

חגיגת הפסח בתנ"ך

The Pesach Celebration in Tanach

Source Sheet by Leah Feinberg

1. Numbers 9: 1-5

(1) ה' spoke to Moses in the wilderness of Sinai, on the first new moon of the second year following the exodus from the land of Egypt, saying: (2) Let the Israelite people offer the passover sacrifice at its set time: (3) you shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites. (4) Moses instructed the Israelites to offer the passover sacrifice; (5) and they offered the passover sacrifice in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai. Just as ה' had commanded Moses, so the Israelites did.

1. במדבר ט': א'-ה'

(א) וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַר־סִינַי בַּשָּׁנָה הַשְּׁנַיִת לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר: (ב) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֲדוֹ: (ג) בְּאַרְבַּעָה עָשָׂר־יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֲרֵבִים תַּעֲשׂוּ אֹתוֹ בְּמַעַדְוֹ כְּכָל־חֻקֹּתָיו וְכָכֹל־מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ: (ד) וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח: (ה) וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין הָעֲרֵבִים בְּמִדְבַר סִינַי כְּכֹל אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל:

2. Rashi on Numbers 9:1

(1) בחדש הראשון [AND THE LORD SPAKE UNTO MOSES] IN THE FIRST MONTH — The section which appears at the commencement of this Book was not spoken before Eyar (the second month; cf. Numbers 1:1): you learn, therefore, that there is no “earlier” or “later” (no chronological order) in the Torah. But why, indeed, did not Scripture open the Book with this section? Because it implies something disparaging to Israel (Sifrei Bamidbar 64:1) — that during all the forty years they were in the wilderness they offered only this single Passover sacrifice (Tosafot on Kiddushin 38b s. v. הואיל)

2. רש"י על במדבר ט': א'

(א) בחדש הראשון. פְּרָשָׁה שְׁבִרְאֵשׁ הַסֵּפֶר לֹא נֶאֱמְרָה עַד אֵיךְ, לְמַדְתָּ שְׂאִין סֹדֵר מְקוֹמָהּ וּמֵאַחֵר בַּתּוֹרָה, וְלָמָּה לֹא פָתַח בְּזוֹ? מִפְּנֵי שֶׁהִיא גְנוּתָן שֶׁל יִשְׂרָאֵל, שְׁכָל אַרְבַּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בְּמִדְבַר לֹא הִקְרִיבוּ אֶלָּא פֶסַח זו בְּלִבְד (ספרי; תוספתא קידושין ל"ח):

3. Joshua 5: 10-12

(10) Encamped at Gilgal, in the steppes of Jericho, the Israelites offered the passover sacrifice on the fourteenth day of the month, toward evening. (11) On the day after the passover offering, on that very day, they ate of the produce of the country, unleavened bread and parched grain. (12) On that same day, when they ate of the produce of the land, the manna ceased. The Israelites got no more manna; that year they ate of the yield of the land of Canaan.

3. יהושע ה': יי-י"ב

(י) ויחגו בני־ישראל בגלגל ויעשו את־הפסח בארבעה עשר יום לחודש בערב בערבובת יריחו: (יא) ויאכלו מעבור הארץ ממחרת הפסח מצות וקלוי בעצם היום הזה: (יב) וישבת המן ממחרת באכלם מעבור הארץ ולא־היה עוד לבני ישראל מן ויאכלו מתבואת ארץ כנען בשנה ההיא: {ס}

4. II Chronicles 29: 16-17

(16) The priests went into the House of the LORD to purify it, and brought all the unclean things they found in the Temple of the LORD out into the court of the House of the LORD; [there] the Levites received them, to take them outside to Wadi Kidron. (17) They began the sanctification on the first day of the first month; on the eighth day of the month they reached the porch of the LORD. They sanctified the House of the LORD for eight days, and on the sixteenth day of the first month they finished.

4. דברי הימים ב כ"ט: ט"ז-י"ז

(טז) ויבאו הכהנים לפניהם בית־ה' לטהר ויצאו את כל־הטמאה אשר מצאו בהיכל ה' לחצר בית ה' ויקבלו הלויים להוציא לנחל־קדרון הוצה: (יז) ויחלו באחד לחודש הראשון לקדש וביום שמונה לחודש באו לאולם ה' ויקדשו את־בית־ה' לימים שמונה וביום ששה עשר לחודש הראשון כלו: {ס}

5. II Chronicles 30:1-4

(1) Hezekiah sent word to all Israel and Judah; he also wrote letters to Ephraim and Manasseh to come to the House of the LORD in Jerusalem to keep the Passover for the LORD God of Israel. (2) The king and his officers and the congregation in Jerusalem had agreed to keep the Passover in the second

5. דברי הימים ב ל': א-ד'

(א) וישלח יחזקיהו על־כל־ישראל ויהודה וגם־אגרות כתב על־אפרים ומנשה לבוא לבית־ה' בירושלם לעשות פסח לה' אלקי ישראל: (ב) ויעז המלך ושריו וכל־הקהל בירושלם לעשות הפסח בתחדש השני: (ג) כן לא יכלו לעשותו בעת ההיא כן הכהנים לא־התקדשו למדי והעם לא־נאספו

month, (3) for at the time, they were unable to keep it, for not enough priests had sanctified themselves, nor had the people assembled in Jerusalem. (4) The king and the whole congregation thought it proper.

לִירוּשָׁלַם: (ד) וַיִּשְׂר הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ
וּבְעֵינֵי כָּל־הַקְּהָל:

6. Berakhot 10b

The Sages taught: King Hezekiah performed six innovative actions. With regard to three the Sages agreed with him, and with regard to three they did not agree with him. With regard to three actions the Sages agreed with him...

He intercalated Nisan in Nisan, creating a leap year by adding an extra month during the month of Nisan. That intercalation must be performed before the end of Adar (II Chronicles 30:2).

6. ברכות י"ב

תָּנוּ רַבָּנָן: שֵׁשׁ דְּבָרִים עָשָׂה חִזְקִיָּהוּ הַמֶּלֶךְ. עַל שְׁלֹשָׁה הוֹדוּ לוֹ, וְעַל שְׁלֹשָׁה לֹא הוֹדוּ לוֹ. עַל שְׁלֹשָׁה הוֹדוּ לוֹ: גָּנוּ סֶפֶר רְפוּאוֹת — וְהוֹדוּ לוֹ. כִּתַּת נֶחֱשׁ הַנְּחֹשֶׁת — וְהוֹדוּ לוֹ. גִּירָר עֲצָמוֹת אָבִיו עַל מִטָּה שֶׁל חֲבָלִים — וְהוֹדוּ לוֹ. וְעַל שְׁלֹשָׁה לֹא הוֹדוּ לוֹ: סָתַם מִי גִיחֹן — וְלֹא הוֹדוּ לוֹ. קִצֵּץ דְּלִתוֹת הַיֶּכֶל וְשָׁגַרָם לְמֶלֶךְ אֲשׁוּר — וְלֹא הוֹדוּ לוֹ. עֶבֶר נִיסָן בְּנִיסָן — וְלֹא הוֹדוּ לוֹ.

7. I Chronicles 30:17-26

(17) Since many in the congregation had not sanctified themselves, the Levites were in charge of slaughtering the paschal sacrifice for everyone who was not clean, so as to consecrate them to the LORD. (18) For most of the people—many from Ephraim and Manasseh, Issachar and Zebulun—had not purified themselves, yet they ate the paschal sacrifice in violation of what was written. Hezekiah prayed for them, saying, “The good LORD will provide atonement for (19) everyone who set his mind on worshiping God, the LORD God of his fathers, even if he is not purified for the sanctuary.” (20) **The LORD heard Hezekiah and healed the people.** (21) The Israelites who were in Jerusalem kept the Feast of Unleavened Bread seven days, with great rejoicing, the Levites and the priests praising the LORD daily with powerful instruments for the LORD. (22) Hezekiah persuaded all the Levites who performed skillfully for the LORD to spend

7. דברי הימים ב ל"י-כ"י

(יז) כִּי־רַבַּת בִּקְהָל אֲשֶׁר לֹא־הִתְקַדְּשׁוּ וְהַלְוִיִּם עַל־שְׁחִיטַת הַפֶּסַחִים לְכָל־לֹא טָהוֹר לְהַקְדִּישׁ לַה': (יח) כִּי מִרְבֵּית הָעָם רִבַּת מֵאֲפָרַיִם וּמְנַשֶּׁה יִשְׁשַׁכָּר וּזְבֻלוֹן לֹא הִטְהָרוּ כִּי־אָכְלוּ אֶת־הַפֶּסַח בְּלֹא כִפְתוּב כִּי־הִתְפַּלֵּל יְחִזְקִיָּהוּ עֲלֵיהֶם לֵאמֹר ה' הַטּוֹב יְכַפֵּר בְּעַד: (יט) כָּל־לִבְבוֹ הִכִּין לְדְרוֹשׁ הָאֱלֹקִים וְה' אֱלֹקֵי אֲבוֹתָיו וְלֹא כִטְהַרְתָּ הַקֹּדֶשׁ: {ס} (כ) וַיִּשְׁמַע ה' אֶל־יְחִזְקִיָּהוּ וַיִּרְפָּא אֶת־הָעָם: {ס} (כא) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל הַנְּמַצָּאִים בִּירוּשָׁלַם אֶת־חֵג הַמַּצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה גְדוֹלָה וּמְהַלְלִים לַה' יוֹם וַבַּיּוֹם הַלְוִיִּם וְהַכֹּהֲנָיִם בְּכִלְיֵי־עוֹן לַה': {ס} (כב) וַיְדַבֵּר יְחִזְקִיָּהוּ עַל־לֵב כָּל־הַלְוִיִּם הַמְשַׁכְּלִלִים שֶׁכָּל־טוֹב לַה' וַיֹּאכְלוּ אֶת־הַמוֹעֵד שִׁבְעַת הַיָּמִים מְזוּבָּחִים וּזְבַחַי שְׁלָמִים וּמִתּוֹדִים לַה' אֱלֹקֵי אֲבוֹתֵיהֶם: {ס} (כג) וַיַּעֲצוּ כָּל־הַקְּהָל לַעֲשׂוֹת שִׁבְעַת יָמִים אַחֲרָיִם וַיַּעֲשׂוּ

the seven days of the festival making offerings of well-being, and confessing to the LORD God of their fathers. (23) All the congregation resolved to keep seven more days, so they kept seven more days of rejoicing. (24) King Hezekiah of Judah contributed to the congregation 1,000 bulls and 7,000 sheep. And the officers contributed to the congregation 1,000 bulls and 10,000 sheep. And the priests sanctified themselves in large numbers. (25) All the congregation of Judah and the priests and the Levites and all the congregation that came from Israel, and the resident aliens who came from the land of Israel and who lived in Judah, rejoiced. (26) There was great rejoicing in Jerusalem, for since the time of King Solomon son of David of Israel nothing like it had happened in Jerusalem.

שבעת ימים שמחה: (כד) כִּי חִזְקִיָּהוּ
מֶלֶךְ־יְהוּדָה הָרִים לְקֹהֵל אֶלֶף פָּרִים וְשִׁבְעַת
אַלְפִים צֹאן {ס} וְהַשָּׂרִים הָרִימוּ לְקֹהֵל־
פָּרִים אֶלֶף וְצֹאן עֶשְׂרֵת אֲלָפִים וַיִּתְקַדְּשׁוּ
כֹהֲנִים לְרֹב: (כה) וַיִּשְׁמְחוּ וְכָל־קֹהֵל יְהוּדָה
וְהַכֹּהֲנִים וְהַלְוִיִּם וְכָל־הַקֹּהֵל הַבָּאִים מִיִּשְׂרָאֵל
וְהַגֵּרִים הַבָּאִים מֵאֶרֶץ יִשְׂרָאֵל וְהַיּוֹשְׁבִים
בִּיהוּדָה: (כו) וַתְּהִי שִׂמְחָה־גְדוֹלָה בִּירוּשָׁלַם כִּי
מִימֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל לֹא כָזְאת
בִּירוּשָׁלַם: {ס}

8. Kings 23:21-23

(21) The king commanded all the people, “Offer the passover sacrifice to the LORD your God as prescribed in this scroll of the covenant.” (22) **Now the passover sacrifice had not been offered in that manner in the days of the chieftains who ruled Israel, or during the days of the kings of Israel and the kings of Judah.** (23) Only in the eighteenth year of King Josiah was such a passover sacrifice offered in that manner to the LORD in Jerusalem.

8. מלכים ב כ"ג: כ"א-כ"ג

(כא) וַיִּצְוֶה הַמֶּלֶךְ אֶת־כָּל־הָעָם לֵאמֹר עֲשׂוּ פֶסַח
לַיהוָה אֱלֹהֵיכֶם כַּכְּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה:
(כב) כִּי לֹא נַעֲשֶׂה פֶסַח הַזֶּה מִימֵי הַשְּׂפָטִים
אֲשֶׁר שָׁפְטוּ אֶת־יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי
יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה: (כג) כִּי אִם־בְּשִׁמְנֵה
עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ יֹאשִׁיָּהוּ נַעֲשֶׂה הַפֶּסַח הַזֶּה
לַיהוָה בִּירוּשָׁלַם:

9. II Chronicles 35: 1-19

(1) Josiah kept the Passover for the LORD in Jerusalem; the passover sacrifice was slaughtered on the fourteenth day of the first month...

(6) Having sanctified yourselves, slaughter the passover sacrifice and prepare it for your kinsmen, according to the word of God given by Moses.” (7) Josiah donated to the people

9. דברי הימים ב ל"ה: א'-י"ט

(א) וַיַּעַשׂ יֹאשִׁיָּהוּ בִירוּשָׁלַם פֶּסַח לַיהוָה וַיִּשְׁחַטּוּ
הַפֶּסַח בְּאַרְבַּעַה עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן: ...
(ו) וַיִּשְׁחַטּוּ הַפֶּסַח וַהֲתַקְדְּשׁוּ וְהִכְיִנוּ לְאַחֵיכֶם
לְעִשׂוֹת כַּדְּבָר־הַזֶּה בְּיַד־מֹשֶׁה: {פ}
(ז) וַיִּרְם יֹאשִׁיָּהוּ לְבָנֵי הָעָם צֹאן כֶּבֶשִׂים
וּבָנֵי־עֲזִים הַכֹּל לַפֶּסַח־לְכָל־הַנְּמֻצָא לְמִסְפַּר
שְׁלֹשִׁים אֶלֶף וּבָקָר שְׁלֹשֶׁת אֲלָפִים אֶלֶף

small cattle—lambs and goats, all for passover sacrifices for all present—to the sum of 30,000, and large cattle, 3,000—these from the property of the king...

(10) The service was arranged well: the priests stood at their posts and the Levites in their divisions, by the king's command. (11) They slaughtered the passover sacrifice and the priests [received its blood] from them and dashed it, while the Levites flayed the animals. (12) They removed the parts to be burnt, distributing them to divisions of the people by clans, and making the sacrifices to the LORD, as prescribed in the scroll of Moses; they did the same for the cattle. (13) They roasted the passover sacrifice in fire, as prescribed, while the sacred offerings they cooked in pots, cauldrons, and pans, and conveyed them with dispatch to all the people...

(16) The entire service of the LORD was arranged well that day, to keep the Passover and to make the burnt offerings on the altar of the LORD, according to the command of King Josiah. (17) All the Israelites present kept the Passover at that time, and the Feast of Unleavened Bread for seven days. (18) **Since the time of the prophet Samuel, no Passover like that one had ever been kept in Israel; none of the kings of Israel had kept a Passover like the one kept by Josiah and the priests and the Levites and all Judah and Israel there present and the inhabitants of Jerusalem.** (19) That Passover was kept in the eighteenth year of the reign of Josiah.

10. Ezra 6:19-22

(19) The returned exiles celebrated the Passover on the fourteenth day of the first month, (20) for the priests and Levites had purified themselves to a man; they were all pure. They slaughtered the passover offering for all the returned exiles, and for their

מִרְכוּשׁ הַמֶּלֶךְ: {ס}...
(י) וּתְכַוֵּן הָעֲבוּדָה וַיַּעֲמֵדוּ הַכֹּהֲנִים עַל־עַמֻּדָם
וְהַלְוִיִּם עַל־מִחְלָקוֹתֵם כַּמִּצְוֹת הַמֶּלֶךְ: (יא)
וַיִּשְׁחֲטוּ הַפָּסַח וַיִּזְרְקוּ הַכֹּהֲנִים מִיָּדָם וְהַלְוִיִּם
מִפְּשִׁיטִים: (יב) וַיִּסְּרוּ הָעֵלָה לְתֵתָם לְמַפְלְגוֹת
לְבֵית־אָבוֹת לְבְנֵי הָעָם לְהַקְרִיב לָהּ כַּכְּתוּב
בְּסֵפֶר מוֹשֶׁה וְכֵן לְבַקֵּר: (יג) וַיִּבְשְׁלוּ הַפָּסַח
בְּאֵשׁ כַּמִּשְׁפָּט וְהַקְדָּשִׁים בְּשָׁלוּ בְּסִירוֹת
וּבִדְוָדִים וּבִצְלָחוֹת וַיִּרְצוּ לְכָל־בְּנֵי הָעָם: ...
(טז) וְתַכּוֹן כָּל־עֲבוּדַת ה' בַּיּוֹם הַהוּא לַעֲשׂוֹת
הַפָּסַח וְהָעֲלוֹת עֲלוֹת עַל מִזְבֵּחַ ה' כַּמִּצְוֹת
הַמֶּלֶךְ יֵאֱשִׁיהוּ: (יז) וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל
הַנִּמְצָאִים אֶת־הַפָּסַח בְּעֵת הַהִיא וְאֶת־חֵג
הַמִּצְוֹת שִׁבְעַת יָמִים: (יח) וְלֹא־נַעֲשֶׂה פָּסַח
כָּמֹהוּ בְּיִשְׂרָאֵל מִיָּמֵי שְׁמוּאֵל הַנָּבִיא
וְכָל־מֶלֶךְ יִשְׂרָאֵל וְלֹא־עָשׂוּ כַּפָּסַח
אֲשֶׁר־עָשָׂה יֵאֱשִׁיהוּ וְהַכֹּהֲנִים וְהַלְוִיִּם
וְכָל־יְהוּדָה וְיִשְׂרָאֵל הַנִּמְצָא וַיּוֹשְׁבֵי
יְרוּשָׁלַם: {ס} (יט) בְּשִׁמוֹנֶה עֶשְׂרֵה שָׁנָה
לְמַלְכוּת יֵאֱשִׁיהוּ נַעֲשֶׂה הַפָּסַח הַזֶּה:

10. עזרא ו': י"ט-כ"ב

(יט) וַיַּעֲשׂוּ בְנֵי־הַגּוֹלָה אֶת־הַפָּסַח בְּאַרְבַּעַה
עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן: (כ) כִּי הִטְהַרְּוּ הַכֹּהֲנִים
וְהַלְוִיִּם כָּאֶחָד כָּלֵם טְהוֹרִים וַיִּשְׁחֲטוּ הַפָּסַח
לְכָל־בְּנֵי הַגּוֹלָה וְלֹא־חִיֵּתָם הַכֹּהֲנִים וְלֵהֶם:
(כא) וַיֹּאכְלוּ בְנֵי־יִשְׂרָאֵל הַשֹּׁבִים מִהַגּוֹלָה וְכָל

brother priests and for themselves. (21) The children of Israel who had returned from the exile, together with all who joined them in separating themselves from the uncleanness of the nations of the lands to worship the LORD God of Israel, ate of it. (22) They joyfully celebrated the Feast of Unleavened Bread for seven days, for the LORD had given them cause for joy by inclining the heart of the Assyrian king toward them so as to give them support in the work of the House of God, the God of Israel.

הַנִּבְדָּל מִטְמֵאת גוֹי־הָאָרֶץ אֲלֵהֶם לְדַרְשׁ לַה' אֱלֹהֵי יִשְׂרָאֵל: (כב) וַיַּעֲשׂוּ חַג־מִצּוֹת שִׁבְעַת יָמִים בְּשִׂמְחָה כִּי וַשְׂמַחֵם ה' וְהִסֵּב לֵב מֶלֶךְ־אַשּׁוּר עֲלֵיהֶם לְחֻזֵּק יָדֵיהֶם בְּמִלְאֶכֶת בֵּית־הָאֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל: {פ}

11. Ezekiel 45:18-23

(18) 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 cleanse the Sanctuary. (19) The priest shall take some of the blood of the sin 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. (20) You shall do the same on the seventh day of the month^j to purge the Temple from uncleanness caused by unwitting or ignorant persons. (21) 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. (22) On that day, the prince shall provide a bull of sin offering on behalf of himself and of the entire population; (23) 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 sin offering.

11. יחזקאל מ"ה:י"ח-כ"ג

(יח) כֹּה־אָמַר אֲדוֹשֵׁם ה' בְּרֵאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תִּקַּח פֶּרִי־בֶן־בֶּקָר תָּמִים וְחֹטֵאת אֶת־הַמִּקְדָּשׁ: (יט) וְלָקַח הַכֹּהֵן מַדְּם הַחֹטֵאת וְנָתַן אֶל־מְזוֹזֹת הַבַּיִת וְאֶל־אַרְבַּע פְּנֹת הָעֹזֶרֶה לְמִזְבֵּחַ וְעַל־מְזוֹזֹת שַׁעַר הַחֲצָר הַפְּנִימִית: (כ) וְכֹן תַּעֲשֶׂה בְּשִׁבְעָה בַּחֹדֶשׁ מֵאִישׁ שְׂגֵה וּמִפְּתֵי וְכִפְרָתָם אֶת־הַבַּיִת: (כא) בְּרֵאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח חֹג שְׁבַע־עוֹת יָמִים מִצּוֹת יֹאכְל: (כב) וַעֲשֶׂה הַנְּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבַעַד כָּל־עַם הָאָרֶץ פֶּר חֹטֵאת: (כג) וּשְׁבַע־ת יְמֵי־חֹג יַעֲשֶׂה עוֹלָה לַה' שְׁבַע־ת פָּרִים וּשְׁבַע־ת אֵילִים תָּמִימִם לַיּוֹם שְׁבַע־ת הַיָּמִים וְחֹטֵאת שְׁעִיר עִזִּים לַיּוֹם:

12. Chagigah 13a

Rav Yehuda said: Indeed, that man is remembered for good, and Hananya ben Hizkiya was his name, because were it not for him, the book of Ezekiel would have

12. חגיגה י"ג א

אָמַר רַב יְהוּדָה: בְּרַם זְכוּר אוֹתוֹ הָאִישׁ לְטוֹב, וְחַנְנִיָּה בֶן חִזְקִיָּה שְׁמוֹ. אֶלְמָלָא הוּא — נִגְנֹו סֵפֶר יְחִזְקֵאל, שְׁהָיוּ דְבָרָיו סוֹתְרִין דְּבָרֵי תוֹרָה.

been suppressed. Why did they wish to suppress it? Because they found **that its words contradicted the words of Torah**, as its later chapters contain many *halakhot* that appear not to accord with those of the Torah. **What did he do? They brought up to him three hundred barrels of oil**, for light and sustenance, **and he sat in an upper chamber and expounded it**, to reconcile its teachings with those of the Torah.

מה עשה? העלו לו שלוש מאות גרבי שמן, וישב בעלייה ודרשו.

13. Menachot 45a

The Gemara discusses the meaning of another difficult verse in Ezekiel: **“So says the Lord God: In the first month, on the first day of the month, you shall take a young bull without blemish; and you shall purify [vehitteita] the Sanctuary”** (Ezekiel 45:18). The Gemara asks: Since this verse speaks of the first of Nisan, which is a New Moon, why does it state **“you shall purify [hitteita],”** which indicates the sacrifice of a sin offering [*hataf*], when in fact each of the two the bulls sacrificed on the New Moon **is a burnt offering** (see Numbers 28:11)? **Rabbi Yoḥanan says: This passage** is indeed difficult, and in the **future Elijah** the prophet **will interpret it.** **Rav Ashi says:** It is possible to explain that this verse is not referring to the additional offerings sacrificed on the New Moon but rather to the offerings of the **inauguration** that **they sacrificed later in the days of Ezra, similar to** the offerings **that were sacrificed** during the period of inauguration of the Tabernacle **in the days of Moses.** When the Temple service was restored in the Second Temple, the Jewish people observed eight days of inauguration, initiating the priests in the Temple service, from the twenty-third of Adar through the New Moon of Nisan. During these eight days, they offered a bull for a sin offering in addition to the offerings of the inauguration, just as had been done at the inauguration of

13. מנחות מ"ה א

כה אמר ה' אלקים בראשון באחד לחודש תקח פר בן בקר תמים וחטאת את המקדש חטאת עולה היא א"ר יוחנן פרשה זו אליהו עתיד לדורשה רב אשי אמר מילואים הקריבו בימי עזרא כדרך שהקריבו בימי משה תניא נמי הכי רבי יהודה אומר פרשה זו אליהו עתיד לדורשה אמר לו ר' יוסי מלואים הקריבו בימי עזרא כדרך שהקריבו בימי משה אמר לו תנוח דעתך שהנחת דעתי

the Tabernacle (see Leviticus 9:2). The Gemara comments that **this** discussion with regard to the interpretation of the verse in Ezekiel **is also taught** in a *baraita*: **Rabbi Yehuda says: This passage** is indeed difficult, but in the **future Elijah** the prophet **will interpret it. Rabbi Yosei said to** Rabbi Yehuda: This verse is referring to the offerings of the **inauguration** that **they sacrificed** later **in the days of Ezra**, **similar to** the offerings **that were sacrificed** during the period of inauguration **in the days of Moses**. Rabbi Yehuda **said to** Rabbi Yosei: **May your mind be at ease, as you have put my mind at ease** with this interpretation of the verse.

14. Ezekiel 46:9

(9) But 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.

14. יחזקאל מ"ו:ט

(ט) וּכְבוֹא עִם־הָאָרֶץ לִפְנֵי ה' בְּמוֹעֲדֵי־הַבָּא דְרָד־שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דְרָד־שַׁעַר נֹגֵב וְהָבֵא דְרָד־שַׁעַר נֹגֵב יֵצֵא דְרָד־שַׁעַר צָפוֹן לֹא יָשׁוּב דְרָד הַשַּׁעַר אֲשֶׁר־בָּא בוֹ כִּי נִכְחַן (יֵצֵאוּ) [יֵצֵא]

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