

הפטרה לפרשת "החודש"

HAFTORAH OF PORROSHAS "HACHODESH"

*Shabbos Porroshas "HaChodesh" takes its name
from the first key word of the special Maftir of this Shabbos.*

*It is usually the Shabbos before Rosh Chodesh Nissan or, if Rosh Chodesh Nissan itself
is on a Shabbos, that Shabbos Rosh Chodesh is Shabbos "HaChodesh."*

***The Haftorah is taken from Sefer Yechezkel, from verse 16 of Chapter 45
(but some communities start at verse 18 of Chapter 45) till verse 15 of Chapter 46.
(Ashkenazzim continue till verse 18 of Chapter 46.)***

1. The Maftir of this week speaks of the first Mitzvah that was commanded to the Jewish People as a Nation, namely, the sanctification by the Sanhedrin of the New Moon ("Rosh Chodesh") followed by the Mitzvah of the celebration by the people of the Korban Pessach in Egypt and the instructions for this celebration in future years. And the Haftorah, too, speaks of the preparations and the celebration of Pessach — as well as the other Yommim Tovim — in the future and indeed describes the Divine service that will be done in the rebuilt Beis HaMikdash.
2. The Novvi Yechezkel had the formidable mission of bringing comfort and encouragement to the Jewish People in their first ever exile. Thus, Yechezkel speaks of the time to come when the destroyed Beis HaMikdash will be rebuilt and will function as a focal point of the Nation's Divine service. But before this comes to pass, the Nation will need to purify itself from the sins and uncleanness of the exile experience and Yechezkel prescribes the exceptional Korbannos that will be needed. At first glance, quite a few of Yechezkel's instructions for those times to come seem to be at variance with the laws of the Torah. Indeed, the Gemorrah records that because of the seeming contradiction of Sefer Yechezkel with the accepted Torah practice there was talk of excluding the Sefer — despite its being composed and written with Divine Inspiration — from Holy Scripture. In the event, most of the apparent discrepancies were resolved through great intellectual effort and by careful analysis of the problematic texts but there are some particular instances which our Chachommim assert will be reconciled only when that great future actually comes about.
3. In this Haftorah we gain an insight of how the Novvi envisages the position of the King of the Nation (interestingly enough, Yechezkel calls him "Prince" rather than "King" as if to stress that in those days, the title King will be reserved for HaShem) as well as the duties of the Kohanim and Levi'im (and the people, too). The Novvi describes the formal procedures and processions inside the Beis HaMikdash and how the people are to conduct themselves, all to the greater glory of HaShem, with the Beis HaMikdash once again the universally revered "House of Prayer" for all Mankind.