

Exploring the Torah's Chronological Integrity - class # 8  
For One Evening or for Seven Days -  
How often must we eat Matza?

Source sheet for TIM shiur by Menachem Leibtag/

Introduction

In numerous sources in the Torah, we find a commandment to eat matza for SEVEN days; yet in Chazal and in psak Halacha, most everyone are in agreement that we are only obligated to eat matza the first night! And even the source of this obligation is a source of debate, is it based on the obligation to eat Matza with the Pesach, or is it the core obligation to mark the beginning of chag ha'Matzot?

In today's class, we will try to understand why Chazal understand that NOT eating (owning/ seeing) CHAMETZ for seven days -is way more important than actually eating matza during those same days.

I. Review: The original commandment(s) to eat Matza  
With the zevach Pesach - Shmot 12:8

ח וְאָכְלוּ אֶת-הַבָּשָׂר, בַּלַּיְלָה הַזֶּה: צְלִי-אֵשׁ  
וּמִצּוֹת, עַל-מֵרְרִים יֹאכְלֶהוּ.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

Pesach for future generations: Shmot 12:

כד וּשְׁמַרְתֶּם, אֶת-הַדָּבָר הַזֶּה,  
לְחֹק-לֶךְ וּלְבְנֵיךָ, עַד-עוֹלָם.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

כה וְהָיָה כִּי-תָבֹאוּ אֶל-הָאָרֶץ, אֲשֶׁר יִתֵּן יְהוָה  
לְכֶם--כְּאֲשֶׁר דִּבֶּר; וּשְׁמַרְתֶּם, אֶת-הָעֲבֹדָה הַזֹּאת.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service.

כו וְהָיָה, כִּי-יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם:  
מָה הָעֲבֹדָה הַזֹּאת, לְכֶם.

26 And it shall come to pass, when your children shall say unto you: What mean ye by this service?

כז וְאָמַרְתֶּם זָבַח-פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל-  
בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-  
בְּתֵינֵנוּ הִצִּיל; וַיִּקַּד הָעָם, וַיִּשְׁתַּחֲוּ.

27 that ye shall say: It is the sacrifice of the LORD'S passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

כח וַיֵּלְכוּ וַיַּעֲשׂוּ, בְּנֵי יִשְׂרָאֵל: כְּאֲשֶׁר צִוָּה יְהוָה אֶת-  
מֹשֶׁה וְאַהֲרֹן, כִּן עָשׂוּ. {ס}

28 And the children of Israel went and did so; as the LORD had commanded Moses and Aaron, so did they. {S}

Review of the key units of Shmot chapters 12-> 13

**PSUKIM**

**TOPIC**

**12:1-20** Hashem commands Moshe to tell Yisrael the LAWS of:  
a. Korban Pesach in Egypt (12:3-13)  
b. A celebration for future generations (12:14) – unclear which one!  
c. The laws of eating matza (& no chametz) for seven days (12:15-20)

**12:21-28** Moshe relays these laws to Bnei Yisrael,  
but only the LAWS of:  
a. Korban Pesach in Egypt (12:21-23)  
b. Korban Pesach for future generations (12:24-28)  
NOT the Laws of chag ha'Matzot

**12:29-36** The STORY of the Tenth Plague and the Exodus  
[How the Egyptians rushed Bnei Yisrael out of Egypt.]

**12:37-42** The STORY of traveling from Egypt, baking matza,  
and concluding remarks regarding the '400+30 years'...

**12:43-50** Eternal LAWS re: offering Korban Pesach for future generations  
[This section is titled -"**zot chukat** ha-Pesach".]

**12:51** A short summary pasuk - THIS DAY !!

**13:1-10** A section re: Laws for Future Generations- given AFTER Exodus

**13:1-2** -God commands Moshe  
re: 'kedushat bechor'. [laws of the first born]

**13:3-10** Moshe tells Bnei Yisrael the laws of:  
eating matza for seven days ["chag ha'matzot"]  
not eating (or owning) chametz for 7 days

**13:11-16** Moshe tells Yisrael the LAWS of the 'first born'.

Let's return now to show how 12:43-49 BELONGS after 12:3-13  
i.e. this section was given BEFORE we left Egypt

ENTER before 12:14, or with 12:14 !!! [i.e. here must insert a parshia recorded later!]

Show in Tanach:

## Shmot 12: 43-49 = Defining Pesach Dorot

**מג** וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַהֲרֹן, **זאת חקת הפסח:** כָּל-בֶּן-נֹכַר, לֹא-יֹאכַל בוֹ. **43** And the LORD said unto Moses and Aaron: 'This is the ordinance of the passover: there shall no alien eat thereof;

**מד** וְכָל-עֶבֶד אִישׁ, מִקְּנֵת-כֶּסֶף-וּמִלְתָּה אֹתוֹ, אִזּוּ יֹאכַל בוֹ. **44** but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

**מה** תּוֹשָׁב וְשָׂכִיר, לֹא-יֹאכַל בוֹ. **45** A sojourner and a hired servant shall not eat thereof.

**מו** בְּבַיִת אֶחָד יֹאכַל, לֹא-תוֹצִיא מִן-הַבַּיִת מִן-הַבָּשָׂר חוּצָה; וְעַצְם, לֹא תִשְׁבְּרוּ-בוֹ. **46** In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

**מז** כָּל-עֵדֶת יִשְׂרָאֵל, יַעֲשׂוּ אֹתוֹ. **47** All the congregation of Israel shall keep it.

**מח** וְכִי-יָגוּר אֶתְדָּגֵר, וְעָשָׂה פֶסַח לַיהוָה--הַמּוֹל לֹו כָּל-זָכָר וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ, וְהָיָה כְּאִזְרַח הָאָרֶץ; וְכָל-עֶרְל, לֹא-יֹאכַל בוֹ. **48** And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

**מט** תּוֹרָה אַחַת, יְהִיָּה לְאִזְרַח, וְלִגֵּר, הַגֵּר בְּתוֹכְכֶם. **49** One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.'

**נ** וַיַּעֲשׂוּ, כָּל-בְּנֵי יִשְׂרָאֵל: כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן, כִּן עָשׂוּ. {ס} **50** Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. {S}

**נא** וַיְהִי, בְּעֶצֶם הַיּוֹם הַזֶּה: הוֹצִיא יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל, מֵאֶרֶץ מִצְרַיִם--עַל-צְבָאֲתָם. {פ} **51** And it came to pass the selfsame day that the LORD did bring the children of Israel out of the land of Egypt by their hosts.

## The next year - Bamidbar chapter 9

**א** וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּמִדְבַר-סִינַי בַּשָּׁנָה הַשְּׁנִיָּה לְצֵאתָם מֵאֶרֶץ מִצְרַיִם, בַּחֹדֶשׁ הָרִאשׁוֹן--לֵאמֹר. **1** And the LORD spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying:

**ב** וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הַפֶּסַח, בְּמוֹעֲדוֹ. **2** 'Let the children of Israel keep the passover in its appointed season.

**ג** בַּאַרְבָּעָה עָשָׂר-יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים, תַּעֲשׂוּ אֹתוֹ--בְּמוֹעֲדוֹ; כְּכֹל-חֻקֹּתָיו וְכְכֹל-מִשְׁפָּטָיו, תַּעֲשׂוּ אֹתוֹ. **3** In the fourteenth day of this month, at dusk, ye shall keep it in its appointed season; according to all the statutes of it, and according to all the ordinances thereof, shall ye keep it.'

**ד** וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל, לַעֲשׂוֹת הַפֶּסַח. **4** And Moses spoke unto the children of Israel, that they should keep the passover.

**ה** וַיַּעֲשׂוּ אֶת-הַפֶּסַח בְּרִאשׁוֹן בַּאַרְבָּעָה עָשָׂר יוֹם **5** And they kept the passover in the first month, on the fourteenth day of the

לְחֹדֶשׁ, בֵּין הָעֲרֵבִים--בְּמִדְבַּר סִינַי: כָּל אֲשֶׁר צָוָה יְהוָה, אֶת-מֹשֶׁה--כִּן עָשׂוּ, בְּנֵי יִשְׂרָאֵל.

month, at dusk, in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.

וַיְהִי אֲנָשִׁים, אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם, וְלֹא-יָכְלוּ לַעֲשׂוֹת-הַפֶּסַח, בַּיּוֹם הַהוּא; וַיִּקְרְבוּ לְפָנֵי מֹשֶׁה, וּלְפָנֵי אַהֲרֹן--בַּיּוֹם הַהוּא.

6 But there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה, אֵלָיו, אֲנַחְנוּ טְמֵאִים, לְנֶפֶשׁ אָדָם; לָמָּה נִגְרָע, לְבַלְתִּי הַקָּרִיב אֶת-קָרְבְּנוּ יְהוָה בְּמַעַדּוֹ, בְּתוֹךְ, בְּנֵי יִשְׂרָאֵל.

7 And those men said unto him: 'We are unclean by the dead body of a man; wherefore are we to be kept back, so as not to bring the offering of the LORD in its appointed season among the children of Israel?'

ח וַיֹּאמֶר אֲלֵהֶם, מֹשֶׁה: עֲמְדוּ וְאַשְׁמְעָה, מֵה-יִצְוָה יְהוָה לָכֶם. {פ}

8 And Moses said unto them: 'Stay ye, that I may hear what the LORD will command concerning you.' {P}

ט וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

9 And the LORD spoke unto Moses, saying:

י דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: אִישׁ אִישׁ כִּי-יְהִי-טְמֵא לְנֶפֶשׁ אוֹ בְּדַרְךְ רְחֹקָה לָכֶם, אוֹ לְדַרְתֵּיכֶם, וַעֲשֵׂה פֶסַח, לִיהוָה.

10 'Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD;

יא בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעָה עָשָׂר יוֹם, בֵּין הָעֲרֵבִים--יַעֲשׂוּ אֹתוֹ: עַל-מִצּוֹת וּמִרְרִים, יֹאכְלֵהוּ.

11 in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

יב לֹא-יִשְׁאִירוּ מִמֶּנּוּ עַד-בֹּקֶר, וְעֶצֶם לֹא יִשְׁבְּרוּ-בוֹ; כָּכֹל-חֻקַּת הַפֶּסַח, יַעֲשׂוּ אֹתוֹ.

12 they shall leave none of it unto the morning, nor break a bone thereof; according to all the statute of the passover they shall keep it.

יג וְהָאִישׁ אֲשֶׁר-הוּא טָהוֹר וּבְדַרְךְ לֹא-הָיָה, וְחָדַל לַעֲשׂוֹת הַפֶּסַח--וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא, מֵעַמּוּיָהּ: כִּי קָרְבַּן יְהוָה, לֹא הִקְרִיב בְּמַעַדּוֹ--חֲטָאוֹ יִשָּׂא, הָאִישׁ הַהוּא.

13 But the man that is clean, and is not on a journey, and forbearth to keep the passover, that soul shall be cut off from his people; because he brought not the offering of the LORD in its appointed season, that man shall bear his sin.

יד וְכִי-יָגוּר אִתְּכֶם גֵּר, וַעֲשֵׂה פֶסַח לִיהוָה--כְּחֻקַּת הַפֶּסַח וְכַמִּשְׁפָּטוֹ, כִּן יַעֲשֵׂה: חֻקָּה אַחַת יְהִיָה לָכֶם, וְלַגֵּר וְלַאֲזֵרַח הָאָרֶץ. {ס}

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the statute of the passover, and according to the ordinance thereof, so shall he do; ye shall have one statute, both for the stranger, and for him that is born in the land.'

To summarize:

We find "pesach dorot" - for future generations, similar - yet different from "pesach mitzraim" - as in the future, anything relating to immediate danger of a Plague is no longer relevant - rather the memory of that event, and its covenantal importance, becomes central.

## II. The history of "chag ha'matzot" Shmot 12:14-20

Note Hashem is talking to Moshe - this commandment INSERTED:

When is was given to Moshe unclear -

What is clear, it was only given to the Nation AFTER the Exodus!

יד וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן, וְחַגְגְתֶם אֹתוֹ חַג לַיהוָה: לְדֹרֹתֵיכֶם, חֻקַּת עוֹלָם תִּחְגְּגוּהוּ.

14 And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your generations ye shall keep it a feast by an ordinance for ever.

טו שִׁבְעַת יָמִים, מִצּוֹת תֹּאכְלוּ--אֵד בַּיּוֹם הָרִאשׁוֹן, תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתְכֶם:

15 Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

כי כָּל-אֹכֵל חֶמֶץ, וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל-- מִיּוֹם הָרִאשׁוֹן, עַד-יוֹם הַשְּׁבִיעִי.

16 And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.

טז וּבַיּוֹם הָרִאשׁוֹן, מִקְרָא-קֹדֶשׁ, וּבַיּוֹם הַשְּׁבִיעִי, מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם: כָּל-מְלָאכָה, לֹא-יַעֲשֶׂה בָהֶם--אֵד אֲשֶׁר יֹאכַל לְכָל-נֶפֶשׁ, הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

יז וּשְׁמֵרְתֶם, אֶת-הַמִּצּוֹת, כִּי בַעֲצֵם הַיּוֹם הַזֶּה, הוֹצֵאתִי אֶת-עַבְאֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם; וּשְׁמֵרְתֶם אֶת-הַיּוֹם הַזֶּה, לְדֹרֹתֵיכֶם--חֻקַּת עוֹלָם.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

יח בְּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ, בְּעֶרְב, תֹּאכְלוּ, מִצַּת: עַד יוֹם הָאֶחָד וְעֶשְׂרִים, לַחֹדֶשׁ--בְּעֶרְב.

19 Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

יט שִׁבְעַת יָמִים--שָׂאֵר, לֹא יִמָּצָא בְּבֵיתְכֶם: כִּי כָל-אֹכֵל מִחֶמֶצַת, וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַדַת יִשְׂרָאֵל--בִּגְר, וּבְאִזְרַח הָאֶרֶץ.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.' {P}

כ כָּל-מִחֶמֶצַת, לֹא תֹאכְלוּ; בְּכֹל, מוֹשְׁבֵיתְכֶם, תֹּאכְלוּ, מִצּוֹת. {פ}

If his command was given AFTER the Exodus Especially AFTER Shmot 12:51 - makes perfect sense!

To support this, let's read Shmot chapter 13, as a direct continuation of this commandment to Moshe to tell the People.

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. <sup>1</sup> And the LORD spoke unto Moses, saying:

ב קדש- לי כל- בכור פטר כל-רחם, בבני ישראל--  
באדם, ובבהמה: לי, הוא.

2 'Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is Mine.'

Note how this continues in verse 11

ג ויאמר משה אל-העם, זכור את-היום  
הזה אשר יצאתם ממצרים מבית עבדים,  
כי בחזק יד, הוציא יהוה אתכם מזה;  
ולא יאכל, חמץ.

3 And Moses said unto the people: 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten.

ד היום, אתם יצאים, בחדש, האביב.

4 This day ye go forth in the month Abib.

ה והיה כי-יביאך יהוה אל-ארץ הכנעני  
והחתי והאמרי והחוי והיבוסי, אשר נשבע  
לאבתך לתת לך, ארץ זבת חלב, ודבש;  
ועבדת את-העבדה הזאת, בחדש הזה.

5 And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

ו שבעת ימים, תאכל מצת;  
וביום, השביעי, חג, ליהוה.

6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.

ז מצות, יאכל, את, שבעת הימים;  
ולא-יראה לך חמץ,  
ולא-יראה לך שאר-- בכל-גבלך.

7 Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.

ח והגדת לבנך, ביום ההוא לאמר: בעבור  
זה, עשה יהוה לי, בצאתי, ממצרים.

8 And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.

ט והיה לך לאות על-ידך, ולזכרון בין  
עיניך, למען תהיה תורת יהוה, בפיהך: כי  
ביד חזקה, הוציאך יהוה ממצרים.

9 And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the LORD may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt.

י ושמרת את- החקה הזאת,  
למועדה, מימים, ימימה. {פ}

10 Thou shalt therefore keep this ordinance in its season from year to year. {P}

יא והיה כי-יבאך יהוה, אל-ארץ הכנעני, כאשר נשבע  
לך, ולאבתך; ונתנה, לך.

11 And it shall be when the LORD shall bring thee into the land of the Canaanite, as He swore unto thee and to thy fathers, and shall give it thee,

יב והעברת כל-פטר-רחם, ליהוה; וכל-פטר שגר  
בהמה, אשר יהיה לך הזכרים-- ליהוה.

12 that thou shalt set apart unto the LORD all that openeth the womb; every firstling that is a male, which thou hast coming of a beast, shall be the LORD'S.

### III. From Historical to Agricultural- "shalosh r'galim" At Matan Torah - Parshat Mishpatim 23:13-19

**ט וגר, לא תלחץ; ואתם, ידעתם את-נפש הגר--כי-גרים הייתם, בארץ מצרים.**

9 And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

**י ושש שנים, תזרע את-ארצך; ואספת, את-תבואתה.**

10 And six years thou shalt sow thy land, and gather in the increase thereof;

**יא והשביעת תשמטנה ונטשתה, ואכלו אבלי עמך, ויתרם, תאכל חית השדה; כן-תעשה לכרמך, לזיתך.**

11 but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

**יב ששת ימים תעשה מעשיך, וביום השביעי תשבת--למען ינוח, שורך וחמורך, וינפש בן-אמתך, והגר.**

12 Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

**יג ובכל אשר-אמרת אליכם, תשמרו; ושם אלהים אחרים לא תזכירו, לא ישמע על-פיך.**

13 And in all things that I have said unto you take ye heed; and make no mention of the name of other gods, neither let it be heard out of thy mouth.

**יד שלש רגלים, תחג לי בשנה.**

14 Three times thou shalt keep a feast unto Me in the year.

**טו את-חג המצות, תשמר-**

15 The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib--for in it thou camest out from Egypt; and none shall appear before Me empty;

**-שבעת ימים תאכל מצות פאשר צויתך למועד חדש האביב, כי-בו יצאת ממצרים; ולא-יראו פני, ריקם.**

**טז וחג הקציר בכורי מעשיך, אשר תזרע בשדה; וחג האסף בציאת השנה, באסףך את-מעשיך מן-השדה.**

16 and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field.

**יז שלש פעמים, בשנה--יראה, כל-זכורך, אל-פני, האדון יהוה.**

17 Three times in the year all thy males shall appear before the Lord GOD.

**יח לא-תזבח על-חמץ, דם-זבחי; ולא-ילין חלב-חגי, עד-בקר.**

18 Thou shalt not offer the blood of My sacrifice with leavened bread; neither shall the fat of My feast remain all night until the morning.

**יט ראשית, בכורי אדמתך, תביא, בית יהוה אלהיך; לא-תבשל גדי, בחלב אמו. {פ}**

19 The choicest first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

Note how "chag ha'Matzot" is incorporated as part of the three agricultural season holidays, based on 'Echoes of the Exodus"  
IV. The Laws of Sefer Devarim- part of Matan Torah  
The "shalosh regalim" are now detailed-

And COMBINE both themes  
Devarim chapter 16

**א שָׁמֹר, אֶת-חֹדֶשׁ הָאָבִיב, וְעָשִׂיתָ פֶּסַח,**  
לִיהוָה אֱלֹהֶיךָ: כִּי בַחֹדֶשׁ הָאָבִיב, הוֹצִיאֲךָ  
יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם--לַיְלָה.

1 Observe the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

**ב וְזָבַחְתָּ פֶּסַח לִיהוָה אֱלֹהֶיךָ, צֹאן וּבָקָר,**  
בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה, לְשָׁכֵן שְׁמוֹ שָׁם.

2 And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause His name to dwell there.

**ג לֹא-תֹאכַל עִלְיוֹ חֻמֵּץ,**  
שִׁבְעַת יָמִים תֹּאכַל-עִלְיוֹ מִצּוֹת לֶחֶם עֲנִי:  
כִּי בַחֲפוּזוֹן, יֵצְאֶת מֵאֶרֶץ מִצְרַיִם-  
לְמַעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ  
מִצְרַיִם, כָּל יְמֵי חַיֶּיךָ.

3 Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

**ד וְלֹא-יִרְאֶה לְךָ שְׂאֵר בְּכָל-גְּבֻלְךָ,**  
שִׁבְעַת יָמִים; וְלֹא-יָלִין מִן-הַבֶּשֶׂר, אֲשֶׁר  
תִּזְבַּח בְּעָרֵב בַּיּוֹם הַרְאִשׁוֹן--לְבֹקֵר.

4 And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.

**ה לֹא תוֹכַל, לְזַבַּח אֶת-הַפֶּסַח, בְּאַחַד שַׁעְרֶיךָ, אֲשֶׁר-**  
יְהוָה אֱלֹהֶיךָ נָתַן לְךָ.

5 Thou mayest not sacrifice the passover-offering within any of thy gates, which the LORD thy God giveth thee;

**ו כִּי אִם-אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ, לְשָׁכֵן**  
שְׁמוֹ--שָׁם תִּזְבַּח אֶת-הַפֶּסַח, בְּעָרֵב: כָּבוֹא הַשֶּׁמֶשׁ,  
מוֹעֵד צֵאתְךָ מִמִּצְרַיִם.

6 but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover-offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

**ז וּבִשְׁלֵתְךָ, וְאָכַלְתָּ, בַּמָּקוֹם, אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ;**  
וּפְנִיתָ בְּבֹקֵר, וְהִלַּכְתָּ לְאֹהֲלֶיךָ.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

**ח שֵׁשֶׁת יָמִים, תֹּאכַל מִצּוֹת;**  
וּבַיּוֹם הַשְּׁבִיעִי, עֲצַרְתָּ לִיהוָה אֱלֹהֶיךָ-  
לֹא תַעֲשֶׂה, מְלָאכָה. {ס}

8 Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein. {S}

**ט שִׁבְעָה שָׁבָעוֹת, תִּסְפֹּר-לְךָ: מִהַחֵל חֲרֻמֶּשׁ,**  
בְּקַמָּה, תַּחֵל לְסַפֵּר, שִׁבְעָה שָׁבָעוֹת.

9 Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks.

**י וְעָשִׂיתָ חַג שָׁבָעוֹת, לִיהוָה אֱלֹהֶיךָ--מִסַּת**  
נְדָבַת יָדְךָ, אֲשֶׁר תִּתֵּן: כַּאֲשֶׁר יְבָרַכְךָ, יְהוָה  
אֱלֹהֶיךָ.

10 And thou shalt keep the feast of weeks unto the LORD thy God after the measure of the freewill-offering of thy hand, which thou shalt give, according as the LORD thy God blesseth thee.



יא וְשִׂמְחָתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ, אֶתְּהַ וּבְנֶךָ  
 וּבִתֶּךָ וְעַבְדֶּךָ וְאִמָּתֶךָ, וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ,  
 וְהַגֵּר וְהַיְתוּם וְהָאֲלֵמָנָה אֲשֶׁר בְּקִרְבְּךָ --  
 בְּמִקּוֹם, אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ, לְשִׁכּוֹן  
 שְׁמוֹ, שָׁם.

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause His name to dwell there.

יב וְזָכַרְתָּ, כִּי-עַבְדָּ הָיִיתָ בְּמִצְרַיִם; וְשָׁמַרְתָּ  
 וְעָשִׂיתָ, אֶת-הַחֻקִּים הָאֵלֶּה. {פ}

12 And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

## V. Remembering WHAT happened, or WHY it happened!

### The Biblical reason to tell the story /Shmot 13:8

#### B. How to understand "בעבור זה" -What do we explain to our children

Why did Hashem take me out?; or Why am I eating matza?

רש"י שמות פרק יג פסוק ח

(ח) בעבור זה - בעבור שאקיים מצותיו, כגון פסח מצה ומרור הללו:

**Rashi:** God took me out SO THAT I would keep His Commandments...

אבן עזרא שמות (הפירוש הארוך) (ח) בעבור זה אמר רבי מרינוס,

פ"י בעבור זה, היה ראוי להיותו הפוך: -זה בעבור שעשה ה' לי.

- והביא רבים כמוהו לדעתו.

ולפי דעתי, אין אחד מהם נכון,

כי איך נהפוך דברי אלהים חיים. וטעם הפסוק הפך מחשבתו,

כי אין אנו אוכלים מצות בעבור זה,

רק פ"י בעבור זה, בעבור זאת העבודה - שהוא אכילת המצה ולא יאכל חמץ

שהוא תחלת המצוות שצוה לנו השם-

- עשה לנו השם אותות עד שהוציאנו ממצרים.

והטעם לא הוציאנו ממצרים רק לעבדו, ... וכתוב אשר הוצאתי

אתכם מארץ מצרים להיות לכם לאלהים (במד' טו, מא):

**Ibn Ezra:** Rebbi Merinas explains – the verse should be read backwards "zeh ba'avur", This [matza that we eat] is because God did miracles for me.... But in my opinion... "ba'avur zeh" implies For the sake

of this service – which is eating matza and not eating chametz, which are the first mitzvot that God commanded us – God did these miracles...: The reason – for God only took us out of Egypt **in order that we would serve Him...**

### Support from Moshe Rabeinu's speech /Devarim 6:20-25

<p>20 When your son should ask you in time to come, saying: 'What is the meaning of the testimonies, statutes, and ordinances which Hashem has commanded you? 21 then you shall say to your son:: <b>'We were once slaves to Pharaoh in Egypt, &amp; God took us out with a mighty hand. 22</b> And Hashem showed signs and great wonders upon Egypt, upon Pharaoh, and upon all his house, before our eyes. 23 <b>And He brought us out from there, IN ORDER THAT</b> He might bring us in, to give us the Land which He swore unto our fathers. 24 <b>And Hashem commanded us to do all these statutes</b>, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. 25 And it shall be righteousness...</p>	<p>כ כִּי-יִשְׁאַלְךָ בֶּנְךָ מָחָר, לֵאמֹר: מָה הָעֲדוֹת, וְהַחֻקִּים וְהַמִּשְׁפָּטִים, אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ, אֶתְכֶם.          כֹּא וְאָמַרְתָּ לְבֶנְךָ, עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם; וַיֹּצִיאֵנוּ יְהוָה מִמִּצְרַיִם, בְּיַד חֲזָקָה. כִּב וַיִּתֶּן יְהוָה אוֹתוֹת וּמִפְתֵּיִם גְּדוֹלִים וְרָעִים בְּמִצְרַיִם, בְּפַרְעֹה וּבְכָל-בֵּיתוֹ-- לְעֵינֵינוּ. כֹּג וְאוֹתָנוּ, הוֹצִיא מִשָּׁם-- לְמַעַן הָבִיא אֱתָנוּ, לְתֵת לָנוּ אֶת-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם. כֹּד וַיֹּצִיֵנוּ יְהוָה לַעֲשׂוֹת אֶת-כָּל-הַחֻקִּים הָאֵלֶּה, לְיִרְאָה, אֶת-יְהוָה אֱלֹהֵינוּ-- לְטוֹב לָנוּ כָּל-הַיָּמִים, לְחַיֵּתָנוּ כְּהַיּוֹם הַזֶּה. כֶּה וַיִּצְדָּקָה, תְּהִיָּה-לָנוּ: כִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוֹה הַזֹּאת, לִפְנֵי יְהוָה אֱלֹהֵינוּ-- כְּאֲשֶׁר צִוָּנוּ.</p>
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### Brit Bein ha'Btarim The Covenant of the Parts / Breishit 15 The need for 'slavery & redemption' to become God's Nation [A 'collective memory' that will affect our national behavior]

ז וַיֹּאמֶר, אֱלֹיו: אֲנִי יְהוָה, אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים-- לְתֵת לְךָ אֶת-הָאָרֶץ הַזֹּאת, לְרִשְׁתָּהּ. ח וַיֹּאמֶר: אֲדַנְּי יְהוָה, בְּמָה אֲדַע כִּי אִירְשָׁנָה. ט וַיֹּאמֶר אֱלֹיו, קַחְהָ לִי עֲגָלָה מִשְׁלֶשֶׁת...

יג וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי-גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וְעֲבָדוּם, וְעָנּוּ אֹתָם-- אַרְבַּע מֵאוֹת, שָׁנָה. יד וְגַם אֶת-הַגּוֹי אֲשֶׁר יַעֲבֹדוּ, דָּן אֲנִי; וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרֶכֶשׁ גָּדוֹל. טו וְאַתָּה תָּבוֹא אֶל-אַבְרָהָם, בְּשָׁלוֹם: תִּקְבְּרָה, בְּשֵׁיבָה טוֹבָה. טז וְדוֹר רְבִיעִי, יָשׁוּבוּ הֵנָּה: כִּי לֹא-שָׁלֵם עֹן הָאֱמֹרִי, עַד-הֵנָּה.

יח בַּיּוֹם הַהוּא, כָּרַת יְהוָה אֶת-אַבְרָם-- בְּרִית לֵאמֹר: לְזַרְעֲךָ, נָתַתִּי אֶת-הָאָרֶץ הַזֹּאת, מִנְהַר מִצְרַיִם, עַד-הַנְּהַר הַגָּדֹל נְהַר-פָּרָת

### VI. Redemption, and the need for PREPARATION: God's commandment in Shmot 6:2-9 [Va'era]

ב וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו: אֲנִי ה' : ג וַאֲרָא אֶל-  
 אֲבֹרָהֶם .. ה וְגַם אֲנִי שָׁמַעְתִּי אֶת-נֹאקֶת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם  
 מַעֲבָדִים אַתֶּם וְאֶזְכֹּר אֶת-בְּרִיתִי : ו לֵכֵן אָמַר לְבְנֵי-יִשְׂרָאֵל : אֲנִי ה'  
 • וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם . /וְהִצַּלְתִּי אֶתְכֶם מִמַּעַבְדֵיכֶם  
 • וְגֵאלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדֹלִים :  
 • וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהֵייתִי לְכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי אֲנִי ...  
 • וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ ... וְנָתַתִּי אֹתָהּ לְכֶם מִרְשָׁה אֲנִי ה' :  
 ט וַיְדַבֵּר מֹשֶׁה כֵּן - אֶל-בְּנֵי יִשְׂרָאֵל

**וְלֹא שָׁמְעוּ אֶל-מֹשֶׁה מִקְצֶר רוּחַ וּמִמַּעַבְדֵי קִשָּׁה :**

## VII. What was so bad about Egyptian culture- Vayikra 18

א וַיְדַבֵּר ה', אֶל-מֹשֶׁה לֵאמֹר . ב דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם : אֲנִי,  
 ה' אֱלֹהֵיכֶם . ג כִּמְעַשֵּׂה אֲרָץ-מִצְרַיִם אֲשֶׁר יֹשְׁבֹתֶם-בָּהּ, לֹא תַעֲשׂוּ ; וְכִמְעַשֵּׂה  
 אֲרָץ-כְּנַעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה, לֹא תַעֲשׂוּ ...

Followed by the "arayat" - forbidden relationship [incest...]

In 18:6-23, then summarized:

כד אֶל-תִּטְמְאוּ, בְּכָל-אֵלֶּה : כִּי בְּכָל-אֵלֶּה נִטְמְאוּ הַגּוֹיִם, אֲשֶׁר-אֲנִי מְשַׁלַּח מִפְּנֵיכֶם

## The parallel source from Yechezkel chapter 20

א וַיְהִי בַשָּׁנָה הַשְּׁבִיעִית, בַּחֲמִשִּׁי בַעֲשׂוֹר  
 לַחֹדֶשׁ, בָּאוּ אַנְשֵׁים מִזִּקְנֵי יִשְׂרָאֵל, לְדַרְשׁ אֶת-  
 יְהוָה ; וַיֵּשְׁבוּ, לִפְנֵי . {ס}

1 And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. {S}

ב וַיְהִי דְבַר-יְהוָה, אֵלַי לֵאמֹר .

2 And the word of the LORD came unto me, saying:

ג בֶּן-אָדָם, דַּבֵּר אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם כֹּה אָמַר אֲדֹנָי יְהוָה, הַלְדַּרְשׁ אֹתִי,  
 אַתֶּם בָּאִים : חִי-אֲנִי אִם-אֲדַרְשׁ לָכֶם, נָא אִם  
 אֲדֹנָי יְהוָה .

3 'Son of man, speak unto the elders of Israel, and say unto them: Thus saith the Lord GOD: Are ye come to inquire of Me? As I live, saith the Lord GOD, I will not be inquired of by you.

ד הֲתִשְׁפֹּט אֶתְכֶם, הֲתִשְׁפּוּט בֶּן-אָדָם :  
**אֶת-תּוֹעֵבַת אֲבוֹתֶם, הוֹדִיעֶם .**

4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers;

ה וְאָמַרְתָּ אֲלֵיהֶם, כֹּה-אָמַר אֲדֹנָי יְהוִה, בַּיּוֹם  
בְּחָרִי בְּיִשְׂרָאֵל, וְאָשָׂא יָדִי לְזֹרַע בֵּית יַעֲקֹב  
וְאוֹדַע לָהֶם בְּאֶרֶץ מִצְרַיִם; וְאָשָׂא יָדִי לָהֶם  
לֵאמֹר, אֲנִי יְהוָה אֱלֹהֵיכֶם.

5 and say unto them: Thus saith the Lord GOD: In the day when I chose Israel, and lifted up My hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up My hand unto them, saying: I am the LORD your God;

ו בַּיּוֹם הַהוּא, נִשְׂאֵתִי יָדִי לָהֶם, לְהוֹצִיאֵם,  
מֵאֶרֶץ מִצְרַיִם: אֶל-אֶרֶץ אֲשֶׁר-תִּרְתִּי לָהֶם,  
זֶבֶת חֶלֶב וְדִבְשׁ--צְבִי הִיא, לְכָל-הָאֲרָצוֹת.

6 in that day I lifted up My hand unto them, to bring them forth out of the land of Egypt into a land that I had sought out for them, flowing with milk and honey, which is the beauty of all lands;

ז וְאָמַר אֲלֵהֶם,  
אִישׁ שְׂקוּצֵי עֵינָיו הַשְּׁלִיכוּ,  
וּבְגָלוֹי מִצְרַיִם, אֶל-תִּטְמְאוּ:  
אֲנִי, יְהוָה אֱלֹהֵיכֶם.

7 and I said unto them: Cast ye away every man the detestable things of his eyes, and defile not yourselves with the idols of Egypt; I am the LORD your God.

ח וַיִּמְרוּ-בִי, וְלֹא אָבוּ לִשְׁמַע אֵלַי--אִישׁ אֶת-  
שְׂקוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ, וְאֶת-גְּלוֹלֵי  
מִצְרַיִם לֹא עָזְבוּ; וְאָמַר לְשֹׁפֵד חַמְתִּי עֲלֵיהֶם,  
לְכָלוֹת אִפִּי בָהֶם, בְּתוֹךְ, אֶרֶץ מִצְרַיִם.

8 But they rebelled against Me, and would not hearken unto Me; they did not every man cast away the detestable things of their eyes, neither did they forsake the idols of Egypt; then I said I would pour out My fury upon them, to spend My anger upon them in the midst of the land of Egypt.

ט וַאֲעַשׂ לְמַעַן שְׁמִי, לְבַלְתִּי הַחֵל לְעֵינֵי הַגּוֹיִם  
אֲשֶׁר-הֵמָּה בְּתוֹכָם--אֲשֶׁר נוֹדַעְתִּי אֲלֵיהֶם  
לְעֵינֵיהֶם, לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם.

9 But I wrought for My name's sake, that it should not be profaned in the sight of the nations, among whom they were, in whose sight I made Myself known unto them, so as to bring them forth out of the land of Egypt.

י וְאוֹצִיאֵם, מֵאֶרֶץ מִצְרַיִם; וְאָבֵאֵם, אֶל-  
הַמִּדְבָּר.

10 So I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

**Note how the laws of chametz are parallel to the laws of 'idol worship'.  
Recall Zecharya's demand that Redemption become a 'two-way' street!**

## VIII. Zecharya chapters 7

ח וַיְהִי, דְבַר-יְהוָה, אֶל-זְכַרְיָה, לֵאמֹר.

8 And the word of the LORD came unto Zechariah, saying:

ט כֹּה אָמַר יְהוָה צְבָאוֹת, לֵאמֹר: מִשְׁפָּט  
אָמַת, שְׁפִטוּ, וְחֶסֶד וְרַחֲמִים, עֲשׂוּ אִישׁ אֶת-  
אָחִיו.

9 'Thus hath the LORD of hosts spoken, saying: Execute true judgment, and show mercy and compassion every man to his brother;

י וְאַל־מָנָה וַיְתוֹס גֵּר וְעֵנִי, אֶל-תַּעֲשׂוּ; וְרַעַת אִישׁ אָחִיו, אֶל-תַּחֲשְׁבוּ בְלִבְבְּכֶם.

10 and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you devise evil against his brother in your heart.

**יא** וַיִּמָּאֲנוּ לְהִקְשִׁיב, וַיִּתְּנוּ כְּתֵף סָרְרָת; וַאֲזַנֵּיהֶם, הִכְבִּידוּ מִשְׁמוֹעַ.

**11** But they refused to attend, and turned a stubborn shoulder, and stopped their ears, that they might not hear.

**יב** וְלִבָּם שָׁמוּ שְׁמִיר, מִשְׁמוֹעַ אֶת-הַתּוֹרָה וְאֶת-הַדְּבָרִים אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ, בְּיַד הַנְּבִיאִים הָרְאשֻׁנִים; וַיְהִי קֶצֶף גָּדוֹל, מֵאֵת יְהוָה צְבָאוֹת.

**12** Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts had sent by His spirit by the hand of the former prophets; therefore came there great wrath from the LORD of hosts.

**יג** וַיְהִי כַּאֲשֶׁר-קָרָא, וְלֹא שָׁמְעוּ: כֵּן יִקְרְאוּ וְלֹא אֲשָׁמַע, אָמַר יְהוָה צְבָאוֹת.

**13** And it came to pass that, as He called, and they would not hear; so they shall call, and I will not hear, said the LORD of hosts;

## Chapter 8

**יד** כִּי כֹה אָמַר, יְהוָה צְבָאוֹת, כַּאֲשֶׁר זָמַמְתִּי לְהַרְעֵךְ לָכֶם בְּהִקְצִיף אֲבֹתֵיכֶם אֹתִי, אָמַר יְהוָה צְבָאוֹת; וְלֹא, נִחַמְתִּי.

**14** For thus saith the LORD of host: As I purposed to do evil unto you, when your fathers provoked Me, saith the LORD of hosts, and I repented not;

**טו** כֵּן שָׁבַתִּי זָמַמְתִּי בַיָּמִים הָאֵלֶּה, לְהִיטִיב אֶת-ירוּשָׁלַם וְאֶת-בַּיִת יְהוּדָה: אֶל-תִּירְאוּ.

**15** so again do I purpose in these days to do good unto Jerusalem and to the house of Judah; fear ye not.

**טז** אֵלֶּה הַדְּבָרִים, אֲשֶׁר תַּעֲשׂוּ: דַּבְּרוּ אֱמֶת, אִישׁ אֶת-רֵעֵהוּ--אֱמֶת וּמִשְׁפָּט שְׁלוֹם, שִׁפְטוּ בְּשַׁעְרֵיכֶם.

**16** These are the things that ye shall do: Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates;

**יז** וְאִישׁ אֶת-רֵעֵהוּ, אֶל-תַּחֲשְׁבוּ בְלִבְבְּכֶם, וּשְׁבַעַת שֶׁקֶר, אֶל-תִּאָּהְבוּ: כִּי אֶת-כָּל-אֵלֶּה אֲשֶׁר שָׂנֵאתִי, נֹאֵם-יְהוָה. {ס}

**17** and let none of you devise evil in your hearts against his neighbour; and love no false oath; for all these are things that I hate, saith the LORD. {S}

**יח** וַיְהִי דְבַר-יְהוָה צְבָאוֹת, אֵלַי לֵאמֹר.

**18** And the word of the LORD of hosts came unto me, saying:

**יט** כֹּה-אָמַר יְהוָה צְבָאוֹת, צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשִׁירִי יְהִיָּה לְבַיִת-יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה, וּלְמַעֲדִים, טוֹבִים; וְהָאֱמֶת וְהַשְּׁלוֹם, אֶהְבּוּ. {פ}

**19** Thus saith the LORD of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful seasons; therefore love ye truth and peace. {P}

**כ** כֹּה אָמַר, יְהוָה צְבָאוֹת: עַד אֲשֶׁר יָבֹאוּ עַמִּים, וַיִּשְׁבְּיוּ עָרִים רַבּוֹת.

**20** Thus saith the LORD of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities;

**כא** וְהָלְכוּ יוֹשְׁבֵי אַחַת אֶל-אַחַת לֵאמֹר, נִלְכָּה הַלּוֹךְ לְחַלּוֹת אֶת-פְּנֵי יְהוָה, וּלְבַקֵּשׁ, אֶת-יְהוָה צְבָאוֹת; אֵלֶּכָּה, גַּם-אֲנִי.

**21** and the inhabitants of one city shall go to another, saying: Let us go speedily to entreat the favour of the LORD, and to seek the LORD of hosts; I will go also.

**כב** וַיָּבֹאוּ עַמִּים רַבִּים וְגוֹיִם עֲצוּמִים, לְבַקֵּשׁ אֶת-יְהוָה צְבָאוֹת בִּירוּשָׁלַם, וּלְחַלּוֹת, אֶת-פְּנֵי יְהוָה.

**22** Yea, many peoples and mighty nations shall come to seek the LORD of hosts in Jerusalem, and to entreat the favour of the LORD. {S}