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בס"ד

Parashat Qedoshim Part II Linkage with the Decalogue

A Revision of the Final Portion of the Study, Replacing the Last Four Paragraphs

These “precepts of the heart,” the foundation of a proper and correct relationship between man and man, particularly the final one of “Love your fellow as yourself,” seem to correspond to the tenth commandment, “Do not covet,” the precept of the heart of the Decalogue’s interpersonal relationship section. The correspondence between “Do not covet” your fellowman’s wife, home, field, slave or property and “Love your fellow as yourself,” a formula that applies to all his possessions, is obvious. Both are ideal precepts designed to prevent violation of the previous commandments; an individual who cares for his fellow man cannot think of taking what belongs to him or causing him harm. “Love your fellow as yourself” may thus be seen as an extension of the tenth commandment. (We will define and elaborate on this phrase in our coming study.)

We will comment on 19:19 – which deals with the prohibition against the intermingling of species – after discussing verses 20-22. We may more fully appreciate the concept behind verse 19 in light of the following verses.

The final case in the paragraph (vv. 20-22) is one of illicit sex, associated with the seventh commandment, the prohibition against adultery. However, it does not refer to a case of actual adultery – a married woman having sexual relations with a man other than her husband – but to a less serious case that nevertheless has clear resemblance to adultery and is most appropriately placed under the broader rubric of that category. Before elaborating on this case we wish to point out that a major statement of sexual prohibitions and punishments – beginning with the law against adultery – appears in the following chapter (Lev. 20:10-21). The first verse in that context establishes linkage with the Decalogue by a most unusual

multiple attestation of the *na-af* root, the one used in the Decalogue for the adultery prohibition, *lo tin’af*. The protasis is expansive with two clauses, using the *na-af* root in each; the statement of punishment to each party of the encounter also employs the *na-af* root, for a total of four attestations of that root in one verse. Clearly, the formulation of this verse leaves no doubt as to its being associated with the Decalogue. In Leviticus 18 there also was a major statement of sexual prohibitions, which served as part of an introduction to the call to holiness of chapter 19. However, the formulation forbidding adultery in chapter 18 does not employ the *na-af* root and adultery was not first on the list, since the literary linkage with the Decalogue had not yet been established.

The illicit relations case of 19:20-22 – in *peshat* – deals with a man (an interloper) who had sexual relations with a *שִׁפְחָה נְחֻרְפֶּת לְאִישׁ* (“a female slave designated for marriage to a man” [see Exod. 21:8-11]) before the redemption payment was made for her or the master had freed her. Since at the time of the sexual relations the female was still legally unattached to her prospective husband the law specifies that “they are not to be put to death” [Lev. 19:20], death being the penalty prescribed for standard adultery. However, since she was officially designated to a man, there is a degree of standing to the relationship that had been established, and a penalty and atonement are called for. Accordingly, *בְּקִרְתָּ תִּהְיֶה* (“An investigation is to be held” [ibid.]), to confirm the details and apparently to determine what monetary payment the paramour must pay to the master for causing him his putative loss. The paramour must also bring an *asham* sacrifice to receive atonement for the sin he committed.

At this point each of the Ten Commandments has been expounded to some extent and there is a

a *petuh* break in the text. The precise sequence of some of the references to the later Decalogue commandments is difficult to explain. Beginning with verse 23 the Holiness Code moves to other regulations.

Verse 19 begins with the general introductory clause of “You shall guard My statutes” and continues with three prohibitions against the mingling of species. The key word *kilayim* (“two kinds”) is employed in each clause: “Do not mate your animal *kilayim*, do not sow your field *kilayim* and do not let come upon you a garment of *kilayim*, [that is] *sha’atnez*,” (defined as a wool and linen mixture in Deut. 22:11). In the ordinance section of Deuteronomy, there also are three laws that forbid the mingling of species, with a great deal of resemblance between both sets. In both contexts these laws precede a case (in Deuteronomy it precedes a section) of sexual improprieties that are expansions of the Decalogue’s seventh commandment. The critical feature that defines the prohibitions against intermingling species is that there are certain categories that should remain separate.

This is an introductory thought to the seventh commandment. The sanctity of a married woman is at the head of the list of what may not be tampered with.

As pointed out earlier, the penultimate verse of chapter 20 repeats the call to be holy in virtually the same words in which it is formulated at the opening of chapter 19, thus indicating the linkage.** In addition, the *ה' אֱלֹהֵי* and *אֱלֹהֵי ה' אֱלֹהֵי* phrases are attested two times each in chapter 20, so that together with the eight attestations of each in chapter 19 the total is ten each for the two chapters, very likely corresponding to the Ten Commandments.

In summary, the conclusion appears inescapable: *Parashat Qedoshim* links its expanded definition of holiness to the Decalogue by various literary means, thus enriching Israel’s conception of its responsibilities as contracted in its covenant with G-d.

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