

# Torah Focus

יום המישי, כ"ו בתמוז, תש"ע

## STUDY GUIDE #29

## Vayikra and Tsefet in the Triennial Reading

### THIS WEEKS TORAH READING

Vayikra (Leviticus) 4:1-35  
B'midbar (Numbers) 28:9-15  
Ashlamatah: Yechezkel (Ezekiel) 18:4-9, 14-17  
Special reading Yermiyahu (Jeremiah) 2:4-28 + 4:1-2  
Psalm 74:1-23  
N.C.: I Tsefet (Peter) 2:18-20

παρακαλεω

Pronounc: *par-ak-al-eh'-o*

Strong: #G3870

Orig: from 3844 and 2564; to call near, i.e. invite, invoke (by imploration, hortation or consolation):--beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray. #G3844 #G2564

HE Strong: #H553 #H559 #H2388 #H2492 #H4427 #H5090 #H5095 #H5130 #H5148 #H5162 #H5496 #H7121 #H7355 #H7673 #H8173

קרא

Pronounc: kaw-raw'

Strong: #H7121

Orig: a primitive root (rather identical with 7122 through the idea of accosting a person met); to call out to (i.e. properly, address by name, but used in a wide variety of applications):--bewray (self), that are bidden, call (for, forth, self, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim(-ation), pronounce, publish, read, renowned, say. #H7122

Leviticus 1:1 ויקרא אל־מִשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו

מֵאֵהָל מוֹעֵד לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ

אֲלֵהֶם אָדָם כִּי־יִקְרִיב מִמֶּם קֶרְבָּן לַיהוָה מִזֶּה־הַבְּהֵמָה

מִזֶּה־הַבְּקָר וּמִזֶּה־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבָּנֵכֶם:

### RASHI VAYIKRA 2:1

1. And if a **person** brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it.

**1 And if a person brings** [literally, “And if a soul brings.”] Regarding all the sacrifices which were donated voluntarily, the only instance where Scripture states the word “שׁוּל” soul” is in the case of the meal-offering. Now, who usually donates a meal-offering? A poor man [because flour is less expensive than birds or animals]. [Hence,] the Holy One Blessed is He, says: “I account if for him as if he has sacrificed his very soul!”-[Men. 104b]

**his offering shall be from fine flour** If a person says, “I hereby take upon myself to bring a meal-offering,” without specifying which type of meal-offering, then he shall bring

#### Vayikra 2:1

And if a person brings a meal offering to the Lord, his offering shall be of fine flour. He shall pour oil over it and place frankincense upon it.

, מִנְחַת קֶלֶח meal-offering of fine flour, which is the first of the meal-offerings [mentioned in this chapter] (Men. 104b), and ] מִנְחַת קֶלֶח fistful of the offering] is scooped out while it is [still in the form of] flour, as is explained in this passage. Since five kinds of meal-offerings are enumerated here, all of which had to be brought ready-baked before the קְמִיצָה [scooping took place], with the

exception of this one, it is, therefore, called , מִנְחַת קֶלֶח “a meal-offering of fine flour.”

**fine flour** - . קֶלֶח [The term] מִנְחַת קֶלֶח always denotes [fine flour of] wheat, as the verse says, “fine flour ( מִנְחַת קֶלֶח wheat” (Exod. 29:2). -[Torath Kohanim 2:96] No meal-offering consists of less than one ”] מִנְחַת קֶלֶח “one tenth” of an ephah of flour], as it is said, “one tenth measure for a meal-offering ( “ מִנְחַת קֶלֶח (Lev.14:21), [implying that] one tenth measure [shall be used] for each meal-offering.-[see Men. 89a]

**He shall pour oil over it** Over all of it. [However,]

**and place frankincense upon it** Upon part of it; the kohen places a fistful of frankincense upon it at one side [of the offering]. Now what makes you say this? Because an inclusion after an inclusion in the Torah means only to exclude. [Now, here, the expression , מִן־עָלָיו upon it or over it, is inclusive in nature, for its assumed meaning is “upon all of it,” i.e., the kohen shall pour the oil over all of the offering. In the continuation of the verse, “and place frankincense upon it (

“; (הַלֵּיהּ)however, the second mention of the word הַלֵּיהּ represents a רַבִּי after a , רַבִּי and so, the second הַלֵּיהּ becomes preclusive, meaning that the frankincense is to be placed only upon part of the offering.] Another explanation: Oil [is poured] over all of it, because it [the oil] has to be mixed with it and scooped with it, as it is said, “[scoop out a fistful] from its fine flour and its oil.” However, the frankincense because it is neither mixed nor scooped with it, as it is said, “in addition to] all its frankincense” (verse 2), for, after he has completed the הַלֵּיהּ procedure, he collects all the frankincense from the meal- offering and makes it go up in smoke.-[Torath Kohanim 2:98]

**He shall pour [oil]...and place [frankincense] ...and he shall bring [it to...the kohanim]** -[Because Scripture mentions the “pouring” of the oil before the individual “brings” it to the kohanim,] this teaches [us] that pouring and mixing may be performed [even] by a non- kohen. [And how do we know this concerning the mixing? Because in verses 5-6 below, Scripture states of a meal-offering, “mixed with oil,” before the pouring procedure is to take place, thus, if pouring may be performed by a non- kohen, then mixing, which precedes pouring, may surely be performed by a non- kohen].-[Torath Kohanim 2:100] [However,]

Make yourselves subject to all the sons of men, established for the L-RD's sake; to kings, on account of their authority;

### MY TRANSLATION OF 1 PETER 2:13-17

13 Make yourselves subject to all the sons of men, established for the L-RD's sake; to kings, on account of their authority;

14 and to judges, because they are sent by Him for the recompense of evil workers and for the honor of them behave appropriately (uprightly).

15 Because this is the will of G-d (pleasing to G-d) that your acts of righteousness silence (muzzle and cause speechlessness) the foolishness of ignorant men:

16 as free men and not as those who conceal their depravity (thievery - lawlessness) as if free (who conduct themselves as if free from the Torah) but (act) as G-d's slaves.

17 Honor all, (deserving honor) loving the brotherhood, fear G-d, honor the king.

### MY NOTES TO 1 PETER 2:13

This week the Greek word κτίσις (ktisis) has plagued me while trying to translate Hakham Tsefet this week. I struggled with this word because many translations suggest that we are to be subject to the rule of human authorities and their institutions. However, the Greek word κτίσις (ktisis) can never be an institution that was “created” or “established” by men.” Consequently, the word seemed out of place. When the word κτίσις (ktisis) is placed in its proper context it all makes sense. κτίσις (ktisis) can NEVER be used in relation to the institutions of men. It is ALWAYS used in relation to the institutions of G-d (Elohim –the Judge) regulating the social life and conduct of men. The problem is solved by Hakham Shaul in his letter to the Romans where he tells us that the powers (authorities) that exist are established by G-d. This directly relates to the idea that Hakham Tsefet is trying to promote. True G-dliness supercedes natural order. If we will conduct ourselves in the manners of the kingdom, we will demonstrate superior conduct and behavior, which supercedes the conduct of ignorant evildoers.

## ABRAHAM IBN EZRA:

**[1] If someone should offer a cereal-offering to GOD, his offering will be of fine flour; he will pour oil over it, and put frankincense upon it.**

**If someone** [literally: if a soul]

**should offer** i.e., the soul of a man. Scripture mentions the word "soul" because the cereal-offering that is described here is a freewill offering; and the word "soul" is often used to denote voluntary donations (e.g., "uphold me with a generous spirit" [Psalms 51:14]).

**fine-flour** well-ground wheat flour (sameed in Arabic). It is unfitting for anything to be offered to the Most High that is not of the highest quality.

1. What are the main topics and divisions of two Torah Sedarim for this Shabbat?
2. What questions were asked of Rashi and of Abraham Ibn Ezra regarding Vayiqra 2:1?