

Source Sheet  
Parshat Tetzaveh



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לא שְׁאֲנִי צָרִיךְ לָהֶם אֲלֵא שְׁתְּאִירוּ לִי כְּשֵׁם שֶׁהֵאֲרִיתִי לָכֶם, לָמָּה, כְּדֵי לְהַעֲלוֹת אֶתְכֶם בְּפָנַי כָּל הָאֲמוֹת, שֶׁיִּהְיוּ אוֹמְרִים יִשְׂרָאֵל מְאִירִים לְמִי שֶׁמְאִיר לְכֹל. מִשָּׁל לְפָקֶחַ וְסוֹמָא שֶׁהָיוּ מְהַלְכִין, אָמַר הַפָּקֶחַ לְסוֹמָא בּוֹא וְאֲנִי סוֹמֵךְ, וְהִנֵּה הַסוֹמָא מְהַלֵּךְ, כִּינּוֹן שֶׁנִּכְנָסוּ לְבֵית אָמַר הַפָּקֶחַ לְסוֹמָא צֵא וְהַדְּלֵק לִי אֶת הַנֵּר וְהֵאָר לִי שְׂלֵא תִהְיֶה מְחֻזֵּק לִי טוֹבָה שְׁלוּוֹתֶיךָ, לְךָ אֲמַרְתִּי לָךְ שְׁתְּאִיר. כָּךְ הַפָּקֶחַ זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (דְּבָרֵי הַיָּמִים ב טז, ט) כִּי ה' עֵינָיו הִמָּה מְשֻׁטָּטוֹת בְּכָל הָאָרֶץ, וְהַסוֹמָא אֱלֹהֵי יִשְׂרָאֵל, שֶׁנֶּאֱמַר (ישעיה נט, י) נִגְשָׁשָׁה כְּעוֹרִים קִיר וּכְאִין עֵינַיִם נִגְשָׁשָׁה כְּשֶׁלְנוּ בְּצַהָרִים כְּנֶשֶׁף, בְּעַגְלָה בְּשֵׁשׁ שְׁעוֹת, וְהִנֵּה הַקְּדוֹשׁ בְּרוּךְ הוּא מְאִיר לָהֶם וְהַנְּהִיגָם, שֶׁנֶּאֱמַר (שְׁמוֹת יג, כא) וְה' הִלֵּךְ לְפָנֵיהֶם יוֹמָם, כִּינּוֹן שֶׁבָּאוּ לְעֲשׂוֹת הַמִּשְׁכָּן קָרָא לְמֹשֶׁה וְאָמַר לוֹ: וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ. אָמְרוּ יִשְׂרָאֵל (תהלים יח, כט) כִּי אֲתָה תְּאִיר נְרִי, וְאֲתָה אוֹמֵר שֶׁנֶּאֱמַר לְפָנֶיךָ, אָמַר לָהֶם בְּשֶׁבִיל לְהַעֲלוֹת אֶתְכֶם שְׁתְּאִירוּ לִי כְּשֵׁם שֶׁהֵאֲרִיתִי לָכֶם, לְךָ נֶאֱמַר: זֵית רַעְוֹן.

Not that I need them, rather they should light for me, like I light for them. Why? In order to elevate them before the nations, that they will say, "Israel enlighten for He who enlightens all." A parable: a sighted person and a blind person were walking together. The sighted person said, "Come and I will be your guide"; which enabled the blind person to walk. When they entered the house, the sighted person said to the blind person, "Go and light the candle for me, and provide me with light, so that you should no longer feel obliged to me for having accompanied you; therefore I said to you to light [the candle]." So too, the sighted person is the Holy One, blessed be He, as it says, "For the eyes of the LORD range over the entire earth, to give support to those who are wholeheartedly with Him..." (II Chronicles 6:9) And the blind man symbolises Israel, since it is written: "We grope, like blind men along a wall; Like those without eyes we grope. We stumble at noon, as if in darkness..." (Isaiah 59:10) – with the Golden Calf, as noon, and the Holy One, blessed be He illuminated for them, and led them, as it says, "The LORD went before them in a pillar of cloud by day, to guide them along the way..." (Exodus 13:21). When they came to make the Tabernacle, Moses called to them and told them [that God had told him], "And they shall bring pure olive oil unto you for lighting" (Exodus 27:20). The Israelites replied [quoting from the book of Psalms (18:29)], ""It is You who lights my lamp; [the LORD, my God, lights up my darkness]." And you're telling us that we should make light before [God]?!" Moses replied: "[God commanded this] in order to raise you up, such that you should illuminate for me [i.e., for God], as I [i.e, God] have illuminated for you. And this is why [in the book of Jeremiah, God compares the Jewish people to a] verdant olive tree (Jeremiah 11:16).

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(D)  $x$  is an omnipotent being  $=_{df}$  for any state of affairs  $S$ ,  $x$  can intentionally bring about  $S$ .

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We do not ascribe to God the power of doing what is impossible. No thinking man denies the truth of this maxim; none ignore it, except he who has no idea of Logic.

(Rambam, Guide, 3.15)

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(D1)  $x$  is an omnipotent being  $=_{df}$  for any possible state of affairs  $S$ ,  $x$  can intentionally bring about  $S$ .

(D2)  $x$  is an omnipotent being  $=_{df}$  for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone,  $x$  can intentionally bring about  $S$ .

(D3)  $x$  is an omnipotent being  $=_{df}$  for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone, and for any time  $t$ , if it is possible, given the actual history of the world up to and including  $t$ , that  $S$  obtain, then  $x$  can intentionally bring about  $S$  after  $t$ .

(D4)  $x$  is an omnipotent being at  $t =_{df}$  for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone, if it is possible, given the actual history of the world up to and including  $t$ , that  $S$  obtain, then  $x$  can intentionally bring about  $S$  after  $t$ .

(D5)  $x$  is an omnipotent being at  $t =_{df}$  for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone, if it is possible, given the actual history of the world up to and including  $t$ , that  $S$  obtain, and possible that  $x$  intentionally bring about  $S$ , then  $x$  can intentionally bring about  $S$  after  $t$ .

(D6)  $x$  is an omnipotent being at  $t =_{df}$  it is possible for  $x$  to intentionally bring about something; and for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone, if it is possible, given the actual history of the world up to and including  $t$ , that  $S$  obtain, and possible that  $x$  intentionally bring about  $S$ , then  $x$  can intentionally bring about  $S$  after  $t$ .

(D7)  $x$  is as powerful as  $x$  can be at  $t =_{df}$  for any contingent state of affairs  $S$  that could possibly be intentionally brought about by someone, if it is possible, given the actual history of the world up to and including  $t$ , that  $S$  obtain, and possible that  $x$  intentionally bring about  $S$ , then  $x$  could intentionally bring about  $S$  after  $t$ .

(D8)  $x$  is omnipotent at  $t =_{df}$  it is possible for  $x$  to intentionally bring about something;  $x$  is as powerful as  $x$  can be at  $t$ ; and, for any possible  $y$ , if  $y$  were to exist at  $t$  and be as powerful as  $y$  can be at  $t$ , the range of things  $x$  could intentionally bring about after  $t$  is greater than the range of things that  $y$  could intentionally bring about after  $t$ .