

5782 - Exodus 35-38 – Vayak'hel (And he assembled)

^{35:1}Moses assembled the whole Israelite community and said to them, "These are the things the LORD has commanded you to do: ²For six days, work is to be done, but the seventh day shall be your holy day, a day of sabbath rest to the LORD. Whoever does any work on it is to be put to death. ³Do not light a fire in any of your dwellings on the Sabbath day."

1. וַיִּקְהַל מֹשֶׁה—*And Moses assembled*. Rashi notes that this occurred on the day following Yom Kippur, after Moses had descended from the mount. However, according to the Midrash (*Tanchuma Pekudei*) Yom Kippur was the day on which Israel was forgiven for worshipping the Golden Calf and the day on which the mitzvah to build the Tabernacle was first given.¹

אֶת־כָּל־עֵדוּת בְּנֵי יִשְׂרָאֵל—*The entire assembly of the Children of Israel*.

While the other mitzvos were affected by the sin of the Golden Calf, the Sabbath, to which Moses now adds new instructions, had not been tarnished. Consequently, when the Tablets were destroyed, the letters making up the commandment of the Sabbath remained intact, while the other letters fled. That, notes R' Avraham Mordechai of Gur,² is why the Sabbath prayers include the phrase שְׁמִירַת שַׁבָּת, *on which [the Tablets] is inscribed the observance of the Sabbath*, the only letters that retained their original status were those regarding the Sabbath.

Immediately after the people were forgiven, Moses informed them that this forgiveness was due in part to their observance of the Sabbath. **Thus, he provided them with an additional reason for preserving the Sabbath as a real treasure in the future.**

The Zohar notes that the עַרְב רַב, *mixed multitude*, who joined Israel upon their redemption from Egypt had turned their backs on the Sabbath after they heard the words בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל, *between Me and the Children of Israel* (31:17). They felt excluded and searched for their own leader and idol, ultimately, worshipping the Golden Calf. **The Sabbath is indeed reserved for the intimate union between God and the Jewish people.** And so, after those who were guilty of worshipping the

Golden Calf perished, Moses assembled all the congregation of the Children of Israel, calling upon them once again to respect the holiness of the Sabbath.

- a. "More than the Jews have kept the Sabbath, the Sabbath has kept the Jews"—Ahad Ha'am³
- b. In Exodus 12:38, the word translated "mixed" is עָרַב (*erev*) which occurs about 15 times in the (Tanach). It is used in several ways:⁴
 - 1) "mixed" group of people or "foreigners" who have not become Israelites (Ex 12:38, Neh 13:3, Jer 25:20, 24, 50:37).
 - 2) "wool" as in *warp and woof* of woven cloth (Lev 13:48-59).
 - 3) "Arabia" (the country), or "mixed peoples" (Eze 30:5).

It appears that following the series of miracles that God performed in Egypt, many locals, Egyptians and others, decided to leave with the Israelites and join them in their trek to Worship the God of heaven and earth. This had been going on for several generations previously.

When Jacob entered Egypt, his family numbered 75 people (Acts 7:14, Ex 1:5). Some of these were not direct descendants of Abraham such as the wives of the 12 patriarchs, notably Joseph's own wife. 215 years and four generations later at the exodus, Israel's army had over 600,000 men excluding women and children, (Ex 12:37; Num 1:46, etc.) suggesting a total population of several million people, requiring many additions. **This included a significant mixed multitude (Ex 12:38) showing that Israel obviously consisted of many non-biological Jews had joined.** (Note that it is biologically impossible for Israelite numbers to have grown from 75 to several million biologically without many outside additions.)

Indeed, the (Hebrew Bible) contains many examples of foreigners becoming part of Israel, indicating that **the Israelite Covenant was open to all and was never exclusive.** For example:

- Abraham's own household must have consisted of perhaps 2000 people just to be able to raise an army of 318 men to liberate Lot, Gen 14:14. Indeed, Abraham's chief servant (from Damascus) was clearly a believer and very devout as shown in Gen 24.
- Moses married a Midianite (Ex 2:16-21).
- Caleb, who represented and led the tribe of Judah was a Kenizzite (Num 32:12).
- Rahab was a Canaanite (Josh 2:1-2; Matt 1:5)

1 Rabbi Elie Munk, *The Call of the Torah, Shemos*, (Mesorah Publications, Ltd.), pp. 504-516.

2 Avraham Mordechai Alter (1865–1948), also known as the *Imrei Emes* after the works he authored, was the fourth Rebbe of the Hasidic dynasty of Ger, a position he held from 1905 until his death in 1948. He was one of the founders of the Agudas Israel in Poland and was influential in establishing a network of Jewish schools there. It is claimed that at one stage he led over 200,000 Hasidim.

3 Asher Zvi Hirsch Ginsberg (1856–1927), primarily known by his Hebrew name and pen name Ahad Ha'am ("one of the people"), was a Hebrew essayist, and one of the foremost pre-state Zionist thinkers.

4 <https://hermeneutics.stackexchange.com/questions/47914/who-were-the-mixed-multitude-in-exodus-1238>

- Ruth was Moabite (Ruth 1:4, 16-17; Matt 1:5)—these last two make King David descended from foreigners (Ruth 4:13-16).
- Uriah was a Hittite (2Sam 11:3)
- King David's elite personal regiment was Gittite, Philistines (1Chron 18:17)
- The Rechabites were Kenites (Jer 35:1-19)
- Many other foreigners lived in Israel (1Chron 22:2, 17; 2Chron 30:25)
- In Esther's time "many of the people of the land became Jews" (Esth 8:17, 9:27)
- Even in NT times, many Jewish synagogues were attended by godly gentiles converted to Judaism (Acts 13:16, 26; 16:14; 17:17)
- Many Jewish proselytes came to worship in Jerusalem (John 20:20; Acts 2:9-11)
- (Yeshua) quotes Isa 56:7, "My house shall be a house of prayer for all nations," Mark 11:17.
- Further, biological Israelites could ... be cut-off from their people (Ex 30:33, 38; 31:14; Lev 7:20, 21, 25, 27).

Thus, it is abundantly clear that **membership of Israel was always open to all and voluntary ...** The distinction between a biological Jew/Israelite and a convert becomes extremely blurred if meaningful at all.

Thus, the Mixed multitude that left Egypt with Israel consisted of those who had been impressed with God's power and the religion of the Israelites and wished to leave Egypt behind.

c. Isaiah 56:6-7

⁶And **foreigners who bind themselves to the LORD** to minister to him, to love the name of the LORD, and to be his servants, **all who keep the Sabbath without desecrating it and who hold fast to my covenant**—⁷these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."

אֵלֶּה הַדְּבָרִים—*These are the things.* From many points of view the sin of worshipping the Golden Calf was rectified through the construction of the Tabernacle. As soon as the people were pardoned, they redeemed themselves by generously contributing towards the construction of the Tabernacle. Hence, in the upcoming chapters concerning the Tabernacle, certain terms were selected and used which correspond to similar phrases that appeared in the episode of the Golden Calf. For example, the phrase אֵלֶּה הַדְּבָרִים, *these are the things*, corresponds to אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל, *this is your god, O Israel*, the people's ex-

clamation when the Golden Calf was formed (32:4). Furthermore, the massive contribution towards the construction of the Tabernacle was a striking example of Israel's commitment to the service of Hashem, in sharp contrast to their relatively weak participation in the sin of the Golden Calf. The Torah relates that only 3,000 people actually joined in the sin, whereas approximately three million people donated towards the Tabernacle. Accordingly, the proportion of sinners to contributors was one to a thousand. (The 603,550 half-shekels counted in the census (38:26) refers only to males of twenty and older. As *Ramban* points out, to get a total count, the women and youth who donated towards the Tabernacle must also be added.)

לַעֲשׂוֹת אֹתָם—*To do them.* This refers to the actual work of the Tabernacle. Repentance that is merely a moral or verbal commitment is not sufficient, but must be translated into action. Immediately following Yom Kippur, Moses exhorted the people to do the mitzvos that were incumbent upon them. They had repented of their sin and had received pardon now **it was time to take action in the service of their God.**

a. James 2:18

¹⁸But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and **I will show you my faith by my deeds.**

2. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה—*On six days, work may be done.* Rashi notes that the prohibition against doing work on the Sabbath is placed before the command concerning the construction of the Tabernacle. **This teaches that building the Tabernacle was not permitted on the Sabbath.** A similar remark appears in Rashi's commentary to 31:13, and prompts Abarbanel to observe that since the building of the Tabernacle was primarily a demonstration of the bond between Hashem and Israel, we might have thought that this command takes precedence over all other activities and mitzvos, including the cessation of work on the Sabbath. We could easily have been persuaded that action is greater than rest, especially when a project of extreme holiness is performed. For these reasons, the law of the Sabbath is repeated several times in connection with the construction of the Tabernacle to emphasize to us that **the Sabbath takes precedence over the Tabernacle.**

One reason for the supremacy of the Sabbath over the building of the Tabernacle is that the Tabernacle and its successor, the Temple in Jerusalem, would one day disappear. Nevertheless, as long as the people continued to observe the Sabbath, the loss of these structures would not mean a break in the covenant with God.

Another reason for the pre-eminence given to the Sabbath over the Tabernacle is based on a comparison of the concepts of time and space. By consecrating to God the seventh day of each week, the Sabbath bears

the stamp of holiness on the dimension of time [קְדוּשַׁת הַזְּמַן, *holiness of time*] In analogous fashion, the Tabernacle sanctified the dimension of space [קְדוּשַׁת הַמְּקוֹם, *holiness of place*]. The sanctification of time takes precedence over the sanctification of place because the former was instituted by God when the seventh day of Creation was consecrated, after He created time. On the other hand, the Tabernacle, which represents sanctification of space, was fashioned by man and consecrated by Hashem. [It is within man's power to put the stamp of holiness on certain places (*Sanhedrin, Mishnah 5; Arachin 32b*).]

The holiness of time is inherent in Creation, while the sanctification of space is not. Indeed, it is within the dimension of time that man can attain perfection. It is the hours and the minutes that enable him to realize himself. The spatial dimension, however, does not offer these indispensable values. Such values are not found by conquering or overpowering space, nor by increasing ones possessions in quantity or quality. Our holy function as God's servants does not depend on certain fixed points on the earth, but in the way we serve Him, a service delineated by specific times, days, hours and minutes. The dimension of space contains fluctuating elements which allow changes to take place, whereas time remains eternally fixed. The fact that the construction of the Tabernacle was prohibited on the Sabbath confirms that **the sanctification of time takes precedence over the sanctification of space.**

a. What is "work"?

- 1) *Is it gainful employment?*—Yes, but then it would be O.K. for an electrical contractor to paint a friend's home on the Sabbath. No? Why not? Because, according to the Rabbis, work must be defined in such a way that it applies equally to every member of the community.
- 2) *Does "work" depend of the amount of energy expended or the fatigue involved?*—No. Otherwise, the Sabbath would vary according to the physique, skill and stamina of each individual.
- 3) *Is work for one, pleasurable for another?*—Perhaps, but that does not determine what "work" is either. The early Rabbis formulated a comprehensive classification of the categories of labor forbidden on the Sabbath from the various references of prohibited types of work mentioned in the Bible (*Mishnah Shabbat 7:2*).
- 4) **They based their classification on the fact that the Sabbath commandment was repeated to Moses immediately after he was given instructions regarding the construction of the Tabernacle—and that the construction of the Tabernacle was forbidden on the Sabbath.**

- 5) "Work" specifically prohibited in the *Tenach* (the Jewish Bible) includes: 1) lighting a fire (Exo 35:3), 2) baking and cooking (Exo 16:23), 3) gathering wood (Num 15:32-36), 4) moving out of a proscribed area (Exo 16:29), 5) plowing and harvesting (Exo 34:21), 6) carrying a load (Jer 17:21-27), 7) engaging in business (Isa 58:13) and 8) buying and selling (Neh.13:15-22).
- 6) "Work" prohibited in the building of the Tabernacle, based upon the classification system of the Rabbis (*Mishnah Shabbat 7:2*) includes: 1) sowing, 2) plowing, 3) reaping, 4) binding sheaves, 5) threshing, 6) winnowing, 7) selecting, 8) grinding, 9) sifting, 10) kneading, 11) baking, 12) shearing wool, 13) washing wool, 14) beating wool, 15) dyeing wool, 16) spinning, 17) weaving, 18) making two loops, 19) weaving two threads, 20) separating two threads, 21) tying, 22) untying, 23) sewing two stitches, 24) tearing, 25) trapping, 26) slaughtering, 27) flaying, 28) salting meat, 29) curing hide, 30) scraping hide, 31) cutting hide up, 32) writing two letters, 33) erasing two letters, 34) building, 35) tearing a building down, 36) extinguishing a fire, 37) kindling a fire, 38) hitting with a hammer, 39) taking an object from the private domain to the public, 40) transporting an object in the public domain.

b. Hebrews 4:1-10

¹Therefore, since **the promise of entering his rest still stands**, let us be careful that none of you be found to have fallen short of it. ²For we also have had **the good news** proclaimed to us, **just as they did**; but **the message they heard was of no value to them, because they did not share the faith of those who obeyed.** ³Now we who have believed enter that rest, just as God has said, "So I declared on oath in my anger, "They shall never enter my rest"" (Psa 95:11). And yet his works have been finished since the creation of the world. ⁴For somewhere he has spoken about **the seventh day** in these words: "On the seventh day God rested from all his works" (Gen 2:2). ⁵And again in the passage above he says, "They shall never enter my rest" (Psa 95:11). ⁶Therefore since **it still remains for some to enter that rest**, and since those who formerly had the good news proclaimed to them did not go in because of their disobedience, ⁷**God again set a certain day, calling it "Today"** (Psa 95:7). This he did when a long time later he spoke through David, as in the passage already quoted: "**Today, if you hear his voice, do not harden your hearts**" (Psa 95:7). ⁸For if Joshua had given them rest, God would not have spoken later about another day. ⁹**There remains**, then, **a Sabbath-rest for the people of God**; ¹⁰for anyone who enters **God's rest** also rests from their works, just as God did from his.

1) Sanhedrin 110b

THE GENERATION OF THE WILDERNESS HATH NO PORTION IN THE WORLD TO COME etc. Our Rabbis taught: The generation of the wilderness hath no portion in the world to come, as it is written, in this wilderness they shall be consumed, and there they shall die.⁽²⁾ ‘they shall be consumed,’ refers to this world; ‘and there they shall die’—to the world to come. And it is also said, Forty years long was I grieved with his generation ... Unto whom I swear in my wrath that **they should not enter into my rest**:⁽³⁾ this is R. Akiba's view. R. Eliezer maintained: **They will enter into the future world**, for it is written, Gather my saints together unto me; those that have made a covenant with me by sacrifice.⁽⁴⁾ How then do I interpret⁽⁵⁾ Unto whom I swear in my wrath etc?—[Only] in my wrath I swear, but repented thereof. R. Joshua b. Karha said: This verse was spoken only in reference to future generations. [Thus:] Gather my saints together unto me—this refers to the righteous of every generation; that have made a covenant with me—to Hananiah, Mishael, and Azariah, who submitted to the fiery furnace; by sacrifice—to R. Akiba and his companions, who gave themselves up to immolation for the sake of the Torah.⁽⁶⁾ R. Simeon b. Manasya said: **They will enter the future world**, as it is said, And the ransomed of the Lord shall return, and come to Zion with songs.⁽⁷⁾ Rabbah b. Bar Hana said in R. Johanan's name: [Here] R. Akiba abandoned his love.⁽⁸⁾ For it is written, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown;⁽⁹⁾ if others will enter [the future world] in their merit, surely they themselves most certainly will!

(2) Num. XIV, 35.

(3) Ps. XCV, 10f.

(4) Ibid. L, 5. This description fits the generation of the wilderness. Cf. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord . . . And Moses took the blood (thereof), and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. (Ex. XXIV, 5, 8).

(5) Lit., ‘fulfil.’

(6) R. Akiba disobeyed the Roman edict forbidding the practice and teaching of religion, and was martyred in consequence—Ber. 61b. He was executed after several years of imprisonment (supra 12a) about the year 132 C.E.

(7) Isa. XXXV, 10: he regards ‘the ransomed of the Lord’ as alluding to those who left Egypt, whom the Lord ‘ransomed.’

(8) In his love for Israel he generally sought the happiest destinies for them. Here, however, he taught that the generation of the wilderness

had no portion in the world to come, though, as the speaker proceeds to demonstrate, he could so have interpreted a verse as to grant them a share therein.

(9) Jer. II, 2: thus ... this act of faith on the part of the generation of the wilderness stood their descendants in good stead and conferred the privilege upon them of a share in the future world.

2) “Radak⁵ explains: If we would only listen to His commands, God would repeat the miracles of the exodus from Egypt for us *even today*. All God asks is that we do not repeat the defiance of the Jews who tested Him immediately after He released them from bondage.

If all of Israel would repent even for one day, the son of David [the Messiah] would immediately arrive, as this verse attests: *Even today, if we but heed His call*. If all of Israel would observe a single Sabbath properly, the son of David would arrive. **Scripture refers to the Sabbath as יְהִי הַיּוֹם הַזֶּה כְּיְהִי הַיּוֹם הַבֹּא** [lit. *the day, i.e., the day par excellence*] (Exodus 16:25), and the Psalmist assures Israel: *Even today [the Messiah will come] if we but heed His call [Yerushalmi Taanis [Fast-days] 1:1.*⁶

3) “The Talmud (*Sanhedrin 110a*) teaches that מְנוּחָתִי [lit., *my rest*] (Psa 95:11) **refers to the eternal rest and reward in the World to Come**”⁷

4) The *midrash*:

a) The promise of entering God’ “rest” still stands (v. 1).

1] The generation that perished in the Wilderness did NOT enter God’s rest (i.e., the “Promised Land”) because they did not trust the LORD (v. 2).

b) Those who believe (i.e., trust God) DO enter His “rest” (i.e., the Olam Ha-Ba) (v. 3).

1] The “Promised Land” and the “Sabbath” both point to God’s “rest” in the Olam Ha-Ba (vv. 4-7).

2] The generation that perished in the Wilderness did NOT enter God’s rest (i.e., the “Promised Land”) because they did not trust the LORD (v. 6)—although the next generation did.

3] The term “TODAY” (Psalm 95:7) points to God’s “rest” in the Olam Ha-Ba (v. 7).

5 David Kimhi (1160-1235), also known by the Hebrew acronym as the RaDaK, was a medieval rabbi, biblical commentator, philosopher, and grammarian ... (he) is best known today for his commentaries on the books of the Prophets.

6 Rabbis Nosson Scherman/Meir Zlotowitz, Gen. Eds., *Tehillim, The Book of Psalms*, (ArtScroll Tanach Series), p. 1180.

7 Ibid., p. 1182-1183.

4] The term “my rest” (Psa 95:11) points to God’s “rest” in the Olam Ha-Ba (v. 8-9).

c) “Anyone who enters God’s rest also rests from their works, just as God did from his” (v. 10).

1] [Romans 3:25-26](#) (CJB)

²⁵God put Yeshua forward as the *kapparah* for sin **through his faithfulness** in respect to his bloody sacrificial death. This vindicated God’s righteousness; because, in his forbearance, he had passed over [with neither punishment nor remission] the sins people had committed in the past; ²⁶and it vindicates his righteousness in the present age by showing that he is righteous himself **and is also the one who makes people righteous on the ground of Yeshua’s faithfulness.**

3. We find a commandment in this week’s Parsha to observe the Sabbath ... Both in last week’s and this week’s parsha the subject is mentioned (Exodus 31:13-17, 35:2). **Many people are puzzled by the many prohibitions involved in Sabbath observance.** Many understand that Sabbath observance means not going to work, but that is incorrect. A person’s work usually involves prohibited activities, **but going to work is not what the Torah meant when it commanded us to abstain from working on the Sabbath.**⁸

Even though the Tabernacle is for such a lofty purpose, from here we learn the definition of work which the Torah prohibits. The Hebrew word for Sabbath Prohibitions is “*melacha*.” The same word is used in regard to the labors done in the building of the Tabernacle. When the Torah states not to do “*melacha*,” **it means don’t do any of the activities done in building the Tabernacle.** In all, there are 39 activities which involve prohibitions. **It is possible for the uninitiated to feel overwhelmed by all of the things which one may not do on the Sabbath, however, it’s all a matter of attitude. It’s not “I can’t do this, and I can’t do that.” But, “I don’t have to do this or that.” The Sabbath is a time when we come to realize that we were not put in this world just to earn a livelihood,** albeit a necessary dominating priority. We don’t have to drive car pool, take phone calls, etc. We change pace. **The Sabbath is when we remind ourselves that we are spiritual beings with a spiritual purpose, and we pursue it on the Sabbath. Earning a livelihood is the vehicle through which we maintain ourselves on the physical level. Then we can concentrate on our true essence.** We can remove the mask of the big executive, or whichever mask we must wear at work. **On**

the Sabbath we all come together before the same G-d, Who sees us for what we are, rich and poor alike. We can uninhibitedly be ourselves in prayer before G-d, as He recognizes us by who we are under the social mask. By day we listen to the reading of His Torah. We come home to sit at the table as a family, to eat the festive Sabbath meal, sing Sabbath songs, and share of ourselves in the company of loved ones and friends. **The Sabbath is *mei’ein olam haba’a*, “the essence of the world to come.” One who experiences a Sabbath where it is kept properly, starts to feel that this is how the world was really meant to be.** Upon leaving such a Sabbath atmosphere, one is already anticipating the next one. It leaves an impression on the soul, and it shapes and molds the way we spend our week. May we all be privileged to taste the sweetness of the Sabbath

4. There is another lesson, though, that we might take from the strange and repetitious appearance of the Shabbat restrictions at the beginning of this week’s portion. **It is not just that the commandment of Shabbat rest overrides the commandment to build; it is also that the very idea of rest should take precedence over the impetus to work.**⁹

Sigmund Freud wrote that human beings require two things to remain human: love and work. We need to love and to be loved. **We need to have something to do that gives us a feeling that we are useful and have a purpose.** Torah, though, suggests one more thing that we need—rest. We need to have time to sit and reflect on our lives. **We need a time when our purpose is not to do, but to consider what all of that work means. This is what Shabbat is.**

Before we lift the hammer, plow the field, or start typing at the keyboard, we need to know what that work means. We need to understand why it matters. We need to reflect on how our struggles in life fit into the larger puzzle of a universe that is a mystery to us. **It can seem like human beings are the only animals that do not understand instinctively the need for rest. Every other creature appears to balance work and rest—like breathing in and out. We are the only animals who are in any danger of intentionally working ourselves to death. And we do it all the time.**

When I see the way that people’s work takes over their lives in our society, I worry. I see so many people who put work first—their number one priority. If our work life takes such a priority over every other aspect of our humanity, how can we be sure that we will ever rest long enough or deeply enough to ask the question, “What we are working for?”

Shabbat needs to come first—not just in time, and not just in law—but in our hearts. Shabbat, this beautiful gift of deep and spiritual rest, needs to be the touchstone of our lives. Shabbat is not just a break that allows us to catch our breath, **it is the first of all of our holy days that allows us to find holiness in every other day.**

a. Leviticus 23:1-44

¹The LORD said to Moses, ²"Speak to the Israelites and say to them: '**These are my appointed festivals**, the appointed festivals of the LORD, which you are to proclaim as sacred assemblies.

³"There are six days when you may work, but **the seventh day is a day of sabbath rest, a day of sacred assembly**. You are not to do any work; wherever you live, it is a sabbath to the LORD.

⁴"**These are the LORD's appointed festivals**, the sacred assemblies you are to proclaim at their appointed times: ⁵The LORD's Passover begins at twilight on the fourteenth day of the first month. ⁶On the fifteenth day of that month the LORD's Festival of Unleavened Bread begins; for seven days you must eat bread made without yeast. ⁷On the first day hold a sacred assembly and do no regular work. ⁸For seven days present a food offering to the LORD. And on the seventh day hold a sacred assembly and do no regular work" ...

b. *Kiddush* for Shabbat¹⁰

It is foremost among the

כִּי הוּא יוֹם הַחֻלָּה

t'chi-la yom hu ki

holy convocations

לְמִקְרָאֵי קֹדֶשׁ

kodesh l'mik-ra-ei

a remembrance of the going
forth from Egypt.

זְכָר לִיציאת מצרים:

.mitz-ra-yim li-tzi-at ze-cher