

munity may obey. <sup>21</sup>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.”

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

**28** The LORD spoke to Moses, saying: <sup>2</sup>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.

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 proper lines of communion with the Lord

as the moon reflects the light of the sun (BT BB 75a). God commands Moses to “lay your hand upon” Joshua (v. 18), but Moses lays both hands on him (v. 23), transferring power without reservation or ambivalence, a rare gesture for a man who has been accustomed to authority for so long. What must have been going through Moses’ mind as he reflected on the achievements and frustrations of the past, and the awareness of all that he yearned to do and would never be able to do?

וּלְפָנַי אֲלַעֲזָר הַכֹּהֵן יַעֲמֹד וְשָׂאֵל לְךָ בְּמִשְׁפַּט הָאוּרִים לְפָנַי יְהוָה עַל-פְּנֵי יִצְחָר וְעַל-פְּנֵי יִבְאֵן הוּא וְכָל-בְּנֵי-יִשְׂרָאֵל אִתּוֹ וְכָל-הָעֵדָה :

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח אֶת-יְהוֹשֻׁעַ וַיַּעֲמֵדְהוּ לְפָנַי אֲלַעֲזָר הַכֹּהֵן וּלְפָנַי כָּל-הָעֵדָה : <sup>23</sup> וַיִּסְמְךָ אֶת-יָדָיו עָלָיו וַיִּצְוֵהוּ כַּאֲשֶׁר דִּבֶּר יְהוָה בְּיַד-מֹשֶׁה : פ

**כח** וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר : צַו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת-

**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.

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.

<sup>12</sup>The LORD said heights of Abarim a given to the Israelit seen it, you too sha just as your brother derness of Zin, whe tentious, you disol hold My sanctity ir water.” Those are kadesh, in the wild

<sup>15</sup>Moses spoke to LORD, Source of th someone over the out before them ar who shall take the that the LORD’s c sheep that have nc answered Moses, “ an inspired man, a <sup>19</sup>Have him stand before the whole c him in their sight your authority, so

THE

Moses is command From there he will then die. The fulfilln poned (Deut. 34), f and a lengthy testar

**12. heights of** mountain chain is i Deut. 32:49. At a l it offers a wide view

**13. as your brot** a mountain to die; t ses’ ascent.

**16.** Confronte decision that he v Land, Moses’ first concern for his pe the next Israelite l enges, Moses urg who will “go out in before them,” i.

11 וּבְרֵאשֵׁי חֲדָשֶׁיךָ  
 פָּרִים בְּנֵי-בָקָר שְׁנֵי  
 בְּנֵי-שָׁנָה שְׁבַע־הָ  
 עֶשְׂרִים סֶלֶת מִנֹּהַר  
 הָאֵחָד וּשְׁנֵי עֶשְׂרֵן  
 בְּשֶׁמֶן לְאֵיל הָאֵל  
 סֶלֶת מִנְחָה בְּלוּלָה  
 עֲלֵה רֵיחַ נִיחֹחַ אֵשׁ  
 חֲצִי הַהֵינִי יִהְיֶה  
 לְאֵיל יִרְבִּיעֵת הַהֵ  
 חֹדֶשׁ בְּחֹדְשׁוֹ לַחֹ  
 עֵינִים אַחַד לַחֹטֹ  
 הַתָּמִיד יַעֲשֶׂה וְנָכַח  
 16 וּבְחֹדֶשׁ הָרֵאשִׁון

e always the same, they

of this term implies the  
and libation.  
hodesh, "new moon," as  
also mean "month."

TRIFICE AND  
EAD (vv. 16-25)

fering and the seven-day  
read originally were sep-  
s (cf. Lev. 23:5-6). The  
ring is mentioned here

Ob). Did the Sages here  
for all the unfairness of  
ornless healthy, gifted,  
? Given the traditional  
odesh as a woman's fes-  
gine God expressing re-  
g a less prominent role  
of history?

Extra month (Adar I) is  
Hebrew month begins  
onth of Tishrei) on the  
on Exod. 12:2.

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—6 the regular burnt offering in-  
stituted at Mount Sinai—a gift of pleasing odor  
to the LORD.

7 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. 8 The other lamb you shall offer at twi-  
light, preparing the same grain offering and li-  
bation as in the morning—a gift of pleasing  
odor to the LORD.

9 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—  
10 a 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.

קָרְבָּנֵי לַחֲמֵי לֵאשֵׁי רֵיחַ נִיחֹחַי תִּשְׁמְרוּ  
לְהַקְרִיב לִי בְּמוֹעֵדוֹ:

3 וְאָמַרְתָּ לָהֶם זֶה הָאֲשֶׁה אֲשֶׁר תִּקְרְיבוּ  
לַיהוָה

כְּבָשִׂים בְּנֵי-שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם  
עֲלֵה תָּמִיד: 4 אֶת-הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה  
בְּבֹקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין  
הָעֶרְבָּיִם: 5 וְעֵשִׂירִית הָאֵיפָה סֶלֶת  
לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן פְּתִית רְבִיעֵת  
הַהֵינִי: 6 עֲלֵת תָּמִיד הַעֲשִׂיָה בְּהַר סִינַי  
לְרֵיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

7 וְנִסְכּוֹ רְבִיעֵת הַהֵינִי לַכֶּבֶשׂ הָאֶחָד בְּקֹדֶשׁ  
הַסֹּף נִסָּף שֶׁכֶר לַיהוָה: 8 וְאֶת הַכֶּבֶשׂ  
הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּיִם כְּמִנְחַת הַבֹּקֶר  
וְכִנְסָבוֹ תַעֲשֶׂה אֲשֶׁה רֵיחַ נִיחֹחַ  
לַיהוָה: 9

9 וּבַיּוֹם הַשְּׁבִיט שְׁנֵי-כֶבֶשִׂים בְּנֵי-שָׁנָה  
תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה  
בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: 10 עֲלֵת שְׁבִיט  
בְּשִׁבְתּוֹ עַל-עֲלֵת הַתָּמִיד וְנִסְכָּה: 10

beaten Hebrew: katit, "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 Rab-  
binic 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 gives Shabbat double the number of offer-  
ings of a weekday.

10. regular burnt offering Refers to the

HALAKHAH L'MA'ASEH

28:4. in the morning . . . at twilight The Sages determined that prayer, specifically the Amidah, substitutes for the communal sacrifices mandated in the Torah (BT Ber. 26b). Shaharit and Minhah (the morning and afternoon services) are thus based on the requirements articulated in this verse (cf. Comment to Gen. 19:27).

28:10. in addition to the regular burnt offering The requirement in this chapter for an additional sacrifice offered on Shabbat, festivals, and Rosh Hodesh (New Moon) is fulfilled today through the additional Amidah of Musaf recited on these days (BT Ber. 26b-27a).

<sup>11</sup>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. <sup>12</sup>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. <sup>13</sup>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. <sup>14</sup>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. <sup>15</sup>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.

<sup>16</sup>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**  
(vv. 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.

14. Only here are the libation quantities

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

**HALAKHAH L'MA'ASEH**

28:11. *new moons* The Jewish calendar is based on the cycles of the moon. An extra month (Adar I) 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 Comment on Exod. 12:2.

11 וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: 12 וּשְׁלֹשָׁה עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לְאֵיל הָאֶחָד: 13 וְעֶשְׂרֵן עֶשְׂרֵן סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשָּׁה לַיהוָה: 14 וְנִסְפִּיהֶם חֲצִי הַהֵינן יִהְיֶה לַפָּר וּשְׁלִישֵׁת הַהֵינן לְאֵיל וּרְבִיעֵת הַהֵינן לַכֶּבֶשׂ יֵינן זֹאת עֹלֹת הַזֶּה בְּחֻדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה: 15 וּשְׁעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל־עֹלֹת הַתָּמִיד יַעֲשֶׂה וְנִסְפוּ: 16 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם

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** (vv. 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

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 a less prominent role than men for so much of history?

times the offerings of pleasing odor to Me.

<sup>3</sup>Say to them: These to present to the LORD

As a regular burnt offering of seven yearling lambs without blemish, one lamb in the morning and one in the evening you shall offer at the altar as a burnt offering, there shall be a gift of choice flour with a *hin* of oil mixed in—<sup>6</sup>the offering shall be substituted at Mount Sinai to the LORD.

<sup>7</sup>The libation with a *hin* for each lamb, to be offered in the sanctuary as an offering of pleasing odor to the LORD. <sup>8</sup>The other lamb, in the evening, preparing the libation as in the morning, its odor to the LORD.

<sup>9</sup>On the sabbath without blemish, to the LORD, a measure of choice flour, a grain offering, and a *hin* of oil mixed in—<sup>10</sup>a burnt offering for the regular burnt offering to the LORD.

**DAILY OFFERING**

Called "*tamid*" from the fact that the offering consisted of the same things offered together with its grain offering twice daily, morning and evening. <sup>3</sup> The *tamid* offering was offered to the people, not merely to the LORD (Neh. 10:34).

4. *at twilight* The offering was offered in the darkness.

5. *ephah* See Comment on Lev. 24:9. *hin* See Comment on Lev. 24:9.

**HALAKHAH L'MA'ASEH**  
28:4. *in the morning* and *in the evening* (offered for the communal afternoon services)

28:10. *in addition to the regular burnt offering* (offered on *Shabbat*, the offering of *Musaf* recited on