

LORD throughout the ages; you shall celebrate it as an institution for all time. <sup>15</sup>Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

<sup>16</sup>You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be

תִּחְגְּגוּהוּ: <sup>15</sup>שִׁבְעַת יָמִים מִצֹּת תֹּאכְלוּ  
אָךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ אֶת  
מִבְּתֵיכֶם כִּי | כָּל-אֲכָל חֵמֶץ וְנִכְרְתָה  
הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן  
עַד-יוֹם הַשְּׁבִיעִי:

<sup>16</sup>וּבַיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ וּבַיּוֹם  
הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-  
מְלָאכָה לֹא-יַעֲשֶׂה בָהֶם אָךְ אֲשֶׁר  
יֹאכַל לְכָל-נֶפֶשׁ הוּא לְבָדוֹ יַעֲשֶׂה לָכֶם:

**14. throughout the ages** That is, for future annual celebration.

**15.** The characteristics of the newly ordained festival are now stated: one week's duration, the eating of *matzot*, and the removal of leaven. It is a new season of the year and a new era for the people Israel. One should not enter it with yeast collected from a previous time.

**unleavened bread** Stringent regulations govern the manufacture of *matzot*. The only ingredients are flour and water. The flour may be made only from grains that are susceptible to fermentation: wheat, barley, emmer, rye, and oats.

**on the very first day** Because festivals begin in the evening, this injunction traditionally has been taken to mean that the leaven must have been removed on the previous evening, before the time for the paschal offering on the 14th of the month.

**remove leaven** The positive command to eat *matzah* is supplemented by the strict prohibition against retaining or eating leaven or leavened food throughout the entire festival. This rule is repeated below in verses 19–20 and again in 13:7. Leaven (*s'or*) is the leavening agent known as sourdough; “leavened food” (*hametz*) is food to which sourdough has been added to accelerate the rising of the dough.

**shall be cut off** This punishment, known as *karet*, is largely confined to those who transgress in certain matters of religious worship and sexual behavior. Its nature is uncertain. Various biblical passages lead to the conclusion that *karet* is not a penalty enforced by the courts but a punishment left to divine execution.

**16.** The first and the last days of the festival possess special sanctity, but not to the same degree

**15. shall be cut off** *Pesah* is a fundamental statement of Jewish identity and the meaning and purpose of Jewish existence—so much so

that those who choose not to observe it can be seen as cutting themselves off from the Jewish people.

#### HALAKHAH L'MA'ASEH

**12:15. remove leaven** On the night before the *Seider*, there is a ritual search of the home (*B'dikat Hametz*) by candlelight. A feather and a spoon are used to collect pieces of bread or other leaven that had been hidden to stimulate the search. The next morning, any leavened product not otherwise stored and sold is disposed of, traditionally by burning (*Bi-ur Hametz*) (see Lev. 2:11; Deut. 16:3).

**12:16. the seventh day** This last day is considered to be as holy as the first; all restrictions apply equally to both. Outside Israel, two days are traditionally observed for each day defined as a *mikra kodesh* (sacred occasion) in the Torah, except for *Yom Kippur* (because the Sages judged that fasting for two days would be too burdensome). Before the calendar was established, news of the *Sanhedrin's* announcement of the new moon would not necessarily reach diaspora communities in time before a holiday, and so diaspora Jews observed a second day to be sure not to violate holy day prohibitions. Despite the subsequent creation of the Jewish calendar, adding a second day for each day the Torah designates as a sacred occasion remains the most widespread practice (MT Festivals 1:21). Therefore, the first and last days of *Pesah* are each observed for two days (for a total of eight days); the first day of *Sukkot* and *Sh'mini Atzeret* are each observed for two days (for a total of nine days); and *Shavuot* is observed for two days. The intermediate days of *Pesah* and *Sukkot* have some of the aspects of the festival's first and last days and some aspects of a weekday; hence the name *hol ha-mo'ed*, “the ordinary part of the festival.” *Rosh ha-Shanah* is observed for two days even in Israel, because it occurs at the very beginning of the month and even the Jews of Jerusalem could not determine when the new moon would be sighted and the holiday would begin.

prepared for you. <sup>17</sup>You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. <sup>18</sup>In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. <sup>19</sup>No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country. <sup>20</sup>You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

<sup>21</sup>Moses then summoned all the elders of Israel and said to them, “Go, pick out lambs for your families, and slaughter the passover offering. <sup>22</sup>Take a bunch of hyssop, dip it in the

וּשְׁמַרְתֶּם אֶת־הַמִּצְוֹת־זֶּה בְּעֶצְמָם הַיּוֹם  
הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ  
מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה  
לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם: <sup>18</sup> בְּרֵאשִׁית  
בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב תֹּאכְלוּ  
מִצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ  
בְּעָרֵב: <sup>19</sup> שִׁבְעַת יָמִים שְׂאֵר לֹא יִמָּצֵא  
בְּבֵיתֵיכֶם בִּי | כָּל־אֲכָל מִחֻמֶּצֶת וְנִכְרְתָהּ  
הַנֶּפֶשׁ הַהִוא מֵעַד־תֵּיּוֹם בְּגֵר וּבְאִזְרָח  
הָאֶרֶץ: <sup>20</sup> כָּל־מִחֻמֶּצֶת לֹא תֹאכְלוּ בְּכָל־  
מוֹשְׁבֵיתֵיכֶם תֹּאכְלוּ מִצֹּת: פ

<sup>21</sup> וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר  
חַמִּישִׁי אֲלֵהֶם מִשְׁכּוֹ וּקְחוּ לָכֶם צֹאן  
לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח: <sup>22</sup> וּלְקַחְתֶּם  
אֵגֶדֶת אִזּוֹב וּטְבַלְתֶּם בָּדָם אֲשֶׁר־בַּסֶּף

as do *Shabbat* and the Day of Atonement. Hence the preparation of food on those festival days is permitted, exempted from the prohibition against labor.

**17.** The rationale for this springtime festival is now given.

**You shall observe the [Feast of] Unleavened Bread** Understanding the phrase “*u-sh’martem et ha-matzot*” (literally, “guard the *matzot*”) in this way is based on the next phrase—“on this very day”—which takes the word “*matzot*” to mean the festival (*Hag ha-Matzot*). (For a parallel passage, see 23:15.)

**I brought** Better: “I am bringing.”

**18.** As specified in Lev. 23:32, the duration of all festivals is from evening to evening.

**19. a stranger** The Hebrew word *ger* is a foreigner who has taken up permanent residence

among the people Israel. Like his Israelite neighbor, he is required to abstain from possessing leaven for this one week, because its presence within the closely knit community interferes with the ability of others to fulfill their religious obligation. Only the Israelite, however, has the duty to eat *matzah*.

#### INSTRUCTIONS FOR THE PESAH ARE RELAYED (vv. 21–28)

Moses conveys to the people the divinely given instructions and supplements them with some clarifications.

**21. Go, pick out** Either select a lamb from your flock or purchase one.

**22. a bunch of hyssop** A brushlike plant. This explains how the directive of verse 7 is to be carried out. Three of the hyssop’s thin, woody

**17. observe the [Feast of] Unleavened Bread** Literally, “guard the *matzot*” (pl. of *matzah*). Traditional postbiblical Jewish interpretation

takes this to mean that one should supervise the process of making *matzot* to ensure that no fermentation occurs at any stage.

#### HALAKHAH L’MA’ASEH

**12:19. No leaven shall be found** Because disposing of foods prohibited on *Pesah* could impose financial hardship, Jewish law permits food to be stored away in the home of the owner provided that for the duration of *Pesah* it is neither seen nor used and its ownership is transferred to a non-Jew. This sale of *hametz* (*M’khirat Hametz*) can be arranged through a rabbi. All foods prohibited during *Pesah* that are not sold in this manner must be disposed of before the holiday; otherwise they may not be used after *Pesah* (*hametz she-avar alav ha-Pesah*).

# הפטרות פרשת החודש

## HAFTARAH FOR PARASHAT HA-HODESH

EZEKIEL 45:16–46:18 (*Ashk'nazim*)

EZEKIEL 45:18–46:15 (*S'fardim*)

This *haftarah* presents regulations that pertain largely to worship in a rebuilt Temple, with a major emphasis on offerings to make expiation for the House of Israel. For *Ashk'nazim*, the reading opens with the requirement of regular contributions for the Temple service to be brought by the “entire population” and prepared by the prince (45:16–17, per the interpretation that best suits the passage when excerpted as a *haftarah*). Their reading ends with matters of gifts to be distributed by the prince to his heirs (46:16–18). A long passage in between focuses on details of Temple purification and sacrificial offering. Among *S'fardim*, the reading consists solely of that passage, which also includes regulations governing entry to the inner court for the common people and for the prince, as well as offerings for fixed occasions.

A series of purification rites are to be performed in the first and the seventh months of the year (45:18–25). The rites of purification in the first month are given in special detail, together with the command that the people offer the *pesah* sacrifice on the 14th day of the month (of *Nisan*) and eat unleavened bread during the next 7 days. Correspondingly, detailed rules for the *pesah* sacrifice and unleavened bread are included in the special Torah reading for this *Shabbat* (Exod. 12:1–20). Moses delineates requirements for the inaugural *pesah* ceremony in Egypt, and anticipates subsequent celebrations of the festival. Ezekiel's proclamation envisions rituals and practices in the rebuilt Temple of the future. These occasionally are at variance with the older laws.

Particularly problematic is the account of purifying the Temple in the first and the seventh months. Nothing of the sort is mentioned in the Torah. Perplexed, some rabbinic commentators have associated this purification with the altar con-

secration mentioned in Ezek. 43:18–26 (Rashi, Radak). They consider this rite to be a one-time event, like the tabernacle purification of old, which also occurred on the first day of the first month (see Exod. 40:2). In this way, they tried to resolve any possible conflict between this ceremony and the great day of Temple purification on *Yom Kippur*, 10 days after the New Year in the seventh month (Lev. 16:29). Notably, there is no reference to *Yom Kippur* in Ezekiel's teaching. Also absent is any reference to the festival of *Sukkot*, which begins on the 15th day of the seventh month. The cultic traditions found in this *haftarah* also contradict specific sacrificial regulations found in the Torah (see the *haftarah* for *Emor*).

### RELATION OF THE HAFTARAH TO THE CALENDAR

*Parashat ha-Hodesh* (Exod. 12:1–20) is the last of four special Torah passages added to the regular *Shabbat* portion in the weeks before *Pesah*. (Specifically, it is recited on the last *Shabbat* of Adar—unless the forthcoming New Moon of *Nisan* falls on a *Shabbat*, in which case this *haftarah* is recited rather than the *haftarah* otherwise read whenever a New Moon falls on *Shabbat*.) The passage gets its designation from the opening proclamation: “This month [*ha-hodesh ha-zeh*] shall mark for you the beginning of the months”; it contains the laws concerning a paschal offering and thus anticipates the ritual of the 14th of *Nisan* (see Rashi on BT Meg. 29a).

That special Torah reading and this *haftarah* are clearly linked. Both passages stress the *pesah* ceremony and the festival of unleavened bread. The Torah describes the inaugural *pesah* ceremony in Egypt as well as provisions for subsequent enactments; the *haftarah* describes the festival for the envisioned new Temple period,

stressing the formal purifications that will take place at that time (Ezek. 45:21–24). These two descriptions reflect two historical poles. The *Pesah* of Egypt recalls that ancient time when Israel experienced liberation from bondage and was called by God to be a “kingdom of priests and a holy nation” (Exod. 19:6). The *Pesah* of the future anticipates a time when Israel will be restored to its homeland and its sacred duties. In the first ceremony, blood was smeared on the doorpost of each clan dwelling for the people’s protection (Exod. 12:13). In the complex ritual detailed by Ezekiel, blood is to be smeared on the doorpost of the Temple, among other places, for the purification of the Temple itself (Ezek. 45:19).

These thematic connections suggest some theological correlations. Daubing the entrances to the

home and to the Temple with blood marks them off as two types of space. The first embodies the family, whose bonds are biologic. The family, the nuclear core of personal history and religious rite, preserves a parochial character by virtue of its intimacy and common name. The space within the Temple is communal; its rites have an official, public status. The Temple as the sanctuary of God opens its doors for collective worship, thus transcending the private histories of its worshipers. The conjunction of the two readings sharpens the distinctions between the two dwellings. How one may live in both homes—standing firm in loyalty to hearth and blood but open to the enlargement of commitments that a divine Temple dwelling symbolizes—is a question each individual must answer repeatedly.

**45** <sup>16</sup>The entire population shall give this offering to the prince in Israel. <sup>17</sup>And the burnt offerings, the grain offerings, and the libations on festivals, new moons, sabbaths—all fixed occasions—of the House of Israel shall be the obligation of the prince; he shall prepare the purification offerings, the grain offerings, the burnt offerings, and the offerings of well-being, to make expiation for the House of Israel.

<sup>18</sup>Thus said the Lord GOD: On the first day of the first month, you shall take a bull of the herd without blemish, and you shall purify the Sanctuary. <sup>19</sup>The priest shall take some of the blood of the purification offering and apply it to the doorposts of the Temple, to the four corners of the ledge of the altar, and to the doorposts of the gate of the inner court. <sup>20</sup>You shall do the same on the seventh day of the month to purge the Temple from impurity caused by unwitting or ignorant persons.

**Ezekiel 45:17. prince** Hebrew: *nasi*. An ancient tribal title (Gen. 23:6), frequently used by Ezekiel to refer to Israelite kings (Ezek. 22:6) and

**מה** <sup>16</sup>כל העם הארץ יהיו אל-  
התרומה הזאת לנשיא בישראל: <sup>17</sup>ועל-  
הנשיא יהיה העולות והמנחה והנסך  
בחגים ובחדשים ובשבתות בכל-מועדי  
בית ישראל הוא יעשה את-החטאת  
ואת-המנחה ואת-העולה ואת-  
השלמים לכפר בעד בית-ישראל: <sup>18</sup>  
כזה אמר אדני יהוה בראשון באחד  
לחדש תקח פר-בן-בקר תמים וחטאת  
את-המקדש: <sup>19</sup>ולקח הכהן מדם  
החטאת ונתן אל-מזוזת הבית ואל-  
ארבע פנות העזרה למזבח ועל-מזוזת  
שער החצר הפנימית: <sup>20</sup>וכן תעשה  
בשבעה בחדש מאיש שגה ומפתי  
וכפרתם את-הבית:

the future scion of David (34:24, 37:25). In Ezek. 44:3, 45–46, and 48, the prince is the future leader. This leader has a special role in the new

<sup>21</sup>On the fourteenth day of the first month you shall have the passover sacrifice; and during a festival of seven days unleavened bread shall be eaten. <sup>22</sup>On that day, the prince shall provide a bull of purification offering on behalf of himself and of the entire population; <sup>23</sup>and during the seven days of the festival, he shall provide daily—for seven days—seven bulls and seven rams, without blemish, for a burnt offering to the LORD, and one goat daily for a purification offering. <sup>24</sup>He shall provide a grain offering of an *ephah* for each bull and an *ephah* for each ram, with a *hin* of oil to every *ephah*. <sup>25</sup>So, too, during the festival of the seventh month, for seven days from the fifteenth day on, he shall provide the same purification offerings, burnt offerings, grain offerings, and oil.

**46** Thus said the Lord God: The gate of the inner court which faces east shall be closed on the six working days; it shall be opened on the sabbath day and it shall be opened on the day of the new moon. <sup>2</sup>The prince shall enter by way of the vestibule outside the gate, and shall attend at the gatepost while the priests sacrifice his burnt offering and his offering of well-being; he shall then bow low at the threshold of the gate and depart. The gate, however, shall not be closed until evening. <sup>3</sup>The common people shall worship before the LORD on sabbaths and new moons at the entrance of the same gate.

<sup>4</sup>The burnt offering which the prince presents to the LORD on the sabbath day shall consist of six lambs without blemish and one ram without blemish—<sup>5</sup>with a grain offering of an *ephah* for the ram, a grain offering of as much as he wishes

<sup>21</sup>בְּרֵאשׁוֹן בְּאַרְבַּעַה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חָג שִׁבְעוֹת יָמִים מִצֹּת יֵאָכֵל: <sup>22</sup>וְעָשָׂה הַנָּשִׂיא בַיּוֹם הַהוּא בַעֲדוֹ וּבַעַד כָּל-עַם הָאָרֶץ פֶּר חֲטָאת: <sup>23</sup>וּשְׁבַעַת יְמֵי-הַחָג יַעֲשֶׂה עוֹלָה לַיהוָה שְׁבַעַת פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שְׁבַעַת הַיָּמִים וְחֲטָאת שְׁעִיר עֲזִים לַיּוֹם: <sup>24</sup>וּמִנְחָה אֵיפָה לַפָּר וְאֵיפָה לְאֵיל יַעֲשֶׂה וְשֶׁמֶן הַיֵּין לְאֵיפָה: <sup>25</sup>בְּשִׁבְעֵי בַחֲמֶשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ בְּחָג יַעֲשֶׂה כְּאֵלֶּה שְׁבַעַת הַיָּמִים כַּחֲטָאת כְּעוֹלָה וְכַמְנַחָה וְכַשֶּׁמֶן: ס

**מו** כֹּה-אָמַר אֲדֹנָי יְהוִה שְׁעַר הַחֲצָר הַפְּנִימִית הַפְּנִיָה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשַּׁבָּת יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח: <sup>2</sup>וּבֵּא הַנָּשִׂיא דְרָךְ אוֹלָם הַשְּׁעַר מִחוּץ וְעָמַד עַל-מִזְבֵּחַ הַשְּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת-עוֹלָתוֹ וְאֶת-שְׁלָמָיו וְהִשְׁתַּחֲוּהוּ עַל-מִפְתָּן הַשְּׁעַר וַיֵּצֵא וְהַשְּׁעַר לֹא-יִסָּגֵר עַד-הָעֶרֶב: <sup>3</sup>וְהִשְׁתַּחֲוּוּ עַם-הָאָרֶץ פֶּתַח הַשְּׁעַר הַהוּא בַשַּׁבָּתוֹת וּבַחֲדָשִׁים לִפְנֵי יְהוָה: <sup>4</sup>וְהִעֲלָה אֲשֶׁר-יִקְרַב הַנָּשִׂיא לַיהוָה בַּיּוֹם הַשַּׁבָּת שֵׁשֶׁה כִּבְשִׂים תְּמִימִם וְאֵיל תְּמִימִם: <sup>5</sup>וּמִנְחָה אֵיפָה לְאֵיל וְלִכְבָּשִׂים מִנְחָה מִתַּת יָדוֹ וְשֶׁמֶן הַיֵּין לְאֵיפָה:

Temple service, which may explain the choice of this term (see Lev. 4:22).

**21. festival of seven days** Hebrew: *hag sh'vu-ot yamim* (unusual formulation); literally, “a festival of weeks of days.”

**Ezekiel 46:1. six working days** Hebrew: *sheishet y'mei ha-ma-aseh*. This unique biblical expression is a well-known phrase in Jewish liturgy. It is used in the concluding benediction of the final *Shabbat* ceremony, the *Havdalah* service.

for the lambs, and a *hin* of oil with every *ephah*.  
 6And on the day of the new moon, it shall consist of a bull of the herd without blemish, and six lambs and a ram—they shall be without blemish. 7And he shall provide a grain offering of an *ephah* for the bull, an *ephah* for the ram, and as much as he can afford for the lambs, with a *hin* of oil to every *ephah*.

8When the prince enters, he shall come in by way of the vestibule of the gate, and he shall go out the same way.

9But on the fixed occasions, when the common people come before the LORD, whoever enters by the north gate to bow low shall leave by the south gate; and whoever enters by the south gate shall leave by the north gate. They shall not go back through the gate by which they came in, but shall go out by the opposite one. 10And as for the prince, he shall enter with them when they enter and leave when they leave.

11On festivals and fixed occasions, the grain offering shall be an *ephah* for each bull, an *ephah* for each ram, and as much as he wishes for the lambs, with a *hin* of oil for every *ephah*.

12The gate that faces east shall also be opened for the prince whenever he offers a freewill offering—be it burnt offering or offering of well-being—freely offered to the LORD, so that he may offer his burnt offering or his offering of well-being just as he does on the sabbath day. Then he shall leave, and the gate shall be closed after he leaves.

13Each day you shall offer a lamb of the first year without blemish, as a daily burnt offering to the LORD; you shall offer one every morning. 14And every morning regularly you shall offer a grain offering with it: a sixth of an *ephah*, with a third of a *hin* of oil to moisten the choice flour, as a grain offering to the LORD—a law for all time. 15The lamb, the grain offering, and oil shall be presented every morning as a regular burnt offering.

6 וּבַיּוֹם הַחֹדֶשׁ פֶּר בֶּן־בֶּקֶר תְּמִימִם וְשֵׁשׁ כִּבְשָׁם וְאֵיל תְּמִימִם יִהְיוּ: 7 וְאֵיפָה לֶפָר וְאֵיפָה לְאֵיל יַעֲשֶׂה מִנְחָה וּלְכִבְשָׁיִם כַּאֲשֶׁר תִּשְׂיג יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה:  
 8 וּבְבֹאֵי הַנְּשִׂיאֵי דְרָךְ אוֹלָם הַשַּׁעַר יָבֹא וּבְדַרְכּוֹ יֵצֵא:

9 וּבְבֹאֵי עַם־הָאָרֶץ לִפְנֵי יְהוָה בְּמוֹעֲדִים הֵבֵא דְרָךְ־שַׁעַר צֶפֶון לְהִשְׁתַּחֲוֹת יֵצֵא דְרָךְ־שַׁעַר נֹגֵב וְהֵבֵא דְרָךְ־שַׁעַר נֹגֵב יֵצֵא דְרָךְ־שַׁעַר צְפוֹנָה לֹא יָשׁוּב דְרָךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נִכְחוּ יֵצְאוּ יֵצֵא: 10 וְהַנְּשִׂיאֵי בְּתוֹכָם בְּבֹאֵם יָבֹא וּבִצְאֹתָם יֵצְאוּ:

11 וּבַחֲגִים וּבְמוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לֶפָר וְאֵיפָה לְאֵיל וּלְכִבְשָׁיִם מִתַּת יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה: 8

12 וְכִי־יַעֲשֶׂה הַנְּשִׂיאֵי נִדְבָה עוֹלָה אוֹ־שְׁלָמִים נִדְבָה לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפְּנִיָה קְדִים וַעֲשֶׂה אֶת־עֲלֹתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בַיּוֹם הַשַּׁבָּת וְיֵצֵא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ:

13 וְכִבֶּשׂ בֶּן־שָׁנָתוֹ תְּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בְּבֶקֶר בְּבֶקֶר תַּעֲשֶׂה אֹתוֹ: 14 וּמִנְחָה תַּעֲשֶׂה עָלָיו בְּבֶקֶר בְּבֶקֶר שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהֵינן לָרֶס אֶת־הַסֶּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תִּמְיֵד: 15 וְעָשׂוּ יַעֲשׂוּ אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בְּבֶקֶר בְּבֶקֶר עוֹלֹת תִּמְיֵד: 9

<sup>16</sup>Thus said the Lord GOD: If the prince makes a gift to any of his sons, it shall become the latter's inheritance; it shall pass on to his sons; it is their holding by inheritance. <sup>17</sup>But if he makes a gift from his inheritance to any of his subjects, it shall only belong to the latter until the year of release. Then it shall revert to the prince; his inheritance must by all means pass on to his sons.

<sup>18</sup>But the prince shall not take property away from any of the people and rob them of their holdings. Only out of his own holdings shall he endow his sons, in order that My people may not be dispossessed of their holdings.

**18. the prince shall not take property away** are feared in 1 Sam. 8:11–18 and documented in A regulation to curb such monarchic outrages as 1 Kings 21.

16 כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי־יָתֵן הַנָּשִׂיאַ  
מִתְּנָה לְאִישׁ מִבָּנָיו נִחְלָתוֹ הִיא לְבָנָיו  
תְּהִיָּה אַחֲזָתָם הִיא בְּנִחְלָה: 17 וְכִי־יָתֵן  
מִתְּנָה מִנְּחֻלָּתוֹ לְאַחַד מֵעַבְדָּיו וְהִיתָה  
לוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לְנָשִׂיא אֶף  
נִחְלָתוֹ בָּנָיו לָהֶם תְּהִיָּה:  
18 וְלֹא־יִקַּח הַנָּשִׂיא מִנְּחֻלַּת הָעָם  
לְהוֹנֵתָם מֵאַחֲזָתָם מֵאַחֲזָתוֹ יִנְחַל אֶת־  
בָּנָיו לְמַעַן אֲשֶׁר לֹא־יִפְצוּ עִמִּי אִישׁ  
מֵאַחֲזָתוֹ: