

**The Significance of The** [**Number**](nchart.html) **Eight**

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# I. Introduction

In this [study](study.html) I would like to examine the meaning and significance of the [number](nchart.html) “eight”. The [number](nchart.html) eight always alludes to a departure from the “natural” [world](worlds.html), and entry into the supernatural [world](worlds.html).

There are exactly sixty-[four](four.html) days between [Purim](purim.html) and [Lag B’Omer](omer.html). Sixty-[four](four.html) days is equivalent to eight multiplied by eight. The [number](nchart.html) eight represents the [spiritual](physical.html) [world](worlds.html). The multiplication of eight by eight represents the totality of the [spiritual](physical.html) [world](worlds.html). [Purim](purim.html) and [Lag B’Omer](omer.html) are [one](one.html) [holiday](festival.html) that is broken up into [two](two.html) parts. The holiness of this single [holiday](festival.html) begins on [Purim](purim.html). On this day [HaShem](hashem.html) reveals his hidden guidance of this [world](worlds.html). We then [spiritually](physical.html) refine ourselves in sequences of eight until we reach the eighth of the eighth, which is [Lag B’Omer](omer.html). We then [merit](merit.html) to discover the [secrets](sod.html) of Torah. The period between [Purim](purim.html) and [Lag B’Omer](omer.html) is the [time](time.html) we master our [spiritual](physical.html) understanding of [HaShem](hashem.html) and his Torah.

This uniquely [Jewish](gen-jew.html) concept of man having the ability to transcend his nature is represented by the [number](nchart.html) eight.

The value of the [Hebrew](hebrew.html) [letter](letters.html) ח, chet, is eight. חית, Chet is also the [Hebrew](hebrew.html) word for fence. To understand the [number](nchart.html) eight, we need to examine the [letter](letters.html) ח, chet. Rabbi [Michael](angels.html) L. Munk in, *The Wisdom in the* [*Hebrew*](hebrew.html) *Alphabet*, tells us the following:

*“The* [*number*](nchart.html)[*seven*](seven.html) *symbolizes the complete purpose of human existence, combining the* [*spiritual*](physical.html) *level of the* [*Sabbath*](sabbath.html) *with the* [*physical*](physical.html) *effort of the week. Going beyond* [*seven*](seven.html)*, the* [*number*](nchart.html) *eight symbolizes man’s ability to transcend the limitations of* [*physical*](physical.html) *existence. Thus, with a gematria of eight,* ח*stands for that which is on a plane above nature, i.e., the metaphysical Divine. The* [*study*](study.html) *of the Torah and the practice of its* [*commandments*](cmds613.html) *are the ways by which* [*Israel*](gen-jew.html) *can strive to exalt human spirituality towards the realm above the natural (Maharal).”*

The [first](one.html) use of the [number](nchart.html) eight is in Bereshit 17:12.

***Bereshit (Genesis) 17:12*** *And he that is eight days old shall be* [*circumcised*](circumcz.html) *among you, every man child in your* [*generations*](toldot.html)*, he that is born in the house, or bought with money of any stranger, which [is] not of thy* [*seed*](flower.html)*.*

Strong’s defines “eight” or “eighth” as:

8083 shemoneh, shem-o-neh’; or shemowneh, shem-o-neh’; fem. shemonah, shem-o-naw’; or shemownah, shem-o-naw’; appar. from 8082 through the idea of plumpness; a cardinal [number](nchart.html), eight (as if a surplus above the “perfect” [seven](seven.html)); also (as ordinal) eighth:-eight ([-een, -eenth]), eighth.

This [first](one.html) use of the [number](nchart.html) eight reveals that the [number](nchart.html) is intimately connected with [circumcision](circumcz.html).

The value of the [Hebrew](hebrew.html) [letter](letters.html) פ, pey, is 80, which is 8 x 10. פalso contains the meaning of eight.

# II. The [Temple](temple.html) Service

The [number](nchart.html) eight is involved in various aspects of the [Temple](temple.html) service, as noted by R’ Bachya:

**1.** The eight holy vestments of the [High Priest](priests.html). ***Shemot (***[***Exodus***](exodus.html)***) 28***

The [Midrash](orallaw.html) highlights this:

[***Midrash***](orallaw.html) ***Rabbah - Vayikra (Leviticus) X:6*** *AND THE GARMENTS (VIII, 2). R. Simon said: Even as the sacrifices have an atoning power, so too have the [priestly] garments atoning power, as we have learnt in the* [*Mishnah*](orallaw.html)*[[1]](#footnote-1): The* [*High Priest*](priests.html) *officiated in eight garments, and an ordinary* [*priest*](priests.html) *in* [*four*](four.html)*, namely in a tunic, breeches, a mitre, and a girdle. The* [*High Priest*](priests.html) *wore, in addition, a breastplate, an ephod, a robe, and a* [*head*](body.html)*-plate; the tunic to atone for those who wear a mixture of wool and linen,[[2]](#footnote-2) as it is said, And he made him a coat [tunic] of many colours (Gen. XXXVII, 3)[[3]](#footnote-3); the breeches atoned for unchastity [lit. the uncovering of nakedness], since it is said, And thou shalt make them linen breeches to cover the flesh of nakedness (Ex. XXVIII, 42); the mitre atoned for arrogance, since it is said, And thou shalt set the mitre on his* [*head*](body.html) *(ib. XXIX, 6); the girdle was to atone, some say, for the crooked in* [*heart*](body.html)*, and others say for thieves. R. Levi said the girdle was* [*thirty*](thirty.html)*-*[*two*](two.html) *cubits, and he [the* [*priest*](priests.html)*] wound it towards the front and towards the back[[4]](#footnote-4); this is the ground for stating that it was to atone for the crooked in* [*heart*](body.html)*.[[5]](#footnote-5) The* [*one*](one.html) *who said [the girdle was to atone] for thieves [thought that] inasmuch as the girdle was hollow it bore resemblance to thieves, who do their work in* [*secret*](sod.html)*;[[6]](#footnote-6) the breastplate atoned for those who pervert justice, as it is said, And thou shalt put in the breastplate of judgment (ib. XXVIII, 30); the ephod was to atone for* [*idol*](idolatry.html)*-worshippers, since it is said, And without Ephod or teraphim (Hoshea (Hosea) III, 4).[[7]](#footnote-7) As for the robe, R. Simon, in the* [*name*](name.html) *of R. Nathan, said: For* [*two*](two.html) *things [i.e.* [*sins*](sin.html)*] there is no* [*atonement*](atonemen.html)*,[[8]](#footnote-8) yet did the Torah provide* [*atonement*](atonemen.html) *for them, namely, unintentional manslaying,[[9]](#footnote-9) and evil speech,[[10]](#footnote-10) and the Torah provided means of* [*atonement*](atonemen.html)*. How is it atoned for?-By the bells of the robe, since it is written, A golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister, and the sound thereof shall be heard (Ex. XXVIII, 34 f.): the implication is, let this sound come and make* [*atonement*](atonemen.html) *for the other sound.[[11]](#footnote-11) There is no* [*atonement*](atonemen.html) *for* [*one*](one.html) *who unintentionally slays a human being, but the Torah provides a means of* [*atonement*](atonemen.html)*. How does he obtain* [*atonement*](atonemen.html)*?--By the death of the* [*High Priest*](priests.html)*, as it is said, But after the death of the* [*High Priest*](priests.html) *the manslayer may return unto the land of his possession (Num. XXXV, 28). The* [*forehead*](body.html)*-plate was to atone, some say, for the shameless,[[12]](#footnote-12) others say for blasphemers. He who said for the shameless deduced it from the daughters of Zion: it is written here [of the* [*forehead*](body.html)*-plate], And it shall be upon Aaron’s* [*forehead*](body.html) *(Ex. XXVIII, 38), while there it is written, Thou hadst a harlot’s* [*forehead*](body.html)*, thou refusedst to be ashamed (Jer. III, 3).[[13]](#footnote-13) He who said [the* [*forehead*](body.html)*-plate was to atone] for blasphemers [derived it] from [the case of] Goliath.[[14]](#footnote-14) Here it is written, And it shall be always upon his* [*forehead*](body.html) *(Ex. XXXVIII, 38), there [in the case of Goliath] it is written, And the stone sank into his* [*forehead*](body.html) *(I Sam. XVII, 48).*

The [Kohen](kohen.html) Gadol, or [High Priest](priests.html), had eight vestments made especially for him. These included a pair of linen pants, linen, checkered tunic, a linen turban, and an embroidered sash. Over the tunic, he wore a blue, woolen, sleeveless robe called a Me’il. The bottom of the Me’il had a design of blue woolen pomegranates and golden bells which would tinkle as he walked. Over the Me’il he wore an Ephod, an apron-[type](types.html) of [garment](garment.html) with shoulder straps. It was woven from [five](five.html) different types of threads. A golden breastplate called the Choshen, was connected to the Ephod. [Twelve](twelve.html) different jewels corresponding to the [twelve](twelve.html) [tribes](tribes.html), were embedded in the Choshen. Each of the stones had a different [tribe](tribes.html)’s [name](name.html) engraved on it. The eighth vestment was a golden [head](body.html) plate called a Tzitz. It was worn on the [High Priest](priests.html)’s [forehead](body.html). The regular [Kohen](priests.html) only wore the [first](one.html) [four](four.html) vestments when he did the service in the [Mishkan](mikdash.html), the shirt, pants, sash and a [hat](hair.html). Because the [Kohanim](priests.html) could not even wear shoes, there was a special chamber called the Beit HaMokad, where the [Kohen](priests.html) could warm his [feet](heel.html) before doing the service on the cold floor. [One](one.html) of the reasons for the great amount of attention and detail paid to the clothing was to impact upon the [Kohen](priests.html)’s appreciation of his responsibilities. The unique uniform that had to be worn would impress upon the [Kohen](priests.html) the uniqueness of his [mission](mission.html) as representative of the [nation](nations.html). The garments also served as [atonement](atonemen.html) for specific [sins](sin.html) that the [nation](nations.html) had transgressed collectively as a group. For example, the Me’il atoned for the [sin](sin.html) of Lashon HaRa, evil slander. The Choshen atoned for improper judgment, the pants for immorality, the [hat](hair.html) for arrogance, the belt for jealousy, the Ephod for [idolatry](idolatry.html), and the Tzitz for chutzpah.

The [High Priest](priests.html) changes garments eight times on [Yom Kippur](kippur.html) in his attempt to transcend the [physical](physical.html).

**2.** Eight varieties of spices, [four](four.html) for the oil of ointment, and [four](four.html) for the [incense](ketoret.html).

***Shemot (***[***Exodus***](exodus.html)***) 30:23-24*** *“Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane 800 shekels of cassia--all according to the* [*sanctuary*](mikdash.html) *shekel--and a hin of olive oil.*

***Shemot (***[***Exodus***](exodus.html)***) 30:34-37*** *Then* [*HaShem*](hashem.html) *said to Moses, “Take fragrant spices--gum resin, onycha and galbanum--and pure frankincense, all in equal amounts, And make a fragrant blend of* [*incense*](ketoret.html)*, the work of a perfumer. It is to be salted and pure and sacred. Grind some of it to powder and place it in front of the Testimony in the Tent of Meeting, where I will meet with you. It shall be most holy to you. Do not make any* [*incense*](ketoret.html) *with this formula for yourselves; consider it holy to* [*HaShem*](hashem.html)*.*

**3.** Eight poles for carrying the vessel in the [Sanctuary](mikdash.html):

[Two](two.html) for the [Ark](ark.html),

[Two](two.html) for the Table,

[Two](two.html) for the Golden Altar, and

[Two](two.html) for the Copper Altar.

 ***Shemot (***[***Exodus***](exodus.html)***) 25***

**4.** Eight musical instruments, accompanying the [psalms](psalms1.html) of the Levites during the service, i.e., [seven](seven.html) instruments and the choir itself, for a total of eight.

Stringed instruments - [***Psalm***](psalms1.html) ***4:1***

Flutes - [***Psalm***](psalms1.html) ***5:1***

Gitit - [***Psalm***](psalms1.html) ***8:1***

Machalat Le’annot - [***Psalm***](psalms1.html) ***88:1***

Yedusun - [***Psalm***](psalms1.html) ***39:1***

Harp - [***Psalm***](psalms1.html) ***33:2***

Lyre - [***Psalm***](psalms1.html) ***33:2***

Voices

**5.** From the eighth day, after their [birth](birth.html), onwards, animals could be offered as sacrifices in the [Temple](temple.html).

 ***Vayikra (Leviticus) 22:27***

**6.** The harp of Messianic days has eight strings, while the harp of the [world](futures.html) to come has [ten](ten.html) strings.

[***Midrash***](orallaw.html) ***Rabbah - Bamidbar (***[***Numbers***](nchart.html)***) XV:11*** *TAKE THE LEVITES (VIII, 6). Halachah: How many cords should there have been in the harp upon which the Levites played? R. Judah said: There were* [*seven*](seven.html) *cords in the harp, as may be inferred from the text, Fulness of (soba’) joy in Thy presence, sweet melodies in Thy right* [*hand*](mashal.html) *(Ps. XVI, 11)[[15]](#footnote-15): do not read ‘soba’’ (fullness of) but sheba’ (*[*seven*](seven.html) *joys).[[16]](#footnote-16) Similarly,* [*David*](fathers.html) *says,* [*Seven*](seven.html) *in the day[[17]](#footnote-17) do I praise Thee, because of Thy righteous ordinances (ib. CXIX, 164). In the days of the* [*Messiah*](mashiach.html) *it will be made of eight cords; for so in fact says* [*David*](fathers.html) *in the melody, For the Leader; with string-music; on the Sheminith--eight- stringed (ib. VI, 1). In the* [*time*](time.html) *to come it will be made of* [*ten*](ten.html)*; for it says, O God, I will sing a* [*new*](new.html) *song unto Thee, upon a psaltery of* [*ten*](ten.html) *strings (ib. CXLIV, 9). Who ordained the instruments for them? Shmuel (Samuel) and* [*David*](fathers.html)*; as it says, Whom* [*David*](fathers.html) *and Shmuel (Samuel) the seer did ordain in their set office (I Chron. IX, 22).[[18]](#footnote-18) It was they who established the divisions for the singing.*

\* \* \*

**Bereshit (Genesis) 24:67**

*Source:* Baal HaTurim

When [Yitzchak](isaac.html) took Rivka as a wife, the Torah writes that he took her, “into the tent.” This word (ha’ohelah) is written eight times in the Torah.

The eight times it is mentioned allude to the eight places where the Divine Presence was destined to rest among the [Jewish](gen-jew.html) people.

The [seven](seven.html) places where the Divine Presence already rested were:

1) The [Mishkan](mikdash.html) (the [sanctuary](mikdash.html)) in the desert,

2) Gilgal,

3) Shiloh,

4) Nov,

5) Givon,

6) the [first](one.html) [Beit HaMikdash](mikdash.html), and

7) the second [Beit HaMikdash](mikdash.html).

The eighth place will be the [third](three.html) [Beit HaMikdash](mikdash.html) which will be built in the Days of [Mashiach](mashiach.html).

# III. Torah [Commandments](cmds613.html)

Several of the Torah’s [commandments](cmds613.html) involve the [number](nchart.html) eight:

**1.** There are eight threads, made up of [two](two.html) groups of [four](four.html) that make up the [tzitzith](tzitzith.html).

 ***Bamidbar (***[***Numbers***](nchart.html)***) 15:37-40***

**2.** [Circumcision](circumcz.html) ([Brit mila](circumcz.html)h) is to take place on the eighth day.

 ***Bereshit (Genesis) 17:12***

[Brit mila](circumcz.html)h acts as a threshold of sorts for the [new](new.html) baby, over which he crosses to enter into the [world](worlds.html) **ABOVE** mazel. Accordingly, the [brit mila](circumcz.html)h, whose significance is the metaphysical modification of our [physical](physical.html) nature, occurs on the eighth day.

The eighth day - the day of [circumcision](circumcz.html).

The eight days of [Chanukah](chanukah.html) - “The candle of [HaShem](hashem.html) is the soul of man.”[[19]](#footnote-19)

The [circumcision](circumcz.html) of the foreskin of the lips on [Chanukah](chanukah.html).

The [circumcision](circumcz.html) of the foreskin of the [ears](body.html) on the eighth day of [Succoth](succoth.html).

The [circumcision](circumcz.html) of the foreskin of the [heart](body.html) on [Yom Kippur](kippur.html), the eighth day of the [High Priest](priests.html)’s separation.

**3.** The Torah is given after completion of [seven](seven.html) weeks following the [exodus](exodus.html) [from Egypt](thebirth.html).

The Torah represents the metaphysical [covenant](covenant.html) with [Israel](gen-jew.html).

**4.** We celebrate the eighth day of [Succoth](succoth.html) as a [Sabbath](sabbath.html) called [Shemini Atzeret](shemini.html).

 ***Vayikra (Leviticus) 23:36***

**5.** [Chanukah](chanukah.html) is eight days long.

The oil, which should have lasted [one](one.html) day in the [Chanukah](chanukah.html) miracle, lasted for eight. [HaShem](hashem.html)’s message was that the military victory should not be explained in material, political or in other [physical](physical.html) terms. The [number](nchart.html) eight points to the intervention of the supernatural. It reminds us that the invisible [hand](fourteen.html) of [HaShem](hashem.html) is at work in all human enterprises, no matter how mundane.

Our Sages explain that there is particular significance in the fact that the [Chanukah](chanukah.html) menorah has **eight** lamps, and that we celebrate the [festival](festival.html) for **eight** days. In the Holy [Temple](temple.html), the golden Menorah kindled each day in the [Sanctuary](mikdash.html) had only [seven](seven.html) lamps. The [number](nchart.html) [seven](seven.html) represents the natural [cycle](cycles.html) of [time](time.html): the [seven](seven.html) days of the week, corresponding to the [six](six.html) days of [Creation](bara.html) and the [seventh](seven.html), the [Sabbath](sabbath.html) Day. Throughout history, since [HaShem](hashem.html) [created](bara.html) the [world](worlds.html), [time](time.html) has been measured according to this [seven](seven.html)-day [cycle](cycles.html). The [number](nchart.html) eight, however, represents a level that is higher than nature, and above [time](time.html). This is the level of the miraculous, which is not bound by the [laws](law.html) of nature. It is especially fitting that we celebrate the miracle of [Chanukah](chanukah.html) with eight lamps, culminating on the eighth day... for the [number](nchart.html) eight is also associated with the revelation of [Mashiach](mashiach.html), may he come speedily, in our days!

In order to appreciate the nature of the [Chanukah](chanukah.html) miracle, we should examine other, similar miracles. Let us begin with the [first](one.html) [Temple](temple.html), the [Mishkan](mikdash.html).

The parasha of the [Mishkan](mikdash.html) does not conclude with the finishing touches to the construction of the edifice and its vessels, nor even with the commencement of the sacrifices during the [seven](seven.html) days of dedication. The whole enterprise peaks on the eighth day,

***Vayikra (Leviticus) 9:4*** *“for today God is revealed to you”.*

Without this eighth day, the entire construction of the [Mishkan](mikdash.html) is meaningless:

“For all [seven](seven.html) days of dedication ... the Shechinah did not rest there, and Bnei [Israel](gen-jew.html) were saddened and said to Moshe, ‘Moshe Rabeinu, all the labor that we performed [was] in order that the Shechinah should [dwell](dwelling.html) amongst us...”.[[20]](#footnote-20)

Even after Bnei [Israel](gen-jew.html) had completed all the preparations as commanded, the [Mishkan](mikdash.html) remained an empty shell until the moment of revelation:

***Vayikra (Leviticus) 9:22*** *“And a* [*fire*](fire.html) *came out from before God and consumed the* [*burnt offering*](korbanot.html) *and the fats, and the entire* [*nation*](nations.html) *saw and they rejoiced, and they fell upon their faces”.*

Correspondingly, we find in the case of the [first](one.html) [Temple](temple.html):

***II Divrei HaYamim (Chronicles) 7:1-3*** *“And when Shlomo had finished his* [*prayer*](prayer.html)*, the* [*fire*](fire.html) *descended from* [*heaven*](heaven.html) *and consumed the* [*burnt offering*](korbanot.html) *and the sacrifices, and the glory of God filled the House ... and all of Bnei* [*Israel*](gen-jew.html) *saw the descent of the* [*fire*](fire.html) *and the glory of God upon the House, and they prostrated themselves upon the floor, and bowed and thanked God for He is good, for His mercy is forever”.*

So long as [HaShem](hashem.html)’s glory is revealed in the [Temple](temple.html), it is not permissible to enter the Holy of Holies at will. It is instructive that immediately following the divine revelation in the [Mishkan](mikdash.html), at the moment Nadav and Abihu sacrificed their ‘strange [fire](fire.html),’ “a [fire](fire.html) came out from before [HaShem](hashem.html) and consumed them”.[[21]](#footnote-21) However, after the destruction of the [first](one.html) [Temple](temple.html), when [HaShem](hashem.html)’s glory is no longer apparent:

***Eicha (Lamentations) 5:18*** *“for Mount Zion which is desolate; foxes* [*walk*](walking.html) *there”*

Strangers enter the [Temple](temple.html) without suffering any harm:

***Eicha (Lamentations) 1:10*** *“For she has seen* [*Gentiles*](gen-jew.html)[*coming*](coming.html) *into the* [*Temple*](temple.html) *- those concerning whom You commanded ‘They shall not come into your congregation’”.*

How remote is the era of the destruction from that eighth day when Aaron’s sons were punished! [HaShem](hashem.html)’s glory, which was once manifest so clearly, is perceptible no longer. For this reason, when the [nation](nations.html) returned from [Babylon](bavel.html) to build the second [Temple](temple.html), once again some [sign](signs.html) was required to indicate that the Shechinah, as it were, had returned.

In the book of Maccabees we read as follows:

**II Maccabees 2:1** “And now that our hearts [desire](needs.html) to celebrate the day of the rededication of the altar ... you shall celebrate it, like the day upon which Nehemiah found the holy [fire](fire.html) when he returned to build the [Temple](temple.html) ... For when our [fathers](fathers.html) were [exiled](galuyot.html), the holy [Kohanim](priests.html) secretly took the [fire](fire.html) and hid it ... and it came to pass after many days that the king sent Nehemiah to [Jerusalem](city.html) ... they could not find the [fire](fire.html), and found only freezing water instead ... and it happened that when they offered God’s [sacrifice](korbanot.html), he commanded them to sprinkle some of the water on the wood and on the [sacrifice](korbanot.html) which was upon the altar, and they did so. When they had finished, and the [sun](hachama.html) shone upon the earth and the clouds were scattered, behold a heavenly [fire](fire.html) ignited the [sacrifice](korbanot.html), and the entire [nation](nations.html) surrounding it was astonished, and the [Kohanim](priests.html) and all the [nation](nations.html) fell upon their faces ... and the [Kohanim](priests.html) sang praise and thanks to God.”

Aside from this miracle which took place at the [time](time.html) of the rededication of the [Temple](temple.html), the [Gemara](orallaw.html) describes another miracle which occurred daily in the [Temple](temple.html) and which was similar to the miracle of the cruse of oil both in terms of form as well as character:

[***Shabbat***](sabbath.html) ***22b*** *“It was testimony to the entire* [*world*](worlds.html) *that the Shechinah rested with* [*Israel*](gen-jew.html)*. What was this testimony? Rav said: This refers to the western lamp (the western-most light of the menorah in the* [*Temple*](temple.html)*), which received the same amount of oil as all the other lamps, and from which the* [*Kohen*](priests.html) *would light the others, and it lasted the longest.”*

According to the [Gemara](orallaw.html), in **Yoma 39a**, this miracle occurred even during the period of the Second [Temple](temple.html), up until the death of Shimon Ha-Tzadik (and of [Yeshua](yeshua.html) HaMashiach).

In all of the above cases, the significance of the miracle is that it bears testimony to the fact that the Shechinah dwells amongst [Israel](gen-jew.html). The necessity of the [sign](signs.html) comes about as a result of the nature of the Divine Presence in general. In order to clarify this issue, let us turn our attention to the sphere of prophecy.

Thus the miracle, which follows the construction of the [Temple](temple.html), expresses the same Divine will, which stands at the foundation of:

 *“and I shall* [*dwell*](dwelling.html) *amongst them.”[[22]](#footnote-22)*

It is only through this miracle which testifies that the Shechinah dwells amongst [Israel](gen-jew.html) that there is any significance to the [command](cmds613.html):

*“Let them make Me a* [*Sanctuary*](mikdash.html)*.”[[23]](#footnote-23)*

At the beginning of the period of the second [Temple](temple.html), the ‘western light’ bore faithful testimony that the Shechinah [dwelt](dwelling.html) amongst [Israel](gen-jew.html). But once [Yeshua](yeshua.html), and Shimon Ha-Tzadik, died, the light no longer remained lit.

When [HaShem](hashem.html) took pity on His [nation](nations.html) and the Chashmonaim prevailed, they [purified](purity.html) the [Temple](temple.html) and rededicated the altar. But where was the testimony? Where was the Shechinah? If there were no heavenly [sign](signs.html), what would all the efforts of the Maccabees be worth? In this context, the significance of the miracle of the cruse of oil becomes apparent. After the [Temple](temple.html) had been defiled, this tiny cruse bore witness that the Shechinah [dwelt](dwelling.html) amongst [Israel](gen-jew.html).

In light of the above it becomes clear that although the actual [event](feasts.html) which was celebrated was the rededication of the altar, our Sages understood that the significance of this rededication rested on the miracle of the cruse of oil. This miracle returned the glory of the [nation](nations.html) to its stature from the days of Shimon Ha-Tzadik. In the words of the Penei Yehoshua:

[***Shabbat***](sabbath.html) ***21b****”Therefore it would seem that the crux of the miracle was that it was performed only to show God’s love for them ... For this reason this miracle, too, was performed for them concerning the* [*lights*](lights.html)*, which was testimony for* [*Israel*](gen-jew.html) *that the Shechinah* [*dwelt*](dwelling.html) *amongst them, as we have explained with regard to the western light. But after the death of Shimon Ha-Tzadik, even the western light sometimes was extinguished. Therefore a miracle was performed regarding this exact matter, at that* [*time*](time.html) *which was a* [*time*](time.html) *of Divine favor, in order to show that they had returned to their original status of being beloved in God’s* [*eyes*](body.html)*. This appears to me the correct interpretation.”*

Hence, it is not surprising that the story of the miracle of the cruse of oil is absent from the books of the Maccabees. For it was not for this miracle that [Chanukah](chanukah.html) was established, but rather for the rededication of the actual altar. But following the desecration of the [Temple](temple.html) by the [wicked](wicked.html) Antiochus, the miracle of the oil represented the awaited signal from [HaShem](hashem.html), which imbued the dedication of the altar with its significance. A close inspection of the books of the Maccabees reveals an emphasis of these motifs, the desecration of the [Temple](temple.html) by the Hellenists and its purification by the Chashmonaim.

During the [time](time.html) of Antiochus, [HaShem](hashem.html)’s glory is absent from the [Temple](temple.html):

**II Maccabees 5** “And Antiochus destroyed all the holy vessels with a [wicked](wicked.html) [hand](fourteen.html) ... and were it not for God’s anger against His [nation](nations.html) because of their many [sins](sin.html), the [hand](fourteen.html) of God would have struck him as it did Heliodoros when he went, by order of Silikus, to rob the treasury of the [Temple](temple.html). But because God did not choose His [nation](nations.html) because of His [city](city.html), but rather chose His [city](city.html) because of His [nation](nations.html), and because He watched over His [nation](nations.html), therefore He watched also over the [Temple](temple.html).”

And with the victory of the Chashmonaim, they returned and [purified](purity.html) the [Temple](temple.html) and rededicated the altar, and for this reason [Chanukah](chanukah.html) was established:

**II Maccabees 10** “From God this thing came about, to [purify](purity.html) the [Temple](temple.html) on the very day upon which the [gentiles](gen-jew.html) had defiled it, which was the [twenty](twenty.html)-[fifth](five.html) day of the month of [Kislev](feasts.html). And they celebrated a [festival](festival.html) of eight days to God ... and sang songs of praise and thanks to God Who gave them [salvation](salvation.html), to [purify](purity.html) His [Temple](temple.html). And a decree was sounded throughout the cities of Judea, to celebrate this [festival](festival.html) each year.”

[Chanukah](chanukah.html) celebrates not merely the rededication of the altar, but also the glory of God, which once again became manifest in the [Temple](temple.html). This is why the book of Second Maccabees (ch. 1) compares it to the day of the dedication of the [Temple](temple.html) in the [time](time.html) of Nehemiah, when the miracle of the hidden [fire](fire.html) occurred. On [Chanukah](chanukah.html) the Chashmonaim regained the same level of [HaShem](hashem.html)’s love as they had enjoyed at the beginning of the period of the second [Temple](temple.html).

The conclusion, which arises from the above discussion, is that there is no contradiction between the Book of Maccabees and the version recorded by the Sages.

The book of Maccabees makes reference to the historical [event](feasts.html) upon which [Chanukah](chanukah.html) was established. From this perspective, [Chanukah](chanukah.html) was indeed in honor of the rededication of the altar by the Chashmonaim, but our Sages perceived the profound significance of the moment. After the defilement of the [Temple](temple.html) by Antiochus, this rededication would have been hollow without that essential heavenly signal, the miracle of the cruse of oil, which bore testimony to [HaShem](hashem.html)’s Presence amongst [Israel](gen-jew.html).

In the Nazarean Codicil we have another association of the Shechinah with the eighth day:

***Luqas (***[***Luke***](luke.html)***) 9:27:36*** *I tell you the truth, some who are* [*standing*](mashal.html) *here will not taste death before they see the kingdom of God.” About eight days after* [*Yeshua*](yeshua.html) *said this, he took Peter, John, and James with him and went up onto a mountain to* [*pray*](prayer.html)*. As he was* [*praying*](prayer.html)*, the appearance of his* [*face*](body.html) *changed, and his clothes became as bright as a flash of lightning.* [*Two*](two.html) *men, Moses and Elijah, Appeared in glorious splendor, talking with* [*Yeshua*](yeshua.html)*. They* [*spoke*](mashal.html) *about his departure, which he was about to bring to fulfillment at* [*Jerusalem*](city.html)*. Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the* [*two*](two.html) *men* [*standing*](mashal.html) *with him. As the men were leaving* [*Yeshua*](yeshua.html)*, Peter said to him, “Master, it is good for us to be here. Let us put up* [*three*](three.html) *shelters--*[*one*](one.html) *for you,* [*one*](one.html) *for Moses and* [*one*](one.html) *for Elijah.” (He did not* [*know*](daat.html) *what he was saying.) While he was* [*speaking*](mashal.html)*, a* [*cloud*](important.html) *appeared and enveloped them, and they were afraid as they entered the* [*cloud*](important.html)*. A* [*voice*](voice.html) *came from the* [*cloud*](important.html)*, saying, “This is my Son, whom I have chosen; listen to him.” When the* [*voice*](voice.html) *had spoken, they found that* [*Yeshua*](yeshua.html) *was alone. The disciples kept this to themselves, and told no* [*one*](one.html) *at that* [*time*](time.html) *what they had seen.*

Notice again, that we have the Shechinah, the glory of [HaShem](hashem.html), associated with the eighth day. From Peter’s [desire](needs.html) to build [three](three.html) [Succoth](succoth.html), [tabernacles](succoth.html), we can surmise that this is the eighth day of [Succoth](succoth.html) which is called [Shemini Atzeret](shemini.html).

Keep in mind that [HaShem](hashem.html) and [Yeshua](yeshua.html) are to be in place of the [Temple](temple.html):

***Revelation 21:22*** *I did not see a* [*temple*](temple.html) *in the* [*city*](city.html)*, because the Lord God Almighty and the Lamb are its* [*temple*](temple.html)*.*

So, this transfiguration could be seen as the Shechinah filling the “[Temple](temple.html)”.

***Bava Kama 60b*** *May our* [*eyes*](body.html)[*merit*](merit.html) *seeing the return of God to Zion with mercy, and the fulfillment of God’s promise: “And I shall build it with* [*fire*](fire.html)*, as it is written, ‘And I shall be unto her (*[*Jerusalem*](city.html)*) a wall of* [*fire*](fire.html) *round about, and My glory shall be within her’****”****.*

So on the eighth day Of the [Mishkan](mikdash.html)’s dedication, [fire](fire.html) from [HaShem](hashem.html) appeared.

On the eighth day of the [Temple](temple.html)’s dedication, [fire](fire.html) from [HaShem](hashem.html) appeared.

The [one](one.html) day supply of oil in the Menorah lit by the Maccabees, burned for eight days.

[Yeshua](yeshua.html) was [circumcised](circumcz.html) on the eighth day, [Shemini Atzeret](shemini.html). (See my [study](study.html) on the [birth](thebirth.html) of [Yeshua](yeshua.html))

# IV. [Mashiach](mashiach.html) and the [number](nchart.html) eight

The book of [Ruth](ruth.html) is surely the most poignant book of the Tanak. The Messianic allusions are numerous. Since this book concerns itself with the goel, the kinsman-redeemer, we would expect this book to have many allusions to the [number](nchart.html) eight.

The Yalkut Shimoni[[24]](#footnote-24) points out that every verse in [Ruth](ruth.html) begins with a ו, “vav”, except for eight verses.  Rabbi Hiya expounds: this hints at [Ruth](ruth.html)’s deep attachment to the [Covenant](covenant.html).  The digit eight (and its decimal multiples) do signify *the* [*Covenant*](covenant.html).  It surely is noteworthy that the Megilla proper (excluding the [five](five.html) verse epilogue which is a genealogical addenda) is composed of exactly 80 verses.

The entire account of the [first](one.html) [seven](seven.html) days of [creation](bara.html) requires only eighty verses. In John chapter [one](one.html), we see that The Word [created](bara.html) everything during those [seven](seven.html) days.

# V. Torah Portions

Several Torah portions are associated with the [number](nchart.html) eight (8):

**1.** There is a Torah portion in the [annual](annual.html) [cycle](cycles.html), ***Vayikra (Leviticus) 9”1 - 11:47***, which is named “Shemini” or “eighth”. The Haftorah for Shemini is ***II Shmuel (Samuel) 6:1 - 7:17***.

The Torah portion of Shemini opens with a description of the eighth and final day of the consecration of the [Sanctuary](mikdash.html), the day when the Divine Presence [first](one.html) rested therein. The [name](name.html) of the portion, Shemini, means “eighth” and alludes to the special significance held by the [number](nchart.html) eight.

**2.** The Torah portion for the eighth day of [Passover](passover.html), celebrated outside of [Israel](gen-jew.html), is ***Devarim (Deuteronomy) 15:19 - 16:17*** ***and Bamidbar (***[***Numbers***](nchart.html)***) 28:19-25***. The haftorah is ***Yeshayah (Isaiah) 10:32 - 12:6***

**3.** The Torah portion for the eighth day of [Succoth](succoth.html), [known](daat.html) as [Shemini Atzeret](shemini.html), is ***Devarim (Deuteronomy) 14:22 - 16:17*** ***and Bamidbar (***[***Numbers***](nchart.html)***) 29:35 - 30:1***. The haftorah for this portion is ***I Melakim (Kings) 8:54-66***.

# VI. [Events](feasts.html) of the eighth day

The [Mishkan](mikdash.html), the [Tabernacle](mikdash.html) in the wilderness, was inaugurated on the eighth day:

***Vayikra (Leviticus) 8:33 - 9:24*** *Do not leave the entrance to the Tent of Meeting for* [*seven*](seven.html) *days, until the days of your ordination are completed, for your ordination will last* [*seven*](seven.html) *days. What has been done today was commanded by* [*HaShem*](hashem.html) *to make* [*atonement*](atonemen.html) *for you. You must stay at the entrance to the Tent of Meeting day and night for* [*seven*](seven.html) *days and do what* [*HaShem*](hashem.html) *requires, so you will not die; for that is what I have been commanded.” So Aaron and his sons did everything* [*HaShem*](hashem.html) *commanded through Moses. On the eighth day Moses summoned Aaron and his sons and the elders of* [*Israel*](gen-jew.html)*. He said to Aaron, “Take a bull calf for your* [*sin*](sin.html)[*offering*](korbanot.html) *and a ram for your* [*burnt offering*](korbanot.html)*, both without defect, and present them before* [*HaShem*](hashem.html)*. Then say to the Israelites: ‘Take a* [*male*](male%2Bfemale.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot.html)*, a calf and a lamb--both a year old and without defect--for a* [*burnt offering*](korbanot.html)*, And an ox and a ram for a fellowship* [*offering*](korbanot.html) *to* [*sacrifice*](korbanot.html) *before* [*HaShem*](hashem.html)*, together with a grain* [*offering*](korbanot.html) *mixed with oil. For today* [*HaShem*](hashem.html) *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*](hashem.html)*. Then Moses said, “This is what* [*HaShem*](hashem.html) *has commanded you to do, so that the glory of* [*HaShem*](hashem.html) *may appear to you.” Moses said to Aaron, “Come to the altar and* [*sacrifice*](korbanot.html) *your* [*sin*](sin.html)[*offering*](korbanot.html) *and your* [*burnt offering*](korbanot.html) *and make* [*atonement*](atonemen.html) *for yourself and the people;* [*sacrifice*](korbanot.html) *the* [*offering*](korbanot.html) *that is for the people and make* [*atonement*](atonemen.html) *for them, as* [*HaShem*](hashem.html) *has commanded.” So Aaron came to the altar and slaughtered the calf as a* [*sin*](sin.html)[*offering*](korbanot.html) *for himself. His sons brought the* [*blood*](body.html) *to him, and he dipped his finger into the* [*blood*](body.html) *and put it on the horns of the altar; the rest of the* [*blood*](body.html) *he poured out at the base of the altar. On the altar he burned the fat, the* [*kidneys*](body.html) *and the covering of the* [*liver*](body.html) *from the* [*sin*](sin.html)[*offering*](korbanot.html)*, as* [*HaShem*](hashem.html) *commanded Moses; The flesh and the hide he burned up outside the* [*camp*](stages.html)*. Then he slaughtered the* [*burnt offering*](korbanot.html)*. His sons handed him the* [*blood*](body.html)*, and he sprinkled it against the altar on all sides. They handed him the* [*burnt offering*](korbanot.html) *piece by piece, including the* [*head*](body.html)*, and he burned them on the altar. He washed the inner parts and the* [*legs*](body.html) *and burned them on top of the* [*burnt offering*](korbanot.html) *on the altar. Aaron then brought the* [*offering*](korbanot.html) *that was for the people. He took the goat for the people’s* [*sin*](sin.html)[*offering*](korbanot.html) *and slaughtered it and offered it for a* [*sin*](sin.html)[*offering*](korbanot.html) *as he did with the* [*first*](one.html)[*one*](one.html)*. He brought the* [*burnt offering*](korbanot.html) *and offered it in the prescribed way. He also brought the grain* [*offering*](korbanot.html)*, took a handful of it and burned it on the altar in addition to the morning’s* [*burnt offering*](korbanot.html)*. He slaughtered the ox and the ram as the fellowship* [*offering*](korbanot.html) *for the people. His sons handed him the* [*blood*](body.html)*, and he sprinkled it against the altar on all sides. But the fat portions of the ox and the ram--the fat tail, the layer of fat, the* [*kidneys*](body.html) *and the covering of the* [*liver*](body.html)*-- These they laid on the* [*breasts*](body.html)*, and then Aaron burned the fat on the altar. Aaron waved the* [*breasts*](body.html) *and the right thigh before* [*HaShem*](hashem.html) *as a wave* [*offering*](korbanot.html)*, as Moses commanded. Then Aaron lifted his* [*hands*](fourteen.html) *toward the people and blessed them. And having sacrificed the* [*sin*](sin.html)[*offering*](korbanot.html)*, the* [*burnt offering*](korbanot.html) *and the fellowship* [*offering*](korbanot.html)*, he stepped down. Moses and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the glory of* [*HaShem*](hashem.html) *appeared to all the people.* [*Fire*](fire.html) *came out from the presence of* [*HaShem*](hashem.html) *and consumed the* [*burnt offering*](korbanot.html) *and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.*

The eighth day began the inauguration of the [Mishkan](mikdash.html). It was on this day that the Divine Presence finally descended and “inhabited” the [Mishkan](mikdash.html). For, the [number](nchart.html) eight always alludes to a departure from the “natural” [world](worlds.html), and entry into the supernatural [world](worlds.html).

**\* \* \***

***Bereshit (Genesis) 17:9-14*** *Then God said to* [*Abraham*](avraham.html)*, “As for you, you must keep my* [*covenant*](covenant.html)*, you and your descendants after you for the* [*generations*](toldot.html) *to come. This is my* [*covenant*](covenant.html) *with you and your descendants after you, the* [*covenant*](covenant.html) *you are to keep: Every* [*male*](male%2Bfemale.html) *among you shall be* [*circumcised*](circumcz.html)*. You are to undergo* [*circumcision*](circumcz.html)*, and it will be the* [*sign*](signs.html) *of the* [*covenant*](covenant.html) *between me and you. For the* [*generations*](toldot.html) *to come every* [*male*](male%2Bfemale.html) *among you who is eight days old must be* [*circumcised*](circumcz.html)*, including those born in your* [*household*](househld.html) *or bought with money from a foreigner--those who are not your offspring. Whether born in your* [*household*](househld.html) *or bought with your money, they must be* [*circumcised*](circumcz.html)*. My* [*covenant*](covenant.html) *in your flesh is to be an everlasting* [*covenant*](covenant.html)*. Any uncircumcised* [*male*](male%2Bfemale.html)*, who has not been* [*circumcised*](circumcz.html) *in the flesh, will be cut off from his people; he has broken my* [*covenant*](covenant.html)*.”*

**\* \* \***

***1 Shmuel (Samuel) 17:12*** *Now* [*David*](fathers.html) *was the son of an Ephrathite named Jesse, who was from* [*Bethlehem*](bethlehem.html) *in Judah. Jesse had eight sons, and in Saul’s* [*time*](time.html) *he was old and well advanced in years.*

**\* \* \***

***II Divrei HaYamim (Chronicles) 29:15-17*** *When they had assembled their brothers and consecrated themselves, they went in to* [*purify*](purity.html) *the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*, as the king had ordered, following the word of* [*HaShem*](hashem.html)*. The* [*priests*](priests.html) *went into the* [*sanctuary*](mikdash.html) *of* [*HaShem*](hashem.html) *to* [*purify*](purity.html) *it. They brought out to the courtyard of* [*HaShem*](hashem.html)*’s* [*temple*](temple.html) *everything unclean that they found in the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. The Levites took it and carried it out to the Kidron Valley. They began the consecration on the* [*first*](one.html) *day of the* [*first*](one.html) *month, and by the eighth day of the month they reached the portico of* [*HaShem*](hashem.html)*. For eight more days they consecrated the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *itself, finishing on the sixteenth day of the* [*first*](one.html) *month.*

**\* \* \***

***I Tzefet (Peter) 3:18-20*** *For* [*Mashiach*](mashiach.html) *died for* [*sins*](sin.html) *once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the* [*body*](body.html) *but made alive by the Spirit, Through whom also he went and preached to the spirits in prison Who disobeyed long ago when God waited patiently in the days of* [*Noah*](noach.html) *while the* [*ark*](ark.html) *was being built. In it only a few people, eight in all, were* [*saved*](salvation.html) *through water,*

[***Midrash***](orallaw.html) ***Rabbah - Bereshit (Genesis) XLIX:13***  *AND HE SAID: OH, LET NOT THE* [*HaShem*](hashem.html) *BE ANGRY... PERA DVENTURE* [*TEN*](ten.html) *SHALL BE FOUND THERE (XVIII, 32). And why* [*ten*](ten.html)*? So that there might be sufficient for an assembly [of righteous men to* [*pray*](prayer.html)*] on behalf of all of them.[[25]](#footnote-25) Another reason, why* [*ten*](ten.html)*? Because at the* [*generation*](toldot.html) *of the* [*Flood*](noach.html) *eight righteous people[[26]](#footnote-26) yet remained,’ and the* [*world*](worlds.html) *was not given a respite for their sake. Another reason, why* [*ten*](ten.html)*? Because he thought that there were* [*ten*](ten.html) *there, viz. Lot, his wife, his* [*four*](four.html) *daughters and* [*four*](four.html) *sons-in-*[*law*](law.html)*.[[27]](#footnote-27) R. Judah b. R. Simon and R. Hanin in R. Johanan’s* [*name*](name.html) *said: Here* [*ten*](ten.html) *were required, while in* [*Jerusalem*](city.html) *even* [*one*](one.html) *would have sufficed,[[28]](#footnote-28) as it is written, Run ye to and fro in the streets of* [*Jerusalem*](city.html)*... and seek... if ye can find a man, if there be any that doeth justly (Jer. V, 1); and thus it says too, Adding* [*one*](one.html) *thing to another, to find out the account (Eccl. VII, 27). R.* [*Isaac*](isaac.html) *said: How far can an account be extended [for* [*one*](one.html)[*city*](city.html)*]? As far as* [*one*](one.html) *man [[29]](#footnote-29)*

**\* \* \***

***Yechezkel (Ezekiel) 40:28-31*** *Then he brought me into the inner court through the south gate, and he measured the south gate; it had the same measurements as the others. Its alcoves, its projecting walls and its portico had the same measurements as the others. The gateway and its portico had openings all around. It was fifty cubits long and* [*twenty*](twenty.html)*-*[*five*](five.html) *cubits wide. (The porticoes of the gateways around the inner court were* [*twenty*](twenty.html)*-*[*five*](five.html) *cubits wide and* [*five*](five.html) *cubits deep.) Its portico faced the outer court; palm trees decorated its jambs, and eight steps led up to it.*

It is interesting to note that the following phrase is repeated [three](three.html) times in the book of Yechezkel; in Yechezkel (Ezekiel) 40:31, 40:34, and 40:37:

*Its portico faced the outer court; palm trees decorated its jambs, and eight steps led up to it.*

**\* \* \***

***Revelation 17:7-11*** *Then the* [*angel*](angels.html) *said to me: “Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the* [*seven*](seven.html) *heads and* [*ten*](ten.html) *horns. The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the* [*creation*](bara.html) *of the* [*world*](worlds.html) *will be astonished when they see the beast, because he once was, now is not, and yet will come. “This calls for a mind with wisdom. The* [*seven*](seven.html) *heads are* [*seven*](seven.html) *hills on which the woman sits. They are also* [*seven*](seven.html) *kings.* [*Five*](five.html) *have fallen,* [*one*](one.html) *is, the other has not yet come; but when he does come, he must remain for a little while. The beast who once was, and now is not, is an eighth king. He belongs to the* [*seven*](seven.html) *and is going to his destruction.*

\* \* \*

The Arizal explains that [numbers](nchart.html) have their origins in the supernal [spiritual](physical.html) [worlds](worlds.html). Single digit [numbers](nchart.html) correspond to the [physical](physical.html) realm Asiyah, the sefirat Malkhut. Tens correspond to the angelic realm Yetzirah, the sefirat Tiferet. Hundreds correspond to the Neshama realm Beriah, the sefirat Binah, Imma. Being that hundreds emanate from the realm of Imma, they are the source of blessing. Therefore, all offerings are the rectification of 100% of the produce offered.

**\* \* \***

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1. Yoma VII, 8 [↑](#footnote-ref-1)
2. Prohibited in Deut. XXII, 11. [↑](#footnote-ref-2)
3. Y.T. explains that this coat was similar to one made of the forbidden mixture. The verse, however, seems out of place; perhaps one should emend as in J. Yoma VII, 5: the tunic... Linen, while some say, to atone for bloodshed. The present verse rightly follows since it was this coat which stirred up the hostility of [Joseph’s](file:///D%3A%5CWord%5CNumbers%5Cjoseph.html) brethren. The proof-text there. however, is: And they dipped the tunic in blood (v. 31). [↑](#footnote-ref-3)
4. T.J. ‘ this way and that ‘. [↑](#footnote-ref-4)
5. Since the numerical value of לב (heart) is thirty-two. [↑](#footnote-ref-5)
6. Hide the stolen goods in hollows and caves. [↑](#footnote-ref-6)
7. Rabbenu Gershom (to ‘Ar. 16a): In the absence of the Ephod something is lacking to expiate the sin of teraphim, i.e. idols. Cf. Ger;. XXXI, 19, 30. [↑](#footnote-ref-7)
8. ‘ No atonement by means of sacrifice.’ ‘Ar. 16a. [↑](#footnote-ref-8)
9. V. Num. XXXV, 9 ff. [↑](#footnote-ref-9)
10. Slander, calumny, back-biting. [↑](#footnote-ref-10)
11. Sc. of evil speech. [↑](#footnote-ref-11)
12. Lit. ‘ bold-faced’. v. Ab. v, 20 (Sonc. ed.), p. 73, n. 8. [↑](#footnote-ref-12)
13. Addressed to [Jerusalem](file:///D%3A%5CWord%5CNumbers%5Ccity.html), personified as a woman, i.e. the daughter of Zion. [↑](#footnote-ref-13)
14. Who blasphemed, V. I Sam. XVII, 45. [↑](#footnote-ref-14)
15. E.V. ‘In Thy presence is fullness of joy, in Thy right hand bliss, etc. [↑](#footnote-ref-15)
16. Each cord is a separate joy. [↑](#footnote-ref-16)
17. I.e. on a seven-stringed harp. E.V. ‘Seven times a day’. [↑](#footnote-ref-17)
18. This refers to the various of officials in the [Sanctuary](file:///D%3A%5CWord%5CNumbers%5Ctemple.html). [↑](#footnote-ref-18)
19. Mishlei (Proverbs) 20:27 [↑](#footnote-ref-19)
20. Rashi [↑](#footnote-ref-20)
21. Vayikra 10:2 [↑](#footnote-ref-21)
22. Shemot (Exodus) 25:8 [↑](#footnote-ref-22)
23. Ibid. [↑](#footnote-ref-23)
24. Ruth 608 [↑](#footnote-ref-24)
25. Ten is a quorum for public [prayer](file:///D%3A%5CWord%5CNumbers%5Cprayer.html). [↑](#footnote-ref-25)
26. Noah, his [three](file:///D%3A%5CWord%5CNumbers%5Cthree.html) sons, and their wives. [↑](#footnote-ref-26)
27. But he was mistaken in thinking them righteous (M.K.). [↑](#footnote-ref-27)
28. But not even one was to be found. [↑](#footnote-ref-28)
29. Mah.: Translating, the righteousness of one man saving one town. [↑](#footnote-ref-29)