
TSEFET'S PERICOPE #75

Commentary by Dr. Eliyahu Ben Avraham

וְנִפְשׁוֹ בְּיָדָאֵלֶיךָ

“And a soul when sins”

Vayiqra (Leviticus) 5:1- 6:11

N.C.: I Tsefet (Peter) 2:21-25

My Translation

²¹ For to this you were called out and because Messiah suffered on your behalf leaving an example, in order to follow his footsteps.

²² **Because He had done no violence, Nor was there any deceit in His mouth.**¹

²³ Who, when abused, did not abuse in return; and when he suffered did not use threatening speech (*reprove or corrupt – in return*) (**He was oppressed and He was afflicted, Yet He did not open His mouth**)² but gave himself over to the righteous Judge.

²⁴ **Surely, He has borne our grief (sicknesses, weaknesses, and distresses)**³ in his own body upon the tree; in order for us to cease from sin and live the life of righteousness: **with His stripes, (wounds) we ourselves are healed.**⁴

²⁵ **For you are as a sheep gone astray,**⁵ but now returned (repented - *teshuvah*) to the Shepherd and Bishop (*Pakid*) of your souls.

Greek

²¹ εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,

²² ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

²³ ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρῖνοντι δικαίως·

²⁴ ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

²⁵ ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

¹ Isaiah 53:9 His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. (Translation of the MT)

וְנִפְשׁוֹ בְּיָדָאֵלֶיךָ עַל אֵלֶיךָ מִתְּשׁוּבָה וְעַל אֵלֶיךָ מִתְּשׁוּבָה וְעַל אֵלֶיךָ מִתְּשׁוּבָה

Isaiah 53:9 And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth (Translation of the LXX)

Isaiah 53:9 καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ ὅτι ἀνομίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ (LXX)

¹ Peter 2:22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

² Isaiah 53:7 He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.

³ Isaiah 53:4 Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of G-d, and afflicted.

⁴ Isaiah 53: 5 But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.

⁵ Isaiah 53:6 All we like sheep have gone astray; we have turned, each one to his own way; and L-rd has laid on Him the iniquity of us all.

TRANSLITERATION

²¹ *eis touto gar eklēthēte oti kai khristos epathen uper umōn umin upolimpanōn upogrammon ina epakolouthēsēte tois ikhnesin autou*

²² *os amartian ouk epoiēsen oude eurethē dolos en tō stomati autou*

²³ *os loidoroumenos ouk anteloidorei paskhōn ouk ēpeilei paredidou de tō krinonti dikaiōs*

²⁴ *os tas amartias ēmōn autos anēnegken en tō sōmati autou epi to xulon ina tais amartiais apogenomenoi tē dikaiosunē zēsōmen ou tō mōlōpi iathēte*

²⁵ *ēte gar ōs probata planōmenoi alla epestraphēte nun epi ton poimena kai episkopon tōn psukhōn umōn*

DELITZSCH HEBREW TRANSLATION

²¹ כִּי לְזֹאת נִקְרְאתֶם כִּי גַם־הַמְּשִׁיחַ עֹנָה בְּעַדְכֶם וְהַשְּׂאִיר לָכֶם מִזֵּי־לֶחֶם לְלֶכֶת בְּעַקְבוֹתָיו:

²² אֲשֶׁר לֹא חָמַס עָשָׂה וְלֹא מָרְמָה בְּפִיו: ²³ אֲשֶׁר שָׁמַע חֲרָפְתּוֹ וְלֹא הִשִּׁיב נִעְנָה וְלֹא גָעַר כִּי

אִם־מָסַר דִּינּוֹ לְשֹׁפֵט צָדֵק וְאֶת־חַטָּאתָנּוּ הוּא נָשָׂא בְּגוֹיְתּוֹ עַל־הָעֵץ: ²⁴ לְמַעַן נַחֲיָה לְצַדִּיקָה אַחֲרַי

חֲדַלְנוּ מִן־הַחַטָּאִים: ²⁵ אֲשֶׁר בְּחִבּוּרְתּוֹ נִרְפָּא לָכֶם כִּי הֵייתֶם כְּצֹאן אֲבֹדוֹת וְעַתָּה שְׂבַתֶּם אֶל־הָרֶעִי

פְּקִיד נִפְשֵׁיתִיכֶם:

Additional readings that correspond with this week's Torah Seder

Ashlamatah: Zechariah 5:3-11 + 6:14

Special: Isaiah 1:1-27

Psalm 75:1-11

INTRODUCTION

This week's pericope of Tsefet is particularly difficult. The reason for this difficulty is that Hakham Tsefet makes sermonic (rhetorical) comments from the book of Yeshayahu chapter 53. Regardless of the difficulty, these passages are fascinating and full of wondrous content. They will give us a look into the teachings of Yeshua through Hakham Tsefet. Likewise, they will give us a more appreciated look at Hakham Tsefet.

It has been my understanding that Isaiah 53 is a passage that tells of Messiah's suffering. In antiquity, the reading of Isaiah 53 was associated with Messiah's suffering. However, contemporary scholars seem to suggest that this is not the case. Here we will try to take an objective view of these texts. One thing that stands clear regardless of varied opinions. Hakham Tsefet related the suffering of Messiah with the passages from Yeshayahu chapter 53.

As I stated above the rhetorical device makes use of partial quotes from Yeshayahu. These partial quotes are particularly difficult to translate. However, we have followed the Hermeneutic practice of translating directly from the Masoretic Text as much as possible. Those parts that are not direct quotes to Yeshayahu build upon the idea found there. Therefore, it is absolutely requisite to be familiar with those passages. However, as usual Hakham Tsefet is right on target with his sermon and lecture.

Again, Hakham Tsefet remains faithful to his continuity of previous thoughts. The thoughts in the previous pericope are that of the submissive servant. This week's pericope continues its connection with previous pericopes. This pericope demonstrates Messiah as a positive example of a servant. Like

the pericope of Hakham Tsefet, this week's Torah Seder is one of complexity. However, there is a strong connection to this week's Torah Seder and Hakham Tsefet's pericope.

v21 For to this you were called out and because Messiah suffered on your behalf leaving an example, in order to follow his footsteps.

YOU WERE CALLED

Hakham Tsefet wants us to remember that we are reading from the lectionary of Vayikra. This opening should make the reader realize that we are still in the lectionary of Vayikra. Hakham Tsefet has now given us multiple instances where he reminds his readers and audience where he is acquiring his sermon material. Likewise, he demonstrates where we are on the triennial Torah reading schedule.

SUFFERING MESSIAH

While I do not wish to diminish from the suffering of Messiah, I do want readers to realize that Hakham Tsefet is here using Messiah as an example. This example is the example of those who genuinely commit to G-d's service. I do not want to paint a bleak picture of being a servant in G-d's service. Nevertheless, Biblical history reflects the suffering of many of G-d's agents. I often reflect on Psalms 84:6 where the passage reads "passing through the valley of Baca" (weeping,) "they make it a spring." My understanding of this passage is that those who "pass through the valley of Baca" use their experiences as an example for others to follow. Therefore, we can see that all who have suffered in G-d's service have left an example for us to follow. Here in Hakham Tsefet's pericope, Messiah is numbered with the elect of G-d who have suffered to bring us to a spring of living waters.

The pioneer never rides in comfort. The work of the pioneer is difficult and often very discouraging. The reward is in being G-d's agent regardless of cost.

The Talmidim of the Master never stopped being pioneers. If you will study the history of the Master's Talmidim, you will see that they followed his example. They continued what they had been taught by the Master. They too were troubled for their commitment to G-d's service.

FOLLOWING IN THE MASTER'S FOOTSTEPS

The servant of the previous pericope is given a living example of how to conduct his life. In short, he is to follow in the footsteps of Messiah. One thing most often overlooked is the living example of Messiah. Many times people resort to fabricated cliché thinking that this cliché is some magic formula that will mysteriously transform their life with little or no effort. Actually most people believe that belief in Messiah requires no effort on their part. In all reality, the opposite is the real truth. Mastering the yetzer hara is not an easy task. The work of G-d is not for the faint-hearted. It takes real courage and commitment to stay on the front lines.

I heard an old adage that said "being G-d's servant does not pay in extreme riches, but the retirement plan is out of this world."

I do not want to minimize the value or reward of being a servant. However, I can attest to that fact that most people have visions of grandeur when they think of being a servant of G-d.

The vocabulary of our pericope will emphatically tell us that suffering is a part of serving in the Master's school. The phrase *ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ (oti kai khristos epathen uper)* connects our suffering with the Masters. Consequently, valleys are a part of the process. The Greek word *ὑπὲρ (uper)* tells us that the Master's suffering is NOT a substitution for our suffering. Therefore, the Master's suffering is

NOT vicarious in this case! Again, this phrase empathically connects our life and suffering with the Masters. “Messiah suffered on your behalf leaving an example.” Messiah’s suffering is exemplary. This is the precise context of Hakham Tsefet’s statement. We cannot divorce the context from the translation and interpretation. Therefore, we are NOT “delivered” from suffering. However, our suffering establishes an identity and fellowship with the Master. Likewise, it gives us a fellowship with all the servants of G-d who have passed before us suffering in G-d’s service.

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ὕπολιμπάνων from ὑπολιμπάνω (hupolimpanō) from ὑπολείπω (hupoleipō) – (leaving behind) indicates “a model set for imitation, such as the headline of a copy-book or an outline to be traced in ink.”⁶ “What remains”⁷ ὑπολείπω (hupoleipō) is our suffering. In other words, the Master did not suffer vicariously so that we would not suffer. He suffered and “what remains” is the suffering that we must endure for the sake of G-d’s service and identification with the Master and his followers.

The Hebrew phrase רַחֵם אֶת עַמּוֹתָי (rahem et amotai) leaves the same idea as the Greek ὑπολείπω (hupoleipō). We all have our part in this journey.

Again, I do not want to paint a bleak picture of our fellowship with the Master. However, the context of our present pericope mandates our understanding of this truth.

FOOTPRINTS

The Master’s Mishnah

The Greek word ἶχνος (ikhnos) - (footsteps or footprints) is related to the Hebrew הָלַךְ halak {haw-lak’}. Here Hakham Tsefet tells us to follow the halachic path of Messiah. Therefore, it is our duty to walk as he walked. It is our duty to follow in the halachic footsteps of the Master. Here, we have a masoretic implication. Follow in the tradition (the Master’s established halacha) that was laid out by the Master. What is “left behind” ὑπολείπω (hupoleipō) is the Master’s halachic archetype. Here we underestimate the words of Hakham Tsefet. This statement alone is one of great import. Here is an introduction to the Master’s Mishnah. We will look at related mitzvot in the latter portion of this commentary.

YESHAYAHU CHAPTER 53

Because He had done no violence, Nor was there any deceit in His mouth

This is a direct quote from Yeshayahu chapter 53. Here is an established halacha for the followers of Messiah.

1. Do no violence.
2. Do not let deceit be found in your mouth.

The equation is one of exemplary halachic conduct. The Master never serves violence and he never spoke words of deceit or guile. Again, I reiterate my point of the Master establishing halachic principles by example.

We will look at other instances of Yeshayahu 53 when we reach them in our current pericope.

⁶ Howard B. Masterman, Rev. M.A., The First Epistle of S. Peter (Greek Text), Macmillan and Co., Limited, 1900, pg 113

⁷ TDNT 4:194

Here we have the continuity of thought from the 74th pericope. When the servant is submitted to ill will and impatience by the crooked master the servant should follow the example of Messiah. He should not return violence or rebuke.

We must draw attention to the quotation to Yeshayahu 53:7. Likewise, we note that from this Prophetic passage the Master derived halachic material. Therefore, we see the mitzvah being exemplified. This example follows the words of the Master and his teacher Hillel. We must conduct ourselves in a manner in which we wish to be treated.

ἀντελοιδόρει πάσχω· οὐκ ἠπέιλει παρεδίδου (when he suffered did not use threatening speech (reprove or corrupt – in return))⁸ this language demonstrates repetitive conduct. Therefore, we are shown the habitual practice of the Master in threatening circumstances.

Not only does Hakham Tsefet demonstrate the mitzvah of the Master. He demonstrates the habitual practice of the Master regarding that mitzvah. We can look at this mitzvah and see that the Master walked with this mitzvah as a daily part of his life. He was always being tested by those who disagreed. He was constantly being challenged and confronted by his adversaries. However, he NEVER used threatening speech, reproved, or corrupted in return. From this, his Talmidim must draw the example of life conduct and halacha. Hakham Tsefet also demonstrates how the Master derived halachic concepts from Scripture.

τῷ κρίνοντι δικαίως - *tō krinonti dikaiōs*. I have translated this as faithfully to the Greek as I possibly could. The simplest translation is “to the Righteous Judge.” It can be translated, “to the one who judges righteously.” The text tells us “He committed Himself.” We have repetitively used the word “G-d” in the commentary on this pericope, such as “servants of G-d.” I have intentionally made this choice for the sake of drawing on the equation to the “Righteous Judge” or the righteous judgments of G-d. Many times, we equate the judgment of G-d with negativity. The Master committed his life to the judgments of G-d (Elohim) knowing fully that he would be judged righteously. Like the Master, we must trust that we judged righteously. However, this demands that we follow the same halachic example laid down by the Master.

SURELY, HE HAS BORNE OUR GRIEF (SICKNESSES, WEAKNESSES, AND DISTRESSES)⁹

Again, I see the importance of remaining faithful to the Masoretic Text of Yeshayahu (Isaiah) 53. **“In his own body upon the tree.”** We are not told how this was accomplished other than it appears to have happened when the Master was executed and beaten by the Roman guard. However, we are told what the consequences should be. **“In order for us to cease from sin and live the life of righteousness.”** I am not trying to diminish what happened on the stake. I am trying to demonstrate that the execution had a purpose. That purpose as stated here in this pericope is productive. We are to live a righteous life by forfeiting sin. Sin and the yezer hara are conquered by the practice of mitzvot and following the Master’s halachic example.

These events need not be interpreted as propitiatory. The Targum Yonatan of Yeshayahu 53:4 reads as follows...

*Yeshayahu 53:4. Then for our sins he will pray, and our iniquities will for his sake be forgiven, although we were accounted stricken, smitten from before the Lord, and afflicted.*¹⁰

⁸ Isaiah 53:7 He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.

⁹ Isaiah 53:4 Surely He has borne our grief’s, and carried our sorrows; yet we esteemed Him stricken, smitten of G-d, and afflicted.

While I am not advocating that, the Targum is a more accurate translation I am pointing out a possible understanding of this enigmatic verse. Here it seems that rather than some propitiatory work of “bearing sins” like a sacrificial animal, the Master prayed for our weaknesses and grief’s while on the executioners stake. However, praying for our weakness was not isolated to the executioner’s stake. The Nazarene Codicil is replete with the Master’s prayer for his Talmidim. He “bares” the sins and sicknesses” of his Talmidim with prayer. While he was with his Talmidim, he could direct them and comfort them. His absence would leave us without his direct presence. However, Hakham Tsefet draws on his life experience and brings comfort to those who were suffering.

“ἐπὶ τὸ ξύλον - *epi to xulon*, is a pregnant construction.”¹¹ Here it should be further noted that the language of Hakham Tsefet demonstrates that the “bearing of our weaknesses” occurred before and “up to the execution stake.” In other words, the Master was “bearing” weakness before he ever experienced his execution. Likewise, another idea seems to be present in the inscrutable text of our pericope. Some scholars suggest that the language of this pericope implies that the Master himself offered a sacrifice on the altar to G-d on behalf of his Talmidim. This is because the Greek word ἀνήνεγκεν (ἐπὶ τὸ ξύλον ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι - *epi to xulon ina tais amartiais apogenomenoi*) is rooted in ἀναφέρω, which is translated “offered” in Yaakov (James) 2:21.

James 2:21 Ἀβραὰμ ὁ πατήρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη ἀνεπέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

James 2:21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

The “burnt offering” in the LXX is ἀναφέρω Hebrew “olah.” This word ἀναφέρω seems also to be related to and translated as korban. The difficulty according to some scholars is that the only passage that are translated “offered” is James. In the eight other uses the word is “offer up,” “offered,” “carried up” and “brought up” dominate the word’s translation. It is translated “offered” in James. Therefore, the primary meaning of “bringing up or offering up seems to be the main use of this word. However, other scholars seem to suggest that the language is ambiguous enough to make this idea questionable. Nevertheless, it seems very plausible that the Master could have made an offering on the behalf of his Talmidim. Being the Hakham of a group of Talmidim would have been justifiable reason to make an offering for them.

ἀπογενόμενοι - (apoginomai)

This is a cryptic phrase only used by Hakham Tsefet in this passage. This phrase is never used in the LXX. Likewise, it is used sparingly outside of Biblical sources.¹² The word is compound. *Apo* – away and *ginomai* – to become. Some scholars believe that this word is figurative indicating death. However, the only place it is used Biblically is here in Hakham Tsefet’s present pericope. Its general definition in extra-biblical sources seems to be one of departing.¹³ Therefore, I have translated the phrase “in order for us to cease from sin.” Our departure from sin is the result of living by the righteous example of the Master.

¹⁰ Targum Yonatan Yeshayahu 53:4

¹¹ Howard B. Masterman, Rev. M.A., The First Epistle of S. Peter (Greek Text), Macmillan and Co., Limited, 1900, pg 116

¹² TDNT 1:686

¹³ J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg. 59

WITH HIS STRIPES, (*WOUNDS*) WE OURSELVES ARE HEALED.¹⁴

How the stripes that the Master received by the Roman guard brings healing is another mystery. Perhaps the exemplary conduct gives purpose to those who suffer in a similar manner. I would like to quote the Targum to this passage for reflection as well.

Yeshayahu 53:5. But he will build up the Holy Place, which has been polluted for our sins, and delivered to the enemy for our iniquities; and by his instruction peace shall be increased upon us, and by devotion to his words, our sins will be forgiven us.

If this Targum remotely influenced Hakham Tsefet, we could make a perfect connection to the weekly Triennial Torah Seder. This is not to say that there are not other “perfect” connections. I say this because I believe there are. We will deal with those later.

Pollution of the holy place seems to match this week’s idea of *Me’ilah*. *Me’ilah* is a trespass offering for those who have committed some sacrilege. An entire section of the Mishnah, Tosefta and Talmud Bavli.

The six chapters and thirty-eight mishnayot of *Me’ilah* deal with sacrilegious acts. The Torah source for this entire work is based on Vayikra 5:14-16. It also is astounding to read that the Holy place would be “built up” again. This would indicate that the once standing Temple was destroyed (on Tisha B’ Av) and would again be built. The words are reminiscent of Zechariah 8: 19 where fasts become feasts. Again, I reiterate that I do NOT believe that the Targum is offering a better translation. However, I do believe it offers insight into the mindset of the first-century Jew. Likewise, Hakham Tsefet found similarities between what the Prophet Yeshayahu were saying and Messiah.

WANDERING SHEEP

For you are as a sheep lead astray,¹⁵ but now returned (repented - *teshuvah*) to the Shepherd and Bishop (*Pakid*) of your souls.

Again, Yeshayahu chapter 53 initiates our passage. Hakham Tsefet draws on the analogy of sheep just as it is found in Yeshayahu. The lost sheep repents. *ἐπεστράφητε* indicates that the sheep returned (repented) of its own volition. Likewise, the word can be interpreted “returned to yourself.” This seems to contain the idea of returning to the true nature of the soul. “When a soul sins” it departs from its true nature. When it repents and atonement has taken place the Soul returns to its true self and nature. Hakham Tsefet seems to be talking to those people who “were not a people” but have now joined themselves to the people of G-d. They were wandering sheep. They were formerly sheep who had no shepherd. Now they have found the Shepherd and guardian of souls.

DRAWING CONCLUSIONS ABOUT ISAIAH 53

This week’s pericope is smattered with the words of Yeshayahu chapter 53. Undoubtedly, Hakham Tsefet found a positive connection with the Torah Seder of Vayikra 5:1-6:11. If we follow the principle of “Corral Hermeneutics”, we will be able to determine the appropriate use of all the quotes from Yeshayahu.

As we have stated above, Hakham Tsefet found a positive connection between Yeshayahu and Messiah. However, I do not believe that Hakham Tsefet interpreted Yeshayahu the same way that contemporary

¹⁴ Isaiah 53: 5 But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.

¹⁵ Isaiah 53:6 All we like sheep have gone astray; we have turned, each one to his own way; and L-rd has laid on Him the iniquity of us all.

scholars do. From the vocabulary of Hakham Tsefet and Yeshayahu, it seems apparent that Hakham Tsefet did not see the acts of Messiah being either vicarious or propitiatory. The suffering of the Master served as an example rather than a propitious act. Not only does this fit the vocabulary of the text, however it does fit the context of Hakham Tsefet's pericope.

Consequently, it seems (at least in this present pericope) that Yeshayahu chapter 53 should not be read as propitiatory or vicarious act of the Master.

Our corral contains trespass offerings, *Meilah* (sacrilegious offerings) and burnt offerings.

I have given a cursory interpretation of Hakham Tsefet's use of Yeshayahu chapter 53 here in this brief commentary. I would recommend a thorough examination of these texts and the vocabulary of Yeshayahu and the present pericope for further understanding of the "suffering of Messiah" as elaborated upon in Yeshayahu.

I am certain that there is a great deal more to be said and researched concerning this pericope and related readings. However, time has only permitted us this much investigation.

CONNECTING THE DOTS

As is usual Hakham Tsefet understands that connection between all the readings and sermons from that corral.

Hakham Tsefet

²² Because He had done no violence, Nor was there any deceit in His mouth

^{v23} but gave himself over to the righteous Judge.

Related readings

Leviticus 5:1 And if a soul sin, and hear the **voice of swearing**, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

Lev 5:4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath,

Lev 6:2-3 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by **violence**, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

Zech 5:4 "I will make it go forth," declares the LORD of hosts, "and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones."

Psa 75:4-5 "I said to the boastful, 'Do not boast,' And to the wicked, 'Do not lift up the horn; 5 Do not lift up your horn on high, Do not speak with insolent pride.'"

Psa 75:7 But God is the Judge; He puts down one and exalts another.

2:24 Surely, He has borne our grief (sicknesses, weaknesses, and distresses) in his own body upon the tree; in order for us to cease from sin and live the life of righteousness: with His stripes, (wounds) we ourselves are healed.

Isaiah 1:16. Wash, cleanse yourselves, remove the evil of your deeds from before My eyes, cease to do evil. 17. Learn to do good, seek justice, strengthen the robbed, perform justice for the orphan, plead the case of the widow.

RELATED MITZVOT

P69 For an individual to bring a sin offering, if he has sinned unintentionally in a negative commandment punishable by excision, as it is written "if any one sin" (Leviticus 5:1).

P178 For one who has evidence to testify in court, as it is written "he being a witness, whether he hath seen or known" (Leviticus 5,1).

P72 To offer a sacrifice according to means, as it is written "and if his means suffice not" (Leviticus 5,7), "but if his means suffice not" (Leviticus 5,11).

P118 For he who unintentionally benefits from consecrated things or eats a heave offering to add a fifth onto the value and restore it, as it is written "and he shall make restitution for that which he hath done amiss in the holy thing" (Leviticus 5,16).

P70 For an individual to bring an offering, if he is in doubt as to whether he has committed a sin for which one brings a sin offering or not, as it is written "though he know it not . . . and he shall bring his guilt-offering" (see Leviticus 5:17-18); this is called a conditional guilt offering.

194 To restore that which one took by robbery, as it is written "he shall restore that which he took by robbery" (Leviticus 5,23).

P30 To remove the ashes from the Altar daily, as it is written "and he shall take up the ashes" (Leviticus 6,3).

P88 To eat the remainder of the meal offerings, as it is written "and that which is left thereof shall Aharon and his sons eat" (Leviticus 6,9).

N112 Not to sever the head of a fowl brought as a sin offering, as it is written "and pinch off its head close by its neck, but shall not divide it asunder" (Leviticus 5,8).

N102 Not to put olive oil on the meal offering of a sinner, as it is written "he shall put no oil upon it" (Leviticus 5,11).

N81 Not to extinguish the fire of the Altar, as it is written "fire shall be kept burning upon the altar continually; it shall not go out" (Leviticus 6,6).

N124 Not to allow the remainder of the meal offerings to become leavened, as it is written "it shall not be baked with leaven" (Leviticus 6,10).

RELATED MISHNAYOT AND TOSEFOT

The entire tractate of Meilah is related to and based on the verses of Vayikra 5:14-16.

Tractate *Meilah* is the eighth tractate of *Seder Kodashim* and concerns the misappropriation or unlawful use of *hekdesh* or that which is dedicated to a sacred purpose (especially sacrifices) for use in the Temple. There are also tractates in the *Tosefta* and *Talmud Bavli*. There is no *Gemara* in the *Talmud Yerushalmi*. The main passage that the tractate is built around is Leviticus 5.15-16 which lays down that a person who without intending to committed a trespass “in holy things” shall bring a *korban asham* or guilt offering, and make restitution for the loss caused, and pay an additional fine.

There are six chapters and thirty-eight *mishnayot* in this tractate.

Chapter One – The first *mishnah* in this chapter concerns *korbanot* in which *meilah* can occur. These are listed as the *kodshe kodashim* and *kodashim kalim*. This *mishnah* defines whether the entire *korban* or only a part is applicable to the law of *meilah*. The next two *mishnayot* discuss whether *meilah* might have been committed if parts of the *korban* were removed from the inner courtyard of the Temple before the blood was sprinkled. The last and fourth *mishnah* in this chapter discuss the effects of the sprinkling upon the sacrificial animal with regard to *meilah*.

Chapter Two – There are nine *mishnayot* in this chapter. This chapter concerns time and how it applies to the law of *meilah*. For instance in the case of various *menachot* or “meal offerings” that may be invalidated by an error in their use or consumption within a prescribed period of time. Also in relationship to the above is a discussion on the period of time after which one may become guilty of *pigul* or “abomination” or *notar* which is “leaving something over from the *korban* or *tame* which is “impurity.”

Chapter Three – This chapter begins with a list of many things of which one may not partake, even though if an individual did partake, it is not considered *meilah*. In regards to the items on this list, other regulations outside of *meilah* are discussed. The question of whether and in what case one may be guilty of *meilah* in connection with objects belonging to or found upon certain consecrated things. Several examples are given such as grass in a consecrated field and the fruit of a consecrated tree. The last *mishnah* of the chapter gives another example of foliage in a consecrated wood. There are eight *mishnayot* in this chapter.

Chapter Four – The first two *mishnayot* discuss the combination of various *korbanot* in reckoning the minimum amount necessary to be used in order to constitute *meilah*. The last four of this six *mishnayot* chapter discuss many more kinds of combinations which are given with relation to other legal and ritual questions.

Chapter Five – The first *mishnah* of this chapter gives the determination of a *perutah* which is the smallest coin, as the minimum value which the use of holy objects must have to make one guilty of *meilah*. This means that they have derived the value of one *perutah* in profit or enjoyment from this object. The last four *mishnayot* deals with the commission of *meilah* by various persons successively upon the same object. There are five *mishnayot* in this chapter.

Chapter Six – There are six *mishnayot* in this chapter which discusses cases in which *meilah* has been committed by proxy. The rule is laid down that if the agent has acted precisely in accordance with his orders, the person who gave such orders is guilty of the *meilah* and not the agent. However, if the agent was acting independently on his own motive, then the agent is guilty of *meilah*. There is an enumeration of different cases along these lines. Also discussed in the chapter are cases in which neither an individual or his agent are guilty of *meilah* and cases in which they are.

Tosefta Meilah

Meilah is the seventh tractate in the *Tosefta* of *Seder Kodashim*. There are only three chapters, but these three are equivalent to the six chapters of its *Mishnah* counterpart with few omissions and amplifications.¹⁶

¹⁶ Joseph and Debbie Good, *A Concise Guide to the Mishnah and the Tosefta*, Hatikva Ministries, 2003, pg 163-165