munity may obey. 21 But he shall present himself to Eleazar the priest, who shall on his behalf seek the decision of the Urim before the Lord. By such instruction they shall go out and by such instruction they shall come in, he and all the Israelites, the whole community."

22 Moses did as the Lord commanded him. He took Joshua and had him stand before Eleazar the priest and before the whole community. 23 He laid his hands upon him and commissioned him—as the Lord had spoken through Moses.

28 The Lord spoke to Moses, saying:

2 Command the Israelite people and say to them: Be punctilious in presenting to Me at stated

not his spiritual powers. Only God, who endowed those powers, can transfer them; thus God allowed the elders to share Moses' prophetic gifts (11:17,25). The Hebrew word *hod* (authority) means "majesty, power, charisma, ray of glory" in other contexts.

21. go out . . . come in That is, for war. Only in military matters is Joshua commanded to consult the Urim and Thummim through the agency of the high priest.

By such instruction That is, of the Urim's decision. Or, perhaps, by Eleazar's instruction, because it is he who consults the Urim.

all the Israelites Refers to the troops that Joshua will lead in battle.

the whole community Refers to all the Israelites, not only the army.

THE CALENDAR OF PUBLIC SACRIFICES (28:1–30:1)

With the division of the Land and the succession to Moses now determined, the Torah turns to the establishment of the religious calendar that will prevail in the Land. Thus the Israelites' first duty upon settling in their land is to institute the lines of communion with the Lord through the medium of the sacrificial system. This catalog of public offerings concludes with a reminder (in 29:39) that each Israelite could also bring private offerings.

2. at stated times The sacrifices are invalid if offered at the wrong time.

CHAPTER 28

The list of offerings in chapters 28 and 29 is familiar to many as the *maftir* readings from a second Torah scroll on the festivals. They are read in sequence during the summer, in the weeks preceding Tish-ah b'Av, the anniversary of the Temple's destruction. Tradition teaches that God counts our reading of these passages as the equivalent of our bringing offerings to the Temple.
times the offerings of food due Me, as gifts of pleasing odor to Me.

3. Say to them: These are the gifts that you are to present to the LORD:

As a regular burnt offering every day, two yearling lambs without blemish. 4. You shall offer one lamb in the morning, and the other lamb you shall offer at twilight. 5. And as a grain offering, there shall be a tenth of an ephah of choice flour with a quarter of a hin of beaten oil mixed in—the regular burnt offering instituted at Mount Sinai—a gift of pleasing odor to the LORD.

The libation with it shall be a quarter of a hin for each lamb, to be poured in the sacred precinct as an offering of fermented drink to the LORD. 6. The other lamb you shall offer at twilight, preparing the same grain offering and libation as in the morning—a gift of pleasing odor to the LORD.

On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation—burnt offering for every sabbath, in addition to the regular burnt offering and its libation.

DAILY OFFERING (vv. 3–8)

Called “tamid” from biblical times on, the daily offering consisted of a burnt offering of a lamb together with its grain and wine adjuncts. It was offered twice daily, morning and evening. 3. The tamid offering is to be financed by all the people, not merely by the leaders or by the rich (Neh. 10:34).

4. at twilight The time between sunset and darkness.

5. ephah See Comment to Exod. 16:36. hin See Comment to Exod. 29:40.

beaten Hebrew: khatit, “pressed in a mortar.” Hence it was pure oil.

7. with it Refers to the lamb (v. 4, as in v. 8).

SHABBAT OFFERING (vv. 9–10)

The sacrifice for a special day, called musaf in Rabbinic Hebrew, is in addition to the daily tamid and is offered immediately after it. Because the Shabbat offering is the same as the tamid, adding musaf doubles the number of offerings of a weekday.

10. regular burnt offering Refers to the...
On your new moons you shall present a burnt offering to the Lord: two bulls of the herd, one ram, and seven yearling lambs, without blemish. As grain offering for each bull: three-tenths of a measure of choice flour with oil mixed in. As grain offering for each ram: two-tenths of a measure of choice flour with oil mixed in. As grain offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, a gift to the Lord. Their libations shall be: half a hin of wine for a bull, a third of a hin for a ram, and a quarter of a hin for a lamb. That shall be the monthly burnt offering for each new moon of the year. And there shall be one goat as a purification offering to the Lord, to be offered in addition to the regular burnt offering and its libation.

In the first month, on the fourteenth day of the month, there shall be a passover sacrifice morning tamid, because there could be no offering after the tamid of the evening. It should be noted that purification sacrifices are never brought on Shabbat, because intimations of human wrongdoing are not permitted on this joyous day.

ROSH HODESH, THE NEW MOON (v. 11–15)

In early Israel, this was an important festival celebrated by families and clans in a state of ritual purity at the local sanctuary.

Only here are the libation quantities specified. Because they are always the same, they need not be repeated.

burnt offering Use of this term implies the auxiliary grain offering and libation.

new moon Hebrew: hodesh, “new moon,” as in 29:6. (The word can also mean “month.”)

PASchal SACRIFICE AND UNLEAVENED BREAD (v. 16–25)

The day of the paschal offering and the seven-day Festival of Unleavened Bread originally were separate and distinct holidays (cf. Lev. 23:5–6). The fact that the paschal offering is mentioned here more than the sun (BT Hul. 60b). Did the Sages here picture God apologizing for all the unfairness of life—to people who are born less healthy, gifted, or fortunate than others? Given the traditional identification of Rosh Hodesh as a woman’s festival, did the Sages imagine God expressing regret to women for having made them smaller and less consequential than men for so much of history?

15. purification offering to the Lord Hebrew: hattat l’Adonai. Noting that this is the only place in the Torah where this phrase occurs, the Talmud understands it to mean “a purification offering for the Lord.” It is brought on God’s behalf on Rosh Hodesh (when the new moon appears) as an apology to the moon for having made it smaller and less consequential

35. the other light, preparing the bation as in the morning. 36. The other light, preparing the bation as in the morning.

DAILY OFFERING

Called “tamid” from offering consisted of together with its grain offering twice daily, n.

3. The tamid off the people, not more rich (Neh. 10:34).

4. at twilight Tl.


HALAKHATH L’MA’ASEH

28:11. new moons. The Jewish calendar is based on the cycles of the moon. An extra month (Adar 1) is added 7 times in 19 years to make the lunar calendar conform to the solar year. Each Hebrew month begins with the New Moon (Rosh Hodesh); it is announced in synagogue (except for the month of Tishrei) on the preceding Shabbat, in the Blessing of the Month (Birkat Ha-Hodesh). See Commentary on Exod. 12:2.