



Hachodesh: Ezekiel 45:9-46:18¹

On four Shabbatot beginning in Adar, additional Torah readings (the “Four Parashiyot”) are read after the weekly Parashah, reflecting themes relating to Purim and Passover. Their associated Haftarat relate to these themes. (See [Four Parashiyot Summary](#), below.)

The final of the Four Parashiyot, “Hachodesh” (Ex. 12:1-20), describes key events and commandments relating to the Exodus. Starting on Rosh Chodesh Nisan a year later, the Tabernacle was erected and inaugurated. Addressing similar Passover themes, the Haftarah is taken from Ezekiel’s final visions. Offering hope to his fellow exiles in Babylon, these chapters of his book, 40-48, describe a redeemed society and a rebuilt Temple. Chapters 45-46, in particular, describe a renewed Jerusalem, the allotment of its lands, and the duties of a future righteous Prince², including special offerings and related Temple procedures he must perform. These sacrifices and activities, including some relating to Passover and other holy days, comprise most of the Haftarah, 45:13-46:15. Their purpose and occasion are intensely debated in the Talmud and traditional commentaries, as is their relationship to similar Torah laws. (See [Connection](#), below.)

The rest of the Haftarah, its beginning and end, relates to God’s allocation of ancestral properties to each Israelite family. Kings and others disrupted God’s plan by unjustly seizing these lands. By contrast, the Prince will head a righteous society, leading by example where predecessors had failed. In addition to directly prohibiting him from seizing others’ ancestral lands, God reduces his temptation to do so by granting him large tracts of land to use or grant to his household.

Haftarah Breakdown

[Verses 45:9-12: Instead of financially oppressing God’s people and driving them off their ancestral lands, Israel’s leaders must execute justice in society. Honest weights and measures are defined.](#)

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| Ezekiel 45:9 | יחזקאל מ"ה:ט |
| Thus said the Lord God: “Enough, princes of Israel! Remove violence and spoil, and execute judgment and justice! Remove your expulsions from My people,” says the Lord God. | כֹּה־אָמַר אֲדֹנָי ה' רַב־לָכֶם נְשִׂיאוֹי יִשְׂרָאֵל חָמָס וְשׂוֹד הִסִּירוּ וּמִשְׁפָּט וּצְדָקָה עֲשׂוּ הָרִימוּ גְרִשְׁתֵּיכֶם מֵעַל עַמִּי נָאִם אֲדֹנָי ה': |

[Verses 45:13-15: Just amounts for the people to donate for sacrifices.](#)

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| Ezekiel 45:15 | יחזקאל מ"ה:ט"ו |
| “One lamb out of the flock, [one] of two hundred [parts] of Israel’s liquids- for a meal offering, a burnt offering, and a peace offering to atone for them,” says the Lord God. | וְשֶׁה־אַחַת מִן־הַצֹּאן מִן־הַמֵּאֲתָיִם מִמִּשְׁקַה יִשְׂרָאֵל לַמִּנְחָה וְלָעֹלָה וְלִשְׁלָמִים לְכַפֵּר עֲלֵיהֶם נָאִם אֲדֹנָי ה': |

[Verses 45:16-17: In the future, the people shall contribute to the Prince, who shall present a variety of special Sabbath and holiday Temple offerings to atone for them.](#)

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| Ezekiel 45:17 | יחזקאל מ"ה:י"ז |
| The burnt offerings, meal offering, libations on feast days, [new] moons, and Sabbaths- at all appointed times of the house of Israel- shall be the Prince’s duty. He shall make the sin offering, meal-offering, burnt offering, and peace offering to atone for the house of Israel. | וְעֹל־הַנֶּשֶׂאִי יִהְיֶה הָעֹלֹת וְהַמִּנְחָה וְהַנִּסְךְ בַּחֲגִים וּבְחֻדָּשִׁים וּבִשְׁבָּעוֹת בְּכָל־מוֹעֲדֵי בֵּית יִשְׂרָאֵל הִוא־יַעֲשֶׂה אֶת־הַחֲטָאֹת וְאֶת־הַמִּנְחָה וְאֶת־הָעֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעַד בֵּית־יִשְׂרָאֵל: (ס) |

¹ **Yemenites** read until verse 46:11. **Ashkenazim** read starting from verse 45:16. **Sepharadim** read 45:18-46:15.

² Rashi (45:17) identifies the “Prince” as either a High Priest or a king. It might be a new role, similar to the Torah’s tribal princes.

Verses 45:18-20: On the 1st and 7th days of Nisan, a unique sin offering will be offered to purify the Temple.

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| Ezekiel 45:18 | יחזקאל מ"ה:י"ח |
| Thus says the Lord God: "In the first [month], on the first day of the month, you shall take a young unblemished bull and purify the Temple." | כֹּה־אָמַר יְהוָה־אֱלֹהֵי ה' בְּרִאשׁוֹן בָּאֶתֶד לַחֹדֶשׁ תִּקַּח פֶּרֶב־בֶּקָר תְּמִים וְחִטָּאת אֶת־הַמִּקְדָּשׁ: |

Verses 45:21-24: On the 14th of Nisan, the Prince will make a special sin offering for the people. On the seven days of Passover, he will offer a special set of holiday sacrifices.

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| Ezekiel 45:23 | יחזקאל מ"ה:כ"ג |
| For seven days of the [Passover] feast, he shall make a burnt offering to the Lord- seven bullocks and seven rams without blemish daily for the seven days, and a kid from the goats daily for a sin offering. | וּשְׁבַעַת יְמֵי־הַחֹג יַעֲשֶׂה עֹלָה לַה' שִׁבְעַת פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים וְחִטָּאת שְׁעִיר עִזִּים לַיּוֹם: |

Verse 45:25: The prince will also offer the same special set of holiday sacrifices on the seven days of Sukkot.

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| Ezekiel 45:25 | יחזקאל מ"ה:כ"ה |
| In the seventh [month], on the fifteenth day of the month, on the [Sukkot] feast, he shall make [offerings] like those [of Passover] for seven days- like [Passover's] sin offering, burnt offering, meal offering, and oil. | בַּשְּׁבִיעִי בְחֹמֶשׁהּ עֶשְׂרִי יוֹם לַחֹדֶשׁ בָּחֹג יַעֲשֶׂה כְּאֵלֶּה שִׁבְעַת הַיָּמִים בְּחִטָּאת כְּעֹלָה וְכַמִּנְחָה וְכִשְׁמֶן: {ס} |

Verses 46:1-3: The Temple's Eastern gate, normally closed, will be opened all day on Shabbat and Rosh Chodesh. Priests will offer the Prince's special sacrifices. He and the people will prostrate in different locations near the gate.

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| Ezekiel 46:1 | יחזקאל מ"ו:א |
| Thus says the Lord God: "The inner court's gate facing east shall be shut for the six working days. On the Sabbath day, it shall be opened, and on the day of the [new] moon, it shall be opened." | כֹּה־אָמַר יְהוָה־אֱלֹהֵי ה' שַׁעַר הַחֲצָר הַפְּנִימִית הַפְּנִיָּה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח: |

Verses 46:4-7: The Prince's special offerings on Shabbat and Rosh Chodesh.

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| Ezekiel 46:6 | יחזקאל מ"ו:ו |
| On the day of the [new] moon, a young unblemished bull [shall be offered with] six lambs and a ram. They shall be unblemished. | וּבַיּוֹם הַחֹדֶשׁ פֶּרֶב בֶּן־בָּקָר תְּמִימִם וְשֵׁשֶׁת כְּבָשִׂים וְאַיִל תְּמִימִם יִהְיוּ: |

Verses 46:8-10: The Prince must enter and exit the Temple alone, at the Eastern Gate. On holidays, however, he and the people shall, together, enter from the North gate and exit the South gate, or vice-versa.

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| Ezekiel 46:8 | יחזקאל מ"ו:ח |
| When the prince enters, he shall enter through the [eastern] gate's porch, and he shall depart through it. | וּבְבֹא הַנָּשִׂיא דָּרָךְ אוֹלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא: |

Verse 46:11-15: The Prince will offer holiday, voluntary, and other sacrifices at the Eastern gate, which will open only when he is present.

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| Ezekiel 46:13 | יחזקאל מ"ו:י"ג |
| Each day, you shall make a burnt offering to the Lord of an unblemished lamb in its first year. You shall make it every morning. | וְכָבֵשׁ בְּיָמֵינוּ תָמִיד תַּעֲשֶׂה עֹלָה לַיהוָה לֵחֵם לְה' בַּבֹּקֶר בַּבֹּקֶר תַּעֲשֶׂה אֹתוֹ: |

Verses 46:16-18: The Prince will have large land holdings. Contrary to past corrupt leaders' practices³, he may not seize other's ancestral lands. He may grant his lands to servants until the Jubilee year, or permanently to his sons.

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| Ezekiel 46:18 | יחזקאל מ"ו:י"ח |
| The prince shall not take from the people's inheritance to deprive them of their possession. [Only] from his possession may he bequeath to his sons, so that each man of My people shall not be scattered from his possession. | וְלֹא־יִלְקַח הַנָּשִׂיא מִנַּחֲלַת הָעָם לְהוֹנֵתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יִנְחַל אֶת־בְּנָיו לְמַעַן אֲשֶׁר לֹא־יִפְצְצוּ עָמִי אִישׁ מֵאֲחֻזָּתוֹ: |

Connection

The Haftarah's sacrificial laws differ from related Torah laws, and the occasions of their offering are not clear. They and other passages prompted debate about whether Ezekiel should be included in the Bible, and if so, how they should be interpreted. Although others disagree, Maimonides interprets the **Haftarah's sacrifices and related laws to be inaugural offerings of the Third Temple**:

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| Mishneh Torah, Sacrificial Procedure 2:14 | משנה תורה, הלכות מעשה הקרבנות ב:י"ד |
| All the measures of libations stated in Ezekiel and the lists of sacrifices and orders of service written there are all inauguration sacrifices. They are not to be practiced [in all] generations. Rather, the prophet commanded and explained how to bring the inauguration [sacrifices] as part of the Altar's inauguration in the Third Temple in the days of the Messianic king . | כָּל שְׁעוֹרֵי הַנִּסְכִּים הָאֵלֶּם בְּסִפְרֵי יִחְזַקְאֵל וּמִנֵּן אוֹתָם הַקִּרְבָּנוֹת וְסִדְרֵי הַעֲבוּדָה הַכְּתוּבִים שָׁם כָּל־מִלּוּאִים הֵן וְאֵין נוֹהֲגִין לְדוֹרוֹת אֶלָּא הַנִּבְיָא צִוָּה וּפִרְשׁ כִּיצַד יִהְיוּ מְקַרְבֵּין הַמִּלּוּאִין עִם חֲנֻכַּת הַמִּזְבֵּחַ בְּיָמֵי הַמֶּלֶךְ הַמְּשִׁיחַ כְּשִׁיבְנָה בֵּית שְׁלִישִׁי: |

The Redemptive Progression of the Four Parashiyot

The themes of the Haftarot of the Four Parashiyot have a redemptive trajectory, connecting Purim's imperfect redemption to Passover's perfect redemption. They follow the messianic sequence of the Torah and Talmud, as codified by Maimonides in his [Laws of Kings](#). Namely, after (1) conquering the land, (2) the people must appoint a righteous king. (3) After all other enemies are defeated, the king must wipe out Amalek and then (4) build the Temple to serve God and restore righteous Torah law, including the Jubilee and related laws.

Accordingly, the first Haftarah, for "Shekalim", recounts **(1)** the physical and spiritual **reconquest** of desecrated Judah and the First Temple, and **(2)** the miraculous **restoration of the Davidic monarchy**. Israel's first king, Saul, had earlier **(3) defeated all of Israel's enemies**. The second Haftarah, for "Zachor", recounts his failed attempt to **obliterate Amalek**- a task later completed by his **replacement, David, the Messiah's progenitor**. This second Haftarah also includes strong critique of improper sacrifices. By contrast, the third Haftarah, for "Parah", uses sacrifices as powerful, positive imagery as it **approaches (4)** by offering a comprehensive vision of a purified, **redeemed Israel** returning to dwell **forever** in God's **Edenic, rebuilt Land**. This week's fourth and final Haftarah, for "Hachodesh", **arrives at (4)**. With reminders of the paradigmatic redemption, the Exodus, **Jerusalem and its Temple are rebuilt**, and a **messianic, king-like figure** leads a **righteous society in sacrificial worship** and by restoring the **Jubilee and its land and servant laws**.

³ These land holdings and prior leaders' illegal seizing of others' properties are specified in 45:7-8, the verses just preceding the Haftarah.