

Q1

a) The injunction "Shamor" implies that the courts should adjust the lunar calendar in order that Passover should fall in the spring.

b) "Because <sup>(or toward night)</sup>  $\text{לַיְלָה}$  your G-d took you out of Egypt  $(\text{אֶרֶץ})$  night". The syntax is unusual because the word "Lailah" ( $\text{לַיְלָה}$ ) ~~could~~ could also be written with an inoperable clause such as preformative bet ( $\text{בְּ}$ ) ( $\text{בַּלַּיְלָה}$ ) making ~~the~~ it "during the nighttime".

c) The commentators reconcile this apparent contradiction in two ways. One possible way is that after speaking about the first day, "six days" means six additional days after the first day thus equating the eating of Matzah for seven days in

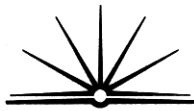


both cases.

The other method of explanation is "Seven days you should eat Matzah" - refers to the total of 7 days.

"Six days..." is only mentioned in context of the 7th day thus rendering the meaning "Six days you shall eat Matzah and on the seventh day thereafter, a Festival...".

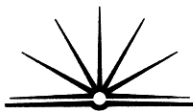
d) Jerusalem is referred to as "the place where your God will choose for his name to dwell there".



Q2

a) The passage describes the judicial process for prosecuting an idol worshipper. When witnesses report the idolater's activities to the court, the court cross-examines the witnesses and if their testimony matches then action is taken against the idolater. He or she is taken out and stoned to death. If 3 witnesses came, their testimony must match, the same as for 2 witnesses.

Word	Shoresh	Binyan	Tense/Aspect
3 2 8 '1 - : - -	9 2 8	Paal	imperfect changed to <small>(future to past) w/ consec.</small> perfect w/ vav consecutive.
2 2 8 J + : : :	2 8	Niphal	perfect (past) w/ verbal suffix
2 2 8 2 .1 + : :	2 8 2	Piel	perfect to imperfect w/ vav consecutive (past to future) <small>w/ vav consecutive</small>



c) The commentators note that ~~alt~~ although the ~~the~~ literal translation of this phrase is "that ~~the~~ I did not command" it is understood as any worship "other than mine (God's worship)" i.e. any form of idol worship.

Q3

- a) The Levites did not receive a portion in the land of Israel because "Hakham is their inheritance" and they will eat of the fire offerings made to ~~for~~ Hakham.
- b) i) Sheep, cattle, oxen, lambs and ~~kids~~ goat kids ("seh" denotes both)
- ii) These animals are sacrificed in the temple or mishkan.
- Korban perach was either a lamb or a young goat. <sup>(seh denotes both (commentary 3))</sup> It had to be sacrificed in the place where Hakham chose for his name to dwell i.e. Jerusalem. It could not be done ~~any~~ just anywhere. It was sacrificed in the evening as the sun was setting. It was ~~cooked~~ <sup>cooked</sup> and then eaten. The commentary notes that it was cooked by roasting. Then on the next morning they return to their tents around Jerusalem or alternatively, they return to their homes.



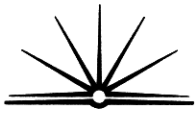
around the Land of Israel on the 2nd Morning  
of Pesach. Both opinions are found in the commentary.

c) פ'גזל in 16:5 means "gates" or "settlements". This  
means that the Korban Pesach could not be ~~set~~<sup>perash</sup>  
sacrificed in any of Israel settlements. It had  
to be done in Jerusalem.

פ'גזל in 17:2 also means "settlements" of Israel where  
a Jew was found worshipping idols.

פ'גזל in 17:5 ~~means the same~~ Peshat "your gates" i.e.  
the idolator was stoned at the city gate.

Perash "if the ~~people~~ city's population is predominantly  
gentile idol worshippers, then the stoning is carried out  
within the confines of the court.- commentary". In this  
case, פ'גזל refers to "your courts".



נ'יזל in 18:6 refers to Israelite settlements throughout Israel where a Levi may dwell among them. This is the peshat.

The commentary explains that the Levite can go and minister in the temple along with Levites from other communities even if it is their country and not his.



Q4

a) Exemptions: A man who has planted a vineyard and not redeemed its "netarevai" in Jerusalem or alternatively who has not enjoyed its produce. This is done lest he die in battle and another man will enjoy it instead of him.

A man who has built a house but not consecrated it lest he die in battle and another man consecrate it.

A man who is <sup>engaged</sup> betrothed to a woman but has not married her lest he die in battle and another man marry his fiancée.

The commentary also mentions those who are faint-hearted and by nature unable to kill, lest they cause the other soldiers to become disheartened and destroy morale.



Q4 continued

- b) When a man sees a captive woman among the captives and he wants to marry her he may. He takes her into his house and shaves ~~her~~ head. The commentary explains that as well as making her less attractive, it is also a sign of purity and new status. He must also "do her nails". The commentary cites 2 opinions in the Talmud. This means he must cut her nails short or alternatively he must let them grow untidily. He also removes from her the clothing that she was wearing when she <sup>was</sup> captured ~~her~~. This has a dual purpose: Firstly to make her less attractive and discourage him from marrying her; secondly to remove any remaining hint of idolatry from her. She then dwells in his house for 30 days, mourning for her parents. The commentary also notes that this is an act of kindness and also allows her to dissociate from idol worship and to refrain from mentioning <sup>idolatrous</sup> ~~idolatrous~~ dieties. 30

days is a standard period of mourning.

It seems from the text that he may then ~~take~~ take her as a wife after 30 days. However, in actual fact he must wait 90 days to ensure she was not ~~previously~~ already pregnant from before the battle. The commentary cites the disagreement about whether she is then married through a formal ceremony or through intercourse alone. Both opinions agree that either way, she has the full rights of a wife.

If he decides he does not want to marry her he must send her away free if she promises not to return to idolatry. She cannot be ~~forcibly~~ <sup>forcibly</sup> sent back to her parents. He must not sell her as a slave or do ~~business~~ business with her either. The divorce or sending her free is dealt with separately in the commentary, and is outside the purview of this question which discusses the ritual preceding the marriage.