism of the pomegranate (רימון) we would start by looking at the various occurrences and usage of the pomegranate in the Hebrew text of the Tanach (Torah, Neviim and Cetuvim).

**Scriptural Literature Review**

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|  | **Exodus 28:33-34**28:33 ‘You shall make on its hem pomegranates of blue and purple and scarlet material, all around on its hem, and bells of gold between them all around: 28:34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe. (NASB) | **Shmot 28:33-34**28:33 ועשית על שוליו **רמני** תכלת וארגמן ותולעת שני על שוליו סביב ופעמני זהב בתוכם סביב׃ 28:34 פעמן זהב **ורמון** פעמן זהב **ורמון** על שולי המעיל סביב׃  |  |
|  | **Exodus 39:24-26**39:24 They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe. 39:25 They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe, 39:26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the Lord had commanded Moses. (NASB) | **Shmot 39:24-26**39:24 ויעשו על שולי המעיל **רמוני** תכלת וארגמן ותולעת שני משזר׃ 39:25 ויעשו פעמני זהב טהור ויתנו את הפעמנים בתוך **הרמנים** על שולי המעיל סביב בתוך **הרמנים**׃ 39:26 פעמן **ורמן** פעמן **ורמן** על שולי המעיל סביב לשרת כאשר צוה יהוה את משה׃  |  |
|  | **Numbers 13:23**13:23 Then they came to the valley of Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two men, with some of the pomegranates and the figs. (NASB) | **Bamidbar 13:23**13:23 ויבאו עד נחל אשכל ויכרתו משם זמורה ואשכול ענבים אחד וישאהו במוט בשנים ומן **הרמנים** ומן התאנים׃  |  |
|  | **Numbers 20:5**20:5 ‘Why have you made us come up from Egypt, to bring us in to this wretched place? It is not a place of grain or figs or vines or pomegranates, nor is there water to drink.’ (NASB) | **Bamidbar 20:5**20:5 ולמה העליתנו ממצרים להביא אתנו אל המקום הרע הזה לא מקום זרע ותאנה וגפן **ורמון** ומים אין לשתות׃ |  |
|  | **Deuteronomy 8:8**8:8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; (NASB) | Devarim 8:88:8 ארץ חטה ושערה וגפן ותאנה **ורמון** ארץ זית שמן ודבש׃  |  |
|  | 1 **Samuel 14:2**14:2 Saul was staying in the outskirts of Gibeah under the pomegranate tree which is in Migron. And the people who were with him were about six hundred men, (NASB) | **1 Shemuel 14:2**Sam14:2 ושאול יושב בקצה הגבעה תחת **הרמון** אשר במגרון והעם אשר עמו כשש מאות איש׃  |  |
|  | **1 Kings 7:18**7:18 So he made the pillars, and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and so he did for the other capital. (NASB) | **1 Melachim 7:18**7:18 ויעש את העמודים ושני טורים סביב על השבכה האחת לכסות את הכתרת אשר על ראש **הרמנים** וכן עשה לכתרת השנית׃  |  |
|  | **1 Kings 7:20**7:20 There were capitals on the two pillars, even above and close to the rounded projection which was beside the network; and the pomegranates numbered two hundred in rows around both capitals. (NASB) | **1 Melachim 7:20**7:20 וכתרת על שני העמודים גם ממעל מלעמת הבטן אשר לעבר שבכה **והרמונים** מאתים טרים סביב על הכתרת השנית׃  |  |
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|  | **1 Kings 7:42**7:42 and the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the tops of the pillars; (NASB) | **1 Melachim 7:42**7:42 ואת הרמנים ארבע מאות לשתי השבכות שני טורים **רמנים** לשבכה האחת לכסות את שתי גלת הכתרת אשר על פני העמודים׃  |  |
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|  | **2 Kings 25:17**25:17 The height of the one pillar was eighteen cubits, and a bronze capital was on it; the height of the capital was three cubits, with a network and pomegranates on the capital all around, all of bronze. And the second pillar was like these with network. (NASB) | **2 Melachim 25:17**25:17 שמנה עשרה אמה קומת העמוד האחד וכתרת עליו נחשת וקומת הכתרת שלש אמה ושבכה ורמנים על הכתרת סביב הכל נחשת וכאלה לעמוד השני על השבכה׃  |  |
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|  | **Jeremiah 52:22-23**52:22 Now a capital of bronze was on it; and the height of each capital was five cubits, with network and pomegranates upon the capital all around, all of bronze. And the second pillar was like these, including pomegranates. 52:23 There were ninety-six exposed pomegranates; all the pomegranates numbered a hundred on the network all around. (NASB) | **Yeremiyahu 52:22-23**52:22 וכתרת עליו נחשת וקומת הכתרת האחת חמש אמות ושבכה **ורמונים** על הכותרת סביב הכל נחשת וכאלה לעמוד השני **ורמונים**׃ 52:23 ויהיו **הרמנים** תשעים וששה רוחה כל **הרמונים** מאה על השבכה סביב׃  |  |
|  | **Joel 1:12**1:12 The vine dries up And the fig tree fails; The pomegranate, the palm also, and the apple tree, All the trees of the field dry up. Indeed, rejoicing dries up From the sons of men. (NASB) | **Yoel 1:12**1:12 הגפן הובישה והתאנה אמללה **רמון** גם תמר ותפוח כל עצי השדה יבשו כי הביש ששון מן בני אדם׃  |  |
|  | **Haggai 2:19**2:19 'Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit. Yet from this day on I will bless you. ‘ (NASB) | **Chaggai 2:19**2:19 העוד הזרע במגורה ועד הגפן והתאנה **והרמון** ועץ הזית לא נשא מן היום הזה אברך׃  |  |
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 Looking at the various scriptural references, the pomegranate simply appears to be a decorative item on the priestly garments, the temple of Solomon, etc. ?The pomegranate therefore plays a historically prominent role in Jewish artwork according to the Tanach and historically used to decorate pottery, lamps, sides of buildings, burial fixtures and even adorns important religious items as we see in the scripture, the priestly garments and the pillars of Solomon’s temple. The pomegranate also appears on scrolls as well as the Table of the presence where the loaves of bread was placed on upon the temple Menorah. Archeologists have round shekels (coins) with an inscription of branches with three pomegranates. The Mishnah interestingly mentions three pomegranates in reference to the uncleanness of utensils.

***Kelim 17:1***

*“All utensils [of wood] belonging to private persons [and which are broken by reason of having contracted uncleanness, recover the status of cleanness if their breaches are of] such a size that pomegranates [can pass through them]. The pomegranates of which [the sages] have spoken are three clinging to one another.”*

According to the Mishnah the branches were used as a measure on the spatial requirement for determining ceremonial cleanness. Rabbinic tradition also asserts that each pomegranate holds 613 seeds which is representative of the 613 mitzvot (commandments) of the Torah.

The pomegranates contain many seeds and their roots take easily to the soil and tend to grow rapidly thus many ancient cultures viewed them as a symbol of fertility.

The me’il is a coat of wool, with golden bells and decorative pomegranates on its hem. The robe of the Ephod (*Shmot / Exodus 28:31-34*) is the first piece of linen to be placed on the robe of the priest. According to its description, the garment was probably sleeveless, a large blue mantel with a hole for the priests head. A closely woven binding bordered the edge of the head opening to prevent tearing. The skirts of the robe were fringed with alternating woolen pomegranates and golden bells. Pomegranates were used for decorative purposes (see *1 Melachim / 1 Kings 7:20, 7:42*). This fruit was also popular as a fertility symbol because of its many seeds suggesting incomparable fruitfulness.

The pomegranates (רימון) embroidered on the hem was interspaced with tinkling golden bells which sounded as the priest moved. The bells speak of listening to G-d while in His service and the music of them brings certain joy. The pomegranates speak of fruitfulness (abundant seeds) and are symbols of the Word of G-d as sweet and pleasant spiritual food.

**Be Blessed in Yeshua our Messiah!**

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**הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:**

Hallelujah for our Lord, our Teacher, our Rabbi,

“Yeshua” King Messiah forever and ever