



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Sanhedrin Daf Pey Tes

MISHNA

- A zaken mamrei is not killed in the local Beis Din or in the Beis Din in Yavneh. Rather, he is brought to the Sanhedrin in Yerushlayim, where they wait until the next Yom Tov and execute him then, as the pasuk says "v'chol ha'am yishmiru v'yira'u v'lo yezidun ohd". This is the view of **R' Akiva**. **R' Yehuda** says, we cannot delay his judgement like that. Rather, we execute him immediately and send out messages and messengers to all the places informing them that Ploni was put to death.

GEMARA

- A Braisa says, a zaken mamrei is not killed in the local Beis Din or in the Beis Din in Yavneh. Rather, he is brought to the Sanhedrin in Yerushlayim, where they wait until the next Yom Tov and execute him then, as the pasuk says "v'chol ha'am yishmiru v'yira'u v'lo yezidun ohd". This is the view of **R' Akiva**. **R' Yehuda** said to him, the pasuk doesn't say that they should "see and fear", but rather says that they should "hear and fear". Why should we delay his judgement? Rather, we execute him immediately and send out messages and messengers to all the places informing them that Ploni was put to death.
- A Braisa says, there are four people whose executions must be publicly proclaimed: a meisis, a ben sorer umoreh, a zaken mamrei, and eidim zomeimim.
 - In regard to the first 3 the pesukim say "all the Yidden" or "all the nation" should hear and fear. In regard to eidim zomeimim the pasuk says "and those that remain should hear and fear". The reason for the difference is that not everybody is fit to say testimony.

MISHNA

- A false navi, which is someone who prophesizes something that he did not hear, or something that was not said to him (even if it was said to another navi), he is put to death by Beis Din (with chenek). However, one who does not give over the prophesy that he was supposed to, and one who disregards what a navi says, and a navi that is oiver on his own words, is put to death at the Hands of Heaven, as the pasuk says "Anochi edrosh me'imo".
 - One who prophesies in the name of an avoda zara and says "So says this avoda zara", even if he said the proper halacha by saying that something is tamei or is tahor (he is put to death by Beis Din).
- Someone who is mezaneh with a married woman, once she has entered chuppah with her husband, even if she did not have bi'ah with her husband, the adulterer is put to death with chenek.
- The zomeimim of a Bas Kohen and the man who was mezaneh with her (are put to death with chenek). All zomeimim get the misah that they tried to impose on the subject of their testimony, except for the zomeimim of a Bas Kohen and her adulterer.

GEMARA

- A Braisa says, there are 3 nevi'im that are put to death by Beis Din and 3 that are put to death at the Hands of Heaven. One who prophesies something that he did not hear, or something that was not said to him, or in the name of an avoda zara, is put to death by Beis Din. However, one who does not give over the prophesy that he was supposed to, and one who disregards what a navi says, and a navi that is oiver on his own words, is put to death at the Hands of Heaven.
 - **Q:** What is the source for all these halachos? **A: R' Yehuda in the name of Rav** said, the pasuk says "ach hanavi asher yazid l'daber davar bishmi" – refers to one who said

something that he did not hear; “va’asher lo tzivisiv” – refers to one who prophesied something that was not said to him; “va’asher yidaber b’sheim elohim acheirim” – refers to one who prophesies in the name of avoda zara. The pasuk then says “umeis hanavi hahu”, and when misah is undefined in the pasuk it refers to chenek. The pasuk of “v’ha’ish asher lo yishmah” can be understood as saying “he did not listen” and “he did not make heard” and “he did not obey”. These refer to one who does not give over his prophecy, one who disregards what a navi says, and a navi that is over on his own words. The pasuk then says “Anochi edrosh mei’imo” – they will die at the Hands of Heaven.

- The Gemara says, an example of a false navi who said something that he had not heard is Tzidkiya ben Kinaana. The Gemara asks, he was fooled by the spirit of Navos, so why is he at fault? The Gemara explains, that **R’ Yitzchak** has taught that no 2 nevi’im give over a nevu’ah in the same way, and Tzidkiya saw other nevi’im saying the exact same thing. He should have realized that it must be a false prophecy. And, even if we say he was not aware of this statement of **R’ Yitzchak**, Yehoshafat was there and told this to him.
- An example of a navi who prophesied something that was not said to him is Chananya ben Azur. When he heard Yirmiya say a nevu’ah that Eilam will be destroyed, he made a kal v’chomer and said, if Eilam, who only helped Bavel, will be destroyed, then certainly Bavel will be destroyed. He took the nevu’ah meant for Yirmiya and reinterpreted it in that fashion.
 - **Q: R’ Pappa** asked **Abaye**, this nevu’ah was never said to Yirmiya either (so it’s not an example of a nevu’ah said for a different navi)!? **A: Abaye** said, since a kal v’chomer is a proper way to darshen the Torah, it is considered as if it is a proper understanding of something that was not said to him.
- An example of a navi who prophesizes in the name of an avoda zara would be the nevi’ei habaal.
- An example of one who doesn’t give over his nevu’ah is Yonah ben Amitai.
- An example of one who disregards the words of a navi is the friend of Michah.
- An example of a navi who disregards his own prophecy is Iddo Hanavi, who was told not to eat and then ate, and was then killed by a lion.
- A Braisa was taught in front of **R’ Chisda** that said, a navi who doesn’t give over his nevu’ah gets malkus. **R’ Chisda** asked, who warns him for doing this? **Abaye** said, his fellow prophets, as we learn from a pasuk that every nevu’ah is received by many prophets even though it is meant to be given over by only one of them.
 - **Q:** Maybe from Heaven they took back the nevu’ah and the others were not aware of that? **A:** If it was taken back, this would have been told to all the nevi’im.
 - **Q:** By Yonah the nevu’ah of destruction was taken back and yet he was not told of this!? **A:** Yonah was told that Ninveh would be “overturned”. He assumed that meant for bad, but it was meant to possibly be for bad or for good.
- **Q:** How does a person know if a navi is a true navi so that he will not be punished for not following his words? **A:** The navi must give a sign by telling the future.
 - **Q:** Michah did not give this sign and yet his friend was punished for not listening to him!? **A:** A well-established true navi does not have to give a sign. This must be the case, because if not, how did Yitzchak follow Avrohom on Har Hamoriya, and how did the people listen to Eliyahu on Har Hakarmel?
- The pasuk says “vayehi achar hadivarim ha’eileh...” and Hashem tested Avrohom. **R’ Yochanan in the name of R’ Yose ben Zimra** said, this means “after the words of the Satan”. When Avrohom made a seudah to celebrate Yitzchak’s being weaned, the Satan told Hashem, Avrohom has made many seudos and never brought you a korbon! Hashem said, all these seudos were in honor of his son. If I would tell him to bring his son as a korbon to me, he would do it! “Vayomer kach nah es bincha”. **R’ Shimon bar Abba** said, “nah” means “please” – Hashem “begged” Avrohom to withstand this test so that noone can say that all the previous tests were of no real substance (which they would say if he did not withstand this test). “Es bincha” – Avrohom said, I have 2 sons. Hashem said “es yechidcha” – Avrohom said each son is the only son of his mother. Hashem said “asher ahavta” – Avrohom said, I love both of them. Hashem

said “es Yitzchak”. This instruction was given in this gradual way so as not to have Avrohom confused with this sudden test to shecht his son. The Satan met Avrohom on the way and tried to convince him not to go through with it. He told him that Hashem can’t truly love him if He commanded him to do this, and that doing this will turn away all the converts from following Hashem. When the Satan saw that Avrohom would not listen, he told Avrohom, I have heard in Heaven that a sheep will be brought as a korban, not Yitzchak. Avrohom told him, the punishment of a liar is that he is never believed even if he speaks the truth.

- **R’ Levi** said, “achar hadevarim” refers to after the words of Yishmael to Yitzchak, when he told him, “I am greater than you, because you had a bris at 8 days old, but I had one at 13 years old!” Yitzchak said, you think you are greater because of what you did with one limb? If Hashem told me to sacrifice myself to him, I would do that. That is when the test of the Akeida began.
- A Braisa says, a navi that convinced others to serve avoda zara gets skila. **R’ Shimon** says he gets chenek. The convincers of an ihr hanidachas get skila. **R’ Shimon** says they get chenek.
 - The **Rabanan** learn a gezeira shava from a meisis to a navi who convinces other to worship avoda zara. Just as a meisis gets skila, the navi does as well. **R’ Shimon** says that the pasuk regarding the navi says misah without describing what type, and whenever that is the case the person gets chenek.
 - The **Rabanan** learn a gezeira shava from a meisis or from a navi who convinces others to serve avoda zara to the convincer of an ihr hanidachas. Just as they get skila, he does as well. **R’ Shimon** learns a gezeira shava from the navi. Just as he gets chenek, the convincer of an ihr hanidachas does as well.
 - **Q:** Why doesn’t **R’ Shimon** learn a gezeira shava from meisis? **A:** He says we learn one who convinces a rabim from one who convinces a rabim, and not from one who convinces an individual.
 - **Q:** Why don’t we instead say that we should learn a regular person from a regular person, and not from a navi? **A:** **R’ Shimon** holds, that once a navi convinces people to serve avoda zara he is no better than any regular person.