

שמות 3:5 Exodus

וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם שֶׁל־נַעֲלֶיךָ לִמְעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
אַתָּה עוֹמֵד עָלָיו אֲדַמַּת־קֹדֶשׁ הוּא:

[God] said, “Do not come closer! Remove your sandals from your feet, for the place on which you stand is holy ground!”

XX. Not certain

Genesis 14:23

אֶם־מְחוּטִי וְעַד שְׂרוֹן־נָעַל וְאִם־אַקַּח מִכָּל־אֲשֶׁר־לְךָ וְלֹא תֹאמַר
אֲנִי הִעֲשִׂיתִי אֶת־אַבְרָם:

I will not take so much as a thread or a sandal strap of what is yours; you shall not say, ‘It is I who made Abram rich.’

bribe. [Isaiah 5:3]

מִצְדִּיקִי רָשָׁע עֵקֶב שֹׂחַד וְצִדְקַת צְדִיקִים יִסְרוּ מִמֶּנּוּ:

Who vindicate the one who is in the wrong In return for a bribe, And withhold vindication From those who are in the right.

Halitz. [Deuteronomy] 25:5-10

When brothers dwell together and one of them dies and leaves no offspring, the wife of the deceased shall not become that of another party, outside the family. Her husband’s brother shall unite with her: he shall take her as his wife and perform the levir’s duty. The first child that she bears shall be accounted to the dead brother, that his name may not be blotted out in Israel. But if that party does not want to take his brother’s widow [to wife], his brother’s widow shall appear before the elders in the gate and declare, “My husband’s brother refuses to establish a name in Israel for his brother; he will not perform the duty of a levir.” The elders of his town shall then summon him and talk to him. If he insists, saying, “I do not want to take her,” his brother’s widow shall go up to him in the presence of the elders,

pull the sandal off his foot, spit in his face, and make this declaration: Thus shall be done to the man who will not build up his brother's house! And he shall go in Israel by the name of "the family of the unsandaled one."

Ruth Rabba 7:11, 12

[*Sefaria*: Composed: Talmudic Israel/Babylon, XXc.700 – c.950 CE ? [EJ] does not give a date, just says mishnaic,

Ruth Rabbah, also known as Midrash Rut, is a sixth-century midrash on the Book of Ruth with verse-by-verse interpretations on most of the book, compiled in Israel. The commentary in the book is often introduced by a poem or series of poems. While the midrash expands upon the biblical story, it does not introduce new characters or supernatural events.

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"This was the tradition in Israel regarding redemption and regarding exchange; to validate any matter, a man would remove his shoe and give it to another, this was the testament in Israel" (Ruth 4:7).

"This was the tradition in Israel regarding redemption and regarding exchange; to validate any matter." Rabbi Ḥanina interpreted the verse regarding Israel, regarding the nature of Israel. In the past they would laud regarding redemption, as it is stated: "This is my God and I will glorify Him" (Exodus 15:2), but now, regarding exchange, as it is stated: "They exchanged their glory for the form of an ox eating grass" (Psalms 106:20). There is nothing more despicable, abominable, and strange than an ox when it is eating grass. Initially, they would acquire with a shoe and a sandal, as it is stated: "A man would remove his shoe." They then resorted to acquiring with ketzatza. What is this ketzatza? Rabbi Yosei bar Avin said: Anyone who would sell a field to a gentile, his relatives would bring barrels filled with roasted grain and nuts and would break them before the children. The children would gather them and say: 'So-and-so was severed [niktzatz] from his ancestral property.' When he recovered it, they would say: 'So-and-so returned to his ancestral property.' Likewise, anyone who would marry a woman who was not suited for him, his relatives would bring barrels filled with roasted grain and nuts and would break them before the children. The children would gather them and say: 'So-and-so is lost to his family.' When he would divorce her,

they would say: ‘So-and-so returned to his family.’ They then returned to acquiring with a shoe and a sandal, “a man removed his shoe and gave it to another.” They then began acquiring with money, with a document, or by taking possession. The three of them are written in one verse: “They will purchase fields for money” (Jeremiah 32:44) – this is money; “and write the deeds and seal them” (Jeremiah 32:44) – these are the witnesses on a document; “and attest witnesses” (Jeremiah 32:44) – these are the witnesses of possession. Rabbi Yosei in the name of Rabbi Yoḥanan: Money does not effect transaction if it is less than the equivalent of one peruta. The statement of Rabbi Ḥanina disagrees, as Rabbi Ḥanina said: All the shekels that are written in the Torah are sela’im; in the Prophets, litrin; and in the Writings, kanterin. Rabbi Yudan ben Pazi said: With the exception of the shekels of Ephron, which were kanterin. But it is not comparable; here, money is written, and what Rabbi Ḥanina said [was regarding where the first says] shekalim. This is not like the opinion of Rabbi Eliezer, as Rabbi Eliezer would say: Walking acquires, as it is taught: If one walked in the field, whether by its length or by its width, he purchased up to the place that he went, in accordance with the statement of Rabbi Eliezer. But the Rabbis say: He does not acquire until he takes possession. But everyone agrees, in a case where one sells a field to another, when he walks, he acquires it.

“The redeemer said to Boaz: Buy it for yourself. He removed his shoe” (Ruth 4:8).

“The redeemer said to Boaz: Buy it for yourself. He removed his shoe.” Whose shoe? Rav and Levi, one said: Boaz’s shoe, and the other said: The redeemer’s shoe. The matters appear to be in accordance with the one who said: Boaz’s shoe, as it is the way of the purchaser to give a down payment.

masculine/feminine

bible bub: joshua 9:55275. naal or naalah

וְנָעֻלוֹת בָּלוֹת וּמִטְלָאוֹת בְּרִגְלֵיהֶם וּשְׁלֵמוֹת בָּלוֹת עֲלֵיהֶם וְכָל לֶחֶם צִידָם יִבֶּשׁ הָיָה נִקְדִּים:

But when the inhabitants of Gibeon learned how Joshua had treated Jericho and Ai, they for their part resorted to cunning. They set out in disguise: they took worn-out sacks for their donkeys, and worn-out waterskins that were cracked and patched;

they had worn-out, patched sandals on their feet, and threadbare clothes on their bodies; and all the bread they took as provision was dry and crumbly.

Viberg, Ake, *Symbols of Law/A Contextual Analysis of Legal Symbolic Acts in the Old Testament*. Stockholm Almquist & Wiskell