

Parashat Tetzaveh

The Choshen

Why does the section detailing the high priest's clothes open specifically with the commandment to make the *Choshen* [breastplate]?

What is the role of the *Choshen*?

What are the *Urim VeTummim*, and what purpose do they serve?

In what situations is the *Choshen* used in the Bible? What do all of these situations have in common?

Is there a connection between the Ark, the first of the vessels, and the *Choshen*, the first of the priestly garments?

Parashat Tetzaveh discusses, among other things, the sanctification of the priests and the commandment to make special clothing for the high priest.

The *Choshen* – The First Garment

The verse which opens the commandments regarding the high priest's clothing states:

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּדֶרֶת וְמַעֲעִיל וְכַתְּנֶת תְּשֻׁבֵץ מִצְנֶפֶת וְאַבְנֵיט וְעֵשׂוּ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ וּלְבָנָיו לְכַהֵנוּ לֵי.
שמות כ"ח, ד

And these are the garments which they shall make: a *Choshen*, an *Ephod*, a robe, a checkered coat, a turban, and a belt. And they shall make holy garments for your brother Aaron and for his sons, to make him a priest to Me. (Ex. 28:4)

The first article of clothing mentioned is the *Choshen*.¹ Why is it mentioned first out of all of the priest's clothing?

The *Choshen* – the Highest Garment

Ibn Ezra explains:

“ואלה הבגדים” – הזכיר בתחלה החשן, שהיה למעלה מהאפוד, שהוא למעלה מהמעיל, ואחר כן הכתונת והאבנט החוגר אותו והמצנפת על ראשו.
אבן עזרא (הארוך) שמות כ"ח, ד

¹ While the *Choshen* is mentioned first in the introductory verse of this section (see above), in the verses which describe the details of the garments it is listed second while the *Ephod* is described first. Why is the *Ephod* mentioned first in the more detailed verses? We shall discuss this in our lesson on *Parashat Pekudei*, which will focus on the *Ephod*.

“And these are the garmets” – He mentioned the *Choshen* first, for it was [worn] over the *Ephod*, which was [worn] over the robe, and after these were the checkered coat and the belt which belted it, and the turban on his head. (Ibn Ezra on Ex. 28:4)

According to this interpretation, the *Choshen* is not listed first for any fundamental reason. The order in the verse does not reflect the relative importance of the garments. Rather, it reflects only the external appearance of the high priest when he dressed himself in the clothes he wore to serve in the Temple.

Still, the fact that the *Choshen* is mentioned first might hold deeper significance.²

The Ark and the *Choshen* – First in Importance

In *Parashat Teruma*, the Ark is mentioned first in the section detailing the commandments to build the vessels of the *Mishkan*.

Rashbam comments:

...בציווי הוצרך לפרש עשיית הארון והשולחן תחילה, שבשביל הארון שהוא עיקר של “ועשו לי מקדש” הוצרך לעשות משכן. רשב”ם שמות כ”ה, י

...The commandment had to mention the Ark and the Table first, for it was for the sake of the Ark, **which is the heart of [the command]** “And let them make Me a Temple,” that the *Mishkan* needed to be built. (Rashbam on Ex. 25:10)

The list of commandments describing the *Mishkan* and its vessels opens with the commandment to build the Ark. Presumably, the *Choshen*, too, is mentioned first because it is the most important of the high priest’s garments.³ Ibn Ezra himself suggests this interpretation:

הזכיר בתחלה החשן – כאשר הזכיר הארון, כי בו משפט האורים, והוא על לב, והלב נכבד משתי הכתפות. וזאת מלת “חשן” לא מצאנוה כי אם במקום הקדש.

He mentioned the *Choshen* first – as He mentioned the Ark, for within it is the Judgment of the *Urim*, and it rests upon the heart, and the heart is more (honored Rabbanit??) than the two

² In *Parashat Pekudei*, when the garments are actually made, one might expect that the order of the garments would be affected by technical considerations such as the priest’s external appearance. Here, however, the first time that the high priest’s clothing is mentioned, one would expect the order to have deeper significance. The same is true regarding the vessels of the *Mishkan*: in *Parashat Teruma*, when the **commandments** to build the vessels are detailed, they are listed in order of the vessels’ importance. Therefore, Moses is commanded first regarding the Ark, then regarding the Table and the *Menorah*, and finally regarding the *Mishkan* itself (see Rashbam’s comments quoted above). However, in *Parashat Vayakhel*, in which the actual **construction** of the vessels is described, they are listed in a different order: first the *Mishkan*, then the vessels; this order reflects a more technical perspective, as it is only logical to first build a building and then construct the vessels that will be placed inside it. See *Kli Yakar* and *Siftei Cohen* on Ex. 28:4 who each suggest their own homiletic explanation.

³ The connection between the Ark and the *Choshen* will be discussed in greater depth at the end of this lesson.

shoulders. And this word, *Choshen*, we have not seen anywhere but where the holy [garments are described]. (Ibn Ezra on Ex. 28:4)

Ibn Ezra draws a parallel between the *Choshen* and the Ark, concluding that both were mentioned first due to their superior importance. What is the function of the *Choshen* and why is it so significant?

Making The *Choshen*

“The *Choshen* of Judgment”

The detailed commandment regarding the *Choshen* appears in Ex. 28:15-30:

וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מְעֻשָׂה חָשָׁב כְּמַעֲשֵׂה אֶפֶד תַּעֲשֶׂנוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁוֹר תַּעֲשֶׂה אֹתוֹ.
שמות כ”ח, טו

And you shall make a *Choshen* of Judgment, the work of a skillful workman, like the *Ephod* you shall make it; of gold, blue, and purple, and scarlet, and fine twined linen you shall make it. (Ex. 28:15)

Why is the *Choshen* called the “*Choshen* of Judgment”?

According to Rabbi Sa’adia Ga’on, the “*Choshen* of Judgment” is the “(Planned!!) *Choshen*” (Rabbanit??). However, most commentators⁴ interpret the word “judgment” as referring to the *Choshen*’s function. A closer look at the following verses reveals what “judgment” is and how it is carried out by means of the *Choshen*.

The Base of the *Choshen*: Folded Cloth

The first verse describes the base of the *Choshen*: a woven material made of five types of threads spun into one.⁵

Verse 16 states:

רְבִיעַ יִהְיֶה כְּפֹל יִזְרֹת אַרְכּוֹ וְזִרְתָּ רְחִיבוֹ.

It shall be a square, doubled, a span in length and a span in width. (Ex. 28:16)

The woven cloth from which the *Choshen* was made was “**doubled**”, i.e., folded in half to create two layers of cloth which formed a pocket. At this point, the Torah does not explicitly state the purpose of this pocket.

The verses continue:

⁴ See for example: Rashi, Rashbam and *Ba’al HaTurim* ad loc., quoting the Talmud (*Zevachim* 88b).

⁵ See Rashi on Ex. 28:6, where he describes the entire process of making the *Ephod* and the *Choshen*. He also explains how the five threads were spun together and woven into the *Choshen* (see illustration above. All illustrations are taken from *Mishkan Hashem* by Shimon Shpiatzky).

וּמִלֵּאתָ בּוֹ מִלֵּאת אֶבֶן אַרְבָּעָה טוּרִים אֶבֶן, טוּר אֶדָם פְּטָדָה וּבִרְקַת הַטּוּר הָאֶחָד: וְהַטּוּר הַשֵּׁנִי נִפְּךְ סַפִּיר וְיָהֱלֹם: וְהַטּוּר הַשְּׁלִישִׁי לְשֵׁם שָׁבוּ וְאַחֲלָמָה: וְהַטּוּר הָרְבִיעִי תַרְשִׁישׁ וְשֹהֵם וְיָשָׁפָה, מִשְׁבָּצִים זָהָב יְהִיוּ בְּמִלּוֹאֲתָם: וְהָאֶבְנִים תִּהְיֶינָה עַל שְׁמֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּים עָשָׂרָה עַל שְׁמֹתָם פְּתוּחֵי חוֹתָם אִישׁ עַל שְׁמוֹ תִּהְיֶינָה לְשֵׁנֵי עֶשֶׂר שָׁבָט.

שם, יז-כא

And you shall set it with settings of stones, four rows of stones: a row of carnelian, topaz and smaragd, the first row; and the second row a carbuncle, a sapphire and an emerald; and the third row a jacinth, an agate and an amethyst; and the fourth row a beryl, and an onyx and a jasper; they shall be enclosed in gold in their settings. And the stones shall be according to the names of the Children of Israel, twelve, according to their names; like the engravings of a signet, each one according to his name they shall be for the twelve tribes. (Ex. 28:17-21)

Twelve precious stones⁶ were set on the material in gold settings,⁷ arranged in four rows.⁸ The names of the twelve tribes were inscribed on the gems, one name on each stone.⁹

Attaching the *Choshen* to the *Ephod*

The following verses (22-28) explain how the *Choshen* is attached to the *Ephod*. The purpose of attaching these two garments is stated in the final verse:

וַיִּרְכְּסוּ אֶת הַחֹשֶׁן מִטְּבַעְתָּיו אֶל טְבַעַת הָאֶפֶד בְּפִתְיֵל תְּכֵלֶת לְהִיּוֹת עַל חֹשֶׁב הָאֶפֶד וְלֹא יִזַּח הַחֹשֶׁן מֵעַל הָאֶפֶד.

שם, כח

And they shall bind the *Choshen* by its rings to the rings of the *Ephod* with a thread of blue, to be upon the skillfully woven band of the *Ephod*, and the *Choshen* shall not be loosened from the *Ephod*. (Ex. 28:28)

Rashi explains:

שיהא תחתית החושן דבוק לחשב האפוד, ולא יהא נד ונבדל, הולך וחוזר.

שם, ו

⁶ Rabbenu Bahya describes the properties of the stones used in the *Choshen*:

ודע, כי נמצא כתוב בספרי חכמת הטבע כי כל האבנים היקרות שבם עיקריות ושרשיות אינם אלא שתי עשרה, והם אבות לכל שאר האבנים.

And know that it is written in the books of the sciences of nature that all of the precious stones that (!!) are no more than twelve, and they are the (predecessors) of all other stones. (Rabbenu Bahya on Ex. 28:15)

⁷ According to Rashi, the stones were set in square gold settings (Rashi on Ex. 25:7), while according to Ramban the stones rested on top of gold squares and each was held in place by four small prongs (Ramban ad loc.).

⁸ The arrangement of the rows is a subject of dispute. Were they from right to left, as *Hizkuni* writes (*Hizkuni* on Ex. 25:21), or from top to bottom, as per the opinion of the *Minchat Chinuch* (*mitzvah* 99:3). The illustration above is based on the opinion of the *Hizkuni*.

⁹ There is also a disagreement regarding the order of the names written on the stones. The illustration above is based on Rashi's interpretation. For other opinions, see Shimon Shpiatzky, *Mishkan Hashem*, and Shalom Duber Shtainberg, *Bigdei HaKodesh Bigdei HaKehuna*. In tractate *Yoma* (83) the Talmud states that in addition to the names of the twelve tribes, the phrases "Abraham Isaac Jacob, tribes of Jeshurun" or "tribes of God" were written on the stones, in order to include the Hebrew letters 'ט' 'צ' 'ק', which do not appear in the names of the twelve tribes.

So that the lower edge of the *Choshen* should be attached to the skillful weaving of the *Ephod* and should not dangle and be separate, moving back and forth. (Rashi on Ex. 28:6)

In other words, the *Choshen* must be securely fastened to the *Ephod*.¹⁰

The Role of the *Choshen*

Until this point, the *Choshen* has been described in minute detail. The next verse summarizes the general purpose of the *Choshen*:

וְנָשָׂא אֶהְרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לְבוֹ בָּבֵאוּ אֶל הַקֹּדֶשׁ לְזָכְרוֹן לְפָנָי ה' תָּמִיד.

שם, כט

And Aaron shall carry the names of the Children of Israel on the *Choshen* of Judgment, upon his heart, **when he comes to the Holy place**, as a remembrance before God always. (Ex. 28:29)

Before Aaron enters the chamber called the “Holy,” he dons the *Choshen*, upon which the names of the twelve tribes are written. Why must he enter while wearing this garment?

The High Priest – The Twelve Tribes’ Representative before God

While the high priest is the only one who may enter the Holy, he does not do so as an individual, but as the representative of the twelve tribes of Israel.¹¹ Before he enters the Holy he puts on the *Choshen*, thus bringing the entire nation in with him.

¹⁰ Rabbi Elazar, as quoted in tractate *Yoma*, views this point as especially significant:

אמר ר' אלעזר: המזיח חשן מן האפור – לוקה, שנאמר: "ולא יזח החשן מעל האפור".

Rabbi Elazar said: He who loosens the *Choshen* from the *Ephod* shall be whipped, as it is said: “And the *Choshen* shall not be loosened from the *Ephod*.” (*Yoma* 73).

Rav Acha bar Yaakov objects: “And perhaps God [meant to] say – ‘tighten it well so that it will not be loosened’...?” (in this case, the phrase “and the *Choshen* shall not be loosened” is merely descriptive – a result of tightening the *Choshen* – not a negative commandment in and of itself). The Talmud responds: “And does it say, ‘So that it shall not be loosened’? Rather, it says, ‘And it shall not be loosened.’” (This must be considered a true negative commandment.)

Rambam counts this as one of the 613 commandments in his *Sefer Mitzvot* (neg. commandment 87), and in his *Mishne Torah* (*Hilkhot Klei HaMikdash* 10:10) he rules in accordance with the opinion of Rabbi Elazar quoted above.

¹¹ His entrance into the Holy was actually in order to atone for the sins of the entire nation:

וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בָּבֵאוּ לְכַפֵּר בְּקֹדֶשׁ עַד צֵאתוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל קְהַל יִשְׂרָאֵל.

And no person shall be in the Tent of Meeting when he comes into the Holy to atone until he leaves, and he shall have atoned for himself and for his house **and for the entire assembly of Israel**. (Lev. 16:17)

However, according to *Sifra*, contrary to the simple understanding of the verses, the high priest would not enter while wearing the *Ephod* and the *Choshen*. The *midrash* states:

“כתנות בד קודש ילבש ומכנסי בד יהיו על בשרו ובאבנט בד יחגור ומצנפת בד יצנוף, בגדי קדש הם ורחץ במים את בשרו ולבשם” (ויקרא טז, ד). “וימה תלמוד לומר ‘בד’ ‘בד’ ארבעה פעמים? למעט ארבעה כלים שנאמר בהם ‘לפני ה’” (ספרא אחרי-מות א’, ה-ט).

“He shall wear the holy **linen** tunic, and **linen** pants shall be on his flesh, and he shall wear a **linen** belt and a **linen** turban; they are holy garments, and he shall wash his flesh with water and wear them” (Lev. 16:4). And what do the four instances of the word “linen” come to teach us? They exclude the four garments about which it was said, “Before God.” (*Sifra on Parashat Acharei-Mot* 1:5-9)

The high priest enters the Holy as the representative of the entire nation, and he must be aware of this. By wearing the *Choshen* and carrying with him the names of the twelve tribes, the high priest is constantly reminded of the nation and his status as their representative while standing before God.

The *Urim VeTummim*

Placing the *Urim VeTummim* in the *Choshen*

The making of the *Choshen* does not end with the description of the garment and its function. The next verse adds another detail that was not mentioned previously: the *Urim VeTummim* are placed in the *Choshen*:

וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתּוּמִּיִּם.
שם, ל

And you shall place in the *Choshen* of Judgment the *Urim* and the *Tummim*. (Ex. 28:30)

As mentioned above, the fabric of the *Choshen* was folded in half to form a sort of pocket, into which the “*Urim VeTummim*” were placed.¹² The Torah does not clarify what the *Urim VeTummim* are; instead, it summarizes the topic of the *Choshen* once more in the following verse, using nearly the same words as the previous summary (verse 29):

וְהָיוּ עַל לֵב אַהֲרֹן בְּבָאוֹ לִפְנֵי ה' וְנָשָׂא אַהֲרֹן אֶת מִשְׁפַּט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי ה' תָּמִיד.

And they shall be upon Aaron’s heart when he comes before God, and Aaron shall carry the Judgment of the Children of Israel upon his heart before God always. (Ex. 28:30)

There are a number of similarities between the two verses:

Verse 29 (Summary 1):

וְנָשָׂא אַהֲרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל לְבוֹ בְּבָאוֹ אֶל הַקֹּדֶשׁ לְזִכְרוֹן לִפְנֵי ה' תָּמִיד.

And Aaron shall carry the names of the Children of Israel on the *Choshen* of Judgment upon his heart, when he comes to the Holy, as a remembrance before God always.

Verse 30 (Summary 2):

וְהָיוּ עַל לֵב אַהֲרֹן בְּבָאוֹ לִפְנֵי ה' וְנָשָׂא אַהֲרֹן אֶת מִשְׁפַּט בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי ה' תָּמִיד.

And they shall be upon Aaron’s heart when he comes before God, and Aaron shall carry the Judgment of the Children of Israel upon his heart before God always.

¹² This is Rashbam’s explanation (see Rashbam on Ex. 25:16); in his opinion, this is the reason for the pocket in the *Choshen*. Rambam, on the other hand, explains that the *Urim VeTummim* are actually the stones of the *Choshen* with the names written upon them (see *Hilkhot Beit HaBechira* 4:1), as we shall discuss below.

The following phrases appear in both verses: “And Aaron shall carry”; “the Children of Israel”; “upon his heart”; “when he comes”; “before God always”. These phrases indicate the role of the *Choshen*: The priest **carries the Children of Israel upon his heart when he comes before God**. But isn’t this repetition unnecessary? Why did the Torah choose to summarize the topic of the *Choshen* twice?

As mentioned above, the Torah describes the two elements of the *Choshen* separately: at first (verses 15-28) it describes the *Choshen* itself – a panel of stones – and concludes that the role of the *Choshen* is to carry the names of the Children of Israel as a remembrance before God. Afterwards (verse 30), the Torah describes how the *Urim VeTummim* is placed inside the *Choshen*.

The two summary verses might seem to be quite similar, as they repeat many of the same phrases.¹³ However, a closer look at the verses reveals that the similarities between the two verses actually serve to highlight the differences between them:

The First Difference

Judgment by the *Urim VeTummim*

Verse 29 states: “And he shall carry the **names** of the Children of Israel,” whereas verse 30 states: “And he shall carry the **Judgment** of the Children of Israel.”

This difference shows that it is the *Urim VeTummim* that transforms the *Choshen* into the “*Choshen* of Judgment.” While the *Choshen* is given this name beforehand (in verse 15), only at this point is the “Judgment” linked to the *Urim VeTummim* inside the *Choshen*. Rashbam explains in his commentary on verse 15:

“חשן משפט” – לפי שנתנו בחשן האורים והתומים שמגידין משפט ישראל וצורכיהם, כדכתיב: “ושאל לו במשפט האורים”,
לכן קרוי [חשן] משפט.

“*Choshen* of Judgment” – as within the *Choshen* were the *Urim VeTummim*, which state the judgment of the nation and their needs, as it is written: “And he shall ask for him by the judgment of the *Urim*,” therefore, it is called the [*Choshen* of] Judgment. (Rashbam on Ex. 28:15)

The Second Difference

To God, or to the Holy?

In verse 29, Aaron’s entrance into the inner sanctum while wearing the *Choshen* of Judgment is termed “coming **to the Holy**,” while in verse 30 it is described as “coming **before God**.”

The Third Difference

Carrying the Children of Israel When Entering the Holy

¹³ This might be the source for Rambam’s opinion quoted in note 10.

In verse 29, “carrying [the names of] the Children of Israel” is mentioned before “coming to [the Holy].” However, in verse 30 the order is reversed: “coming [before God]” is mentioned before “carrying [the Judgment of] the Children of Israel.”

The Fourth Difference

What Does Aaron Carry upon His Heart?

What does Aaron carry upon his heart when he enters the Holy? According to verse 29, he carries with him **“the names of the Children of Israel”**; in verse 30, however, he is described as carrying upon his heart **“the Judgment of the Children of Israel,”** the *Urim Vetummim*.

The differences between these two verses may be summarized as follows:

Verse 29 (Summary 1)	Verse 30 (Summary 2)
And Aaron shall carry the names of the Children of Israel in the <i>Choshen</i> of Judgment upon his heart when he comes to the Holy as a remembrance before God always	And they shall be upon Aaron’s heart when he comes before God and Aaron shall carry the Judgment of the Children of Israel upon his heart before God always

The *Urim VeTummim* – Standing before God

What is the significance of these differences?

These differences demonstrate an important point with regard to the *Urim VeTummim*.

According to verse 29, the Children of Israel are the central element. Aaron brings the nation with him into the Holy. The *Choshen* itself, which carries the names of the twelve tribes, symbolizes Aaron’s status as the representative of the nation when entering the Holy.

According to verse 30, standing before God is the primary element. The *Urim VeTummim* placed in the *Choshen* give the *Choshen* an additional dimension, the core of which is the act of standing before God. The *Urim VeTummim* give the *Choshen* the role of “Judgment” and the (ability?? Rabbanit) to stand before God.

The *Urim VeTummim* – The Main Element is Missing

But what is this “Judgment” and how is it done via the *Urim VeTummim*? Why do they, specifically, symbolize standing before God? This question is not answered explicitly by the text. The making of the *Urim VeTummim* is not described either. This caused intense debate amongst the commentators. It is especially puzzling in light of the fact that the making of the *Choshen* is described in minute detail.

The *Urim VeTummim* is twice described as being placed inside the *Choshen*: in this week's *parasha* (as a part of the command to make the *Choshen*) and in *Parashat Tzav*, when the priest is dressed in the holy garments: "And he placed the *Choshen* upon him, and he put into the *Choshen* the *Urim* and the *Tummim*" (Lev. 8:8). But nowhere does the Torah mention the material the *Urim VeTummim* were made of, their shape or size, how they were made or who made them. Furthermore, in *Parashat Pekudei*, in which Bezalel actually makes the garments of the high priest, the *Urim VeTummim* are not mentioned at all.

The *Urim VeTummim* – The Stones of the *Choshen*

What, then, are the *Urim VeTummim*?

According to Rav Hai Ga'on (*Otzar HaGe'onim, Berachot 4-6*), the *Urim VeTummim* are **the stones of the *Choshen***.¹⁴ This explains why the *Urim VeTummim* are not described separately; however, it raises another question: why does the Torah repeat the description of placing the *Urim VeTummim* into the *Choshen* in verse 30 ("And you shall place in the *Choshen* of Judgment the *Urim* and the *Tummim*") when it was already mentioned in verse 17 ("And you shall set it with settings of stones...")?¹⁵

Ibn Ezra disagrees:

ואחר שימלאו את החושן באבנים הנזכרות אמר "ונתת אל חושן המשפט את האורים ואת התומים", כמו "ונתת אל הארון את העדות..." ואמר אחר כן על משה "וישם עליו את החושן ויתן אל החושן את האורים ואת התומים". והנה אינם האבנים הנזכרות בארבעת הטורים.

And after they filled the *Choshen* with the abovementioned stones, it said: "And you shall place in the *Choshen* of Judgment the *Urim* and the *Tummim*," similar to: "And you shall place in the Ark the Testimony..." And it said afterwards regarding Moses: "And he placed the *Choshen* upon him, and he put into the *Choshen* the *Urim* and the *Tummim*." And therefore **they are not the stones mentioned [that were set in] four rows**.¹⁶

¹⁴ This opinion is also expressed by Rabbenu Avraham, son of Rambam. Rambam himself writes (*Hilkhot Beit HaBechira 4:1; Hilkhot Klei HaMikdash 10:10*) that in the Second Temple the *Urim VeTummim* were included in the *Choshen* as well (since the *Choshen* would be disqualified without them), but they were not functional. Apparently Rambam also identified the *Urim VeTummim* with the stones of the *Choshen*.

¹⁵ Ra'avad challenged Rambam's statement:

והלא אורים ותומים ורוח הקדש שני דברים הם מן החמשה שחסרו בבית שני, ולדבריו אינו אלא אחד וחיסור בגדים שאמר אינו כלום שאינו מחשבון הבגדים.

And weren't the *Urim VeTummim* and the Divine Inspiration two things of the five that were missing in the Second Temple? According to [Rambam] they are but one, and [his concern regarding the] the lack of [priestly] garments that he mentioned is irrelevant, for [the *Urim VeTummim*] is not counted as a garment. (Ra'avad on *Hilkhot Beit HaBechira 4:1*)

According to Ra'avad, the *Urim VeTummim* are a separate element that is added on to the *Choshen*, and are not an integral part of it.

¹⁶ In his commentary on verse 6, Ibn Ezra discusses at length the topic of the *Ephod*, the *Choshen* and the *Urim VeTummim*, writing that it is a "deep secret" and that only "the intelligent will understand." What is clear from his

The *Urim VeTummim* – God’s Explicit Name

Most commentators agree with Rashi,¹⁷ who states that the *Urim VeTummim* refers to the explicit name of God, which was written down and placed within the folds of the *Choshen*. Their name is derived from the fact that “by it He illuminates [*me’ir*] and brings perfection [*metamem*] to His words.”

Ramban expands upon Rashi’s statement:

אבל הם כדברי רש"י, כתב שם המפורש נתון בין כפלי החשן, ולכך הוצרך להיות כפול. והראיה, כי לא נזכרו אורים ותומים כלל במעשה האומנים, ולא הזכירם להם בצואה ולא במעשה כלל...
ועוד תשוב תראה כי לא הזכיר בה"א הידיעה אחד מכל הכלים שלא נזכרו כבר, אבל אמר "ועשו ארון" (לעיל כ"ה, י), "ועשית שולחן" (שם, כג), "ועשית מגורת" (שם, לא), וכן כלם... והנה באורים ותומים אמר (כאן) "ונתת אל חושן המשפט את האורים ואת התומים", לא צוה אתו בעשייתם, והזכירם הכתוב בה"א הידיעה... כי לא היו מעשה אומן ולא היה לאומנים ולא לקהל ישראל בהם מעשה ולא נדבה כלל, אבל הם סוד מסור למשה מפי הגבורה, והוא כתבם בקרושה, או היו מעשה שמים...
רמב"ן שמות כ"ח, ל

Rather, [the *Urim VeTummim*] are as Rashi said: the written explicit name of God placed between the folds of the *Choshen*, and for this reason it had to be folded. And the evidence for this is that the *Urim VeTummim* were not mentioned among the work of the artisans; they are not mentioned at all, neither among the commandments nor among the work...

And see further that none of the vessels were mentioned with the definite article “the”; rather, it says: “And they made an Ark” (Ex. 25:10), “And you shall make a Table” (Ex. 25:23), “And you shall make a *Menorah*” (Ex. 25:31), and so on for all of them... And behold, by the *Urim VeTummim* it says, “And you shall place in the *Choshen* of Judgment the *Urim* and the *Tummim*.” He had not commanded [the nation] to make them, and here they are mentioned with a definite article... **For they were not the work of artisans, nor did the artisans or the nation of Israel have any hand in them in craft or donation [of materials]. Rather, they are a secret transmitted to Moses from**

explanation is that the *Choshen* and the *Ephod* were arranged in the shape of the celestial bodies and that the astrologers of the time would foresee the future with them. (They did so not only with the high priest’s *Ephod* and *Choshen*, but with a number of other *Ephods* as well.) The *Urim VeTummim* were an astrological tool made from silver and gold that was kept in the folds of the *Choshen* and removed only when it was needed to foresee the future. Aaron’s *Urim VeTummim* and *Choshen* were unique in that they would clearly reveal God’s true intentions, as opposed to the vague, murky predictions of the other *Ephods* used for this purpose.

Ramban, however, disagrees with Ibn Ezra on this point:

סבר ר' אברהם להתחכם בעניין האורים והתומים, ואמר כי הם מעשה אומן כסף וזהב, והאריך בעניינם כי חשב שהם על צורות שיעשו בעלי הכוכבים לדעת מחשבות השואל, ולא אמר כלום.

Rav Avraham [Ibn Ezra] thought to be wise regarding the matter of the *Urim VeTummim*, and said that they are the work of an artisan, silver and gold, and elaborated at length on this matter, for he thought that they were like the images that astrologers make in order to know the thoughts of the petitioner; and he has said nothing [of substance]. (Ramban on Ex. 28:30)

¹⁷ See Rashi on Ex. 28:30. He relies upon *Targum Yonatan*, which writes: “In which His great and holy name was inscribed explicitly – [the name] with which He created three hundred and ten worlds” (*Targum Yonatan* on Ex. 28:30). See also Ritva’s commentary on tractate *Yoma* 73b.

the Almighty, and he wrote them in sanctity, or they were the work of Heaven... (Ramban on Ex. 28:30)

Ramban adds that the *Urim VeTummim* were not made by a craftsman but by Moses according to God's word. Moses might not have even made them himself; he may have received them directly from God, Who **made them in Heaven**.¹⁸

The accepted opinion is that the *Urim VeTummim* are God's explicit name that was placed inside the Choshen. This interpretation explains the unusual aspects of the description of the *Urim VeTummim*:

A. The act of making them is not mentioned because they were not made by a craftsman.

B. When describing the *Urim VeTummim*, the phrase "before God" appears twice, at the beginning and end of verse 30. The *Urim VeTummim* – God's explicit name, which may have even been written by God Himself – give the *Choshen* the property of being "before God".

The Role of the *Urim VeTummim*

Now that we have explained what the *Urim VeTummim* are, we will discuss their purpose.

According to the verses in *Parashat Tetzaveh*, the role of the *Urim VeTummim* is "Judgment." However, it is unclear what "Judgment" is and how it is accomplished by the *Urim VeTummim*.

Asking the Judgment of the *Urim (VeTummim Rabbanit??)*

Another verse in the Torah sheds light on the role of the *Urim VeTummim*. When Moses appoints Joshua to replace him as leader of the nation, God says to him:

וְלִפְנֵי אֱלֹעֶזֶר הַכֹּהֵן יַעֲמֵד וְשָׁאֵל לוֹ בְּמִשְׁפַּט הָאוּרִים לִפְנֵי ה' עַל פִּי יֵצְאוּ וְעַל פִּי יָבֹאוּ הוּא וְכָל בְּנֵי יִשְׂרָאֵל אִתּוֹ וְכָל הָעֵדָה.
במדבר כ"ז, כא

And he shall stand before Elazar the priest, and he shall ask for him by the judgment of the *Urim* before God; at his word they shall go out and at his word they shall come in, he and all of the Children of Israel with him and the entire congregation. (Num. 27:21)

Before Joshua goes to war¹⁹ he must stand before Elazar, who will ask "by the judgment of the *Urim* before God" on his behalf.²⁰ The role of the *Urim VeTummim* is to reveal God's opinion to the leader of the nation.

The phrase "**before God**," which appears a number of times in connection with the *Urim VeTummim*, is used here as well. Standing before God is a central aspect of the *Choshen* and the *Urim VeTummim*.

¹⁸ This is also suggested by *Targum Yonatan*, Ritva, the *Sefer Mitzvot Gadol* (pos. commandment 173) and Ra'avad (*Hilkhot Beit HaBechira* 4:1).

¹⁹ See Rashi on Ex. 27:21.

²⁰ Ramban counts consulting the *Urim VeTummim* as a commandment in his *Shichechat Ha'Asin* at the end of *Sefer HaMitzvot* (commandment 8). See the comments of the *Megillat Esther* ad loc.

Before going to war, a leader of Israel must stand before God and ask Him for His opinion. This is done by means of the *Urim VeTummim*.

As in *Parashat Tetzaveh*, the **Urim** (*VeTummim Rabbanit??*) are called “**Judgment**” here as well. Apparently, “the judgment of the *Urim*” refers to God’s answer to the leader’s question.²¹

Consulting the *Urim VeTummim* before War

The role of “the Choshen of Judgment” is to allow the leaders of the nation to ask for God’s counsel. The king of Israel, before he goes out to war, must ask God whether and how to lead the war. This is done numerous times throughout the books of the First Prophets.²²

God is consulted through the *Urim VeTummim* not only on matters of war, but regarding other public issues as well.²³

Joshua Discovers Who is to Blame for Loss in Battle

A. In the book of Joshua, when the nation loses the battle at Ai, they carry out a lottery to determine who sinned and caused the nation to lose the battle:

וְנִקְרְבֹתֶם בַּבֶּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשֶּׁבֶט אֲשֶׁר יִלְכְּדוּ ה' יִקְרַב לְמִשְׁפְּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר יִלְכְּדָהּ ה' תִּקְרַב לְבָתִּים וְהַבַּיִת אֲשֶׁר יִלְכְּדוּ ה' יִקְרַב לְגִבּוֹרִים.

יהושע ז', יד

And you shall approach by your tribes in the morning, and it shall be that the tribe that God takes shall approach by families, and the family that God takes shall approach by households, and the household that God takes shall approach man by man. (Josh. 7:14)

²¹ This is also reflected in the strict law cited by Rambam:

ואין נשאלין בהן להדיוט, אלא או למלך או לבית דין או למי שצורך הציבור בו, שנאמר: “ולפני אלעזר הכהן יעמוד וגו’” “הוא” – זה המלך “וכל בני ישראל” – זה הוא משה מלחמה או מי שצורך הציבור בשאילתו “וכל העדה” – אלו בית דין הגדול.

And they are not asked the questions of a commoner, but either of a king or a court or whomever the needs of the public depend upon, as it is said: “And he shall stand before Elazar the priest, etc.” “He” – this is the king, “and all of the Children of Israel” – this is the [priest who was] anointed for war or whoever has a question that is a matter of public concern, “and the entire congregation” – this is the great court.

²² See Judges 20 (the concubine at Giv’a); I Sam. 14 (Saul’s war against the Philistines); I Sam. 23 (David’s war at Keilah); I Sam. 30 (David’s war against Amalek at Ziklag); I Sam. 28 (Saul’s last war against the Philistines); II Sam. 5 (David’s war against the Philistines). However, while the act of asking God’s opinion occurs in each of these episodes, the *Urim VeTummim* are mentioned in only one of them – in I Sam. 28. The rest of the narratives mention only that they asked for God’s opinion, which was presumably done via the *Urim VeTummim*. We will discuss this point in greater detail in our lesson on *Parashat Pekudei*.

²³ The *Mishna* adds another category of questions about which the *Urim VeTummim* would be consulted that does not appear in the Bible:

שֶׁאֵין מוֹסִיפִין עַל הָעִיר וְעַל הָעִירוֹת אֶלָּא בְּמִלְךָ וְנָבִיא וְאוֹרִים וְתַמִּים וּבִסְנֵהֲדִרִין שֶׁל שְׁבָעִים וְאַחַד וּבִשְׁתֵּי תוֹרוֹת וּבְשִׁיר.

That they would not add to a city or to the Temple except [with the consent of] the king and the prophet and the *Urim VeTummim* and the Sanhedrin of seventy-one and with two [sacrifices of] thanksgiving and song. (*Shevuot* 2:2)

How was the lottery arranged in order to “catch” the sinner? Rashi explains:

“ויקרב את ישראל” – לפני החושן מקום שהשבטים כתובים...

רש"י שם פסוק טז

“And he brought Israel near” – before the *Choshen*, where the names of the tribes were written...²⁴ (Rashi on Josh. 7:16)

David Asks Where to Establish His Kingdom

B. David asks God where to establish his kingdom:

וַיְהִי אַחֲרָיֶן וַיִּשְׁאַל דָּוִד בַּה' לֵאמֹר הֲאֶעֱלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר ה' אֵלָיו עֲלֶה, וַיֹּאמֶר דָּוִד אָנֹכִי אֶעֱלֶה, וַיֹּאמֶר חֲבֹרֹנָה. שְׂמוֹאל ב פֶּרֶק ב

And it was after this that David asked God, saying, “Shall I go up to one of the cities of Judah?” And God said to him, “Go up,” and David said, “To where shall I go up?” And He said, “To Hebron.” (II Sam. 2:1)

Dividing the Land

B. Dividing the Land of Israel into portions was done by drawing lots (see Num. 26; Josh. 14). The Talmud explains that this lottery was done in accordance with the directions received from the *Urim VeTummim*:

לא נתחלקה אלא בגורל, שנאמר (במדבר כ"ו, נה): “אך בגורל”; ולא נתחלקה אלא באורים ותומים, שנאמר (שם, נו): “על פי הגורל”, הא כיצד? אלעזר מלובש אורים ותומים ויהושע וכל ישראל עומדים לפניו, וקלפי של שבטים וקלפי של תחומין מונחין לפניו, והיה מכוין ברוח הקדש ואומר: זבולן עולה – תחום עכו עולה עמו... וכן כל שבט ושבט. תלמוד בבלי, בבא בתרא קכב, א

[The land] was divided only by lottery, as it is said: “But by lottery” (Num. 26:55), and it was divided only by means of the *Urim VeTummim*, as it is said: “By the word of the lottery” (Num. 26:56). How was this done? Elazar wore the *Urim VeTummim* and Joshua and the entire nation of Israel stood before him, and one lottery with all of the tribes and another with all of the portions of land were placed before him, and he was guided by Divine Inspiration²⁵ and said: “Zebulun

²⁴ Another instance of a lottery appears in I Sam. 14, in which Saul and Jonathan battle with the Philistines. Jonathan sins by breaking his oath and tasting the honey he finds, and therefore God refuses to answer when Jonathan attempts to consult Him. Jonathan’s sin is revealed by a lottery – likely carried out with the help of the *Choshen*, although neither the text nor the commentators explicitly mention this.

²⁵ This supports Rambam’s opinion that the *Urim VeTummim* work only through Divine Inspiration. According to this Talmudic source, it seems that the *Urim VeTummim* did not communicate by illuminating the letters on the Choshen; rather, it communicated with the high priest via Divine Inspiration, and the priest then spoke the message he received. The Talmud learns this from the words “By the word of [the lottery],” which are understood as referring to Divine Inspiration.

comes up – the portion of Acre comes up with him”... and so it was with each tribe. (*Bava Batra* 122a)

The Leader of the Nation Stands before God

The fact that the leader of the nation consults with God reflects the fact that **he is standing before God.**²⁶

Consulting with God before the commencement of an “optional war” demonstrates that the war is not initiated by humans, as most wars are, but by God. The king of Israel does not act independently of God; rather, his actions are guided by God and must conform to His will. The king must represent God’s kingship in the world.²⁷ Therefore, he does not make the most critical decisions on his own – he stands before God, asks for His opinion and acts accordingly. This is accomplished via the *Choshen* and the *Urim VeTummim* within in.

²⁶ This concept is also reflected in the way the question is asked – the petitioner stands facing the back of the priest, who is facing the Ark, as Rambam writes:

וכיצד שואלין עומד הכהן לפני הארון והשואל מאחוריו פניו לאחרי הכהן ואומר השואל אעלה או לא אעלה ואינו שואל בקול רם ולא מהרהר בלבו אלא בקול נמוך כמי שמתפלל בינו לבין עצמו ומיד רוח הקדש לובש את הכהן ומביט בחושן ורואה בו במראה הנבואה עלה או לא תעלה באותיות שבולטות מן החושן כנגד פניו והכהן משיבו ואומר לו עלה או לא תעלה.

And how do they ask? The priest stands with his face to the Ark, and the petitioner behind him, facing the priest. The petitioner says: “Shall I go up or not go up?” And he does not ask in a loud voice, nor does he think it in his heart, but asks in a low voice as one who prays to himself, and immediately the Divine Inspiration comes upon the priest, who looks upon the *Choshen* and sees with prophetic vision, “Go up” or “Do not go up,” via the letters which are highlighted in the *Choshen* before his eyes. And the priest answers him and says, “Go up” or “Do not go up.” (*Hilkhot Klei HaMikdash* 10:11)

It should be noted that Rashi explains the source in tractate *Yoma* (73b, quoted above) differently. The Talmud states:

תנו רבנן כיצד שואלין השואל פניו כלפי גשאל והנשאל פניו כלפי שכינה.

The Sages taught: How do they ask? The petitioner faces the one who is petitioned and the one who is petitioned faces the Divine Presence.

Rashi explains:

“פניו כלפי גשאל” – כלפי כהן; “והנשאל פניו כלפי שכינה” – כלפי אורים ותומים ושם המפורש שבתוך החושן.

“Faces the one who is petitioned” – towards the priest; “And the one who is petitioned faces the Divine Presence” – towards the *Urim VeTummim* and the explicit name of God within the *Choshen*.

According to Rashi, the petitioner and the priest (stand facing one another?? Rabbanit), but the priest directs his gaze towards the *Urim VeTummim*.

²⁷ The kingdom of the House of David is called the “Throne of God” in I Chronicles:

וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא ה' לְמִלְכָּהּ תַּחַת דָּוִד אָבִיו וַיִּצְלַח וַיִּשְׁמְעוּ אֵלָיו כָּל יִשְׂרָאֵל.

And Solomon sat on the throne of God as king in place of his father David, and he prospered, and all of Israel listened to him. (I Chr. 29:23)

A source in tractate *Sanhedrin* states:

גניא, רבי יוסי אומר: שלש מצות נצטוו ישראל בכניסתן לארץ – להעמיד להם מלך, ולהכרית זרעו של עמלק, ולבנות להם בית הבחירה. ואיני יודע איזה מהן תחילה. כשהוא אומר “כי יד על כס י-ה מלחמה לה’ בעמלק” הוי אומר – להעמיד להם מלך תחילה, ואין כסא אלא מלך, שנאמר: “וישב שלמה על כסא ה’ למלך”.

It was taught that Rabbi Yossi says: The nation of Israel was given three commandments when they entered the Land of Israel – to appoint a king for themselves, and to cut off the descendants of Amalek, and to build the Temple. And I do not know which one of them was first. When it says, “For the hand on the throne of God; God will have war with Amalek,” this teaches us that appointing a king was given first, for there is no throne but a king, as it is said: “And Solomon sat on the throne of God as king.” (*Sanhedrin* 20b)

How is the judgment of the *Urim VeTummim* carried out? How does the leader receive an answer to his question?

The *Urim* – Illuminating the Letters

In his commentary on Ex. 28:30, **Ramban** explains that the *Urim* were the holy names placed inside the *Choshen*. The power of those names “illuminated the letters on the stones of the *Choshen* for the priest who asked their Judgment.”

For example, when the question was put forward who would be the first to fight in battle, the stone of Judah was illuminated, and the letters י ע ל ה (*ya’aleh*, “he shall go up”) were lit up in various places on the *Choshen*. The letters did not light up in order – the priest had to arrange them into a word. Arranging the letters into words was never done by human logic alone, as Ramban explains:

The *Tummim* – Inspiration to Arrange the Letters

היו שם השמות הקודש אחרים נקראים **תומים**, מכחם יהיה לב הכהן תמים, בידיעת עניין האותיות שהאירו לעיניו... וזאת מדרגה ממדרגת רוח הקודש...

There were other holy names called the *Tummim*, which kept the heart of the priest pure and perfect in the knowledge of the letters which were illuminated before him...and this is one of the levels of Divine Inspiration... (Ramban on Ex. 28:30)

The *Urim* were the holy names that caused the letters to light up, and the *Tummim* were other holy names that would bring Divine Inspiration upon the priest, with which he was able to arrange the letters correctly and understand God’s message.²⁸

The *Choshen* and the Ark

First in Importance

The Ark is the first vessel mentioned out of all of the vessels of the *Mishkan* in *Parashat Teruma*. This reflects its importance and its status as the central vessel of the *Mishkan*.

The *Choshen* is the first of the priestly garments mentioned; apparently it, too, (holds) special significance (among) the clothing worn by the high priest.

²⁸ The source for this is Rabbi Yochanan’s statement quoted in tractate *Yoma* 73b. However, according to Reish Lakish, the letters formed themselves into words and did not need to be arranged by the priest. The Jerusalem Talmud (*Yoma* 7:3) cites an opinion that the priest would hear a voice speaking the answer. The source in *Yoma* explains: “Why were they called the *Urim VeTummim*? *Urim* – because they illuminate [*me’irim*] their words; *Tummim* – because they complete their words” (*Yoma* 73b). Rashi explains that “illuminate their words” indicates that they explained the meaning of their words, and “complete their words” – as it was said: once they have spoken their decree, it cannot be reversed. The Jerusalem Talmud states: “And why were they called the *Urim*? For they illuminate [*me’irim*] for Israel; and *Tummim*, because they (would straighten?? Rabbanit) [*metimin*] the way before them, for when Israel was (pure/innocent) [*temimim*] they would guide their way. (Jerusalem Talmud, *Yoma* 7:3)

Vessels for Objects Made in Heaven

The Ark is a vessel made to hold the Testimony, and the Choshen holds the *Urim VeTummim*. Both of these objects were not the work of man, but of God.

A Vessel that Facilitates Revelation

The most important vessel and garment in the *Mishkan* are the ones that hold divinely-made objects, facilitate the revelation of God's presence and symbolize the connection between the Divine Presence and the nation.

The Ark holds the Testimony – the Torah – **God's message to Israel**, the commandments He gave Israel and asked them to keep.²⁹ The *Choshen* holds the *Urim VeTummim*, God's explicit name by which **the people address God**, express themselves before Him and ask for His counsel on political and diplomatic matters.³⁰

The Connection between the Two Roles of the *Choshen*

The making of the *Choshen* is described in two separate steps, each of which reflects an aspect of the *Choshen*:

- The *Choshen* is a **panel with the names of the tribes of Israel**, whose role is to be a **remembrance of Israel before God** and symbolize the fact that **the priest represents the entire nation** when entering the Holy.
- The *Choshen* is also a **vessel that holds the *Urim VeTummim***, which carries out the **Judgment – asking for God's counsel** – and represents **standing before God**.

Each of the *Choshen's* roles is independently vital. The *Choshen* is immensely important even without the ability to transmit messages from God; it was still worn in the Second Temple despite the fact that it no longer held the *Urim VeTummim*.

Consulting God – Israel Stands before God

Still, there seems to be a **connection between the two roles of the *Choshen***:

²⁹ God's presence was also physically manifest on the Ark:

וְנִוְעַדְתִּי לָךְ שָׁם וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל אֲרוֹן הָעֵדוּת אֵת כָּל אֲשֶׁר אֶצְוֶה אוֹתְךָ אֶל בְּנֵי יִשְׂרָאֵל.

And I shall meet with you there and speak to you from above the *Kapporet*, from between the two cherubim which are on the Ark of the Testimony, of all of the things that I shall command you [to convey] to the Children of Israel. (Ex. 25:22)

See last week's lesson on *Parashat Teruma* for an in-depth discussion of this topic.

³⁰ An additional similarity between the Ark and the *Choshen* can be found by comparing the commandments describing their construction. In both instances, the Torah begins by relating the command to construct the vessel and the details thereof, and then summarizes the vessel's function. It then describes the "additional aspect" of the vessel (for the Ark – the *Kapporet* and the cherubim; for the *Choshen* – the *Urim VeTummim*), followed by another summary, this time of the function of the vessel and its "additional aspect" together. In the same way that the *Kapporet* allows the Divine Presence to be revealed on the Ark, so the *Urim VeTummim* in the *Choshen* transforms it into a conduit for revealing God's word.

Consulting with God cannot be done via a mere panel with letters (e.g., one on which the letters are arranged in alphabetical order). It must be done with the *Choshen*, upon which the names of the twelve tribes of Israel appear.

By consulting God, the entire nation stands before God and addresses Him. This is why consulting God is done via a medium with the names of each of the tribes written on it, and why the role of the *Choshen* is described as being “**a remembrance** before God always.” When asking for God’s opinion, **the entire nation** – via their representative, the priest who carries the *Choshen* – **stands before God**. God, seeing the entire nation, “remembers” the special connection He has to them.

The phrases repeated in verses 29 and 30 indicate the fundamental purpose of the *Choshen* – “**And Aaron shall carry the Children of Israel upon his heart when he comes before God always.**”