

The King and G-d Vayikra – 5768

Compare the following verses. Pay careful attention to:

1. the opening words in bold, especially in Hebrew;
2. how the violations differ;
3. how the sacrifices differ;
4. the order and where the king fits in.

Vayikra 4:3

<p>If the anointed priest commits an inadvertent violation, bringing guilt to his people, the sacrifice for his violation shall be an unblemished young bull as a sin offering to G-d.</p>	<p>אם הכהן המשיח יחטא לאשמת העם והקריב על חטאתו אֶשֶׁר חָטָא פֶּרֶבְיָ-בְקָר תַּמִּים לֵה' לַחֲטָאת.</p>
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Vayikra 4:12

<p>The entire bull shall thus be removed to the ritually pure place outside the camp, where the altar's ashes are deposited. It shall be burned in fire on the wood in the place where the ashes are deposited.</p>	<p>והוציא את-כל-הפֶּר אֶל-מחוץ לַמִּחֲנֶה אֶל-מְקוֹם טְהוֹר אֶל-שֹׁפְךְ הַדָּשָׁן וְשָׂרַף אֹתוֹ עַל-עֵצִים בְּאֵשׁ עַל-שֹׁפְךְ הַדָּשָׁן יִשְׂרָף.</p>
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Vayikra 4:13

<p>If the entire community of Israel commits an inadvertent violation as a result of the truth being hidden from the congregation's eyes, and they violate one of the specified prohibitory commandments of G-d, they shall incur guilt.</p>	<p>וְאִם כָּל-עַדַּת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלַם דְּבַר מַעֲיִנֵי הַקְּהָל וַעֲשׂוּ אַחַת מִכָּל-מִצְוֹת ה' אֲשֶׁר לֹא-תַעֲשִׂינָהּ וְאָשְׁמוּ.</p>
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Vayikra 4:21

<p>He shall remove the bull to a place outside the camp, and burn it just as he burned the first bull.</p>	<p>והוציא את-הפֶּר אֶל-מחוץ לַמִּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר שָׂרַף אֶת הַפֶּר הָרִאשׁוֹן</p>
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Vayikra 4:22

<p>Concerning the king who commits a sin by inadvertently violating certain of G-d's prohibitory commandments, he incurs guilt.</p>	<p>אֲשֶׁר נָשִׂיא יִחְטָא וַעֲשֶׂה אַחַת מִכָּל-מִצְוֹת ה' אֶל קִיּוֹ אֲשֶׁר לֹא-תַעֲשִׂינָהּ בְּשִׁגְגָה וְאָשָׁם.</p>
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Vayikra 4:26

<p>All the animal's fat shall be burned on the altar, just like the fat of the peace offerings.</p>	<p>וְאֶת-כָּל-חֲלָבוֹ יִקְטִיר הַמִּזְבֵּחַ כְּחֵלֶב זֶבַח הַשְּׁלָמִים</p>
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Vayikra 4:27

<p>If a commoner commits an inadvertent violation by violating any one of certain specified prohibitory commandments of G-d, he incurs guilt.</p>	<p>וְאִם-נָפֵשׁ אַחַת תִּחְטָא בְּשִׁגְגָה מֵעַם הָאָרֶץ בַּעֲשׂוֹתָהּ אַחַת מִמִּצְוֹת ה' אֲשֶׁר לֹא-תַעֲשִׂינָהּ וְאָשָׁם.</p>
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Vayikra 4:31

He shall remove all the fat as he did with the fat of the peace offering and the priest shall burn it on the altar as an appeasing fragrance to G-d.	וְאֶת-כָּל-חֲלֵבָהּ יִסִּיר כְּאֲשֶׁר הוֹסֵר חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחַהּ לְרִיחַ נִיחֹחַ לַיהוָה
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How does the following commentary explain the difference in opening words?

Sforno Vayikra 4:22

For indeed this event is prone to happen that he sin.	כי אמנם זה דבר מצוי שיחטא
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How does the following commentary explain where the king fits into the social order? How is it a pun on the opening words?

Horayot 10b

R. Johanan b. Zakkai said: Happy is the generation whose ruler brings a sacrifice for a sin he has committed unwillingly. If its ruler brings a sacrifice, is there any need to say what one of the common people would do; and if he brings a sacrifice for a sin he has committed unwillingly, is there any need to say what he would do in case of a sin committed willfully?	אמר ריב"ז אשרי הדור שהנשיא שלו מביא קרבן על שגגתו אם נשיא שלו מביא קרבן צריך אתה לומר מהו הדיוט ואם על שגגתו מביא קרבן צריך אתה לומר מהו זדונו
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In what way are the following psukim a summary of the ideas above?

Devarim 17:18-20

When he is established on his royal throne, he shall have copy of this Torah written for him on a scroll by the levitical priests. This scroll must always be with him and he shall read from it all the days of his life. He will then learn to be in awe of G-d his L-rd, and carefully keep every word of this Torah and its rules. He will then also not begin to feel superior to his brethren and he will not stray from the mandate to the right or the left.	וְהָיָה כְּשִׁבְתוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת-מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל-סֵפֶר מִלְפְּנֵי הַכֹּהֲנִים הַלְוִיִּם. וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל-יְמֵי חַיָּו לְמַעַן יִלְמַד לִירְאֶה אֶת-ה' אֱלֹהֵי קִיּוֹ לְשֹׁמֵר אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת-הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם. לְבַלְתִּי רוּם-לִבּוֹ מֵאֲחֵיו וּלְבַלְתִּי סוּר מִן-הַמִּצְוָה יְמִין וּשְׂמֹאל לְמַעַן יֵאָרֶיךָ יְמִים עַל-מַמְלַכְתּוֹ הוּא וּבְנָיו בְּקֶרֶב יִשְׂרָאֵל.
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How do the following change the way we see G-d? How are they connected to what we learned above?

Vayikra 25:55

The Israelites are my slaves. They are My slaves because I brought them out of Egypt. I am G-d your L-rd.	כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר-הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵי קִיְכֶם.
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Breishit 18:25

Shall the whole world's Judge not act justly?	הַשֵּׁפֵט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט.
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