



Samuel Lebens – University of Haifa

וְזֹאת תִּזְבַּח תִּזְבַּח הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה: אִם עַל־תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב | עַל־זֶבַח הַתּוֹדָה חֲלוֹת מִצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁתִּים בַּשֶּׁמֶן וְסֹלֶת מֵרֶבֶכֶת חֲלוֹת בְּלוּלֹת בַּשֶּׁמֶן: עַל־חֲלוֹת לֶחֶם חֲמִץ יִקְרִיב קֶרֶבֶנּוּ עַל־זֶבַח תּוֹדַת שְׁלָמִיו: וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכֹּל־קֶרֶבֶן תְּרוּמָה לַיהוָה לַפֶּהוּ הַזֶּרֶק אֶת־זֶם הַשְּׁלָמִים לוֹ יִהְיֶה: וּבָשָׂר זֶבַח תּוֹדַת שְׁלָמֵיו בְּיוֹם קֶרֶבֶנּוּ יֹאכַל לֹא־יִנְיַח מִמֶּנּוּ עַד־בֹּקֶר: וְאִם־גִּדּוּר | אִו נִדְבָּה זֶבַח קֶרֶבֶנּוּ בְּיוֹם הִקְרִיבוּ אֶת־זֶבְחוֹ יֹאכַל וּמִמַּחֲרָת וְהַנּוֹתֵר מִמֶּנּוּ יֹאכַל:

This is the ritual of the sacrifice of well-being that one may offer to יהוה: One who offers it for thanksgiving shall offer, together with the sacrifice of thanksgiving, unleavened cakes with oil mixed in—unleavened wafers spread with oil—and cakes of choice flour with oil mixed in, well soaked. This offering, with cakes of leavened bread added, shall be offered along with one's thanksgiving sacrifice of well-being. Out of this the person shall offer one of each kind as a gift to יהוה; it shall go to the priest who dashes the blood of the offering of well-being. And the flesh of the thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning. If, however, the sacrifice offered is a votive or a freewill offering, it shall be eaten on the day that one offers the sacrifice, and what is left of it shall be eaten on the morrow.

(Vayikra 7:11-16)

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאָל־בְּנֵי לְאֹמֶר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם: {ס} יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ: {ס} יֵאָר יְהוָה | פָּגְיוֹ אֱלֹהֶיךָ וַיַּחַנְנֶךָ: {ס} יֵשָׂא יְהוָה | פָּגְיוֹ אֱלֹהֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם: {ס} וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם: {ס}

Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: יהוה bless you and protect you! יהוה deal kindly and graciously with you! יהוה bestow [divine] favor upon you and grant you peace! Thus they shall link My name with the people of Israel, and I will bless them.

(Numbers 6:23-27)

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יֵשָׂא פְּנָיִם וְלֹא יִקַּח שֹׁחַד:

For your God יהוה is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe.

(Deuteronomy 10:17)

וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים. כְּשֶׁהָיוּ מִקְרִיבֵין זֶבַח הַשְּׁלָמִים, הָיָה הַקְּדוֹשׁ בְּרוּךְ הוּא נוֹשֵׂא לָהֶם פְּנָיִם, שֶׁנֶּאֱמַר: יֵשָׂא ה' פָּגְיוֹ אֱלֹהֶיךָ וַיִּשֶׂם לָךְ שְׁלוֹם (במדבר ו, כו). וְאֲפֹשֶׁר שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא נוֹשֵׂא פְּנָיִם לְבָרִיָּה. שְׁנֵי כְּתוּבֵין מְכַחֲשִׁין זֶה אֶת זֶה. כְּתוּב אָחָד אוֹמֵר, אִם אֶחָפֵץ בְּמוֹת הַרְשָׁע (יחזקאל לג, יא). וְכְתוּב אָחָד אוֹמֵר, כִּי חָפֵץ ה' לְהַמִּיתָם (ש"א ב, כה). וְאִם חָפֵץ לְהַמִּיתָם, הֵיאָף לֹא אֶחָפֵץ בְּמוֹת הַרְשָׁע. אֲלֵא עַד שֶׁלֹּא נִחַתָּם גִּזֵּר דִּין, לֹא אֶחָפֵץ. כִּיֵּן שֶׁנִּחַתָּם גִּזֵּר דִּין, כִּי חָפֵץ ה' לְהַמִּיתָם. וְכֵן דְּנִיָּאל אָמַר, אֲכַל אֲגִיד לָךְ אֶת הַרְשׁוּם בְּכֶתֶב אֲמַת (דניאל

י, אָמְרוּ רַבּוּתֵינוּ זְכוּרָנוּם לְבָרְכָה: מֵעֲשֶׂה הִנֵּה בְּרַבְנוּ הַקְדוֹשׁ שְׁהִיָּה עוֹבֵר בְּסִימוּנֵיָא, יֵצְאוּ כָּל בְּנֵי הָעִיר לְקִרְאָתוֹ, בִּקְשׁוּ מִמֶּנּוּ זָקֵן אֶחָד חָכָם מִי שְׁיִלְמָדֵם תּוֹרָה. נָתַן לָהֶם אֶת רַבִּי לְוִי בֶר סִיסִי, שְׁהִיָּה חָכָם בְּתוֹרָה. אָמְרוּ לוֹ: רַבִּי מָה הוּא שְׁכָתוֹב בְּדִנְיָאֵל, אָבֵל אֲגִיד לָךְ אֶת הַרְשׁוּם בְּכַתָּב אָמַת. וְכִי יֵשׁ דְּבַר שְׁקֵר בְּתוֹרָה, שְׁהוּא אוֹמֵר אָמַת. וְלֹא מֵצָא לָהֶם תְּשׁוּבָה מִה לְהַשְׁיִבּוֹן. מִיָּד יֵצֵא מִשָּׁם וּבָא לוֹ לְפָנֵי רַבִּי. אָמַר לוֹ: לֹא יִכְלָתִי לַעֲמֹד בְּהֶם. דְּבַר אֶחָד שְׁאַלּוּ מִמֶּנִּי וְלֹא מֵצָאתִי מִה לְהַשְׁיִבּוֹן. אָמַר לֵיהּ: וַיְהִי הַדְּבַר. אָמַר לֵיהּ: אָבֵל אֲגִיד לָךְ אֶת הַרְשׁוּם בְּכַתָּב אָמַת. וְכִי יֵשׁ דְּבַר שְׁקֵר בְּתוֹרָה. אָמַר לֵיהּ: תְּשׁוּבָה גְדוּלָה הִנֵּה לָךְ לְהַשְׁיִבּוֹן. אָמַר לֵיהּ: הִנֵּה לָךְ לֹאֹמֵר לָהֶם, הָאָדָם חוּטָא, הַקְדוֹשׁ בְּרוּךְ הוּא רוּשָׁם עָלֵינוּ מִיְתָה. עֲשֵׂה תְּשׁוּבָה, הִכְתָּב מִתְּבַטָּל. לֹא עֲשֵׂה תְּשׁוּבָה, הַרְשׁוּם בְּכַתָּב אָמַת. וְאַף כָּאֵן כְּתוּב אֶחָד אוֹמֵר, 'יֵשׂא ה' פָּנָיו אֵלַיְךְ (בַּמְדַּבֵּר ו, כו). וְכַתּוּב אֶחָד אוֹמֵר, 'אֲשֶׁר לֹא יֵשׂא פָּנָיִם (דְּבָרִים י, יז). אִם יֵשׂא, לָמָּה לֹא יֵשׂא. אֲלָא לְעוֹבְדֵי עֲבוּדָה זָרָה, לֹא יֵשׂא פָּנָיִם. אָבֵל לְיִשְׂרָאֵל, 'יֵשׂא ה' פָּנָיו אֵלַיְךְ. אָמַר הַקְדוֹשׁ בְּרוּךְ הוּא, כְּשֵׁם שְׁיִשְׂרָאֵל נוֹשָׂאִים לִי פָּנָיִם, כִּךָּ אֲנִי נוֹשָׂא לָהֶם פָּנָיִם. וְהֵיאָדָּה נוֹשָׂאִים לוֹ פָּנָיִם. אָדָם מִיִּשְׂרָאֵל עָנִי, יֵשׁ לוֹ חֲמִשָּׁה בָּנָיִם אוֹ שְׁנָיִם, וְהוּא נוֹטֵל כֶּפֶר אֶחָד, וְהוּן יוֹשְׁבֵינָן פְּלֹן וְאוֹכְלֵינָן אוֹתוֹ הַכֶּפֶר וְאִין שְׂבָעִים מִמָּה שְׁהֶם אוֹכְלֵינָן, וּמְבָרְכִין, הִכְתָּב אוֹמֵר, 'וְאִכְלָתָּ וְשָׂבַעְתָּ וַיְבָרַכְתָּ (שִׁם ח, י). אִף אֲנִי נוֹשָׂא לָהֶם פָּנָיִם, 'יֵשׂא ה' פָּנָיו אֵלַיְךְ וַיֵּשֶׁם לָךְ שְׁלוֹם (בַּמְדַּבֵּר ו, כו). לְכָדָּה נֶאֱמַר: וְזֹאת תּוֹרַת זְבַח הַשְּׁלָמִים

(Lev. 7:11:) "This is the law of the sacrifice for peace offerings." When they offered the sacrifice of the peace offerings, the Holy One, blessed be He, would lift up His face to (favor) them, as stated (in Numb. 6:26), "The Lord lift up His face unto you and grant you peace." Is it possible for the Holy One, blessed be He, to [favor] mortals? Two verses contradict each other. One text says (in Ezek. 33:11), "Do I desire the death of the wicked?" The other text says (in I Sam. 2:25), "for the Lord took pleasure in slaying them." How has He not taken pleasure in the death of the wicked? It is simply that before their verdict was sealed, He did not take pleasure; after a verdict was sealed, the Lord took pleasure in slaying them. And so Daniel said (in Dan. 10:21), "However, I will tell you what is inscribed in the record of truth." Our masters have said, "There was a story about our Holy Rabbi (i.e., about R. Judah the Prince) that when he was passing through Simonia (where he lived), all the people of the city came out to meet him. They wanted an elder from him to teach Torah. He gave them R. Levi ben Sisi. They said to him, 'Our teacher, what is the meaning of what is written in Daniel (10:21), "However, I will tell you what is inscribed in the record of truth?" Is there something false in the Torah that it [must specifically] say truth [here]?' [When] he did not find an answer to give them, he immediately went away [from there and came] to Rabbi. He said to him, 'I could not stand up before them. They asked me one thing, and I could not find out what to answer them.' He said to him, 'What was the [one] thing?' He said to him, "'However, I will tell you what is inscribed in the record of truth." Is there something false in the Torah?' He said to him, 'There was a great answer for you to give them.' He said to him, 'You had something to tell them: When someone sins, the Holy One, blessed be He, inscribes death for him. [And if] he repents, the record is canceled. [But if] he does not repent, it is inscribed in the record of truth.'" Here also one text says (in Numb. 6:26), "The Lord lift up His face unto you"; while another text says (in Deut. 10:17), "who does not lift up His face." If He lifts it up, why does He not lift it up? It is simply that for the idolaters, [He is one] "who does not lift up His face," but for Israel, "The Lord lift up His face unto you." The Holy One, blessed be He, said, "Just as Israel [favors] me, so do I [favor] them. And how do they [favor] Me? [When] someone poor from Israel has four children, he takes one loaf. They sit down and eat all that loaf, but they are not satisfied from what there is in it, [yet] they recite a blessing. Yet the verse [only] says (Deut. 8:10), 'When you shall eat and be full, you shall bless.' I shall also favor them, [as stated] (in Numb. 6:26), 'The Lord lift up His face unto you.'" It is therefore stated (in Lev. 7:11), "This is the law of the sacrifice for peace offerings."

(Tanchuma Tzav 5)

דְּבָרֵי הַפְּרָעוֹת שֶׁהַנְּבִיא אוֹמֵר כְּגוֹן שִׁיאֲמַר פְּלוֹנֵי יָמוֹת אוֹ שָׁנָה פְּלוֹנֵיִת רָעַב אוֹ מִלְחָמָה וְכִיּוֹצֵא בְּדְבָרִים אֵלּוּ אִם לֹא יֵעָמְדוּ דְּבָרָיו אֵין בְּזֶה הַכְּחָשָׁה לְנִבּוּאָתוֹ. וְאֵין אוֹמְרִים הִנֵּה דִבֵּר וְלֹא בָּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא אָרָף אַפָּיִם וְרַב חֶסֶד וְנִחָם עַל הָרָעָה וְאֶפְשָׁר שֶׁעָשׂוּ תְּשׁוּבָה וְנִסְלַח לָהֶם כְּאֲנָשֵׁי נִינּוּה. אוֹ שֶׁתִּלְהֶה לָהֶם כְּחִזְקִיָּה. אַבְּל אִם הִבְטִיחַ עַל טוֹבָה וְאָמַר שִׁיְהִיָּה כֹּךְ וְכָךְ וְלֹא בָּאָה הַטּוֹבָה שֶׁאָמַר בְּיָדוֹעַ שֶׁהוּא נְבִיא שֶׁקֶר. שֶׁכֵּל דִּבֵּר טוֹבָה שִׁיְגִזֵּר הָאֵל אֶפְלוּ עַל תַּנְאֵי אֵינוֹ חוֹזֵר. וְלֹא מְצִינּוּ שֶׁחֹזֵר בְּדִבְרֵי טוֹבָה אֶלָּא בְּחֶרֶב רַאשׁוֹן כְּשֶׁהִבְטִיחַ לְצַדִּיקִים שֶׁלֹּא יָמוּתוּ עִם הַרְשָׁעִים וְחֹזֵר בְּדְבָרָיו. וְזֶה מְפָרֵשׁ בְּמִסְכַּת שִׁבְת. הֵא לְמַדָּת שֶׁבְּדְבָרֵי הַטּוֹבָה בְּלִבְד יִבְחַן הַנְּבִיא. הוּא שִׁיְרַמְיָהוּ אָמַר בְּתִשׁוּבָתוֹ לְחַנּוּנִיָּה בֶּן עֲזוּרָה כְּשֶׁהִיָּה יְרַמְיָה מִתְּנַבֵּא לְרָעָה וְחַנּוּנִיָּה לְטוֹבָה. אָמַר לוֹ לְחַנּוּנִיָּה אִם לֹא יֵעָמְדוּ דְּבָרֵי אֵין בְּזֶה רְאִיָּה שֶׁאֵנִי נְבִיא שֶׁקֶר אַבְּל אִם לֹא יֵעָמְדוּ דְּבָרֵי יוֹדַע שֶׁאֵתָּה נְבִיא שֶׁקֶר. שֶׁנֶּאֱמַר (יִרְמִיָּה כח ז) "אִךְ שָׁמַע נָא אֶת הַדְּבָר הַזֶּה" וְגו' הַנְּבִיא אֲשֶׁר יְדַבֵּר שְׁלוֹם בְּבֵא דִבְרֵי הַנְּבִיא יוֹדַע הַנְּבִיא אֲשֶׁר שָׁלַחוּ ה' בְּאֶמְת:

[The above principles do not apply to] prophecies of retribution which a prophet will utter - e.g., "So and so will die," "This or that year will be a year of famine or a year of war," and the like. If his words do not come true, this does not nullify the validity of his prophecy, nor do we say [in condemnation of him]: "Behold, he spoke and his words were not fulfilled." [This is because] the Holy One, Blessed be He, is slow to anger, abundant in kindness, and forgiving of evil. Thus, it is possible that they will repent and [their sin] will be forgiven, as in the case of the people of Nineveh, or that [retribution] will be held in abeyance, as in the case of Hezekiah. [This does not apply regarding prophecies for the good.] If [a prophet] promised that good would come and such and such will occur, and the good about which he prophesied did not materialize, he is surely a false prophet. Any good which God decrees - even if [the decree] is provisional - will never be nullified. {We find [God] nullifying a positive prophecy only during the destruction of the first Temple. He had promised the righteous that they would not die together with the wicked; however, He nullified this prophecy, as explained in the tractate of Shabbat.} We can conclude from this that a prophet should be tested on the basis of his positive prophecies. This was what Jeremiah meant by his reply to Chananiah ben Azur, when he was prophesying doom and Chananiah was promising a [glorious future]. He told Chananiah: "If my words are not fulfilled, this will not lead to the conclusion that I am a false prophet. If your promises are not fulfilled, however, it will be proven that you are a false prophet," as implied by [Jeremiah 28:7,9]: "Hear, now, this word... As for the prophet who prophesies for peace, when the word of the prophet shall come to pass, it will be known that God has truly sent this prophet."

(Mishne Torah, *Hilkhot Yesodei HaTorah* 10:4)