



Volume 5. Issue 2

A Non Jewish Korban

The Mishnah (4:5) mentions a *Korban* that is brought by a non-Jew. All of the *Korbanot* that we have learnt about in *Masechet Zevachim* until this point are only relevant for members of *Bnei Yisrael*. What is the role of a non-Jew in the Jewish *Bet Hamikdash*?

When *Shlomo Hamelech* finished building the first *Bet Hamikdash* he offered a lengthy prayer to *Hashem*. As part of that prayer, he asked that *Hashem* answer the prayers of any gentile that comes to the *Bet Hamikdash* so that “all the peoples of the world may know your Name, to fear You, as does Your people Israel!” (*Malachim* I 8:28). And later, in *Yeshaya’s* prophecies we see a similar theme: “for My House will be called a house of prayer for all the nations” (*Yeshaya* 56:7).

We see that the non-Jew has a role in the most intimate relationship between *Hashem* and *Bnei Yisrael* – the relationship that takes place at the *Bet Hamikdash*. The non-Jew is invited to attend the *Bet Hamikdash* to pray and to offer sacrifices.

The infamous story of *Kamtza* and *Bar Kamtza* (*Gittin* 56) provides an example of a non-Jewish *Korban* that went horribly wrong. After being publicly humiliated, *Bar Kamtza* vows revenge. He tells the Roman Caesar who controlled the region that the Jews are planning to revolt. The Roman Caesar sends an animal to be sacrificed in the *Bet Hamikdash*. *Bar Kamtza* deliberately causes a blemish to the animal so that it becomes disqualified. When the *Sanhedrin* refuse to offer the animal, the Caesar is incensed – he sends an army to *Yerushalayim* and this eventually leads to the destruction of the first *Bet Hamikdash*.

The gentiles are destined to have a more positive experience in the future, when the *Bet Hamikdash* has been rebuilt. After the war of *Gog* and *Magog*, the war that will result in the final redemption and the Messianic era, the nations will join *Bnei Yisrael* every year in *Yerushalayim*, to celebrate the festival of *Sukkot* (*Zechariah* 14:16).

The whole concept of *Korbanot* is difficult for us to understand. The *Rambam* in *Moreh Nevuchim* goes so far as to suggest that the reason the *Korbanot* were commanded is that the accepted form of worship at the time that the *Torah* was given was animal sacrifice.¹ There are commentators who attempt to explain the meaning behind

the *Korbanot*, however the *halachot* relating to the *Korbanot* fall clearly within the category of *Chokim* – the laws that do not have an apparent reason.

For example, why is it that certain types of *Korbanot* require the blood to be applied to the upper part of the altar whereas other types of *Korbanot* require the blood to be applied to the lower part of the altar? If the blood is applied to the wrong part of the altar for a particular sacrifice then the meat of the *Korban* becomes forbidden for consumption but the owner of the *Korban* has discharged their obligation. How can we understand this? When faced with so many fine distinctions and detailed *Halachot*, and with our limited intellect, our only response can be that it is a *G’zeirat Hakatuv* – it is just a decree of the *Torah*.

It is interesting that in the middle of *Masechet Zevachim*, which is packed full of *Chokim*, we see a reference to one of the most important roles of *Bnei Yisrael*, our role to be a light unto the nations (*Isaiah* 42:6). This role is a clearly understandable role rather than a *Chok*. We have the important task of teaching the world about the existence of *Hashem*. Allowing the gentiles to join us in the worship of *Hashem* in the *Bet Hamikdash* is an important part of that task. It teaches the world that *Hashem* is their G-d as well as ours.

Today in *Galut*, when there is no *Bet Hamikdash* and no *Korbanot*, we still have the task of being a light unto the nations and teaching the world about *Hashem*. We can accomplish this by being a role model for proper behaviour. Our dealings with all people should be in a pleasant manner so that people are forced to say “The person who learned Torah, see how pleasant are his ways, how refined are his deeds” (*Yoma* 86a)

Allon Ledder

¹ The *Rambam* retracts from this somewhat controversial position and confirms that all of the mitzvot have eternal relevance.

Revision Questions

זבחים ג: גי – ה: די

- Is a *korban* invalidated if a person slaughtered it with the intention to eat a half a *kezayit* and burn a half a *kezayit* outside its allotted time? (ג: גי)
- What three prohibitions punishable with *karet* are not applicable to hooves? (ג: די)
- To what other parts of the animal do these prohibitions not apply? (ד: די)
- Does *pigul* apply to the milk of a sacrifice? (ה: גי)
- If one slaughters an animal with the intent to sprinkle the blood in the incorrect location, does this invalidate the *korban*? (ו: גי)
- What are the only three thoughts that invalidate a *korban*? (ז: גי)
- What does *R' Yehuda* add? (ז: גי)
- *B'dieved*, according to *Beit Hillel*, what is the minimum number of locations that the blood must be sprinkled in order for the *korban* placed on the outer *mizbeach* to be valid? (ז: די)
- About which *korban* do they argue with *Beit Shammai*? (ח: די)
- Give two examples of the importance of this law? (ח: די)
- How does the above law differ for *korbanot* whose blood is sprinkled on the inner *mizbeach*? (ח: די)
- What is the law if a person had *machshevet chut le'z'mano* during only one of the sprinklings of blood? (ח: די)
- Complete the following general rule: (ח: גי)
 כל _____ בין _____ בין _____ - חייבין עליו משום פיגול
- For what is the blood of an *olah a matir*? (ח: די)
- What is *R' Shimon's* rule regarding *pigul*? (ח: די)
- Explain the debate regarding whether *pigul* applies to *kodshei nochrin*? (ח: די)
- To what thing that *pigul* does not apply (ח: די) does *notar* and *tameh* also not apply? (ח: די)
- To what six things must the person that slaughters a *korban* have *kavanah*? (ח: די)
- What does *R' Yosi* add regarding this issue? (ח: די)
- Where were *korbanot* that were defined as *kodshei kodshim* slaughtered? (ח: די)
- Where was the blood sprinkled from the:
 - *Par* and *se'ir* of *yom kippur*? (ח: די)
 - *Parim* and *se'irim ha'nisrafim*? (ח: די)
- What are the communal sin offerings? (ח: די)
- Explain how the blood from a sin offering was sprinkled. (ח: די)
- Explain how an *olah* was offered. (ח: די)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 th May ז' אייר	12 th May ח' אייר	13 th May ט' אייר	14 th May י' אייר	15 th May יא' אייר	16 th May יב' אייר	17 th May יג' אייר
Zevachim 5:5-6	Zevachim 5:7-8	Zevachim 6:1-2	Zevachim 6:3-4	Zevachim 6:5-6	Zevachim 6:7-7:1	Zevachim 7:2-3

