

And this shall be for you from the holy, etc.

וזה¹ יהיה לך מקדש כולי –

Overview

זה יהיה לך מקדש הקדשים מן האש of פסוק ר' יהודה ברייתא ר' יוחנן cites a wherean, that the word לך includes all you needs (that the כהן may use the קדשים to be מקדש an אשה), while ר' יוסי derives from the word האש, that just as the אש is for consumption of the מזבח, so too the כהן may only consume (eat) the קדשים but may not use it האשה. Our ר' יוסי has a difficulty with the דרש of תוספות.

asks: תוספות

קשה² דלשתוק מלך דמשמע כל צרכיך³ ולא אצטריך לכתוב אש. תוספות ישנים:]

There is a difficulty, let the פסוק be silent and not state לך, which indicates for all your needs, and it would not be necessary for the פסוק to write אש to teach us that it is only permitted to be eaten, and not צרכיך. The above was from ת"י.]

Summary

If the תורה would not have written לך, there would be no need to write האש מן to prohibit using the קדשים for all your needs.

Thinking it over

The פסוק reads וזה יהיה לך מקדש הקדשים מן האש כל קרבנם וגו'. According to תוספות (that it should not say לך and אש), how should the פסוק be written?

¹ (זה, not זה, in the פסוק it says (קרחה) יה, ט).

² The question is on ר' יוסי who maintains that the קדשים may only be used לאכילה, but not לכל צרכיך (one cannot be מקדש a woman with his share of קדשים). The only reason ר' יהודה permits using the לכל צרכיך is because it says 'לך', so it is self-understood if it would not say לך, it would not be permitted לכל צרכיך, but only for אכילה as the תורה prescribes.

³ The קדשים may be used to be מקדש a woman (according to יהודה ר').