

TSEFET'S PERICOPE #86

יְקָרִיב אֲשֶׁר

“Asher Yaq'riv”

“who brings near”

“que ofreciere”

Vayiqra (Lev.) 22:17 – 23:14

Ashlamatah: Isaiah 56:7-11 + 57:15-19

Psalm 86:1-17

N.C.: 2 Peter 2:3b-9

BESB

^{3b} whose (*the pseudo prophets and teachers of v.1*) judgment [legal decision i.e. sentence] of long ago did not stop and their destruction does not slumber. ⁴ For if G-d was not lenient with the sinning messengers [*and*] chained them in pits of darkness (Gehinom) giving them up to judgment where they are kept (*watched and guarded*).^a ⁵ And [*the*] ancient primal world [*He, i.e. God*] did not spare, but Noah [*the*] eighth, of righteousness/generosity a herald [*He, i.e. God*] guarded (*watched over and protected*) when the ungodly world was flooded; ⁶ And [*the*] cities of Sodom (Heb. Sedom) and Gomorrah (Heb. Amorah) having reduced to ashes catastrophically, [*He, i.e. God*] condemned [*them*], [*as an*] example^b (*sign*) [*to those*] profane (*ungodly*) ones. ⁷ And righteous/generous Lot, [*from*] oppression by the Lawless (*atheistic*) in licentious conduct [*He, i.e. God*] rescued (*set free from destruction*). ⁸ But the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his pious (*righteous/generous*) soul with their activities of Lawlessness. ⁹ The L-RD knows when (and how) to rescue the righteous/generous from trials and tests [*He also knows how to*] and punish the wicked by keeping [*them for*] Day of Judgment.

Greek

^{3b} οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει
⁴ Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους· ⁵ καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμου ἀσεβῶν ἐπάξας ⁶ καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικῶς ⁷ καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρούσατο· ⁸ βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·⁹ οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν

DELITZSCH HEBREW TRANSLATIONⁱ

בְּצַע אֲשֶׁר מִשְׁפָּטָם מֵאָז לֹא יִתְמַהֲמַה וְשִׁבְרָם לֹא יִגוּם: ⁴ בִּי לֹא־חָס אֱלֹהִים עַל־הַמְּלֹאכִים אֲשֶׁר חָטְאוּ בִּי אִם־הוֹרִידֵם לְקַצְבֵי הָרִים וְיִסְגְּרוּם בְּכַבְלֵי אֶפֶל לְשִׁמְרָם לְמִשְׁפָּט: ⁵ וְגַם־עַל־הַדּוֹרוֹת הַרְּאִשׁוֹנִים לֹא חָס וַיִּשְׁמַר רַק אֶת־נֹחַ קָרָא הַצֹּדֵק וְשִׁבְעָה עִמּוֹ בִּהְיָאֹ אֶת־הַמַּבּוּל עַל־דּוֹר הַרְּשָׁעִים: ⁶ וְאֶת־עֲרֵי סְדוֹם וְעִמְרָה הִפָּךְ לְאַפָּר וְדָנָם בְּמַהֲפָכָה וַיִּשְׁיִמֵם לְמִשְׁלַל לְאֲשֶׁר עֲתִידִים לַעֲשׂוֹת זָמָה: ⁷ וַיִּצַּל אֶת־לוֹט הַצֹּדֵק אֲשֶׁר הִלְאוּהוּ וְאֲנָשֵׁי בְלִיעֵל הֵהֱם בְּדַרְכֵי זָמָתָם: ⁸ בִּי הַצֹּדֵק הַזֶּה יֵשֵׁב בְּתוֹכָם וְהוּא רֹאֶה אֶתָם וְנִפְשׁוּ הַיִּשְׂרָה עֲגוּמָה עָלָיו יוֹם וַיּוֹם בְּמַעֲשֵׂי רְשָׁעִים: ⁹ בִּי יוֹדַע יְהוָה לְהַצִּיל אֶת־חַסִּידָיו מִגְּסוּזוֹן וּלְחַשְׁדָּ אֶת־הַרְּשָׁעִים לַיּוֹם הַמִּשְׁפָּט לְהַשִּׁיב גְּמוּלָם לְהֵם:

^a The vocabulary of this verse denotes the thought of casting down in judgment.

^b The example, set pattern for the judgment of the ungodly is set, established in what was seen in the ancient world.

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 INTRODUCTION

I believe that it is vital to our lesson that we maintain a continuous understanding of the previous two pericope of Hakham Tsefet.

²⁰ Knowing (from intimate connection) this first, ALL Prophecy from Scripture is not from one's own (private) interpretation. ²¹ Prophecy did not come by the will of man but by the Ruach HaQodesh which holy men brought forth the Word of G-d.

2Pe 2:1 But false (lying - deceitful) prophets came among the people and there shall be false teachers among you who shall introduce (secretly) destructive heretical (freewill) teachings. (from the outside - lead astray - introduce surreptitiously) disowning their Master who purchased them bringing upon themselves swift destruction. ² Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth will be blasphemed. ³ And in **greedy desire** and dissimulate speech sell you out;

The theme of the above materials MUST be borne in mind while reading this week's materials. It seems apparent from the presented materials that Hakham Tsefet is facing issues with the false teachers and prophets and their estranged doctrines head on. We should expect nothing less from one of the Masters closest talmidim.

 3_B

The continuing section from the latter half of the 3rd verse reads with much difficulty. For those who find it difficult to divide a verse in the middle I would remind them that the chapter and verse system was never a Jewish practice. Therefore, we should see that the place to make the division is not a problem. It should also be noted that Rashi follows the same practice in interpreting and commenting on Torah verses. From time to time, he will divide or connect "verses" understanding that the continuity of idea or divisional markers were intentionally written in to the text. I will not take the time here to cite these instances. I will only mention that there is no problem dividing verses in such a manner because the hermeneutic of including the end in the beginning and vice versa demands this practice from time to time. Often a pericope will look forward to materials that will be handled or discussed in a later pericope or paragraph.

whose (the pseudo prophets and teachers of v.1) judgment [legal decision .i.e. sentence] of long ago did not stop and their destruction does not slumber

Isa 56:7-11 ⁷ Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people.

⁸ The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

⁹ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

¹⁰ His **watchmen** (lookouts) *are* blind: they are all **ignorant**, they *are* all dumb dogs, they cannot bark; **sleeping, lying down, loving to slumber.**

¹¹ Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.^{KIV}

Furthermore, Hakham Tsefet uses synonyms for “watch” and “watchers” repetitively in this pericope.

τετηρημένουσ (2Pe 2:4) ἐφύλαξεν (2Pe 2:5) Both of these Greek words carry connotations of “watching” and “guarding.” Both words are synonymous. The former word is used more often in neuter cases while the later is less frequently used. Both words play on the Hebrew word שָׂמַר and נָצַר. The former word is used more frequently in conjunction with נָצַר while the latter is used more frequently with the Hebrew words and concept שָׂמַר. The Hebrew text of Yeshayahu uses a different Hebrew synonym. צָפַף (used in Yeshayahu 56:10 for watchmen) is a fascinating word. I most likely parallels or is synonymous with נָצַר. What is so fascinating about this word צָפַף is that it is associated with צְפוֹת. I see here a possible connection to Hakham Tsefet and the Holy City/Mountain of Tz’fat the watcher and the City/Mountain of “Watchers.”

Nevertheless, the destruction and judgment is not asleep and there are “watchers” and “watchmen” to guard the truth. It seems apparent from the reading materials that Hakham Tsefet is guarding the truth. Unlike the “watchmen” of our Ashlamatah Hakham Tsefet is a “barking dog” so to speak drawing attention to the fallacy of the false prophets and teachers.

Notice Rashi’s translation and comments on Yeshayahu 56:10

Yeshayahu 56:10. His lookouts are all blind, they do not know, dumb dogs who cannot bark; they lie slumbering, loving to slumber. ^{Rashi}

His lookouts are all blind: Since he said, “Seek the Lord,” and the entire section, and they do not heed, he returns and says, Behold the prophets cry out to them ([Mss.:] to you) and announce concerning repentance, so that it will be good for them. Yet their leaders are all like blind men, and they do not see the results, like a lookout appointed to see the approaching army, to warn the people, but he is blind, unable to see whether the army is coming, and dumb, unable to warn the people, like a dog that was appointed to guard the house, but he is dumb, unable to bark. Similarly, the leaders of Israel do not warn them to repent to do good.

they lie slumbering: Heb. הָיִים. Dunash (Teshuvoth Dunash p. 24) explained: lying sound asleep and Jonathan rendered: lying slumbering, and there is no comparable word in Scripture.

הָיִים is used only here in Yeshayahu. It appears to be “dog” language. In other words, it is only used of sleeping, panting and dreaming dogs.

What made Rashi give these answers or what questions were asked to incite this response?

Rashi responds to the question of “who are these **blind** lookouts?” Then he explains that the “blind lookouts” are prophets announcing repentance. Rashi looks back to verse 6 of chapter 55.

Yeshayahu 55:6 Seek the Lord when He is found, call Him when He is near. ^{Rashi}

Hakham Tsefet 86

Hakham Tsefet is the barking dog and the pseudo-prophets are dreaming dogs dreaming of the fanatical world they will create with their false prophecies, “greedy dogs that will never have enough.” ^{KJV}

Yeshayahu 56:11 And the dogs are of greedy disposition, they know not satiety; and they are shepherds who know not to understand; they all turned to their way, each one to his gain, every last one. ^{Rashi}

Here I am **FORCED** to believe that these words and thoughts inspired Hakham Tsefet to pen his words. He will also quote a Proverb in our coming pericope relating these pseudo- prophets, quack teachers and their followers, “dogs.”

I have also bolded and underlined **ignorant** and **do not know** in the respective translations. This is because the pseudo- prophets, quack teachers **do know** the real way or they know and are trying to circumvent the correct way for “greedy gain.”

Both Rashi and Hakham Tsefet seem to point to the latter. The pseudo-prophets, quack teachers are not interested in “TRUTH” they are interested in “greedy gain.”

Beware! They will sell you out at the first opportunity for prophet, excuse me, I meant “profit.”

2 Pe 2:3a And, in **greedy desire** and dissimulate speech sell you out;

Hakham Tsefet has woven the texts together like a fine garment. This is because all of this material is closely interrelated.

2 Pe 2:7 And righteous/generous Lot, [from] oppression by the Lawless (*atheistic*) in licentious conduct [He, i.e. God] rescued (*set free from destruction*). ⁸ But the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his pious (*righteous/generous*) soul with their activities of Lawlessness.

In the advent, that our readers think that the translations are easy to make or made haphazardly I would issue a challenge. Try making a translation from within the vocabulary of the Torah Seder and associated readings.

Tehillim 86:1. A prayer of David. O Lord, incline Your ear; answer me for I am poor and needy ² **Watch my soul for I am a pious man**; save Your servant-You, my God-who trusts in You.

I picked my words carefully. Why? Because I cannot believe, that Hakham Tsefet was haphazard in choosing his. I believe he wanted us to know that he was connecting with the Torah Seder and associated readings.

I believe that Rashi’s comments to verse 2 (Tehillim 86:2) might possibly shed light on Lots dilemma.

for I am a pious man: that I hear my insults and my disgraces, and I am able to wreak vengeance; yet I remain silent. So, it is in Aggadath Tehillim (Mid. Ps. 86:1). Another explanation: Our Sages explained in Berachoth (4a): [David said,] “Am I not a pious man, when all the kings of the Orient and the Occident sit in their glory, and my hands are sullied with blood, with the sac, and with the afterbirth?”

How could Lot be called “pious” when he had not been able to win the souls of Sodom’s men? In short, the Chazal suggest that Noach was “righteous” in his generation. However, his “righteousness” could never compare to the “righteousness” of Avraham. I will not endeavor to comment on a man’s righteousness. Hakham Tsefet tells us that Lot had a “pious soul.”

Likewise, how will I compare to the faith (faithful obedience) and righteousness of Noach and or Lot. These men were giants of piety compared to our generation. Therefore, I tread lightly not commenting with any negativity.

It seems very evident that Hakham Tsefet perfectly understood the Psalm and related his materials to correspond with those materials.

Tehillim 86	2 Tsefet 2:4
Tehillim 86:1. A prayer of David. O Lord, incline Your ear; answer me for I am poor and needy ² Watch my soul for I am a <u>pious</u> man; save Your servant-You, my God-who trusts in You.	2 Pe 2:8 But the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his <u>pious</u> (righteous) soul with their activities of lawlessness.
⁷ On the day of my distress I shall call You, for You will answer me.	⁹ The L-RD knows when (and how) to rescue the righteous from trials and tests [He also knows how to] and punish the wicked by keeping the Day of Judgment.
¹³ For Your kindness is great toward me, and You have saved my soul from the lowest depths of the grave.	⁴ For if G-d was not lenient with the sinning angels (messengers) chained them in pits of darkness (Gehinom) giving them up to judgment where they are kept (watched and guarded). ^c

I have not included the mythical (ταρταρώσαζ-tartaroas) “Tartarus” in my translation for one reason. Tartarus is a mythical location in hell as the Greeks and Romans saw it. According to the myth, “Tartarus” was the **lowest** place in hell. The Psalmist says, “You have saved my soul from the **lowest depths of the grave.**” Rashi’s comments are enlightening here.

from the lowest depths of the grave: It is customary for adulterers to be put into the depth of the grave, and from there You saved me, for Nathan the prophet said to me (II Sam. 12:13): “Also the Lord has removed your sin.”

We need not follow the “Tartarus” myth to understand what the Psalmist said. The Valley Gehinom is the lowest place in Jerusalem seen as a valley of fire and torment. David refers to the Kidron valley as the “valley of the shadow of death.” (Psalms 23:4) The Kidron, Gehinom and Tyrophian valleys all converge in the valley called Gehinom. These three valleys form the Hebrew letter Shin ש. The lowest region of the valleys, Kidron, Gehinom and Tyrophian are seen as “hell” in Jewish thought. Here I am **NOT** alluding to the “Tartarus myth.” I am **ONLY** suggesting that the idea of the lowest part of hell referred to here, Hakham Tsefet concurring and connecting with the Psalmist. The idea of the ש bear further explanation. However, we will not delve into that material here. It may be possible that this material further connects with the

^c The vocabulary of this verse denotes the thought of casting down in judgment.

ideas of the sinning angels. However, I will not delve into those thoughts for the sake of space and time.

Further connections with the thematic thought presented by Hakham Tsefet seem evident when we are acquainted with the background materials. We will note several verses in the Psalms. However, we will draw attention to verse 14 of the Psalmist.

Tehillim 86:14 O God, **willful transgressors** have risen against me, and **a company of mighty ones have sought my life**, and they did not place You before themselves. ^{Rashi}

This was the case with Lot and the men of Sodom when the messenger/deliverers came to destroy Sodom.

Also, note the similarity between verse 7 of the Psalmist and verse 9 of Hakham Tsefet.

Tehillim 86:7

⁷ On the day of my distress I shall call You, for You will answer me.

2 Tsefet 2:9

⁹ The L-RD knows when (and how) to rescue the righteous/generous from trials and tests [*He also knows how to*] and punish the wicked by keeping [*them for*] Day of Judgment.

The pseudo-prophets, quack teachers willfully transgress the ways of G-d. They substitute their rules, laws and comments for the way of G-d.

Both the Ashlamatah and the Psalmist note that the Gentiles will come to G-d. Hakham Tsefet has certainly seen aspects of this prophetic event. However, he also sees the pseudo-prophets and quack teachers who would try to thwart the plan of G-d. It seems evident that Hakham Tsefet associates these “pseudo-prophets, quack teachers” with “willful transgressors.”

Tehillim 86:17. Grant me a **sign** for good, and let my enemies see [it] and be ashamed, for You, O Lord, have helped me and comforted me.

I am certain that Hakham Tsefet understood the words of the Psalmist to be a reference to Messiah. Rashi states that David never saw the **sign** that he requested. Perhaps playing on the thought of a **sign**, Hakham Tsefet tells his audience that there is a **sign** for the pseudo-prophets and quack teachers.

2 Pe 2:6 And, the cities of Sodom and Gomorrah He condemned catastrophically reducing them to ashes and established an example^d and **sign against the profane (unG-dly) ones**.

Hakham Tsefet is telling his audience NOT to fall into the traps of these heretical teachers.

It is ever so sad to realize that we have failed to hear Hakham Tsefet's warnings and signs. A generation was lost to the flood. Cities were lost to damnation in Lot's rescue. What will be the judgment of our generation?

^d The example, set pattern for the judgment of the ungodly is set, established in what was seen in the ancient world.

Pious Lot

I must make one final set of comments based upon Hakham Tsefet's interpretation of the associated materials.

2 Pe 2:8 But the act of seeing what he saw and hearing what he heard while residing among them day by day tormented his **pious** (righteous) soul with their activities of lawlessness.

We are constantly reminded by our Torah Teachers and the Chazal to be very cautious about how we interact with the kosmos. I do not believe I need to tell the reader why. Hakham Tsefet sounds a resounding alarm on multiple levels.

1. Remain separate from the practices of the kosmos.
2. Have absolutely NOTHING to do with these pseudo-prophets and quack teachers.

The results will be devastation. We CANNOT afford to buy into a system that is foreign to what G-d has transmitted at Sinai.

Here I would like to cite His Eminence Rabbi Samson Raphael Hirsch from personal memory on the thoughts of the Oral Torah. Eminence Rabbi Samson Raphael Hirsch suggested that the written Torah was a student's cliff notes to the Oral Torah. I realize readers may have a difficulty with this notion. However, it is very Rabbinic and very true. We CANNOT throw out the Oral Torah citing sola scriptura. Only an idiot, novice, pseudo-prophets and quack teacher would take such an approach!

Rabbinic or Torah

I have personally asked the Son of the Samaritan High Priest if it was acceptable to pronounce the Divine name and or eat meat mixed with milk. Mind you, I knew the answer and was provoked by someone smarter than I was to ask the questions. I thought I was going to have to run for my life when I received my answer. Really, I believe the Son of the Samaritan High Priest thought I was an idiot or perhaps mentally handicapped. He replied a resounding NO to both questions. When I asked "why not?" I was told that the Torah said so plainly and abruptly!

Why have I dragged this material into the conversation? The Samaritans had NO RABBINIC education so to speak. So where did they get the idea not to speak the Ineffable Name or not mix milk and meat along with all the other ideas in the Oral Tradition? From the TORAH! However, when I say Torah I am referring to the Torah as it was passed down from teacher to student. I am not saying in any way shape that I agree with the Samaritans or that their tradition is equal with the tradition of the Mesorah of Jewish tradition. In fact, they try to claim that their "Torah" and the Torah of Judaism is one in the same. I beg to differ they are NOT! My point is that ALL religious groups have a form of Oral Torah. To deny the Oral Torah is to deny the Torah. All the Christians who disagree with the Oral Torah should politely ask their Preachers to be quiet on Sunday morning while they read the Bible for themselves. Certain Karite groups of the European north had to change their interpretation of "fire and Shabbat" because they almost froze to death on Shabbat because they read the Torah to mean that they could not have fire in their dwellings on Shabbat. They initially taught that one could not have fire in their dwellings rather than saying they could not light a fire on Shabbat. Amazingly, they adopted an Oral Torah by following a NEW Karite interpretation saying they could have fire in their dwelling after they nearly froze to death. However, they could not light that fire on Shabbat.

If we do not need the Oral Torah, why do all of these factions keep coming up with their own oral torah about the Oral Torah? (Note that I did not capitalize because their “oral torah” is NOT the Oral Torah.) In short, the Oral Torah IS the Torah.

In Conclusion

As always I am amazed at Hakham Tsefet. I believe this pericope is just one more nail in the coffin of all that suggest that the triennial Torah Reading schedule is not valid. (may they rest in peace)

I do not believe I have mastered this section of readings. I believe that much more waits to be discovered and interpreted. I try to add materials that offer a bit of variance to what His Eminence has written so as not to sound like a mere echo of His thoughts. From time to time, I realize that we have divergent opinions. However, His Eminence is not intimidated by my differing and contrary opinions. Therefore, I would ask all the readers to weigh my words with care comparing them to the writings of His Eminence and His Honor who are far more educated in the matters. My simple suggestion is to refer to His Eminence first.

I will conclude my ranting by saying Shavua tov, semana alegre to everyone.

BS”D (B’Siyata D’Shamaya)

Aramaic: With the help of Heaven

Dr. Elyahu ben Avraham

CONNECTIONS TO TORAH READINGS

While I have labored above to comment on how this pericope is interconnected with the Torah Seder and related readings I will briefly summarize here.

Torah Seder

It seems evident that Hakham Tsefet is committed to following the Torah and Oral Torah as it has been handed down to him by the Master. His commitment is that of genuine devotion to the genuine path. Those who do not walk in that path offering appropriate offerings ect. will NOT be accepted by the L-rd. Rather, they will be dealt with harshly.

Ashlamatah

Subtly plays on the words Look out and watchers by using varied synonym for these terms. The dog, sparks his imagination and will soon reveal its character. Humility and piety are virtues that Hakham notices from the Ashlamatah and lauds in his pericope.

Tehillim

Hakham Tsefet connects to the Psalmist through the idea of piety, righteousness and generosity. This was evidently lacking in those who were judged in his recorded instances.

MITZVOT

Torah Add	M#	Mitzvah	Oral Torah
Vayikra 22:21	285	Prohibition of consecrating blemished animals for offerings	Temurah 1.1
22:21	286	Animal must be whole without blemish	Menahot 8.2
22:21	287	We must not make a blemish or defect in a consecrated animal	Bechorot 5.2
22:22	288	Not to sprinkle the blood of a blemished animal on the altar	Bechorot
	289	Prohibition of ritual slaughter of blemished animals for holy offerings	Bechorot 2.2
	290	We should not burn portions of defective animals on the altar	Bechorot
22:24	291	Not to emasculate any creature out of all the animal species	Hagigah 2.1 T. Yevamot c.8 Sanhedrin 10.3 Baba Mesia 2.7
22:25	292	Not to offer an defective offering of a Gentile	Temurah 1.1 Menahot 6.1 Hullin 1.1
22:27	293	The precept that offerings must be 8 min. days old	Hullin 1.5
22:28	294	Slaughter animal and young on same day	Hullin 5.1
22:32	295	Desecration of the Divine Name	Yoma 8.8
	296	Sanctifying the Divine Name	Sanhedrin 7.7 Abodah Z. 2.6 Pesachim 1.4
23:7	297	Resting from work on first day of Pesach	Shabbat 1.1
	298	Doing no work on the first day of Pesach	Megillah 3.4
23:8	299	Mussaf for Pesach	Menahot 4.1ff
	300	Resting on the Seventh day of Shabbat	Shabbat 1.1 Yoma 1.1
	301	Prohibition of work on the seventh day of Pesach	Beitzah 1.1
23:10-11	302	Offering the Omer on the second day of Pesach	Menahot 10.4
23:14	303	Not to eat new cereal grains before the 16 th of Nisan	Berachot 4.1
	304	Not to eat parched grain from new until after Nisan 16	
	305	Not to eat fresh grain from a new crop until after Nisan 16	K'ritot 1.1

RELATED MISHNAYOT

Torah	Mishnah	Talmud	Concept
Vayikra 22:17	Megillah 1.5-7	Megillah 8a	Vows and freewill offerings
22:21	Temurah 1:1	Temurah 6a	Exchange or substituted offerings
	Menahot 8.2	Menahot 87a	Libations
	Bechorot 5:2	Bechorot 33b	A firstling suffered congestion of blood,
22:22	Bechorot 6:12	Bechorot 41a	Blemished offerings
	Bechorot 2:2	Bechorot 14b	Dedicated offerings with permanent blemish
	Temurah 1:3 ^e	Temurah 6b	Exchanging/ substituting offerings
22:23	Bechorot 6:6-7	Bechorot 40a	Blemished offerings
22:24	Bechorot 6:4-5	Bechorot 39b	Types of unacceptable blemishes
	Hagigah 2.1	Hagigah 14b	Acts of creation
	Shabbat 8:4-5	Shabbat 80b	Acts of labor
	Kiddushin 1:8-9	Kiddushin 36b	Laying on of hands
	T. Yabamot ch 8		Sterilizing a female
	Sanhedrin 10:3	Sanhedrin 111a	Return of the ten tribes
	Baba Mesia 2.7	Baba Mesia 90b	Damages restitution
22:25	Temurah 1:1	Temurah 2b	Exchanging designated offerings
	Temurah 1.1	Temurah 7a	Exchanging/ substituting offerings
	Menahot 6.1	Menahot 73b	Meal offerings of gentile
	Hullin 1:1	Hullin 13b	That which is slaughtered by a Gentile
22:27	Hullin 2:6	Hullin 38b	Valid and invalid slaughter
	Hullin 1.5	Hullin 22a	Age of an offering
22:28	Hullin 5:1	Hullin 78b	Slaughtering animal an young on same day
	Hullin 5:3	Hullin 82a	Same as 5:1
22:29	Hullin 5:1	Hullin 13a	Valid slaughter
22:32	Yoma 8.8	Yoma 86a	Guilt and sin offerings
	Sanhedrin 8.7	Sanhedrin 74a	Idolatry
	Pesachim 1.4	Pesachim 13b	Eating leaven
	Abodah Z. 2.6	Abodah Z. 38b	Prohibited articles
23:7	Shabbat 1.1	Shabbat 7a	Resting on A Sabbath
23:8	Menahot 4.1ff	Menahot 44b-45b	Mussaf offerings
	Yoma 1.1	Yoma 2b	Sequestering the High Priest
	Megillah 3.4	Megillah 32a	Reading the Megillah
	Beitzah 1.1	Beitzah 4b	The Beitzah
23:10	Menahot 10:8	Menahot 71a	Reaping the Omer

^e The opening passages of this Mishnah are relevant to Vayikra 22:22

Torah	Mishnah	Talmud	Concept
23:11	Menahot 10:4	Menahot 66a	Same...
23:13	Menahot 9:4	Menahot 89b	Mixing drink offerings
23:14	Kiddushin 1:9	Kiddushin 37a	Mixed seeds
	Berachot 4.1	Berachot 35a	Blessing over fruit
	K'ritot 1.1	K'ritot 5a	Punishable offenses
Psalm 86	Mishnah	Talmud	Concept
86:2	Bechorot 1:1	Bechorot 4a	Exemptions of the Kohanim
2 Tsefet 2	Mishnah	Talmud	Concept
2 Tsefet 2	Sanhedrin 10.3		Those who have part in the world to come

Endnotes

ⁱ The Delitzsch Hebrew New Testament was translated from the Elzevir 1624 Received Greek Text by the 19th century German scholar Franz Julius Delitzsch (1813 to 1890), co-author of the well-known multi-volume Keil and Delitzsch Commentary of the Old Testament. Delitzsch's New Testament was first published in 1877. Since the first publication his work has been republished with only minor revisions, and it has maintained its literal style for the Hebrew of Delitzsch's day. This was before Modern Hebrew was created, and consequently the Hebrew leans heavily on the Tanakh for vocabulary, words and expressions. Students of the Tanakh should therefore be able to understand Delitzsch's translation without much difficulty.

The current text was entered by Ewan MacLeod and proofread against a printed copy of Delitzsch's work. As Delitzsch's work goes back to 1877, it is now in the public domain.