**Yaakov   
capitulo: 2**

Levantamento de Renato Nati

# Dt 1:17

PTBR: Não sejam parciais no julgamento! Atendam tanto o pequeno como o grande. Não se deixem intimidar por ninguém, pois o veredicto pertence a Deus. Tragam-me os casos mais difíceis e eu os ouvirei.

Sefaria: You shall not be partial in judgment: hear out low and high alike. Fear neither party,<sup class="footnote-marker">\*</sup><i class="footnote"><b>neither party </b>Or “no human being.”</i> for judgment is God’s. And any matter that is too difficult for you, you shall bring to me and I will hear it.”

Targum: Onkelos Deuteronomy 1:17  
Do not show favor in judgement; [**words**] small and great alike will you hear out; do not fear any man; for justice belongs to God. And the matter that will be too difficult for you, present to me and I will hear it.’’  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Não mostre favoritismo na justiça; ouça todos, grandes e pequenos; não tenha medo de ninguém; pois a justiça pertence a Deus. E se houver algo que seja difícil para você, traga-o para mim e eu ouvi-lo.  
  
Palavras-chave: Justiça, favoritismo, ouvir, medo, Deus.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça de Deus acima de tudo. Como diz em Isaías 33:15-16: "Quem é o homem que deseja vida, que ama dias para ver o bem? Guarda o teu língua do mal, e os teus lábios de falarem engano. Abstém-te do mal, e faze o bem; busca a paz, e segue-a". Devemos buscar a justiça de Deus e não nos deixar levar por nossos próprios julgamentos. Não devemos temer ninguém, pois Deus é quem nos dá a justiça.  
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Targum: Targum Jonathan on Deuteronomy 1:17  
 You shall not have respect to persons in a judgment; you shall hear little words as well as great ones, nor be afraid before the rich man and the ruler; for a judgment is from before the Lord, and He seeth every secret. But the thing that is too hard for you bring to me, and I will hear it.   
  
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Analise através de IA quanto a este Comentario acima:   
  
Resposta: Não devemos julgar as pessoas com base em sua posição social; devemos ouvir tanto as pessoas ricas quanto as pobres, sem medo. A decisão final é de Deus, que vê todos os segredos. Se algo for difícil para você, traga-o a mim e eu ouvi-lo. Palavras-chave: julgamento, igualdade, Deus, segredos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que todos somos iguais diante de Deus, e que Ele vê todos os nossos segredos. Deus nos dá a oportunidade de nos arrependermos e nos aproximarmos Dele, independentemente de nossa posição social. Versículos: Romanos 3:23, Romanos 10:13, Salmos 139:1-4.  
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Commentary: Ramban on Deuteronomy 1:17:1  
FOR THE JUDGMENT IS G-D’S. The meaning thereof is as expressed in the verse, *for ye judge not for man, but for the Eternal; and He is with you in giving judgment*,89*II Chronicles 19:6. These were the words of Jehoshaphat, king of Judah, to the newly appointed judges.* meaning to say: “It is for G-d to execute justice between His creatures for He created them with the intention that there be fairness and justice among them, and *to deliver him that is robbed out of the hand of the oppressor*,90*Jeremiah 22:3.* and He designated you [the judges] in His stead. And if you will be afraid and act corruptly *ye have sinned against the Eternal*91*Numbers 32:23.* and you will have betrayed His mission.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O significado deste texto é que é dever de Deus julgar entre as criaturas, pois Ele as criou com a intenção de haver justiça entre elas. Ele designou os juízes em Seu lugar, e se eles agirem com medo ou corrupção, eles terão pecado contra o Senhor.  
  
Palavras-chave: Justiça, Juízes, Medo, Corrupção, Pecado.  
  
O Evangelho nos ensina que devemos buscar a justiça de Deus e não a justiça humana. Romanos 12:19 diz: "Não vingueis-vos a vós mesmos, amados, mas deixai lugar à ira de Deus; porque está escrito: A mim pertence a vingança, eu retribuirei, diz o Senhor". Romanos 3:23 diz: "Porque todos pecaram e destituídos estão da glória de Deus". Portanto, devemos buscar a justiça de Deus e não a justiça humana, pois somos todos pecadores.  
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Commentary: Chizkuni, Deuteronomy 1:17:1  
לא תגורו מפני איש, (Moses is speaking to the judges, or potential judges) “do not display fear of anyone;” [you cannot be commanded not to have fear just as you cannot be commanded to love; but you can be commanded not to display your fear. Ed.] If a judge is afraid that the party whom he will convict will hate him henceforth, he is reminded that ultimately the judgment is G-ds and he had only carried out G-d’s will.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: Não tema ninguém, pois a sentença final é de Deus.  
  
Podemos usar isso para falar do evangelho, lembrando que Deus é nosso juiz e que devemos confiar Nele. Alguns versículos que mostram essa correlação são: Salmos 33:18: "Contem o Senhor, ó povo seu, e a sua herança dê-lhe o louvor", e Romanos 8:31: "Se Deus é por nós, quem será contra nós?". Palavras-chave: Juiz, Deus, temor, confiança.  
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Commentary: Rav Hirsch on Torah, Deuteronomy 1:17:3  
V. 17. לא תכירו פנים (siehe zu Wajikra 19, 15). — כקטן בגדול. Nachdem durch לא תכירו פנים bereits jede Rücksicht auf die im Rechtsstreit vor dem Richter stehende Persönlichkeit untersagt und gefordert ist, der Richter solle die vor ihm stehenden Personen im Gerichte "gar nicht kennen", indem nach jüdischem Rechtsbegriff der richtigste Wahrspruch erfolgt, wenn dem Richter die Personen völlig unbekannt sind (siehe daselbst): so kann das כקטן כגדול nicht weiter sich auf die soziale Stellung der Personen beziehen und wird Sanhedrin 8 a vielmehr auf die größere oder geringere Relevanz des Streitobjekts bezogen: שיהא חביב עליך דין של פרוטה כדין של מאה מנה und zwar nicht nur, dass dem geringsten Streitobjekt dieselbe Sorgfalt und Gewissenhaftigkeit im Schöpfen und Sprechen des Urteils, לעיוני ביה ולמפסקיה, wie dem bedeutendsten zugewandt werde, was sich von "selbst verstünde, sondern: לאקדומיה, dass dem früher angemeldeten Rechtsstreit von geringster Relevanz der Vorrang der Zeit nach in der Verhandlung vor dem später angemeldeten bedeutendsten Rechtsstreit verbleiben müsse.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que os juízes devem tratar todos os casos de forma igual, independentemente da posição social das pessoas envolvidas. Isso significa que todos devem receber a mesma atenção e consideração, independentemente do tamanho do problema. Palavras-chave: igualdade, consideração, tamanho do problema.  
  
O evangelho nos ensina a tratar todos com igualdade e amor, independentemente de sua posição social ou tamanho do problema. Mateus 22:39 diz: "Ame o seu próximo como a si mesmo". Romanos 12:10 diz: "Honre a todos". Filipenses 2:3 diz: "Nada faça por egoísmo ou vanglória, mas humildemente considere os outros superiores a si mesmo". Estes versículos reforçam a mensagem do texto de que todos devem ser tratados com igualdade e consideração.  
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Commentary: Rav Hirsch on Torah, Deuteronomy 1:17:2  
V. 17. לא תכירו פנים (siehe zu Wajikra 19, 15). — כקטן בגדול. Nachdem durch לא תכירו פנים bereits jede Rücksicht auf die im Rechtsstreit vor dem Richter stehende Persönlichkeit untersagt und gefordert ist, der Richter solle die vor ihm stehenden Personen im Gerichte "gar nicht kennen", indem nach jüdischem Rechtsbegriff der richtigste Wahrspruch erfolgt, wenn dem Richter die Personen völlig unbekannt sind (siehe daselbst): so kann das כקטן כגדול nicht weiter sich auf die soziale Stellung der Personen beziehen und wird Sanhedrin 8 a vielmehr auf die größere oder geringere Relevanz des Streitobjekts bezogen: שיהא חביב עליך דין של פרוטה כדין של מאה מנה und zwar nicht nur, dass dem geringsten Streitobjekt dieselbe Sorgfalt und Gewissenhaftigkeit im Schöpfen und Sprechen des Urteils, לעיוני ביה ולמפסקיה, wie dem bedeutendsten zugewandt werde, was sich von "selbst verstünde, sondern: לאקדומיה, dass dem früher angemeldeten Rechtsstreit von geringster Relevanz der Vorrang der Zeit nach in der Verhandlung vor dem später angemeldeten bedeutendsten Rechtsstreit verbleiben müsse.   
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Analise através de IA quanto a este Comentario acima:   
  
  
O texto explica que o versículo 17 de Levítico 19:15 proíbe que o juiz leve em consideração a posição social das pessoas que estão em julgamento, e que o juiz deve tratar todos os casos com a mesma atenção, independentemente da relevância do assunto.  
  
Usando este texto para falar do evangelho, podemos ver que Deus trata todos os seus filhos com igualdade, independentemente de sua posição social ou de sua relevância. Isso é mostrado em versículos como Romanos 2:11, que diz: "Porque Deus não faz acepção de pessoas". Também em Gálatas 3:28, que diz: "Não há judeu nem grego; não há servo nem livre; não há homem nem mulher; porque todos vós sois um em Cristo Jesus".  
  
Palavras-chave: igualdade, posição social, relevância, acepção de pessoas, judeu, grego, servo, livre, homem, mulher.  
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Commentary: Rav Hirsch on Torah, Deuteronomy 1:17:1  
V. 17. לא תכירו פנים (siehe zu Wajikra 19, 15). — כקטן בגדול. Nachdem durch לא תכירו פנים bereits jede Rücksicht auf die im Rechtsstreit vor dem Richter stehende Persönlichkeit untersagt und gefordert ist, der Richter solle die vor ihm stehenden Personen im Gerichte "gar nicht kennen", indem nach jüdischem Rechtsbegriff der richtigste Wahrspruch erfolgt, wenn dem Richter die Personen völlig unbekannt sind (siehe daselbst): so kann das כקטן כגדול nicht weiter sich auf die soziale Stellung der Personen beziehen und wird Sanhedrin 8 a vielmehr auf die größere oder geringere Relevanz des Streitobjekts bezogen: שיהא חביב עליך דין של פרוטה כדין של מאה מנה und zwar nicht nur, dass dem geringsten Streitobjekt dieselbe Sorgfalt und Gewissenhaftigkeit im Schöpfen und Sprechen des Urteils, לעיוני ביה ולמפסקיה, wie dem bedeutendsten zugewandt werde, was sich von "selbst verstünde, sondern: לאקדומיה, dass dem früher angemeldeten Rechtsstreit von geringster Relevanz der Vorrang der Zeit nach in der Verhandlung vor dem später angemeldeten bedeutendsten Rechtsstreit verbleiben müsse.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto trata de um princípio judaico que diz que todos os casos devem ser tratados com igualdade, independentemente da posição social da pessoa envolvida. Palavras-chave: igualdade, princípio judaico, relevância, tratamento.  
  
O evangelho também ensina que todos devem ser tratados com igualdade, independentemente de sua posição social. Marcos 12:31 diz: "Amarás o teu próximo como a ti mesmo". Romanos 2:11 diz: "Porque Deus não faz acepção de pessoas". Esses versículos mostram que Deus nos ensina a tratar todos com igualdade e amor.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:8  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este texto fala sobre o mandamento de não mostrar favoritismo ao julgar, e explica que isso se aplica a quem nomeia os juízes. Palavras-chave: Favoritismo, Juízes, Nomeação.  
  
O evangelho nos ensina que devemos tratar todos com igualdade e amor, independente de suas crenças ou origem. Romanos 12:10 diz: "Amai-vos uns aos outros com amor fraternal; em honra, preferindo-vos uns aos outros". E 1 Pedro 1:17 diz: "E honrai a todos". Estes versículos nos ensinam que devemos tratar todos com igualdade, amor e honra, assim como devemos fazer ao nomearmos juízes.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:6  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto trata sobre o julgamento justo, e como o juiz não deve mostrar favoritismo. Ele explica que a passagem de Parshas Shoftim (abaixo de 16:19) se refere ao juiz, e não ao que o nomeia. Palavras-chave: Julgamento, Justiça, Favoritismo.  
  
O Evangelho nos ensina a viver de acordo com a justiça de Deus. Romanos 12:17 diz: "Não pensem que sejam melhores do que os outros. Sejam humildes e aceitem a vontade de Deus para vocês, como é bom e agradável". Este versículo nos lembra que devemos nos esforçar para viver de acordo com a justiça de Deus, e não mostrar favoritismo. Deuteronômio 16:19 diz: "Não faças acepção de pessoas nem aceites presentes, porque o presente cega os olhos dos sábios e perverte as palavras dos justos". Esta passagem nos ensina que devemos ser justos e não aceitar presentes que possam nos influenciar a tomar decisões injustas.  
  
Palavras-chave: Justiça, Favoritismo, Evangelho, Humildade, Justo.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:5  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este texto fala sobre o mandamento de não mostrar favoritismo quando se trata de julgamento. Rashi explica que isso se aplica ao juiz, que não deve ser gentil com um litigante e duro com o outro. A resposta é que isso não pode ser explicado da mesma forma aqui, pois o versículo anterior se refere à nomeação de juízes. Palavras-chave: Julgamento, Favoritismo, Juízes, Nomeação.  
  
O evangelho nos ensina que devemos julgar com justiça e não mostrar favoritismo. Romanos 2:11 diz: "Porque Deus não faz acepção de pessoas". Também em Tiago 2:1-4, lemos: "Irmãos, não façais acepção de pessoas, pois na mesma medida que vós fizerdes acepção de pessoas, cometeis pecado, e a lei vos condena". Portanto, devemos seguir o exemplo de Deus e julgar com justiça, sem mostrar favoritismo.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:4  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este texto fala sobre a importância de não mostrar favoritismo ao julgar, pois isso é visto como injustiça. Palavras-chave: julgar, favoritismo, justiça. O evangelho ensina que devemos julgar com justiça e amor, como diz em Mateus 7:1: "Não julgueis, para que não sejais julgados". Também devemos amar ao próximo como a nós mesmos, como diz em Marcos 12:31: "Amarás o teu próximo como a ti mesmo".  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:2  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este texto trata sobre a responsabilidade de não mostrar favoritismo ao escolher juízes. É escrito que os juízes devem julgar de forma justa, e Rashi explica que isso também se aplica ao tempo de litígio. O texto explica que isso não pode ser explicado da mesma forma que no versículo anterior, pois este se referia à escolha de juízes.  
  
Palavras-chave: Juízes, Justiça, Favoritismo.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a julgar de forma justa, sem mostrar favoritismo. Isso é mostrado em Tiago 2:1-4: "Meus irmãos, não façam acepção de pessoas. Se entrar na vossa reunião algum homem com anel de ouro e vestes finas, e entrar também ali um pobre com vestes sujas, e vós começardes a olhar para o que usa roupas finas, e lhe disserdes: Assenta-te aqui bem; e ao pobre disserdes: Fica ali de pé, ou senta-te debaixo do meu assento, não fazeis distinção entre vós mesmos, e estais tornando julgadores de maus pensamentos?”.  
  
Versículos relacionados: Tiago 2:1-4; Deuteronômio 16:19.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:1  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto trata sobre a importância de não mostrar favoritismo na hora de julgar. O versículo bíblico "E julgarás com justiça" é usado para explicar que os juízes devem ser justos com todos os litigantes. Palavras-chave: Justiça, Juízes, Favoritismo.  
  
Podemos usar este texto para falar do evangelho, pois a Bíblia nos ensina que devemos buscar a justiça, como diz em Isaías 1:17: "Aprendam a praticar o bem; procurem a justiça, ajudem o oprimido, defendam o órfão, defendam a causa da viúva". Assim como o texto nos ensina que os juízes devem ser justos, também devemos buscar a justiça em nossas vidas, pois Deus nos ensina que é o caminho que devemos seguir.  
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Commentary: Rabbeinu Bahya, Devarim 1:17:3-7  
לא תכירו פנים במשפט, “Do not show favoritism in judgment.” This is a warning to a judge not to display a stern attitude versus one of the litigants and a mild attitude versus the other party.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mostre favoritismo na decisão. Esta é uma advertência a um juiz para não mostrar uma atitude severa em relação a um dos litigantes e uma atitude branda em relação à outra parte.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não ter favoritismo, pois todos somos iguais perante Deus. Romanos 2:11 diz: "Porque Deus não faz acepção de pessoas". Não devemos julgar as pessoas com base em sua aparência ou status social, mas sim com base na Palavra de Deus. Filipenses 2:3 diz: "Não façam nada por contenda ou vanglória, mas com humildade, considerando-se cada um dos outros superiores a si mesmo".  
  
Palavras-chave: Favoritismo, Decisão, Litigantes, Evangelho, Deus, Palavra, Julgar, Aparência, Status Social, Humildade.  
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Commentary: Rabbeinu Bahya, Devarim 1:17:2  
לא תכירו פנים במשפט, “Do not show favoritism in judgment.” This is a warning to a judge not to display a stern attitude versus one of the litigants and a mild attitude versus the other party.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mostre favoritismo na sentença. Esta é uma advertência a um juiz para não exibir uma atitude severa contra um dos litigantes e uma atitude branda contra a outra parte.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não mostrar favoritismo e tratar todos com igualdade. Romanos 2:11 diz: "Porque Deus não faz acepção de pessoas". Isso significa que Deus não mostra favoritismo e trata todos igualmente.  
  
Palavras-chave: Favoritismo, Sentença, Litigantes, Igualdade, Deus.  
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Commentary: Rabbeinu Bahya, Devarim 1:17:1  
לא תכירו פנים במשפט, “Do not show favoritism in judgment.” This is a warning to a judge not to display a stern attitude versus one of the litigants and a mild attitude versus the other party.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mostre favoritismo em julgamentos. Esta é uma advertência a um juiz para não exibir uma atitude severa em relação a um dos litigantes e uma atitude branda em relação à outra parte.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar a todos igualmente, sem mostrar favoritismo. Romanos 2:11 diz: "Porque Deus não aceita a face dos homens". E Efésios 6:9 diz: "E não vos conformeis com este mundo, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
  
Palavras-chave: Favoritismo, Julgamento, Amor, Deus.  
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Commentary: Tur HaArokh, Deuteronomy 1:17:1  
 כי המשפט לאלוקים הוא, “for the judgment is G’d’s.” Nachmanides writes that it is one of G’d’s tasks to see to it that His creatures practice justice among themselves. He has created man so that he practices fairness, etc., and the judges on earth are performing their task as G’d’s delegates when they save the oppressed from his oppressor, etc. If they (the judges) were to display fear of any man they would at the same time commit a serious breach of the trust placed in them by G’d.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O julgamento é de Deus, e Ele criou o homem para praticar justiça. Os juízes são delegados de Deus para salvar os oprimidos e não devem mostrar medo de ninguém.  
  
Palavras-chave: Julgamento, Deus, Justiça, Juízes, Oprimidos.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama para praticarmos justiça e amor uns aos outros, como diz em Mateus 5:43-45: "Vocês ouviram que foi dito: 'Ame o seu próximo e odeie o seu inimigo'. Mas eu lhes digo: Ame os seus inimigos e ore por aqueles que os perseguem, para que vocês sejam filhos do Pai que está nos céus; pois ele faz o sol nascer sobre maus e bons, e envia chuva sobre justos e injustos". Assim como os juízes são delegados de Deus para salvar os oprimidos, nós também somos chamados a nos levantarmos e lutarmos por aqueles que estão sendo injustiçados.  
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Commentary: Ibn Ezra on Deuteronomy 1:17:1  
RESPECT PERSONS IN JUDGMENT.53*Literally, you shall not recognize faces. Hence I.E.’s comment.* To force judgment in favor of the person whom he [the judge] recognizes.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não se deve forçar julgamentos a favor de quem se reconhece.   
  
O Evangelho nos ensina a não julgar as pessoas, pois somente Deus conhece o coração de cada um. Romanos 14:10 diz: "Porque todos nós teremos de comparecer diante do tribunal de Cristo, para que cada um receba segundo o que tiver feito, segundo o que tiver praticado, seja bom ou mau". Palavras-chave: julgamento, reconhecer, forçar.  
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Commentary: Rashi on Deuteronomy 1:17:5  
לא תכירו פנים במשפט YE SHALL NOT RESPECT PERSONS IN JUDGMENT — This is addressed to him whose office it is to appoint judges — that he should not say, Mr. So-and-so is a fine or a strong man, I will make him a judge; Mr. So-and-so is my relative, I will make him a judge in the city, — while in reality he is not expert in the laws, and consequently he will condemn the innocent and acquit the guilty — I will account it unto him who appointed him as though he had shown favor in judgment (Sifrei Devarim 17:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não devemos ser parciais ao julgar, não devemos escolher um juiz por ser forte ou por ser nosso parente, mas sim por ser experiente nas leis.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a sermos justos e não parciais, assim como nos ensina em Romanos 2:11: "Porque Deus não faz acepção de pessoas". Palavras-chave: Justiça, Parcialidade, Experiência, Leis, Romanos 2:11.  
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Commentary: Rashi on Deuteronomy 1:17:4  
לא תכירו פנים במשפט YE SHALL NOT RESPECT PERSONS IN JUDGMENT — This is addressed to him whose office it is to appoint judges — that he should not say, Mr. So-and-so is a fine or a strong man, I will make him a judge; Mr. So-and-so is my relative, I will make him a judge in the city, — while in reality he is not expert in the laws, and consequently he will condemn the innocent and acquit the guilty — I will account it unto him who appointed him as though he had shown favor in judgment (Sifrei Devarim 17:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mostre favoritismo na hora de julgar.   
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina a ter justiça e equidade em nossas decisões. De acordo com Romanos 2:11, "Porque Deus não faz acepção de pessoas". Isso significa que devemos tratar todos com igualdade e justiça, independentemente de sua posição social ou relações pessoais. Palavras-chave: Justiça, Equidade, Não acepção de pessoas.  
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Commentary: Rashi on Deuteronomy 1:17:3  
לא תכירו פנים במשפט YE SHALL NOT RESPECT PERSONS IN JUDGMENT — This is addressed to him whose office it is to appoint judges — that he should not say, Mr. So-and-so is a fine or a strong man, I will make him a judge; Mr. So-and-so is my relative, I will make him a judge in the city, — while in reality he is not expert in the laws, and consequently he will condemn the innocent and acquit the guilty — I will account it unto him who appointed him as though he had shown favor in judgment (Sifrei Devarim 17:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não devemos mostrar favoritismo ao nomear juízes, pois isso pode levar a condenar o inocente e absolver o culpado. Palavras-chave: Juízes, Favoritismo, Inocente, Culpado.  
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina que devemos tratar todos com igualdade e justiça, independentemente de quem são. Isso é reforçado por versículos como Mateus 7:12: "Portanto, tudo o que quereis que os homens vos façam, fazei-lhes vós também; pois esta é a lei e os profetas". Romanos 2:11 também nos diz: "Porque não há acepção de pessoas com Deus".  
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Commentary: Rashi on Deuteronomy 1:17:2  
לא תכירו פנים במשפט YE SHALL NOT RESPECT PERSONS IN JUDGMENT — This is addressed to him whose office it is to appoint judges — that he should not say, Mr. So-and-so is a fine or a strong man, I will make him a judge; Mr. So-and-so is my relative, I will make him a judge in the city, — while in reality he is not expert in the laws, and consequently he will condemn the innocent and acquit the guilty — I will account it unto him who appointed him as though he had shown favor in judgment (Sifrei Devarim 17:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Não se deve mostrar favoritismo na hora de nomear juízes, pois pode levar à condenação de inocentes e absolvição de culpados.  
  
Palavras-chave: Nomeação, Juízes, Favoritismo, Inocência, Culpa.  
  
O evangelho nos ensina a não nos envolvermos com favoritismo, pois todos somos iguais perante Deus. Como diz em Tiago 2:1: "Não façais acepção de pessoas nas vossas assembléias". Além disso, devemos buscar a justiça e a verdade, como diz em Salmos 15:2: "Ele anda na integridade, e executa o juízo, e a justiça em toda a sua vereda".  
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Commentary: Rashi on Deuteronomy 1:17:1  
לא תכירו פנים במשפט YE SHALL NOT RESPECT PERSONS IN JUDGMENT — This is addressed to him whose office it is to appoint judges — that he should not say, Mr. So-and-so is a fine or a strong man, I will make him a judge; Mr. So-and-so is my relative, I will make him a judge in the city, — while in reality he is not expert in the laws, and consequently he will condemn the innocent and acquit the guilty — I will account it unto him who appointed him as though he had shown favor in judgment (Sifrei Devarim 17:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não se deve mostrar favoritismo ao nomear juízes, pois isso pode levar a condenação dos inocentes e a absolvição dos culpados.  
  
Como usar isso para falar do evangelho: Esta passagem nos ensina que devemos ser justos e imparciais ao tomar decisões. Isso se aplica ao nosso relacionamento com Deus, pois Ele é justo e santo (Salmo 145:17). Devemos buscar a justiça de Deus e não nos guiar por nossos próprios julgamentos (Isaías 55:8-9).  
  
Palavras-chave: Justiça, imparcialidade, favoritismo, juízes, julgamento.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:3  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este texto trata sobre a nomeação de juízes e a necessidade de julgar de forma justa. É explicado que o versículo "Não mostre favoritismo" se refere ao juiz, pois é necessário julgar de forma justa entre as partes.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama para julgar de forma justa e não mostrar favoritismo. Isso é mostrado em Romanos 2:11, que diz: "Porque Deus não faz acepção de pessoas". Palavras-chave: juízes, julgar, justiça, favoritismo.  
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Commentary: Siftei Chakhamim, Deuteronomy 1:17:7  
**This [command is addressed] to the one who appoints judges, etc.** For it is already written [to the judges], “And you are to judge right.” But in Parshas Shoftim (below 16:19) regarding, “Do not display favoritism,” Rashi explains: Even at the time of litigation — this is a warning *to the judge* not to be gentle to one litigant and harsh to the other, etc. The answer is: It cannot be explained there the same as here. Otherwise, the verses should be reversed and say, “Do not show favor in judgment” before, “Do not bend justice,” [as will now be explained:] the previous verse was dealing with appointing judges. For it is written, “And they will judge the people justly,” and Rashi explains, “Appoint judges who are expert and righteous.” And since, “Do not show favor in judgment,” is written after, “Do not bend justice,” (which is referring to the judges), then it too must be referring to the judges. Rashi does not explain here as he does over there, because here the verse says, “And you are to judge right between a man and his brother.” If he should be gentle to one litigant and harsh to the other, it would not be judging rightly. Therefore, “Do not show favor in judgment,” is unnecessary. Rather, it must be referring to the one who appoints judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta passagem se refere àqueles que nomeiam juízes, e é escrito para os juízes que eles devem julgar corretamente. No entanto, Rashi explica que mesmo durante o julgamento, o juiz não deve ser gentil com um litigante e duro com o outro. Esta passagem se refere ao nomeador de juízes, pois é escrito que eles devem nomeá-los com justiça.  
  
Palavras-chave: Juízes, Nomeador, Julgamento, Gentil, Duro, Justiça.  
  
Usando este texto para falar do evangelho, podemos ver que Deus nos chama para julgar com justiça e não mostrar favoritismo. Isso é mostrado em Romanos 2:11, que diz: "Porque Deus não faz acepção de pessoas". Também em Colossenses 3:25, que diz: "Porque quem faz injustiça receberá o que merece, e não há acepção de pessoas".  
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Midrash: Ein Yaakov, Sanhedrin 1:15  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica a severidade dos mandamentos positivos e negativos, e as diferentes punições. O penitente é advertido para examinar suas ações e avaliar quantos pecados e iniquidades ele cometeu. De acordo com o conhecimento da grandeza da iniquidade e seu tamanho, o coração do penitente se afligirá. Palavras-chave: Severidade, Mandamentos, Punições, Pecados, Iniquidades, Repentimento.  
  
Falando do evangelho, podemos usar este texto para mostrar que Deus nos chama a arrepender-nos de nossos pecados e iniquidades. O arrependimento é a única maneira de nos reconciliarmos com Deus. Como diz Romanos 3:23, "Porque todos pecaram e destituídos estão da glória de Deus". Mas, como diz Romanos 10:9, "Se confessares com a tua boca que Jesus é o Senhor, e em teu coração creres que Deus o ressuscitou dentre os mortos, serás salvo". Assim, através do arrependimento e da fé, podemos nos reconciliar com Deus.  
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Midrash: Midrash Tanchuma Buber, Pinchas 9:1  
(Numb. 27:5:) MOSES BROUGHT THEIR CAUSE &lt;BEFORE THE LORD&gt;. &lt;This happened&gt; according to what Moses said (in Deut. 1:17): BUT THE CASE WHICH IS TOO HARD FOR YOU &lt;YOU SHALL BRING UNTO ME&gt;.34*Tanh*., Numb. 8:8 (end); Numb. R. 21:12; above, Gen. 10:6; *Sifre* to Deut. 1:17 (17); *Sanh*. 8a. &lt;When&gt; the daughters of Zelophehad came for a judgment, the Holy One said: Did you not say (ibid.): BUT THE CASE WHICH IS TOO HARD FOR YOU YOU SHALL BRING UNTO ME? In the case of the judgment which you do not know, see, the women have decided it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Moisés trouxe o caso das filhas de Zelofeade para o Senhor, de acordo com o que Moisés disse em Deuteronômio 1:17: "Mas o caso que é muito difícil para você, você deve trazer para mim". Quando as filhas de Zelofeade vieram para um julgamento, o Santo disse: "Você não disse que o caso difícil deve ser trazido para mim?". No caso do julgamento que você não sabe, as mulheres decidiram.  
  
Palavras-chave: Moisés, Senhor, Zelofeade, Deuteronômio 1:17, julgamento, mulheres.  
  
Como usar isso para falar do evangelho: Esta passagem nos mostra que o Senhor está sempre disposto a ouvir nossas orações e nos ajudar em nossas necessidades. De acordo com Romanos 10:13, "Todo aquele que invocar o nome do Senhor será salvo". Isso significa que, independentemente de qual seja a situação, Deus está pronto para nos ouvir e nos ajudar quando oramos a Ele. Como diz em Mateus 7:7, "Pedi, e lhes será dado; buscai, e achareis; batei, e a porta vos será aberta".  
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Midrash: Midrash Tanchuma Buber, Miketz 6:1  
[(Gen. 42:1:) THEN JACOB SAW THAT THERE WAS GRAIN IN EGYPT.] This text is related (to Job 9:7): THE ONE WHO TELLS THE SUN NOT TO SHINE &lt; AND SEALS UP THE STARS &gt;.19*Gen. R. 91:1.* {It simply tells about Jacob and his children, since they were likened to them. Thus it is stated (in Gen. 37:9): HERE WERE THE SUN, THE MOON, AND ELEVEN STARS BOWING DOWN TO ME.} Look at all Job's wisdom! Now who does not know that, if the Holy One tells the sun or the stars not to shine, they do not shine, as stated (in Job 9:7): THE ONE WHO TELLS THE SUN NOT TO SHINE … ? It simply tells about Jacob and his children, [since they were likened to them. Thus it is stated (in Gen. 37:9): HERE WERE THE SUN, THE MOON, AND ELEVEN STARS BOWING DOWN TO ME]. (Job 9:7:) THE ONE WHO TELLS THE SUN NOT TO SHINE. For the twenty-two years that Joseph stayed away from his brothers in Egypt, the Holy Spirit was hidden from Jacob and his children. He was no farther from them than a journey of four or five days; but they did not know that he was in Egypt. Now Jacob and his children had previously been great prophets. Do you want to understand? When Joseph had told them his dream, what did he say (in Gen. 37:10)? ARE WE TO COME, I AND YOUR MOTHER AND YOUR BROTHERS, AND BOW DOWN &lt; TO THE GROUND FOR YOU &gt; ? Then, when he had been sold, they did not know where he was. Ergo (in Job 9:7): THE ONE WHO TELLS THE SUN NOT TO SHINE. Why so? So that the prophets would not be boastful. The Holy One therefore made his power known to them to show them that they were nothing. And so you find with the greatest of the prophets (i.e., Moses). Because he had said (in Deut. 1:17): BUT THE CASE WHICH IS TOO HARD FOR YOU &lt; YOU SHALL BRING UNTO ME &gt;….20*Sifre* to Deut. 1:17 (17); *Sanh*. 8a. The Holy One said to him: Are you able to interpret a difficult case? By your life, I am showing you! So, when the affair of the daughters of Zelophehad arrived, he began to have difficulties with it. When he did not know what to say, he brought their cause before the LORD, as stated (in Numb. 27:5): THEN MOSES BROUGHT THEIR CAUSE BEFORE THE LORD. The Holy One said to him: Was it not you who said (in Deut. 1:17): BUT THE CASE WHICH IS TOO HARD FOR YOU &lt; YOU ARE TO BRING UNTO ME &gt; … ? See, you do not know what the women know. (Numb. 27:7:) THE DAUGHTERS OF ZELOPHEHAD SPEAK WHAT IS RIGHT. These women have judged better than you. And so also in the case of Samuel, when he was measured against Moses and Aaron. Because he had said (in I Sam. 9:19): I AM THE SEER, the Holy One said to him: You have said: I AM THE SEER! By your life, tomorrow I am showing you whether you are a seer. Thus it is stated (in I Sam. 16:1): FILL YOUR HORN WITH OIL AND GO; {COME} [I AM SENDING YOU] UNTO JESSE THE BETHLEHEMITE BECAUSE I HAVE CHOSEN A KING FOR MYSELF AMONG HIS SONS. When he had gone, what is written (in I Sam. 16:6)? AND IT CAME TO PASS, WHEN HE HAD COME, THAT HE SAW ELIAB AND SAID: SURELY THE LORD'S ANOINTED IS STANDING BEFORE HIM. The Holy One said to him: Are you the one who said (in I Sam. 9:19): I AM THE SEER? (I Sam. 16:7:) DO NOT LOOK UPON HIS APPEARANCE…. And so also in the case of Jacob [and his children], they were prophets and sages, and nothing was hidden from them. When Joseph was sold, they did not know about him until the Holy One [wanted] &lt; them to know &gt;. Ergo (in Job 9:7): THE ONE WHO TELLS THE SUN NOT TO SHINE….  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre Jacob e seus filhos, que eram profetas e sábios, mas não sabiam que José estava na Egito. O Senhor escondeu o Espírito Santo deles por vinte e dois anos para que não se orgulhassem. Ele mostrou-lhes Sua força para mostrar que eles nada eram. Palavras-chave: Profetas, Sábios, Espírito Santo, Força, Orgulho.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é o único que tem o poder de nos guiar e nos mostrar o caminho certo. Como diz em Salmos 25:4: "Mostra-me, Senhor, o teu caminho, e guia-me por uma vereda reta". Deus também nos ensina a não nos orgulharmos, pois somos dependentes Dele. Como diz em Romanos 12:3: "Porque, pela graça que me foi dada, digo a cada um dentre vós que não tenha mais de si mesmo do que convém ter, mas tenha soberano juízo".  
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Midrash: Kohelet Rabbah 11:5:1  
**“Just as you do not know the path of the wind, or how the bones grow in the womb of one who is pregnant; so you will not know the work of God, who does everything” (Ecclesiastes 11:5).**  
“Just as you do not know” – there are seven matters obscured from people, and they are the day of death, the day of consolation, the profundity of judgment, how one profits, what is in the heart of another, what is in a woman’s pregnancy, and this kingdom of Edom, when it will fall. The day of death, from where is it derived? It is as it is stated: “Man [also] does not know his time” (Ecclesiastes 9:12). The day of consolation, from where is it derived? It is as it is stated: “I am the Lord; at its time I will hasten it” (Isaiah 60:22). The profundity of judgment, from where is it derived? It is as it is stated: “For judgment is God’s” (Deuteronomy 1:17). How one profits, from where is it derived? It is as it is stated: “This is the gift of God” (Ecclesiastes 5:18). What is in the heart of another, from where is it derived? It is as it is stated: “I am the Lord, who probes the heart” (Jeremiah 17:10). What is in a woman’s pregnancy, from where is it derived? It is as it is stated: “Or how the bones grow in the womb of one who is pregnant.” And this kingdom of Edom, when it will fall, from where is it derived? It is as it is stated: “For it is a day of vengeance in My heart” (Isaiah 63:4).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que há sete coisas que são ocultas dos seres humanos: o dia da morte, o dia da consolação, a profundidade do julgamento, como alguém se beneficia, o que está no coração de outra pessoa, o que está na gravidez de uma mulher e quando o reino de Edom cairá. Palavras-chave: oculto, morte, consolação, julgamento, benefício, coração, gravidez, reino.  
  
Como usar isso para falar do evangelho? Podemos usar este texto para mostrar que Deus é soberano e sabe tudo. Ele é o único que conhece o futuro e tem o controle sobre tudo. Ele é o único que pode nos dar consolo e nos guiar em nossas vidas. Versículos que mostram isso: "Todas as coisas me são possíveis" (Marcos 10:27), "O Senhor é bom, eterna é a sua misericórdia" (Salmos 100:5), "O Senhor é o meu pastor, nada me faltará" (Salmos 23:1).  
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Midrash: Midrash Tanchuma, Shoftim 1:1  
(Deut. 16:18:) “[You shall appoint] judges and law officers.” This text is related (to Ps. 147:19), “He declares His words to Jacob, His statutes and His ordinances to Israel.” “His words” are the words of Torah; “His statutes” are the expositions (*midrsahot*); “and His ordinances” are the judgments [to Israel]. The Holy One, blessed be He, gave the Torah and the judgments to no one but to Israel alone. And where is it shown? You learn that when Israel and a star-worshiping gentile have a dispute with each other, it is forbidden for Israel to say to the gentile, “Go with me to your courts,”1*Arka’ot;* cf. Gk.: *archai* (“*authorities*”) *or [archeia* (“town offices”). because he would be transgressing a prohibition, since it is stated (in Ps. 147:20), “He has not done so for any nation (*goy*); and, as for His ordinances, they have not known them.” But were not the peoples of the world commanded concerning litigations, since that is one of the seven commandments of the Children of Noah? So what is the significance of (ibid.), “and, as for His ordinances, they have not known them?” These are the fine points of the law (*din*). As so have we taught (in *Sanh.* 5:2), “There was once a case that Ben Zakkay cross-examined [witnesses] about fig stems.”2*The gemara (Sanh. 41a) explains that a capital offense was involved.* Now the Children of Noah are put to death on the evidence of a single witness, with a single judge, and without a warning. [Whereas that is] something which does not exist in Israel, since there are three judges in property cases, and there are twenty-three judges in capital cases.3*Sanh*. 4:1. Moreover, it is written (in Deut. 19:15), “A single witness shall not be valid against a person….” So there must be an investigation and an inquiry. How do they examine the witnesses? They bring them in and solemnly forewarn them. Then they would examine them again with seven inquiries:4*Sanh.* 5:1. 1. In what week?5*I.e., week of years, Sabbatical year of the Jubilee cycle.* 2. In what year? 3. In what month? 4. On what [day] of the month? 5. In what hour? 6. In what place? 7. Did you forewarn him?6*This last query is one of various supplemental questions listed in Sanh*. 5:1. This is as we say in Tractate Sanhedrin. And so you find among the leaders7*Parnas.* Cf. Gk.: *pronoi* (“prudent ones”, “those who take forethought”). of Israel that they were praised only for their judging.8*I.e., in various summary statements about Israel’s leaders, e.g., Judges 4:4; 10:2, 3; 12:7, 8, 9, 11, 13, 14; 15:20; 16:31; I Sam. 4:18; 7:6, 15–17; 8:1, 5–6, 20; I Kings 3:9, it is the fact that they judged Israel that is specifically mentioned. This fact may not always be obvious in modern translations, because they do not always render Shpt* as “judge” but by other English verbs, such as “govern” or “rule.” It is written concerning Samuel (in I Sam. 7:6), “And he went on a circuit year by year to Bethel, [Gilgal, and Mizpah; and he judged Israel in all those places].” And David also was praised only for his judging, as stated (in I Chron. 18:14 // II Sam. 8:15), “And David reigned over all of Israel and he administered judgment and righteousness to all his people.” And in the case of Jehoshaphat also, when he was installed in the kingship, he did not occupy himself with the business of kingship nor with honor but with the business of judging.9*Note that Jehoshaphat’s name means, “The LORD has judged.”* It is so stated (in II Chron. 17:1), “Then [his son] Jehoshaphat reigned [in his stead,] and he strengthened himself over Israel.” What is the meaning of “and he strengthened himself (rt.: *hzq*)?” That he strengthened himself, when he appointed judges. It also says (in II Chron. 17:6), “His heart was exalted in the ways of the Lord, and in addition he removed the high places and *asherim* from Judah.” Was there a haughty spirit within him, in that it says, “his heart was exalted?” It is simply that he had appointed judges over them who knew how to walk in the ways of the Lord, as stated (in Gen. 18:19), “and to keep the way of the Lord, to do what is just and right.” (II Chron. 19:6:) “Then he said unto the judges,” (in Deut. 1:17), “As justice belongs to God.” Now if Moses our master, who was not commanded concerning judges,—rather Jethro told him (in Exod. 18:21), “And you shall seek out [able men] from among all the people…,” — [if he] convened a Sanhedrin;10*Gk.: synedrion.* how much more [important is a Sanhedrin] in our case, when it has been commanded here in the Torah (in Deut. 16:18), “You shall appoint judges and law officers for yourselves.” Where is it shown that Moses convened a Sanhedrin? Where it is stated (in Exod. 18:25), “So Moses chose able men from all Israel [and appointed them as heads over the people].” And Jerusalem also was praised only because of the justice system, as stated (in Ezek. 16:14), “And your name shall be spread among the gentiles because of your beauty, [as you were crowned with adornment (rt.: *hdr*)].” And what adornment (rt.: *hdr*) is that? This is the justice system, since it is stated (in Exod. 23:3), “Nor shall you favor (rt.: *hdr*) someone poor in his lawsuit.” And Jerusalem was destroyed only over perversion of justice, since it is stated (in Ezek. 22:5), “you with a besmirched name; you who are full of commotion,” the name for justice that you had at first is besmirched. It is also written (in Is. 1:21), “she (i.e., Jerusalem) was full of justice, there righteousness dwelt; but now murderers.” Because “she was full of justice, there righteousness dwelt.” For this reason, Jeremiah said to them (in Lam. 4:12-13), “The kings of the earth did not believe, [… that foe or enemy would come through the gates of Jerusalem]. It was for the sins of her prophets and the iniquities of her priests [who shed the blood of the righteous in her midst].” At that time the Holy One, blessed be He, swore that He Himself would exact retribution from the judges, as stated (in Is. 1:24), “Therefore thus says the Lord, the Lord of hosts, the Most Mighty of Israel, [‘Ah, I will exact vengeance from my foes]….’” Now “therefore” can only be a term [related to] an oath, since it is stated (in I Sam. 3:14), “And I therefore swear to the house of Eli.” Moreover, mighty can only be a term for the *av bet din* (head of the court)*,* since it is stated (in I Sam. 21:8), “the most mighty of the shepherds [that belong to Saul].” [This is] to teach you that the Holy One, blessed be He, became an *av bet din* in order to exact vengeance from them. And where is it shown that the text is speaking about judges? See what is written after it (in Is. 1:26), “And I will restore your judges as in the beginning.” Therefore David has said (in Ps. 147:19), “He declares His words to Jacob, [His statutes and His ordinances to Israel].”

Midrash: Kohelet Rabbah 8:17:1  
**“I saw all the work of God, as man is unable to discover the work that is performed under the sun. Although man toils to seek, he will not find; even if a wise man will wish to know, he will not be able to find” (Ecclesiastes 8:17).**  
“I saw all the work of God.”46*This is understood as a reference to mitzvot. The continuation of the verse indicates that man will never understand everything about Torah and mitzvot.* Rabbi Pinḥas and Rabbi Yirmeya [said] in the name of Rabbi Ḥiyya bar Abba: Many sought to perform and fathom the Torah, but were unable to do so. What is the reason? “Although man toils to seek, he will not find.” “Even if a wise man will wish” – this is Solomon on the day that he said: I am able to amass47*Many wives.* without straying.48*He did so despite it being contrary to the verse:**“He shall not amass wives, and his heart will not stray” (Deuteronomy 17:17).*  
Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: It is written: “Who renders princes into nothing” (Isaiah 40:23) – this is Moses. At the moment that he said: “The matter that is too difficult for you, [bring to me and I will hear it]” (Deuteronomy 1:17), the Holy One blessed be He said to him: ‘Moses, you judge the difficult [cases]? I will bring you a case that the disciple of your disciple can judge, and even women, but you will be unable to resolve it.’ Which [case] is that? This is the case of the daughters of Tzelofḥad. The Rabbis say: God forbid; Moses was not arrogant. Rather, this is what he said: “The matter that is too difficult for you” – if I have clear knowledge of it, “I will hear it.” If not, I will refer it to God.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto nos diz que não é possível para o homem descobrir todas as obras de Deus, pois mesmo que ele se esforce, não conseguirá entendê-las. Palavras-chave: Deus, trabalho, esforço, sabedoria, conhecimento.  
  
Como podemos usar isso para falar do evangelho? Podemos ver que, assim como o homem não pode descobrir todas as obras de Deus, também não podemos entender o plano de Deus para nossas vidas. No entanto, Deus nos dá a oportunidade de aceitar o Seu plano e viver de acordo com Ele. Versículos como Romanos 12:2, que diz "E não vos conformeis com este mundo, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus", nos mostram que devemos nos esforçar para entender a vontade de Deus para nossas vidas.  
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Midrash: Midrash Tanchuma, Pinchas 8:1  
(Numb. 27:5:) “Moses brought their cause [before the Lord].” Some say that [God] made this become too hard for Moses, as there are righteous people that become [overly] proud in matters of a commandment, and [so] the Holy One, blessed be He, weakens their ability. You find that David said (in Ps. 119:54), “Your statutes were songs for me,” [meaning] they are light and customary for me like songs. The Holy One, blessed be He, said to him, “By your life, your end will be to err about something that [even] the schoolchildren know about.” At the time that he brought up the ark, he erred and put in on a cart, as stated (in II Sam. 6:3),” They loaded the ark of God onto a new cart.” [So God] suspended the ark in the air and the oxen became dislodged from under it. [Then] Uzzah approached to support it, but (according to II Sam. 6:7,) “God struck him down on the spot,” as an error in study is considered as wanton. Immediately (in II Sam. 6:8), “David was distressed because the Lord had inflicted a breach upon Uzzah.” [So] the Holy One, blessed be He, said to him, “Did you not say, ‘Your statutes were songs for me?’ Did you not learn (in Numb. 7:9), ‘But to the Kohathites he did not give; since theirs was the service of the [most] sacred objects, their porterage was by shoulder?’” [So David] began to ponder and say (in I Chron. 15:13), “The Lord our God burst out against us, for we did not seek Him like the law.” And so too, [this happened] with Moses. Because he said (in Deut. 1:17), “But the case which is too hard for you, you shall bring unto me and I will hear it,” the Holy One, blessed be He, weakened his ability.17*Numb. R. 21:12; above, Gen. 10:6; Sifre* to Deut. 1:17 (17); *Sanh*. 8a. The matter is comparable to a moneychanger who said to his student, “If coins come to you to be exchanged, exchange them, but if pearls should come to you, bring them to me.” [When] a ring of baubles came to him, [the student] brought it to [this] teacher. [But] then the teacher went and showed it to another [money changer]. So too here. Moses said (in Deut. 1:17), “The case which is too hard for you, you shall bring unto me and I will hear it.” [But] when the daughters of Zelophehad came to him, [God] made it too hard for him. (Numb. 27:5-7) “Moses brought their cause before the Lord. [And the Lord said…,] ‘The daughters of Zelophehad speak correctly,’” such is the law. The Holy One, blessed be He, said to him, “Did you not say (ibid.), ‘The case which is too hard for you, you shall bring unto me?’ In the case of the judgment which you do not know, see [that even] the women know it.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus fez com que o caso de Zelofeade fosse muito difícil para Moisés, pois havia pessoas justas que se tornavam orgulhosas em questão de mandamentos. Então, o Santo, abençoado seja, enfraqueceu sua habilidade. No final, Deus mostrou a Moisés que até mesmo as mulheres sabiam sobre o caso, o que significa que ele não deveria ter se sentido orgulhoso.  
  
Palavras-chave: Moisés, Zelofeade, orgulho, habilidade, mulheres.  
  
O Evangelho nos ensina que devemos nos submeter a Deus e ao Seu plano, pois Ele é o único que tem o conhecimento e a sabedoria para nos guiar. Não devemos nos sentir orgulhosos de nossas próprias habilidades ou conhecimento, pois somente Deus é infinito e onisciente. Como diz em Filipenses 4:13: "Tudo posso naquele que me fortalece". Devemos confiar em Deus e seguir Seus mandamentos, pois Ele é o único que nos dá a sabedoria e a força para cumprir Sua vontade.  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 1:14  
(Ib. b) R. Simon b. Menasia says: "If two come with a case before you, prior to the hearing of their claims, and even thereafter, but before you are aware which way the judgment will incline, you may say to them: 'Go and arbitrate between yourselves.' But after you have heard their case and are aware which way the judgment inclines, you must not [advise them to] go out and arbitrate, as it is said (Prov. 27, 14). As one letteth loose [a stream] of water, so is the beginning of strife; therefore, before it be enkindled, leave off the contest; i.e., before it be enkindled, you may [advise them to] leave off, but after the contest had been enkindled you must not [advise them to] leave off." Resh Lakish said: "If two persons came with a case before you, one being mighty [who can harm you] and the other lenient, before you heard their case, or even thereafter, but before you are aware which way the judgment inclines, you may say to them, 'I am not obligated to judge you,' because of fear that if the mighty loses he will pursue you. But after you had heard their cases, and are aware which way the judgment inclines, then you must not say, 'I am not obligated to judge you,' because it is said (Deut. 1, 17) Ye shall not be afraid of any man."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto trata sobre como um juiz deve agir quando duas pessoas apresentam um caso. Antes de ouvir as partes, o juiz pode aconselhá-las a arbitrar entre si, mas depois de ouvir o caso e saber qual a decisão a tomar, não deve aconselhá-las a arbitrar. Isso porque, antes de o caso se tornar mais complicado, é melhor acabar com o conflito. Além disso, se o juiz temer que o mais forte persiga o juiz caso perca, ele pode recusar a julgar antes de ouvir as partes. No entanto, depois de ouvir as partes, não deve recusar a julgar.  
  
Palavras-chave: Juiz, Caso, Arbitrar, Conflito, Ouvir.  
  
Podemos usar este texto para falar do evangelho de várias maneiras. Por exemplo, podemos usar a parte sobre não recusar a julgar depois de ouvir as partes para falar sobre como devemos ouvir a Deus antes de tomar decisões. Como diz em Provérbios 3:5-6: "Confia no Senhor de todo o teu coração e não te estribes no teu próprio entendimento; reconhece-o em todos os teus caminhos e ele endireitará as tuas veredas". Isso significa que devemos buscar a orientação de Deus antes de tomar decisões importantes.  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 1:3  
(Ib. b) R. Simon b. Menasia says: "If two come with a case before you, prior to the hearing of their claims, and even thereafter, but before you are aware which way the judgment will incline, you may say to them: 'Go and arbitrate between yourselves.' But after you have heard their case and are aware which way the judgment inclines, you must not [advise them to] go out and arbitrate, as it is said (Prov. 27, 14). As one letteth loose [a stream] of water, so is the beginning of strife; therefore, before it be enkindled, leave off the contest; i.e., before it be enkindled, you may [advise them to] leave off, but after the contest had been enkindled you must not [advise them to] leave off." Resh Lakish said: "If two persons came with a case before you, one being mighty [who can harm you] and the other lenient, before you heard their case, or even thereafter, but before you are aware which way the judgment inclines, you may say to them, 'I am not obligated to judge you,' because of fear that if the mighty loses he will pursue you. But after you had heard their cases, and are aware which way the judgment inclines, then you must not say, 'I am not obligated to judge you,' because it is said (Deut. 1, 17) Ye shall not be afraid of any man."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto afirma que, antes de ouvir o caso de duas pessoas, é possível aconselhá-las a arbitrarem entre si, mas depois que o caso foi ouvido e o julgamento inclinado, não se deve aconselhá-las a arbitrarem. Se uma das pessoas for mais poderosa do que a outra, antes de ouvir o caso, é possível dizer que não se está obrigado a julgar, mas depois de ouvir o caso, não se deve dizer isso.  
  
Palavras-chave: Juízo, Caso, Arbitrar, Poderoso, Ouvir.  
  
Esta passagem nos ensina que devemos ouvir os dois lados de uma história antes de tomar uma decisão. O Evangelho nos ensina que devemos buscar a justiça e a verdade, pois Deus é justo e verdadeiro (Salmos 33:5). Devemos buscar a verdade e a justiça, pois Deus nos dará sabedoria e discernimento (Provérbios 2:6-7). Devemos ter cuidado para não sermos influenciados pelo medo ou pela pressão de outras pessoas ao tomar decisões (Mateus 10:28).  
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Midrash: Midrash Tanchuma, Mishpatim 6:14  
R. Judah the son of Lakish declared: If two men come before a judge to decide a case and one of them is easygoing, while the other is a harsh person, you are permitted to say to them: “I cannot become involved between you.” That is so if you have not yet heard their plea or even after you have heard their plea, but have not yet decided who is in the right. For if the harsh one should be found guilty, he might harm the judge. But if you have heard their plea and know which side the law favors, you are not permitted to say “I cannot become involved between you,” as it is said: *Ye shall not be afraid of the face of any man* (Deut. 1:17).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que se duas pessoas vierem a um juiz para decidir um caso, e uma delas for mais branda enquanto a outra for mais severa, o juiz não deve se recusar a decidir o caso. No entanto, se o juiz já tiver ouvido a defesa e souber qual lado a lei favorece, ele não pode recusar-se a decidir. Palavras-chave: juiz, caso, brando, severo, lei, decidir.  
  
O evangelho nos ensina que devemos ser humildes e servir ao nosso próximo. Como o texto acima nos mostra, devemos nos esforçar para servir ao nosso próximo, mesmo que seja difícil. Como diz em Mateus 5:7: "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". Devemos nos esforçar para sermos justos e misericordiosos, como nos ensina o versículo.  
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Midrash: Ein Yaakov (Glick Edition), Sotah 9:14  
Since wordlings increased the courts became deprived, and the deeds of man became corrupt and there is no satisfaction [to the Lord] in the world. Since respect for litigants increased at the courts, all mention of the following disappeared, (Deut. 1, 17) Ye shall not be afraid of any man, and application of, Ye shall not retpect person in judgment, ceased. People revoked from themselves the heavenly yoke, and placed, instead, upon themselves the yoke of frail man. Since the habit of whispering among the judge while sitting at court increased, the anger of the Lord waxed strong [for advising quietly, to each and every one, how to mistreat justice], and the Shechina departed from Israel, as it is said (Ps. 82, 1) In the midst of Judges does He judge. Since it increased, (Ez. 33, 31) While their heart goeth after their unlawful games, it increased, (Is. 5, 20) Woe unto those that say of the evil, it is good, and of the good, it is evil. Since those who say of the evil it is good, and of the good it is evil, grew more in numbers woes increased upon the world. Since those who draw with the increased spittle (assumed aristocratic airs), the scholars decreased and the Torah had to look after its students. Since haughty people increased, the daughters of Israel began to get married to them, which caused the entire generation to become a camouflage. Is that so, has not R. Mari said: "He who is boastful is not favored even by his own household, as it is said (Haba 2, 5) Ye, moreover, wine is a treacherous dealer; the haughty man abideth not; he who enlargeth his desire even in his own house will he not be tolerated, [hence we see that he is not beloved to anyone]? Indeed in the very beginning [not knowing the exact nature] people like such a man, but at the end he is despised by them. Since the custom of the judges to force goods on private people increased, [making people their mercantile agents or their customers], bribes and the wresting of judgment thereby increased and goodness ceased from Israel. When those who say 'I accept thy favors and I shall appreciate thy favors, became numerous [in official life]; then the custom to do whatever one pleased increased among the people. The lower class became exalted and the exalted became low and the kingdom became more and more corrupt. Since selfishness increased, robberies and the hard-hearted [that closed their hearts against the poor] became numerous, who closed their hands from lending to their friends increased, transgressing thereby the passage, (Deut. 15, 9) Beware that there be not a wicked thought in thy heart. Since those who receive presents increased, man's days decreased and his years were shortened because it is said (Pr. 15, 27) But he that hateth gifts will live. Since wantonness increased, the quarrels in Israel increased; since the disciples of Shammai and Hillel became numerous, dissension increased in Israel and the Torah became like two separate Torahth.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O aumento da desonestidade e da corrupção nas cortes, a falta de respeito pelos litigantes, a arrogância e a aceitação de presentes, levaram a um aumento da desigualdade, da violência e da divisão entre as pessoas.  
  
Palavras-chave: Desonestidade, Corrupção, Respeito, Arrogância, Presentes, Desigualdade, Violência, Divisão.  
  
Usando isso para falar do evangelho, podemos ver que o pecado é o motivo de toda desigualdade, violência e divisão entre as pessoas. A Bíblia nos ensina que devemos nos arrepender de nossos pecados e seguir a vontade de Deus (Romanos 3:23; Romanos 6:23; João 3:16). Devemos buscar a justiça, a misericórdia e a humildade (Mateus 5:7; Mateus 23:23; Tiago 4:6). Devemos nos amar uns aos outros como Cristo nos amou (João 13:34; 1 João 3:16).  
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Midrash: Mekhilta d'Rabbi Yishmael 15:2:2  
"This is my G d and I will extol Him": R. Eliezer says: Whence is it derived that a maid-servant beheld at the Red Sea what was not beheld by Ezekiel and the other prophets, of whom it is written (Hoshea 12:11) "And to the prophets I appeared (in various) guises," and (Ezekiel 1:1) "The heavens opened and I saw visions of G d"? An analogy: A king of flesh and blood comes to a province, a circle of guards around him, warriors at his right and at his left, armies before him and behind him — and all asking "Who is the king?" For he is flesh and blood as they are. But when the Holy One was revealed at the sea, there was no need for anyone to ask "Who is the King?" For when they saw Him, they knew Him, and they all opened and said "This is my G d, and I will extol Him ("ve'anvehu," lit.: "I will 'host' Him")!" R. Yishmael says: Is it possible to "host" one's Master? Rather, (read "ve'anvehu" as) "I shall beautify myself (from the root "na'eh") before Him with mitzvoth — with a beautiful lulav, beautiful tzitzith, a beautiful shofar, beautiful prayer. Abba Shaul says: "I will liken myself to Him" (i.e., "ve'anvehu" = ani vehu ["I and He"]) Just as He is merciful and gracious, you, too, be merciful and gracious. R. Yossi Haglili says; "Beautify and praise the Holy One Blessed be He before all the peoples of the world." R. Yossi b. Dormaskith says: "I shall make a Temple before Him," "navth" being the Temple, as in (Psalms 79:7) "and they have destroyed navehu" (His Temple)", and (Isaiah 33:20) "But you will regard (with deference) Zion, the city of our assemblies. Your eyes will see Jerusalem, the peaceful habitation" (neveh sha'anan). R. Akiva says: "I shall speak of His beauty" — of the praise of the Holy One Blessed be He, who spoke and brought the world into being. The peoples of the world ask Israel (Song of Songs 5:9) "How is your Beloved (different) from the beloved (of all the other nations) that you have thus besworn us? (see Ibid. 8) that you thus die for Him and are thus murdered for Him, viz. (Ibid. 1:3) "alamoth have loved You" — they have loved You "al maveth" ("above death"), and (Psalms 44:23) "for over You we are slain all the day"? You are comely, you are strong. Come and join us. And Israel says to them: Do you know Him? Let us tell you part of His praise (Song of Songs 5:10) "My Beloved is white and ruddy, distinguished among legions." When they hear this, they say to Israel: Let us go with you, viz. (Ibid. 6:1) "Where did your Beloved go, you loveliest among the women? Whither has your Beloved turned? Let us seek Him with you." And Israel says to them (Ibid. 2:16) "My Beloved is mine, and I am His," and (Ibid. 6:3) "I am my Beloved's, and my Beloved is mine, who grazes His flock among the lilies." And the sages say (on "ve'anvehu"): "I shall accompany Him ("alavenhu") until I come with Him to His Temple. An analogy: A king's son goes abroad — he goes after him and attends upon him. He goes to a different city — he goes after him and attends upon him. Thus with Israel. When they went down to Egypt, the Shechinah was with them, viz. (Genesis 46:4) "I shall go down with you to Egypt." When they went up, the Shechinah went up with them, viz. (Ibid.) "and I shall also bring you up." When they went down to the sea, the Shechinah was with them, viz. (Exodus 14:19) "And the angel of G d, who went before the camp of Israel, etc." When they went out to the desert, the Shechinah was with them, viz. (Ibid. 13:21) "And the L rd went before them by day, etc." — until they brought Him with them to His holy Temple, viz. (Song of Songs 3: "I had almost passed them (Moses and Aaron) by, when I found Him whom my soul loved. I held onto Him and did not let go of Him until I had brought Him to the house of my mother and the chamber of my conception." "my G d" (Keli): With me He manifested the attribute of mercy, and with my fathers, the attribute of justice. And whence is it derived that "keli" connotes the attribute of mercy? From (Psalms 22:2) "Keli, Keli, why have You forsaken me?" and (Numbers 12:13) "Kel, I pray You, heal her, I pray You," and (Psalms 118:27) "The L rd is 'Kel,' and He has lighted (the way) for us." And whence is it derived that "Elokim" (as in [Exodus, Ibid] "the G d ['Elokei'] of my father") connotes justice? From (Devarim 1:17) "For the judgment is to 'Elokim.'" "the G d of my father, and I will exalt Him": I am a queen, the daughter of kings; a beloved one, the daughter of beloved ones; a holy one, the daughter of holy ones; a pure one, the daughter of pure ones. An analogy: A man goes to betroth a woman. Sometimes he is embarrassed in her; sometimes, in her kin. But I am not so, but a queen, the daughter of kings, etc. R. Shimon b. Elazar says: When Israel do the will of the L rd, His name is exalted in the world, as it is written (Joshua 5:1) "And it was, when all the kings of the Emori heard, etc." And thus did Rachav say to Joshuah's emissaries, (Ibid. 2:10) "for we heard how the L rd dried up, etc.", and (Ibid. 17) "and we heard and our hearts melted, and no man's spirit endured within him before you. For the L rd, He is G d in the heavens above, etc." And when they do not do His will, His name, as it were, is demeaned in the world, viz. (Ezekiel 36:20) "And they came to the nations … and they profaned My holy name when it was said of them: These are the peoples of the L rd, and from His land did they go forth …" and (Ibid. 23) "And I shall sanctify My great name which has been profaned among the nations, etc." "the G d of my father, and I will exalt Him": The congregation of Israel said before the Holy One Blessed be He: L rd of the world, it is not for the miracles that You performed with Me that I chant song before You, but for the miracles that You performed with my fathers and with me in all of the generations — thus: "This is my G d and I will extol Him; the G d of my father, and I will exalt Him."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Palavras-chave: Eliezer, Yishmael, Yossi Haglili, Yossi b. Dormaskith, Akiva, Shimon b. Elazar, Rachav, Joshuah.  
  
Este texto trata sobre a revelação de Deus ao povo de Israel na passagem do Mar Vermelho. O povo reconheceu Deus como seu Deus e decidiu exaltá-lo e servi-lo. Eles usaram diferentes meios para expressar sua devoção a Deus, como a lulav, os tzitzith, o shofar, a oração e a construção do Templo. O texto também fala sobre a importância de exaltar o nome de Deus para que seja honrado entre as nações.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Deus nos ama e nos chama a servi-lo com devoção. Devemos exaltar o nome de Deus e glorificá-lo com nossas palavras e ações. Como diz o versículo de Mateus 5:16, "Assim brilhe a vossa luz diante dos homens, para que vejam as vossas boas obras e glorifiquem a vosso Pai, que está nos céus". Também devemos nos esforçar para que o nome de Deus seja honrado entre as nações, como diz o versículo de Isaías 12:4, "E dirão naquele dia: Louvai ao Senhor, invocai o seu nome; anunciai entre os povos as suas maravilhas".  
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Midrash: Mekhilta d'Rabbi Yishmael 15:1:5  
Befitting is (the ascription of) "greatness" to the Lord. And thus did David say (I Chronicles 29:11) "To you, O Lord, is [befitting the ascription of] greatness, might, splendor, triumph, and majesty." A king of flesh and blood enters a province, and all praise him as "strong" — when he is weak; as "rich" — when he is poor; as "wise" — when he is foolish; as "merciful" — when he is cruel; as "trusty" — when he is not. He is lacking in all of these (fine) attributes — All men are flattering him. But it is not so with Him who spoke and brought the world into being. He is more than He is praised for being. I shall sing to the Lord, who is might, as it is written — (Devarim 10:17) "the God who is great and mighty and awesome," (Psalms 24:8) "the Lord, mighty and strong, the Lord, strong in war," (Isaiah 42;13) "The Lord as a mighty one shall go forth. As a man of war, He will stir up wrath. He will shout; He will scream. He will overpower His foes," (Jeremiah 10:14) "There is none like You, O Lord. Great are You and great is Your name in strength." I shall sing to the Lord, who is rich, as it is written — (Devarim 10:19) "To the Lord your God belong the heavens, etc.", (Psalms 24:1) "To the Lord belongs the earth and its fullness, etc.", (Ibid. 95:5) "His is the sea and He has made it," (Chaggai 2:8) "Mine is the silver and Mine is the gold," (Ezekiel 18:4) "All of the souls are Mine. The soul of the father and the soul of the son alike are Mine." I shall sing to the Lord, who is wise, as it is written — (Mishlei 2:6) "For the Lord shall give wisdom. From His mouth are knowledge and understanding", (Daniel 2:21) "He gives wisdom to the wise, and knowledge to the knowers of understanding". (Jeremiah 10:7) "Who will not fear You, King of the nations? For among all the sages of the nations and in all of their kingdoms, there is none like You." I shall sing to the Lord, for He is merciful, as it is written — (Exodus 34:6) "Hashem, Hashem, the G d who is merciful and gracious", (Devarim 4:31) "For a merciful G d is the L rd your G d", (Psalms 25:6) "Remember Your mercies, Hashem, etc.", (Ibid. 145:8) "Good is the Lord to all, and His mercies are on all his works", (Daniel 9:9) "To the Lord our God is mercy and forgiveness." I shall sing to the Lord, who is a Judge, as it is written — (Devarim 1:17) "… for the judgment is God's", (Psalms 82:1) "G d stands in the assembly of the almighty. In the midst of the judges shall He judge," (Devarim 32:4) "The Rock, perfect is His work, for all of His ways are just." I shall sing to the Lord, who is trusty, as it is written — (Ibid. 7:9) "the trusty G d, etc." (Ibid. 32:4) "… a G d of trust, without wrong, etc." I shall sing to the Lord, who is comely, who is glorious, who is exalted, whose like does not exist — (Psalms 89:7) "For who in the heavens can be compared to the Lord, can be likened to the Lord among the sons of the mighty"? (Ibid. 8) "God greatly dreaded in the great council of the holy, held in awe by all around Him"  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a grandeza do Senhor, e como o rei humano é elogiado por atributos que não possui, mas o Senhor é muito maior do que é elogiado. Palavras-chave: Grandiosidade, Misericórdia, Sabedoria, Justiça, Fidelidade, Glória.  
  
Como podemos usar isso para falar do evangelho? O evangelho nos ensina que Deus é grandioso, misericordioso, sábio, justo, fiel e glorioso. Ele é o único que possui todos esses atributos em perfeição. Versículos que mostram essa correlação são: Salmos 8:1 - "Senhor, nosso Senhor, como é glorioso o teu nome em toda a terra!"; Salmos 145:17 - "O Senhor é justo em todos os seus caminhos e bondoso em todas as suas obras"; Salmos 145:18 - "O Senhor está perto de todos os que o invocam, de todos os que o invocam de verdade"; Salmos 145:19 - "Ele cumpre o desejo dos que o temem; ouve o seu clamor e os salva".  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 1:4  
(Ib. b) R. Simon b. Menasia says: "If two come with a case before you, prior to the hearing of their claims, and even thereafter, but before you are aware which way the judgment will incline, you may say to them: 'Go and arbitrate between yourselves.' But after you have heard their case and are aware which way the judgment inclines, you must not [advise them to] go out and arbitrate, as it is said (Prov. 27, 14). As one letteth loose [a stream] of water, so is the beginning of strife; therefore, before it be enkindled, leave off the contest; i.e., before it be enkindled, you may [advise them to] leave off, but after the contest had been enkindled you must not [advise them to] leave off." Resh Lakish said: "If two persons came with a case before you, one being mighty [who can harm you] and the other lenient, before you heard their case, or even thereafter, but before you are aware which way the judgment inclines, you may say to them, 'I am not obligated to judge you,' because of fear that if the mighty loses he will pursue you. But after you had heard their cases, and are aware which way the judgment inclines, then you must not say, 'I am not obligated to judge you,' because it is said (Deut. 1, 17) Ye shall not be afraid of any man."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que, antes de ouvir o caso de duas pessoas, é possível aconselhá-las a arbitrarem entre si, mas depois de ouvir o caso e saber qual é a decisão, não se deve aconselhá-las a arbitrarem. Isso é porque, se a pessoa mais poderosa perder, ela pode perseguir o juiz. Palavras-chave: arbitrar, decisão, juiz, poderoso, perseguir.  
  
O evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). Assim, devemos tratar todos com igualdade, sem levar em conta seu status social ou poder. Como diz o texto, devemos buscar a justiça, mesmo que isso possa nos trazer perseguição (Mateus 5:10). Palavras-chave: amor, justiça, igualdade, perseguição.  
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Midrash: Bamidbar Rabbah 21:12  
12 And it is written (in Numb. 27:5) “Moses brought their cause [before the Lord]”: Some say that [God] made this become too hard for Moses, as there are righteous people that become [overly] proud in matters of a commandment, and [so] the Holy One, blessed be He, weakens their ability. You find that David said (in Ps. 119:54), “Your statutes were songs for me,” [meaning] they are light and customary for me like songs. The Holy One, blessed be He, said to him, “By your life, your end will be to err about something that [even] the schoolchildren know about.” At the time that he brought up the ark, he erred and put in on a cart, as stated (in II Sam. 6:3),” They loaded the ark of God onto a new cart.” [So God] suspended the ark in the air and the oxen became dislodged from under it. [Then] Uzzah approached to support it, but (according to II Sam. 6:7,) “God struck him down on the spot,” as an error in study is considered as wanton. Immediately (in II Sam. 6:8), “David was distressed because the Lord had inflicted a breach upon Uzzah.” [So] the Holy One, blessed be He, said to him, “Did you not say, ‘Your statutes were songs for me?’ Did you not learn (in Numb. 7:9), ‘But to the Kohathites he did not give; since theirs was the service of the [most] sacred objects, their porterage was by shoulder?’” [So David] began to ponder and say (in I Chron. 15:13), “The Lord our God burst out against us, for we did not seek Him like the law.” And so too, [this happened] with Moses. Because he said (in Deut. 1:17), “But the case which is too hard for you, you shall bring unto me and I will hear it,” [the Holy One, blessed be He,] weakened his ability.13 *Sifre* to Deut. 1:17 (17); *Sanh*. 8a. The matter is comparable to a moneychanger who said to his student, “If coins come to you to be exchanged, exchange them, but if pearls should come to you, bring them to me.” [When] a ring of baubles came to him, [the student] brought it to [this] teacher. [But] then the teacher went and showed it to another [money changer]. So too here. Moses said (in Deut. 1:17), “The case which is too hard for you, [you shall bring unto me and I will hear it].” [But] when the daughters of Zelophehad came to him, [God] made it too hard for him. (Numb. 27:5-7) “And Moses brought their cause before the Lord. [And the Lord said…,] ‘The daughters of Zelophehad speak correctly,’” such is the law. The Holy One, blessed be He, said to him, “Did you not say (ibid.), ‘The case which is too hard for you, [you shall bring unto me]?’ In the case of the judgment which you do not know, [see that even] the women determine it.” 13 Another interpretation (of Numb. 27:5), “Moses brought their cause [before the Lord]”: R. Simeon ben Laqish said, “Our master Moses knew this judgment, but they first came before chiefs of tens. They said to them, ‘It is a judgment concerning inheritance, and this is not for us but for those greater than us.’ They came before the chiefs of fifties. [When] they saw that the chiefs of ten had shown them honor, the chiefs of fifty said, ‘[In our case] also there are those greater than us.’ So also [they came before] the chiefs of hundreds, the chiefs of thousands, and the princes. They all responded to them in a similar way, because they did not want to open their mouths before one who was greater than them. [So] they went in front of Elazar. He said to them, Behold there is Moses our teacher’ These and those came in front of Moses. Moses said, ‘If I tell them the decision, I shall be appropriating the greatness.’ He said to them, ‘In my case also there is One greater than I.’ Therefore (in Numb. 27:5), ‘Moses brought their cause [before the Lord].’” He answered him with (in vs. 7), “The daughters of Zelophehad speak correctly.” Thus the Holy One, blessed be He, acknowledged their utterance. (Numb. 27:7, cont.) “You shall indeed grant them [possession of an inheritance among the brothers of their father]”: Give them [also] chattel and their father's birthright in the assets of Hepher. They took three portions: The portion of their father, who was among those who had come out from Egypt; his portion with his brothers in the assets of Hepher; and since he was the first born, he took two portions. Another interpretation (of Numb. 27:7), “you shall indeed grant them [possession of an inheritance among the brothers of their father]”: After they [already] received [their share] on the other side of the Jordan, they came before Joshua and Elazar in the land of Canaan, as stated (in Josh. 17:4), “Now they (i.e., the daughters of Zelophehad) came before Elazar the priest, Joshua ben Nun, and the princes and said, ‘The Lord commanded Moses [to give us an inheritance along with our male kin’].” Moreover, our ancestor Jacob also knew that they were receiving [an inheritance] on this side [of the Jordan as well as on that side], since it is stated (in Gen. 49:22), “daughters14*English versions generally read “boughs” or the like.* step over a wall.” This [wall] is the Jordan, which became a wall [for Moses] so that he would not enter the land. Thus Jacob said to Joseph, “Your daughters shall receive a share on this [side of the Jordan] as well as on that [side].” (Numb. 27:7, cont.) “And you shall transfer to them the inheritance of their father”: With reference to inheritance of a son it is stated (in vs. 9), “and you shall give,” but with reference to a daughter, [it says (in vs. 8),] “and you shall transfer.”15*The Hebrew is slightly different here from what is written in vs. 7. There the word you is singular while here the “you” is plural, as in vs. 8.* Thus she may transfer an inheritance from tribe to tribe.16*So BB* 109b. (Numb. 27:11) “And it shall be a statutory judgment for the Children of Israel”: [The word judgment] teaches that inheritances [can only] be carried out through judges.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus fez com que Moisés não soubesse a decisão a tomar sobre a herança das filhas de Zelofeade, para que elas pudessem aprender a buscar a Deus para encontrar a resposta. Palavras-chave: Moisés, Zelofeade, herança, decisão, Deus. Para falar do evangelho, podemos usar o versículo de Mateus 7:7: "Pedi, e dar-se-vos-á; buscai, e achareis; batei, e abrir-se-vos-á". Esta passagem nos mostra que, assim como Moisés buscou a Deus para encontrar a resposta para as filhas de Zelofeade, devemos buscar a Deus para encontrar as respostas para as nossas vidas.  
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Midrash: Bereishit Rabbah 65:12  
לא תגורו מפני איש, (Moses is speaking to the judges, or potential judges) “do not display fear of anyone;” [you cannot be commanded not to have fear just as you cannot be commanded to love; but you can be commanded not to display your fear. Ed.] If a judge is afraid that the party whom he will convict will hate him henceforth, he is reminded that ultimately the judgment is G-ds and he had only carried out G-d’s will.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não seja medroso diante de ninguém; se um juiz tem medo de que a parte que ele condenará o odeie, ele é lembrado de que a sentença final é de Deus e que ele apenas cumpriu a vontade de Deus.  
  
Para falar do evangelho, podemos usar este texto para mostrar que devemos confiar em Deus e não nos preocupar com o que as pessoas pensam de nós. Como diz Romanos 8:31: "Se Deus está conosco, quem será contra nós?". Palavras-chave: medo, juiz, Deus, vontade, confiança.  
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Midrash: Midrash Tanchuma, Mishpatim 6:18  
R. Judah the son of Lakish declared: If two men come before a judge to decide a case and one of them is easygoing, while the other is a harsh person, you are permitted to say to them: “I cannot become involved between you.” That is so if you have not yet heard their plea or even after you have heard their plea, but have not yet decided who is in the right. For if the harsh one should be found guilty, he might harm the judge. But if you have heard their plea and know which side the law favors, you are not permitted to say “I cannot become involved between you,” as it is said: *Ye shall not be afraid of the face of any man* (Deut. 1:17).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Judah, filho de Lakish, declarou que se dois homens vierem a um juiz para decidir um caso, e um deles for fácil de lidar, enquanto o outro for severo, você pode dizer a eles que não pode se envolver entre eles, a menos que você já tenha ouvido sua defesa e saiba qual lado a lei favorece.  
  
Palavras-chave: Severo, Juiz, Defesa, Leis.  
  
A mensagem deste texto é que devemos nos ater às leis e não temer o homem. Isso se aplica ao evangelho, pois devemos nos ater às leis de Deus e não temer o homem. Como diz em Romanos 8:31: "Se Deus é por nós, quem será contra nós?". Devemos confiar em Deus e seguir seus mandamentos, pois Ele é o único que nos protegerá. Como diz em Salmos 56:3: "Quando eu temo, confio em ti".  
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Midrash: Midrash Tanchuma, Beshalach 11:4  
They said that He is merciful, but He is more than merely merciful, *For the Lord thy God is a merciful God* (Deut. 4:31); *the Lord is full of compassion and gracious* (Ps. 103:8); *The Lord is good to all* (ibid. 145:9); *To the Lord our God belong compassion and forgiveness* (Dan. 9:9). They said that He is a true judge (but He is more than a judge), *for the Judgment is God’s* (Deut. 1:17); *God standeth in the congregation of God; in the midst of the judges He judgeth* (Ps. 82:1). It says also: *The Rock, His work is perfect; for all His ways are justice* (ibid. 32:4). They said: He is faithful, yet He is more than simply faithful: *The faithful God* (ibid. 7:9); *A God of faithfulness* (ibid. 32:4). They said He is praiseworthy, but He is more than merely praiseworthy, as it is said: *For who in the skies can be compared unto the Lord?* (Ps. 89:7). It also says: *A God dreaded in the council of the holy ones* (Ps. 98:8); *O Lord God of hosts, who is a mighty one like unto thee, O Lord?* (ibid., v. 9); *O Lord God of hosts, who is like unto thee among the gods, O Lord?* (ibid. 86:8). It says likewise: *My beloved is white and ruddy, His head is as the most fine gold. His hands are as rods of gold. His legs are as pillars of marble* (Song 5:15).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Deus é mais do que misericordioso, compassivo, bom, justo, fiel e digno de louvor. Palavras-chave: Misericordioso, compassivo, bom, justo, fiel, louvor.  
  
Usando esse texto para falar do evangelho, podemos ver que Deus é digno de toda honra e louvor. Ele é mais do que misericordioso, compassivo, bom, justo e fiel. É por isso que devemos servi-lo com todo o nosso coração. Versículos para mostrar a correlação: Romanos 11:36 - "Porque dele, e por meio dele, e para ele, são todas as coisas; glória, pois, a ele eternamente. Amém". Colossenses 3:17 - "E tudo o que fizerdes, seja em palavra ou em obra, fazei-o tudo em nome do Senhor Jesus, dando por ele graças a Deus Pai".  
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Midrash: Devarim Rabbah 5:6  
§ The Gemara cites statements similar to those of the mishna. **From** the time **when those who accept benefit** from others **proliferated, the laws became twisted and deeds became corrupted, and there was no comfort in the world. From** the time **when those who look at** the **faces** of the litigants **in judgment,** in order to rule based on the appearance of the litigants, **proliferated,** the fulfillment of the verse: **“You shall not fear** the face of any man” (Deuteronomy 1:17), **ceased, and** the fulfillment of the verse: **“You shall not respect** faces in judgment” (Deuteronomy 1:17), **halted, and they removed the yoke of Heaven** from themselves, **and placed upon themselves the yoke of flesh and blood.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: Quando as pessoas começaram a aceitar benefícios de outras, as leis se tornaram distorcidas e as ações se corromperam, e não havia conforto no mundo. Quando aqueles que olham para as faces dos litigantes para julgar, o cumprimento da Escritura: "Não temas a face de ninguém" (Deuteronômio 1:17) cessou e o cumprimento da Escritura: "Não respeite as faces no julgamento" (Deuteronômio 1:17) parou, e eles removeram o jugo do Céu de si mesmos e colocaram sobre si mesmos o jugo da carne e do sangue.  
  
Como usar isso para falar do evangelho: Esta passagem nos lembra que devemos buscar a Deus e não aos homens para obter conforto e direção. A Bíblia nos ensina que devemos buscar a Deus antes de tomar qualquer decisão (Provérbios 3:5-6) e que devemos honrar a Deus acima de todas as coisas (Mateus 10:37). A Palavra de Deus nos diz que devemos nos submeter ao seu domínio e não ao domínio dos homens (Romanos 12:2).  
  
Palavras-chave: benefício, leis, ações, conforto, julgamento, Escritura, Deus, honra, domínio.  
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Midrash: Sifrei Devarim 17:1  
(Devarim 1:17) "Do not play favorites in judgment": This is (addressed to) one who is appointed to seat judges. Lest you say: That man is comely; I will make him a judge — that man is strong; I will make him a judge — that man is my kinsman; I will make him a judge — that man lent me money; I will make him a judge — that man is multilingual; I will make him a judge — so that (in his innocence) he exonerates the guilty and incriminates the innocent — not because he is wicked, but because he does not know (the law), Scripture terms (appointing him as a judge) as "playing favorites in judgment."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não faça favoritismo na hora de julgar. Não escolha alguém para ser juiz porque ele é bonito, forte, seu parente, emprestou dinheiro ou é multilíngue. Isso é chamado de "favoritismo na hora de julgar" e não é permitido.  
  
O evangelho nos ensina que devemos amar a todos, independente de suas características e circunstâncias. Não devemos julgar as pessoas, pois somente Deus é quem tem o direito de julgar. Como diz em Deuteronômio 1:17: "Não faça acepção de pessoas no julgamento". Palavras-chave: favoritismo, julgamento, acepção de pessoas.  
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Talmud: Sotah 47b:17  
§ The Gemara cites statements similar to those of the mishna. **From** the time **when those who accept benefit** from others **proliferated, the laws became twisted and deeds became corrupted, and there was no comfort in the world. From** the time **when those who look at** the **faces** of the litigants **in judgment,** in order to rule based on the appearance of the litigants, **proliferated,** the fulfillment of the verse: **“You shall not fear** the face of any man” (Deuteronomy 1:17), **ceased, and** the fulfillment of the verse: **“You shall not respect** faces in judgment” (Deuteronomy 1:17), **halted, and they removed the yoke of Heaven** from themselves, **and placed upon themselves the yoke of flesh and blood.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando as pessoas começaram a aceitar benefícios uns dos outros, as leis se tornaram distorcidas e as ações se corromperam, e não havia conforto no mundo. Quando as pessoas começaram a julgar com base na aparência dos litigantes, o cumprimento do versículo "Não temas a face de nenhum homem" parou e o cumprimento do versículo "Não respeites as faces no julgamento" parou, e eles removeram o jugo do céu de si mesmos e colocaram sobre si mesmos o jugo da carne e do sangue.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça de Deus acima de todas as coisas. Devemos buscar a verdade e a justiça, sem nos preocupar com a aparência das pessoas, pois Deus nos ensina que todos somos iguais em Sua presença. Isso é mostrado em versículos como Mateus 5:7: "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". E Filipenses 2:3: "Nada façais por contenda ou por vanglória; antes, com humildade, cada um considere os outros superiores a si mesmo". Palavras-chave: Justiça, Verdade, Aparência, Misericórdia, Humildade.  
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Talmud: Sanhedrin 6b:3  
**And Reish Lakish says:** If **two** litigants **come for a judgment,** and **one** is **flexible** and agreeable **and one** is **rigid** and contentious, **before you hear their** respective **statements, or after you hear their statements but you do not** yet **know where the judgment is leaning,** it **is permitted** for **you to say to them: I will not submit to** your request to judge **you.** The judge may refuse the case out of fear that **perhaps the strong** and contentious one will **be** found **liable, and** it will **turn out** that **the strong** one will **pursue** the judge with intent to harm **him.** But **once you hear their statements and you know where the judgment is leaning, you may not say to them: I will not submit to** your request to judge **you, as it is stated: “You shall not be afraid before any man”** (Deuteronomy 1:17).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Dois litigantes vêm para um julgamento, um é flexível e o outro é rígido e contencioso. O juiz pode recusar o caso por medo de que o forte e contencioso possa ser responsabilizado e perseguir o juiz com intenção de prejudicá-lo. No entanto, uma vez que o juiz ouve as declarações e sabe para onde o julgamento está se inclinando, ele não pode recusar o caso, pois está escrito: "Não tenhas medo de nenhum homem" (Deuteronômio 1:17).  
  
Palavras-chave: julgamento, flexível, rígido, contencioso, forte, medo.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a confiar Nele e não temer outros homens. O versículo Deuteronômio 1:17 nos lembra que Deus nos dá coragem e nos ajuda a enfrentar os desafios da vida. Assim como o juiz não deve ter medo de julgar o caso, nós também não devemos ter medo de confiar em Deus e seguir Seus ensinamentos. Filipenses 4:6-7 nos diz: "Não se preocupe com nada, mas em tudo, pela oração e súplicas, com ação de graças, apresentem seus pedidos a Deus. E a paz de Deus, que excede todo o entendimento, guardará o vosso coração e a vossa mente em Cristo Jesus".  
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Talmud: Sanhedrin 6b:12  
**And Reish Lakish says:** If **two** litigants **come for a judgment,** and **one** is **flexible** and agreeable **and one** is **rigid** and contentious, **before you hear their** respective **statements, or after you hear their statements but you do not** yet **know where the judgment is leaning,** it **is permitted** for **you to say to them: I will not submit to** your request to judge **you.** The judge may refuse the case out of fear that **perhaps the strong** and contentious one will **be** found **liable, and** it will **turn out** that **the strong** one will **pursue** the judge with intent to harm **him.** But **once you hear their statements and you know where the judgment is leaning, you may not say to them: I will not submit to** your request to judge **you, as it is stated: “You shall not be afraid before any man”** (Deuteronomy 1:17).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É permitido para o juiz recusar o caso antes de ouvir as partes, se ele tem medo de que a parte mais forte possa prejudicá-lo. No entanto, depois de ouvir as partes e saber qual é a decisão correta, o juiz não pode recusar o caso, pois está escrito: "Não tenhas medo de nenhum homem" (Deuteronômio 1:17).  
  
Palavras-chave: Juiz, Medo, Partes, Flexível, Rigidez, Ouvir, Perseguir.  
  
O evangelho nos ensina que devemos confiar em Deus e não temer nenhum homem. O versículo citado nos lembra que devemos nos lembrar de que Deus está no controle e que Ele nos dará forças para nos defender. Assim, devemos confiar em Deus e não nos preocupar com o que os outros pensam ou dizem. Devemos nos lembrar de que Deus nos dará a sabedoria necessária para tomar as decisões certas e nos ajudará a enfrentar qualquer desafio que possamos enfrentar. Versículos que mostram isso incluem: "Não temas, porque eu estou contigo; não desanimes, porque eu sou o teu Deus; eu te fortaleço e te ajudo, e te sustento com a minha destra fiel" (Isaías 41:10) e "Não temas, porque eu sou contigo; não te assombres, porque eu sou o teu Deus; eu te fortaleço e te ajudo, e te sustento com a minha destra justa" (Isaías 41:13).  
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Talmud: Sanhedrin 7a:16  
The Gemara returns to analyzing the *Tosefta*. **From where may** it **be inferred that this** expression: **“You shall not be afraid [*taguru*]”** (Deuteronomy 1:17), **is a term for gathering in,** so that the term may be interpreted to mean that a judge may not keep his ruling to himself? **Rav Naḥman said: The verse states:** “You shalt plant vineyards and dress them, **but you shall neither drink of the wine, nor gather [*te’egor*]”** (Deuteronomy 28:39). **Rav Aḥa bar Ya’akov says** it is derived **from here: “She provides her bread in the summer, and gathers [*agra*] her food in the harvest”** (Proverbs 6:8). **Rav Aḥa, son of Rav Ika, says** it is derived **from here: “A wise son gathers [*oger*] in the summer”** (Proverbs 10:5).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O Gemara analisa o Tosefta e conclui que a expressão "Não temas" (Deuteronômio 1:17) significa que um juiz não deve guardar sua decisão para si mesmo. Esta conclusão é baseada em três versículos diferentes: Deuteronômio 28:39, Provérbios 6:8 e Provérbios 10:5.  
  
Palavras-chave: Gemara, Tosefta, juiz, Deuteronômio, Provérbios.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá a liberdade de escolher o que queremos fazer com as decisões que tomamos. Ele nos dá a oportunidade de compartilhar o evangelho com outras pessoas. Como diz em Romanos 10:14-15: "Como, pois, invocarão aquele em quem não creram? E como crerão naquele de quem não ouviram? E como ouvirão, se não há quem pregue? E como pregarão, se não forem enviados?" Assim, Deus nos dá a oportunidade de compartilhar o evangelho com outras pessoas, mas é nossa escolha se queremos ou não fazer isso.  
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Talmud: Sanhedrin 7b:18  
The next verse states: **“You shall not respect [*takiru*] people in judgment;** you shall hear the small and the great alike; you shall not be afraid before any man, for the judgment is God’s; and the cause that is too hard for you, you shall bring to me, and I will hear it” (Deuteronomy 1:17). **Rabbi Yehuda says: Do not recognize him [*takirehu*],** i.e., do not acknowledge the litigant as a friend in your role as a judge. **Rabbi Elazar says:** Even if he is your opponent, **do not estrange him [*tenakerehu*]** in such a way as to prejudge him as liable, but treat him as though you do not know him at all.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que não devemos julgar as pessoas com parcialidade, mas ouvir todos igualmente, sem medo e sem preconceito. Para falar do evangelho, podemos usar versículos como Mateus 7:1-2, que diz: "Não julgueis, para que não sejais julgados. Porque com o juízo com que julgardes sereis julgados, e com a medida com que tiverdes medido vos medirão a vós". Estes versículos nos ensinam que devemos tratar as pessoas com amor e compaixão, e não julgá-las com parcialidade. Palavras-chave: julgamento, ouvir, medo, preconceito, amor, compaixão.  
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Talmud: Sanhedrin 8a:2  
§ The Gemara continues to interpret clauses from the verse cited above. **“You shall hear the small and the great alike”** (Deuteronomy 1:17). **Reish Lakish says:** This teaches **that the judgment of one *peruta* should be as dear,** i.e., important, **to you as the judgment of one hundred *maneh*,** i.e., ten thousand dinars. The Gemara asks: **With regard to what *halakha*** is this said? **If we say** it is with regard to the need **to study it** carefully **and** to **decide** the case justly, it is **obvious** that even cases relating to small sums must be judged thoroughly. **Rather,** Reish Lakish was speaking with regard **to giving it precedence:** The small claims case may not be deferred in favor of the larger claim merely because the disputed sum is smaller.  
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Analise através de IA quanto a este Comentario acima:   
   
  
Resumindo: Reish Lakish ensina que a decisão de uma pequena quantia deve ser tratada com a mesma importância que a decisão de uma grande quantia. Isso significa que não devemos dar preferência às grandes questões em detrimento das pequenas.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a tratar todos por igual, independentemente de sua posição social ou financeira. Isso é mostrado em versículos como Mateus 22:39: "Ame o seu próximo como a si mesmo" e Lucas 6:31: "Tudo o que quereis que os homens vos façam, fazei-lhes vós também". Palavras-chave: igualdade, tratar todos com amor, justiça.  
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Talmud: Sanhedrin 8a:3  
§ The Gemara continues to interpret clauses from the verse cited above. **“You shall hear the small and the great alike”** (Deuteronomy 1:17). **Reish Lakish says:** This teaches **that the judgment of one *peruta* should be as dear,** i.e., important, **to you as the judgment of one hundred *maneh*,** i.e., ten thousand dinars. The Gemara asks: **With regard to what *halakha*** is this said? **If we say** it is with regard to the need **to study it** carefully **and** to **decide** the case justly, it is **obvious** that even cases relating to small sums must be judged thoroughly. **Rather,** Reish Lakish was speaking with regard **to giving it precedence:** The small claims case may not be deferred in favor of the larger claim merely because the disputed sum is smaller.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Reish Lakish diz que a decisão de um pequeno valor deve ser tão importante para nós quanto a decisão de um grande valor. A Gemara questiona se isso se aplica à necessidade de estudar e decidir o caso com justiça. Reish Lakish responde que se refere à prioridade de dar ao caso de valor pequeno, não podendo ser adiado em favor do caso de maior valor.  
  
Palavras-chave: Decisão, Estudar, Justiça, Prioridade.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que todos somos iguais diante de Deus, independentemente de nossa posição social ou financeira. De acordo com Romanos 2:11, "Porque Deus não faz acepção de pessoas". Isso significa que Deus não nos julga com base em nossa riqueza ou status, mas sim em nossa fé e obediência aos Seus mandamentos. Assim como Reish Lakish nos ensinou que todos os casos devem ser tratados com igualdade, independentemente do valor envolvido, assim também devemos tratar todas as pessoas com igualdade e respeito, independentemente de sua posição social ou financeira. Mateus 22:39 diz: "Ame o seu próximo como a si mesmo".  
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Talmud: Sanhedrin 8a:4  
§ The Gemara continues to interpret clauses from the verse cited above. **“You shall hear the small and the great alike”** (Deuteronomy 1:17). **Reish Lakish says:** This teaches **that the judgment of one *peruta* should be as dear,** i.e., important, **to you as the judgment of one hundred *maneh*,** i.e., ten thousand dinars. The Gemara asks: **With regard to what *halakha*** is this said? **If we say** it is with regard to the need **to study it** carefully **and** to **decide** the case justly, it is **obvious** that even cases relating to small sums must be judged thoroughly. **Rather,** Reish Lakish was speaking with regard **to giving it precedence:** The small claims case may not be deferred in favor of the larger claim merely because the disputed sum is smaller.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Reish Lakish ensina que a decisão sobre uma quantia pequena deve ser tratada com a mesma importância que uma quantia grande, e que não devemos adiar o julgamento de um caso pequeno em favor de um caso maior apenas por causa da quantia menor.  
  
Usando isso para falar do evangelho, podemos ver que Deus trata todos os seus filhos com igualdade e amor, independentemente de quem somos ou o que fazemos. Como diz em Romanos 2:11: "Porque Deus não faz acepção de pessoas". Palavras-chave: igualdade, amor, Deus, acepção de pessoas.  
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Talmud: Jerusalem Talmud Sanhedrin 1:1:28  
91*Tosephta 1:8.*“Rebbi Joshua ben Qorha says, if somebody92*In a similar, anonymous, baraita* in the Babli (*Ševuot* 31a): A student sitting before his teacher. This probably has to be understood here. was sitting next to a judge and saw a benefit for the poor and a detriment for the rich, from where that he should not keep silent? For it is said90*Deut.* 1:17., *do not be afraid of anybody.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rebbi Joshua ben Qorha ensina que, se alguém estiver sentado ao lado de um juiz e ver um benefício para os pobres e um prejuízo para os ricos, não deve ficar calado, pois está escrito "Não temas ninguém".  
  
A mensagem deste texto pode ser aplicada ao evangelho, pois nos ensina que não devemos temer o que os outros pensam ou dizem, mas sim confiar em Deus. Isso é reforçado por versículos como Mateus 10:28, que diz: "Não tenha medo dos que matam o corpo, mas não podem matar a alma". Outro versículo que reforça isso é Romanos 8:31, que diz: "Se Deus está conosco, quem será contra nós?".  
  
Palavras-chave: Juiz, Benefício, Prejuízo, Não temer, Deus.  
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Talmud: Jerusalem Talmud Sanhedrin 1:1:27  
91*Tosephta 1:8.*“Rebbi Joshua ben Qorha says, if somebody92*In a similar, anonymous, baraita* in the Babli (*Ševuot* 31a): A student sitting before his teacher. This probably has to be understood here. was sitting next to a judge and saw a benefit for the poor and a detriment for the rich, from where that he should not keep silent? For it is said90*Deut.* 1:17., *do not be afraid of anybody.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rebbi Joshua ben Qorha ensina que se alguém estiver sentado ao lado de um juiz e ver algo que seja benéfico para os pobres e prejudicial para os ricos, não deve ficar em silêncio, pois é dito em Deuteronômio 1:17 "Não tenha medo de ninguém".  
  
Podemos usar isso para falar do evangelho, pois devemos ter coragem para testemunhar sobre Jesus. Como diz em Mateus 10:32: "Aquele, pois, que me confessar diante dos homens, também eu o confessarei diante de meu Pai, que está nos céus". Palavras-chave: coragem, pobres, ricos, juiz, Deuteronômio 1:17, Mateus 10:32.  
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Talmud: Jerusalem Talmud Sanhedrin 1:1:25  
91*Tosephta 1:8.*“Rebbi Joshua ben Qorha says, if somebody92*In a similar, anonymous, baraita* in the Babli (*Ševuot* 31a): A student sitting before his teacher. This probably has to be understood here. was sitting next to a judge and saw a benefit for the poor and a detriment for the rich, from where that he should not keep silent? For it is said90*Deut.* 1:17., *do not be afraid of anybody.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rebbi Joshua ben Qorha diz que se alguém estiver sentado ao lado de um juiz e ver um benefício para os pobres e um prejuízo para os ricos, de onde ele não deveria se calar? Porque diz na Bíblia: "Não tenha medo de ninguém".  
  
Palavras-chave: benefício, prejuízo, pobres, ricos, não se calar, não ter medo.  
  
O Evangelho nos ensina a amar ao próximo como a nós mesmos (Lucas 10:27) e a não ter medo de defender os mais fracos (Deuteronômio 1:17). Este texto nos lembra que devemos nos esforçar para ajudar aqueles que estão em desvantagem, pois Deus nos chama a defender os pobres e os oprimidos (Salmos 82:3).  
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Talmud: Avot D'Rabbi Natan 10:2  
*Do not act as an advocate for one side*. How so? This teaches that if you came to the house of study and heard a general teaching or a legal teaching, do not respond immediately. Rather, sit and ask about the reasoning [behind their teaching, and in what context they made such a judgment. To the one who gave the legal teaching, ask first about the legal principle and the timing of the case.] When two litigants come before you for judgment, one poor and one rich, do not say to yourself: How can I make sure to exonerate the poor one and charge the rich one? Or how (can I exonerate the rich one and charge the poor one? For if I charge the poor one, then he will become my enemy, but if I exonerate the poor one, then the rich one will become my enemy. And do not say to yourself: How) can I take this one’s money and give it to that one? For the Torah says (Deuteronomy 1:17), “Do not be partial in judgment.”  
(Rabbi Meir would say: What do we learn from this:) “Hear out low and high alike” (Deuteronomy 1:17)? That one person should not be made to stand while the other one sits, or one person be allowed to talk as much as he wants while the other is told to be brief. (Rabbi Yehudah said: I heard that if the judges want to seat both litigants at once, they may do so; it is not forbidden. And what is forbidden? That one person sits and one stands. [Rather, what do we learn from) “low and high alike”?] That the judgment of the lowly be just the same for you as the judgment of the exalted, and [the judgment] of a *perutah* be just the same to you as the judgment of a hundred *manah.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Este texto ensina que, quando se trata de julgar alguém, não devemos ser parciais. Não devemos nos preocupar em favorecer um lado ou outro, pois a justiça deve ser igual para todos, independentemente de sua posição social.  
  
Palavras-chave: Julgamento, parcialidade, justiça, igualdade.  
  
O Evangelho nos ensina que devemos amar ao próximo como a nós mesmos (Mateus 22:39). Isso significa que devemos tratar todos com igualdade e justiça, como ensinado no texto acima. O versículo de Romanos 12:17 diz: "Não pensem de forma altiva, mas acomodem-se ao nível dos humildes. Não sejam sábios aos seus próprios olhos". Isso nos lembra que devemos buscar a justiça e a igualdade para todos, independentemente de sua posição social.  
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Musar: Orchot Tzadikim 14:21  
Chapter Fourteen: ON ENVY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo 14 trata sobre inveja.   
  
Palavras-chave: inveja, ciúme, comparação.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos evitar a inveja e o ciúme, pois eles nos impedem de ver o que Deus tem para nós. Romanos 12:15 diz: "Regozijai-vos com os que se regozijam, e chorai com os que choram". Em vez de nos compararmos com os outros, devemos nos concentrar em sermos gratos pelas bênçãos que Deus nos dá. Filipenses 4:6-7 diz: "Não andeis ansiosos de coisa alguma; antes batais em oração e súplica, com ação de graças, às vossas petições sejam feitas conhecidas diante de Deus".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Mishpatim, Torah Ohr 14  
משפטי ה' אמת צדקו יחדיו. "G–ds statutes are truth and fair in all respects."  
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Analise através de IA quanto a este Comentario acima:   
  
  
O texto afirma que os estatutos de Deus são verdadeiros e justos em todos os aspectos. Isso nos lembra que Deus é fiel e justo em sua palavra, e que podemos confiar nele. Palavras-chave: Verdade, Justiça, Fiel, Confiar.  
  
Podemos usar este texto para falar do evangelho, lembrando que Deus é fiel e justo em sua palavra, e que podemos confiar nele. Versículos que mostram essa correlação incluem: Salmos 119:142 - "A tua justiça é uma justiça eterna, e a tua lei é a verdade". Romanos 3:21-22 - "Mas agora, sem a lei, a justiça de Deus se manifestou, testificada pela lei e pelos profetas; a justiça de Deus, pela fé em Jesus Cristo, para todos os que crêem".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Mishpatim, Torah Ohr 155  
משפטי ה' אמת צדקו יחדיו. "G–ds statutes are truth and fair in all respects."  
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Analise através de IA quanto a este Comentario acima:   
  
  
O texto está dizendo que os estatutos de Deus são verdadeiros e justos. Podemos usar isso para falar do evangelho, lembrando que Deus nos dá a Sua Palavra para nos guiar e nos ajudar a viver uma vida de acordo com Sua vontade. Alguns versículos que mostram essa correlação são: Filipenses 4:8: "Finalmente, irmãos, tudo o que é verdadeiro, tudo o que é respeitável, tudo o que é justo, tudo o que é puro, tudo o que é amável, tudo o que é de boa fama, se alguma virtude há e se algum louvor existe, seja isso o que ocupe o vosso pensamento." e Salmos 119:142: "A tua justiça é uma justiça eterna, e a tua lei é a verdade."  
Palavras-chave: Estatutos, Deus, Verdade, Justiça, Evangelho, Palavra, Vontade, Versículos.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Matot, Masei, Devarim, Ner Mitzvah 14  
**The following section is named מלחמות השם**.  
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Analise através de IA quanto a este Comentario acima:   
  
  
O texto se refere ao nome hebraico para "Guerras de Deus", que é usado para descrever as histórias bíblicas em que Deus intervém para ajudar Seu povo. Palavras-chave: Guerra de Deus, histórias bíblicas, intervenção divina.  
  
Essas histórias bíblicas nos mostram que Deus está sempre presente e pronto para nos ajudar quando precisamos. Por exemplo, em 2 Crônicas 20:15, Deus diz: "Não tenham medo e não se desesperem diante delas. Amanhã sairão contra eles, porque o Senhor está com vocês". Isso nos ensina que Deus está sempre conosco e nos dá força para enfrentar os desafios que enfrentamos. Palavras-chave: Deus presente, ajuda divina, força.  
  
Podemos usar essa lição para falar do evangelho, pois nos mostra que Deus está sempre conosco e nos dá força para enfrentar as dificuldades. Romanos 8:31 diz: "Se Deus está conosco, quem será contra nós?". Isso nos mostra que, com Deus ao nosso lado, nada pode nos separar do Seu amor. Palavras-chave: Deus conosco, força divina, amor de Deus.  
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Musar: Shaarei Teshuvah 3:59  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto fala sobre a necessidade de examinar nossas vidas para entender o tamanho de nossos pecados e a gravidade deles. Palavras-chave: Severidade, Comandos, Avisos, Punições, Arrependimento, Exame, Pesquisa, Iniqüidades, Pecados, Culpa, Coração.  
  
Usando este texto para falar do evangelho, podemos ver que Deus nos dá a oportunidade de nos arrependermos de nossos pecados e nos reconciliarmos com Ele. O arrependimento é um ato de humildade e de reconhecimento de que precisamos de Deus. Como diz em Romanos 3:23, "porque todos pecaram e destituídos estão da glória de Deus". Mas, como diz em Romanos 10:9, "se confessares com a tua boca o Senhor Jesus, e creres em teu coração que Deus o ressuscitou dentre os mortos, serás salvo".  
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Musar: Shaarei Teshuvah 3:33  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a gravidade dos mandamentos positivos e negativos, bem como as punições diferentes. O arrependimento é grande segundo as investigações do coração, pois quanto maior a consciência da grandeza da iniquidade, maior será o arrependimento. Palavras-chave: arrependimento, mandamentos, punições, investigações do coração.  
  
O evangelho nos ensina que devemos nos arrepender de nossos pecados e buscar a Deus. A Bíblia nos diz em Romanos 3:23 que "Todos pecaram e destituídos estão da glória de Deus". Em Romanos 6:23, diz-se que "o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Assim, ao nos arrependermos de nossos pecados e buscarmos a Deus, podemos encontrar a vida eterna em Cristo.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Eikev, Torah Ohr 30  
Kohelet 12,13 states: "The sum of the matter, when all has been considered: 'Fear the Lord and keep His commandments, for that is man's whole duty.'" This is a reference to the commandment stated in our portion to revere G–d, to serve Him, to cleave to Him and to swear in His name. It is a commandment of a general all-embracing nature. Because the commandment covers so much ground, the Torah introduces it (10,12) with the words: "And now, what does the Lord ask of you, etc.?" I have explained the meaning of יראת שמים reverence for G–d, at length in my treatise עשרה מאמרים. It includes awareness of the unity of G–d as well as serving the Lord, especially the commandments listed in this פרשה. This commandment includes that we must be aware of G–d's unity and the need to serve Him. Why would the Torah have to tell us separately to swear by the name of G–d only? The reason must be that the very mention of G–d's name one reminds one of the duty to serve Him and to revere Him. Once one does so one would certainly not perjure oneself.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a importância de temer ao Senhor e guardar os seus mandamentos, pois é o dever de todo homem. Isso é uma referência ao mandamento de reverenciar a Deus, servi-lo, se apegando a Ele e jurar em seu nome. Esta ordem abrange todas as áreas. Palavras-chave: Temer, Mandamentos, Deus, Servir, Jurar.  
  
Usando isso para falar do evangelho, podemos ver que é importante seguir os mandamentos de Deus e temer a Ele. Isso é reforçado por versículos como Mateus 22:37-40, que diz: "Amarás o Senhor teu Deus de todo o teu coração, e de toda a tua alma, e de todo o teu entendimento. Este é o grande e primeiro mandamento. E o segundo, semelhante a este, é: Amarás o teu próximo como a ti mesmo. Destes dois mandamentos dependem toda a lei e os profetas". Assim, devemos amar a Deus e ao nosso próximo, pois é o que Ele nos manda.  
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Musar: Orchot Tzadikim 24:5  
Chapter Twenty Four: ON FLATTERY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não seja lisonjeiro, pois isso pode levar ao orgulho e à arrogância.  
  
Palavras-chave: Lisonja, orgulho, arrogância.  
  
Versículos: Provérbios 26:28: "A lisonja engana o simples; e a ameaça afugenta o sábio."  
  
O evangelho nos ensina que devemos nos esforçar para sermos humildes e não nos deixarmos levar pelo orgulho. A lisonja pode nos levar ao orgulho e à arrogância, o que é contrário aos ensinamentos de Jesus. O versículo de Provérbios 26:28 nos mostra que a lisonja engana os simples e afugenta os sábios. Por isso, devemos nos esforçar para evitar a lisonja e buscar a humildade.  
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# Lv 19:15

PTBR: "Não cometam injustiça num julgamento; não favoreçam os pobres, nem procurem agradar os grandes, mas julguem o seu próximo com justiça.

Sefaria: You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly.

Targum: Targum Jonathan on Leviticus 19:15  
 Thou shalt not act falsely in the order of judgment ment neither accept the face of the poor, nor honour the face of the great but in truthfulness shalt thou judge thy neighbour.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: Não seja injusto na hora de julgar, não aceite a face dos pobres ou honre a face dos ricos, mas julgue seu próximo com honestidade.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a sermos justos e honestos em nossas decisões, pois a Palavra de Deus nos diz: "Não façais acepção de pessoas, nem tenhais em vista a aparência exterior dos homens, mas decidíeis com justiça" (Tiago 2:1). Palavras-chave: Justiça, Honestidade, Julgamento, Evangelho.  
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Targum: Onkelos Leviticus 19:15  
You shall not commit injustice [**lie**] in judgement, you shall not favor a poor man and you shall not show honor to a powerful man. With righteousness [**truth**] shall you judge your fellow [Jew].  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo este texto, ele nos ensina que devemos ser justos, não favorecer pobres ou honrar poderosos. Devemos julgar com verdade.  
  
Este texto pode ser usado para falar do evangelho, pois a Bíblia nos ensina que devemos buscar a verdade e ser justos, como diz em Colossenses 3:9: “Não mintais uns aos outros, pois já vos desvestistes do velho homem com os seus feitos”. Devemos também honrar a Deus acima de todas as coisas, como diz em Mateus 10:37: “Aquele que ama pai ou mãe mais do que a mim não é digno de mim”.  
  
Palavras-chave: Justiça, Verdade, Honrar, Julgar.  
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Commentary: Rashi on Leviticus 19:15:3  
לא תעשו עול במשפט YE SHALL NOT DO INJUSTICE IN JUDGMENT — This teaches us that the judge who perverts judgment is called an "unjust person" (עַוָּל), hateful and detested, doomed to destruction, and an abomination. He is rightly called thus for the unjust person (עַוָּל) is called by Scripture "abomination", as it is said (Deuteronomy 25:16) "For all that do [such things] all that do injustice (עַוָּל=עֹשֵׂה עָוֶל) are an abomination (תועבה) unto the Lord thy God”. The abomination (תועבה), on its part, is called by Scripture חרם and שקץ, as it is said (Deuteronomy 7:26) "Neither shalt thou bring an abomination (תועבה) into thine house, lest thou be a doomed thing (חרם) like it; but thou shall regard it as שקץ.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto ensina que um juiz que perverte a justiça é chamado de "pessoa injusta", odiada e detestada, condenada à destruição e abominação. Palavras-chave: Justiça, Juiz, Abominação, Condenado.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e seguir os mandamentos de Deus. O Salmo 106:3 diz: "Bem-aventurados os que guardam a justiça, os que praticam retidão em todos os tempos". E o Salmo 37:28 diz: "Porque o Senhor ama a justiça e não desampara seus santos". Portanto, devemos buscar a justiça e seguir os mandamentos de Deus para não sermos condenados como abominação.  
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Commentary: Rashi on Leviticus 19:15:4  
לא תעשו עול במשפט YE SHALL NOT DO INJUSTICE IN JUDGMENT — This teaches us that the judge who perverts judgment is called an "unjust person" (עַוָּל), hateful and detested, doomed to destruction, and an abomination. He is rightly called thus for the unjust person (עַוָּל) is called by Scripture "abomination", as it is said (Deuteronomy 25:16) "For all that do [such things] all that do injustice (עַוָּל=עֹשֵׂה עָוֶל) are an abomination (תועבה) unto the Lord thy God”. The abomination (תועבה), on its part, is called by Scripture חרם and שקץ, as it is said (Deuteronomy 7:26) "Neither shalt thou bring an abomination (תועבה) into thine house, lest thou be a doomed thing (חרם) like it; but thou shall regard it as שקץ.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não seja injusto em juízo. A Escritura chama a injustiça de abominação, abominação é chamada de "cherem" e "shikutz" e é algo detestável para o Senhor.  
  
Falando do evangelho, podemos ver que Deus nos ensina a sermos justos em nossas ações, pois Ele é o Senhor da justiça. A Bíblia nos ensina que devemos buscar a justiça (Isaías 1:17), e que devemos amar a justiça (Miqueias 6:8). A justiça é o fundamento do trono de Deus (Salmos 89:14) e Ele nos recompensará seguindo os seus caminhos (Salmos 25:4-5).  
  
Palavras-chave: Justiça, Abominação, Cherem, Shikutz.  
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Commentary: Siftei Chakhamim, Leviticus 19:15:1  
**And an abomination is called accursed and detestable.** And an abomination is also called hateful as it says in *parshas* Re’eh (Devarim 12:31), “Because whatever is abominated by G-d, what He hates, [they have done].”   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, uma abominação é chamada de maldita e detestável, e também é chamada de odiosa, como diz em Re'eh. Palavras-chave: abominação, maldita, detestável, odiosa.  
  
Usando isso para falar do evangelho, podemos lembrar que Deus nos ama tanto que Ele nos livrou do pecado e nos deu a salvação através de Jesus Cristo. Romanos 5:8 diz: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". Assim, Deus nos ama e nos livra do pecado, o que é o oposto de abominação. Palavras-chave: amor, salvação, Jesus Cristo, pecado.  
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Commentary: Siftei Chakhamim, Leviticus 19:15:3  
**And an abomination is called accursed and detestable.** And an abomination is also called hateful as it says in *parshas* Re’eh (Devarim 12:31), “Because whatever is abominated by G-d, what He hates, [they have done].”   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Uma abominação é chamada de maldita e detestável, e também é chamada de odiada, pois diz em Re'eh que aquilo que é abominado por Deus, o que Ele odeia, eles fizeram.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama tanto que Ele nos chama para longe das coisas que Ele odeia. Romanos 12: 9 diz: "Amem-se uns aos outros com amor fraternal; em honra, dando preferência uns aos outros". Palavras-chave: abominação, maldita, detestável, odiada, amor, honra.  
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Commentary: Rashi on Leviticus 19:15:2  
לא תעשו עול במשפט YE SHALL NOT DO INJUSTICE IN JUDGMENT — This teaches us that the judge who perverts judgment is called an "unjust person" (עַוָּל), hateful and detested, doomed to destruction, and an abomination. He is rightly called thus for the unjust person (עַוָּל) is called by Scripture "abomination", as it is said (Deuteronomy 25:16) "For all that do [such things] all that do injustice (עַוָּל=עֹשֵׂה עָוֶל) are an abomination (תועבה) unto the Lord thy God”. The abomination (תועבה), on its part, is called by Scripture חרם and שקץ, as it is said (Deuteronomy 7:26) "Neither shalt thou bring an abomination (תועבה) into thine house, lest thou be a doomed thing (חרם) like it; but thou shall regard it as שקץ.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não faça injustiça na sentença. Esta ensina que o juiz que perverte a sentença é chamado de "pessoa injusta", detestável e condenado à destruição, e abominação. Palavras-chave: Injustiça, Juiz, Abominação, Condenado, Destruição.  
  
Podemos usar este texto para falar do evangelho, pois o versículo bíblico Deuteronômio 7:26 nos ensina que devemos evitar toda abominação, pois ela nos condena. Isso nos lembra que devemos nos arrepender de nossos pecados e aceitar a salvação que Deus nos oferece através de Jesus Cristo. Romanos 10:9 diz: "Se você confessar com a sua boca que Jesus é o Senhor e crer em seu coração que Deus o ressuscitou dentre os mortos, será salvo".  
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Commentary: Siftei Chakhamim, Leviticus 19:15:4  
**And an abomination is called accursed and detestable.** And an abomination is also called hateful as it says in *parshas* Re’eh (Devarim 12:31), “Because whatever is abominated by G-d, what He hates, [they have done].”   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, uma abominação é chamada de maldita e detestável, e também é chamada de odiada, pois diz em Re'eh que aquilo que é abominado por Deus, o que Ele odeia, eles fizeram. Palavras-chave: Abominação, Maldita, Detestável, Odiada.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama e nos deseja o melhor. Ele nos abençoa com Sua misericórdia e graça, e nos chama para nos arrependermos dos nossos pecados e nos reconciliarmos com Ele. Como diz em Romanos 5:8, "Mas Deus prova o seu próprio amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". Assim, Deus nos ama e nos chama para nos arrependermos dos nossos pecados e nos reconciliarmos com Ele.  
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Commentary: Rashi on Leviticus 19:15:1  
לא תעשו עול במשפט YE SHALL NOT DO INJUSTICE IN JUDGMENT — This teaches us that the judge who perverts judgment is called an "unjust person" (עַוָּל), hateful and detested, doomed to destruction, and an abomination. He is rightly called thus for the unjust person (עַוָּל) is called by Scripture "abomination", as it is said (Deuteronomy 25:16) "For all that do [such things] all that do injustice (עַוָּל=עֹשֵׂה עָוֶל) are an abomination (תועבה) unto the Lord thy God”. The abomination (תועבה), on its part, is called by Scripture חרם and שקץ, as it is said (Deuteronomy 7:26) "Neither shalt thou bring an abomination (תועבה) into thine house, lest thou be a doomed thing (חרם) like it; but thou shall regard it as שקץ.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto nos ensina que aqueles que pervertem a justiça são chamados de "pessoas injustas" (עַוָּל), odiadas e detestadas, condenadas à destruição e abominação. A abominação (תועבה) é chamada de חרם e שקץ.  
  
Podemos usar este texto para falar do evangelho, pois a Bíblia nos ensina que devemos buscar a justiça e a retidão (Isaías 1:17). Deus nos ama tanto que nos deu o Seu Filho para nos salvar (João 3:16). Por meio de Jesus, somos livres da condenação eterna (Romanos 8:1). As palavras-chave deste texto são: עַוָּל, תועבה, חרם, שקץ.  
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Commentary: Siftei Chakhamim, Leviticus 19:15:2  
**And an abomination is called accursed and detestable.** And an abomination is also called hateful as it says in *parshas* Re’eh (Devarim 12:31), “Because whatever is abominated by G-d, what He hates, [they have done].”   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Uma abominação é chamada de maldita e detestável, e também é chamada de odiada, pois diz em Re'eh (Deuteronômio 12:31) que aquilo que é abominado por Deus, aquilo que Ele odeia, eles fizeram.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama e que Ele não aprova o pecado. A Bíblia diz em Romanos 6:23 que "o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Palavras-chave: Abominação, Maldita, Detestável, Odiada, Amor, Pecado, Salário, Morte, Dom Gratuito, Vida Eterna.  
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Commentary: Rabbeinu Bahya, Vayikra 19:15:1  
בצדק תשפוט עמיתך, “with righteousness you shall judge your fellow.” The verse speaks about the fairness to be applied in the judicial process. Justice must not be perverted. He who applies fair rules thereby strengthens the throne of the Almighty. It is said of G’d’s throne that “righteousness and justice are the foundation of Your throne,” (Psalms 89,16); if someone perverts the judicial system he thereby undermines G’d’s throne. This is a demeaning of G’d’s glory. The Midrash Tehillim 82 phrases the thought in these words: “if the judge judges righteously the Shechinah will be with him;” we know this as David said in Psalms 82,1: “the Lord is present in a community of true judges.” If the judges fails to apply these standards the Shechinah withdraws. We have another verse in Psalms 12,6 confirming this where it is written: “due to the groans of the plundered poor and needy, I will now act, says the Lord,” and the Holy Spirit is reported as exclaiming (Psalms 108,6) ”exalt Yourself over the heaven let Your glory be all over the earth!”.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a importância de se aplicar a justiça de forma correta e justa. Isso fortalece o trono de Deus e é uma forma de honrar a Sua glória. Se os juízes não aplicam os padrões corretos, a Shechinah se retira.  
Palavras-chave: Justiça, Trono, Glória, Juízes, Shechinah.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e a verdade de Deus para que possamos honrar o Seu nome. Como diz em Mateus 5:16: "Assim, que a vossa luz brilhe diante dos homens, para que vejam as vossas boas obras e glorifiquem a vosso Pai, que está nos céus". Devemos buscar a justiça e a verdade de Deus para que possamos honrar o Seu nome e glorificá-Lo. Como diz em Salmos 33:5: "Porque a justiça do Senhor é reta, que alegra o coração; o seu juízo é como a luz do alvorecer". Devemos buscar a justiça e a verdade de Deus para que possamos glorificá-Lo e alegrar o nosso coração.  
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Commentary: Or HaChaim on Leviticus 19:15:1  
 **לא תעשו עול במשפט. "Do not render an unfair decision in judgment."** This warning is addressed to litigants who are not to try and secure favourable judgment by ruses. If this were to happen it would be considered an עול, an injustice, a perversion of justice. This is the reason the Torah addressed the prohibition in the plural form, i.e. litigants (pl).You may understand this as follows: עול במשפט, the injustice would occur during judgment the judges hand down seeing that the judge is obligated to arrive at his decision on the basis of the arguments presented by the litigants. This is also the reason that this commandment followed the directive not to place obstacles before the "blind." Usually the reason a judge arrives at a faulty decision is that one of the litigants has deceived him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta advertência é dirigida aos litigantes para que não tentem obter uma decisão favorável por meio de truques. Se isso acontecer, seria considerado uma injustiça, uma perversão da justiça. Esta é a razão pela qual a Torá dirigiu a proibição na forma plural, ou seja, litigantes.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e a verdade em todas as nossas ações. De acordo com Mateus 5:7, "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". Isso significa que devemos buscar a justiça e a misericórdia, não a injustiça. De acordo com Romanos 12:17-21, devemos buscar a paz e a justiça, e não nos vingar.  
  
Palavras-chave: Justiça, Injustiça, Litigantes, Misericórdia, Paz, Verdade.  
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Commentary: Sforno on Leviticus 19:15:1  
Now the Torah addresses the judges who are charged with dispensing fair judgment. לא תעשו עול במשפט, a warning not to relate sternly to one litigant while being lenient towards his opponent. Do not allow one litigant to sit down while his opponent is required to remain standing upright. This is followed by admonitions applicable to different levels of leadership in the people and the spirit of jealousy which often prevails between competing layers of the bureaucracy. Examples are: Doeg badmouthing David so as to gain favour with the king. (Samuel I 22,9) From such admonitions it is only a small step to warn against badmouthing people generally, especially when it even involves slander. The sin of slandering is considered so serious by the prophet Ezekiel that he describes it as being equal to bloodshed (Ezekiel 22,9)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto fala sobre o mandamento da Torá para os juízes que devem dispensar justiça equitativa. É seguido por advertências aplicáveis a diferentes níveis de liderança, e ao espírito de ciúme que frequentemente prevalece entre camadas competitivas da burocracia. Palavras-chave: Torá, juízes, justiça, liderança, ciúme, burocracia, calúnia.  
  
O evangelho nos ensina a ter um coração de justiça, como diz em Mateus 5:45: "Para que sejais filhos de vosso Pai que está nos céus, que faz nascer o seu sol sobre maus e bons, e faz chover sobre justos e injustos". A Bíblia também nos ensina a não nos envolvermos em calúnias, como diz em Tiago 4:11: "Não fale mal uns dos outros, irmãos". A liderança cristã deve ser guiada pelo Espírito de Deus, e não pelo ciúme ou pela vontade de competir com outros.  
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Commentary: Ibn Ezra on Leviticus 19:15:1  
YE SHALL DO NO UNRIGHTEOUSNESS. Scripture speaks of the judges and the witnesses.56*Hence it employs the plural.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Escritura fala sobre juízes e testemunhas, usando o plural.  
Palavras-chave: Escritura, juízes, testemunhas, plural.  
  
Como usar isso para falar do Evangelho: A Escritura nos ensina que devemos viver de acordo com a justiça, como diz em Romanos 12:17: "Não façais a ninguém o mal que não quereis que vos façam a vós". Como somos testemunhas de Cristo, devemos viver de acordo com a justiça, como diz em Filipenses 2:15: "para que sejais irrepreensíveis e sinceros, filhos de Deus inculpáveis no meio de uma geração perversa e corrompida, entre a qual resplandeceis como astros no mundo".  
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Commentary: Malbim Ayelet HaShachar 521:1-2  
**הוד** and **הדר** (splendor) – The word הדר is a special exterior beauty which refers to anything that is magnificent in its species. And הוד refers to the interior essence which makes the thing beautiful in its appearance.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: הוד e הדר se referem à beleza exterior e interior, respectivamente.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a beleza interior, pois é ela que nos torna verdadeiramente belos. Mateus 5:8 diz: "Bem-aventurados os de coração puro, pois eles verão a Deus". Palavras-chave: הוד, הדר, beleza interior, beleza exterior, Mateus 5:8.  
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Commentary: Malbim Ayelet HaShachar 517:1-2  
There is a difference between **משפט** (law) and **צדק** (justice): **משפט** is according to the letter of the law, while **צדק** focuses on the matter at hand and the ones being judged according to the needs of the time, place, and what is right, etc.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, a diferença entre **משפט** (lei) e **צדק** (justiça) é que o primeiro é seguido à risca, enquanto o segundo se concentra na questão em questão e naqueles que estão sendo julgados de acordo com as necessidades do momento, lugar e o que é certo, etc.  
  
Podemos usar isso para falar do evangelho, lembrando que Deus é justo e misericordioso (Salmos 103:8). Por meio de Jesus, Deus nos dá a chance de nos reconciliarmos com Ele, pois Ele nos ama e quer nos salvar (João 3:16). Palavras-chave: **משפט**, **צדק**, justiça, misericórdia, salvação.  
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Commentary: Or HaChaim on Leviticus 19:15:4  
 **לא תעשו עול במשפט. "Do not render an unfair decision in judgment."** This warning is addressed to litigants who are not to try and secure favourable judgment by ruses. If this were to happen it would be considered an עול, an injustice, a perversion of justice. This is the reason the Torah addressed the prohibition in the plural form, i.e. litigants (pl).You may understand this as follows: עול במשפט, the injustice would occur during judgment the judges hand down seeing that the judge is obligated to arrive at his decision on the basis of the arguments presented by the litigants. This is also the reason that this commandment followed the directive not to place obstacles before the "blind." Usually the reason a judge arrives at a faulty decision is that one of the litigants has deceived him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto está alertando os litigantes para não tentar obter uma decisão favorável usando truques, pois isso seria considerado uma injustiça. Esta é a razão pela qual a Torá endereçou a proibição na forma plural, ou seja, litigantes.  
  
Como podemos usar isso para falar do evangelho? Podemos usar este texto para nos lembrar de que devemos buscar a justiça em nossas vidas, pois Deus é justo e nos ensina a sermos justos também. Como diz em Isaías 1:17: "Aprendam a fazer o bem; busquem a justiça, defendam o oprimido; façam justiça ao órfão, defendam a causa da viúva". Palavras-chave: Justiça, Litigantes, Decisão, Injustiça.  
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Commentary: Or HaChaim on Leviticus 19:15:3  
 **לא תעשו עול במשפט. "Do not render an unfair decision in judgment."** This warning is addressed to litigants who are not to try and secure favourable judgment by ruses. If this were to happen it would be considered an עול, an injustice, a perversion of justice. This is the reason the Torah addressed the prohibition in the plural form, i.e. litigants (pl).You may understand this as follows: עול במשפט, the injustice would occur during judgment the judges hand down seeing that the judge is obligated to arrive at his decision on the basis of the arguments presented by the litigants. This is also the reason that this commandment followed the directive not to place obstacles before the "blind." Usually the reason a judge arrives at a faulty decision is that one of the litigants has deceived him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O texto nos alerta para não rendermos decisões injustas durante o julgamento. Isso significa que os litigantes não devem tentar obter uma decisão favorável por meios enganosos. Isso seria considerado uma injustiça, uma perversão da justiça.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a sermos justos em nossas palavras e ações. De acordo com Mateus 5:7, "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". De acordo com Romanos 12:17-19, "Não pensem mal uns dos outros. Seja o que for que façam, façam de todo o coração, como para o Senhor e não para os homens, sabendo que receberão do Senhor a recompensa da herança, pois vocês servem ao Senhor Cristo. Não se deixem vencer pelo mal, mas vençam o mal com o bem".  
  
Palavras-chave: Justiça, Injustiça, Misericórdia, Bem, Mal.  
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Commentary: Or HaChaim on Leviticus 19:15:2  
 **לא תעשו עול במשפט. "Do not render an unfair decision in judgment."** This warning is addressed to litigants who are not to try and secure favourable judgment by ruses. If this were to happen it would be considered an עול, an injustice, a perversion of justice. This is the reason the Torah addressed the prohibition in the plural form, i.e. litigants (pl).You may understand this as follows: עול במשפט, the injustice would occur during judgment the judges hand down seeing that the judge is obligated to arrive at his decision on the basis of the arguments presented by the litigants. This is also the reason that this commandment followed the directive not to place obstacles before the "blind." Usually the reason a judge arrives at a faulty decision is that one of the litigants has deceived him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não se deve fazer injustiça durante o julgamento, pois isso seria considerado um "עול", ou seja, uma perversão da justiça.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e a verdade em todas as nossas ações. Jesus disse em Mateus 5:45: "Pois assim como vosso Pai celeste é compassivo, também vós sereis compassivos". O versículo também nos ensina que devemos ser justos em nossas decisões, pois Deus é justo. Palavras-chave: Justiça, Verdade, Compaixão, Julgamento.  
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Commentary: Ibn Ezra on Leviticus 19:15:2  
YE SHALL DO NO UNRIGHTEOUSNESS. Scripture speaks of the judges and the witnesses.56*Hence it employs the plural.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Escritura fala sobre juízes e testemunhas, e ensina que não devemos fazer o mal.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que devemos buscar a justiça e a verdade, e que devemos viver de acordo com os princípios de Deus. Isso é mostrado nos versículos como Mateus 5:48, que diz: "Portanto, sejam perfeitos, assim como o seu Pai celeste é perfeito". Palavras-chave: Justiça, Testemunhas, Não fazer o mal.  
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Midrash: Midrash Tanchuma, Mishpatim 6:5  
Our rabbis teach us that the verse *In righteousness shall thou judge thy neighbor* (Lev. 19:15) implies that you should strive to judge your neighbor, who is your companion in Torah and in the performance of the commandments, justly.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Nossos rabinos nos ensinam que o versículo "Na justiça julgarás o teu próximo" (Levítico 19:15) implica que você deve se esforçar para julgar seu próximo, que é seu companheiro na Torá e na execução dos mandamentos, justamente.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). Assim, devemos julgar nossos companheiros com justiça, como nos ensina o versículo de Levítico 19:15. Palavras-chave: Justiça, Próximo, Amor, Evangelho.  
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Midrash: Ein Yaakov (Glick Edition), Shevuot 4:1  
(Fol. 30) Our Rabbis were taught: Concerning the passage (Lev. 19, 15) In righteousness shalt thou judge thy neighbor. This means that the court should not allow one litigant to sit down, while the other is standing; one litigant should not have the privilege of talking while the other is denied such privilege. Another explanation may be given; always try to judge every one according to his virtuous acts. R. Joseph taught: "This verse signifies that him who is your equal in wisdom and deeds, you shall try to judge fairly."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os rabinos ensinaram que devemos julgar nossos vizinhos com justiça, o que significa tratá-los com igualdade e ouvir suas opiniões. R. Joseph ensinou que devemos julgar aqueles que têm a mesma sabedoria e ações que nós.  
  
Palavras-chave: Justiça, Igualdade, Vizinhos, Sabedoria, Ações.  
  
Podemos usar esse texto para falar do evangelho usando versículos como: "Portanto, todos vós sois irmãos" (Mateus 23:8), "Não julgueis, para que não sejais julgados" (Mateus 7:1) e "Amai-vos uns aos outros com amor fraternal" (Romanos 12:10). Estes versículos nos ensinam que devemos tratar nossos vizinhos com justiça, igualdade e amor, como nos ensinou Jesus.  
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Midrash: Ruth Rabbah 1:2  
Rabbi asked Rabbi Betzalel: What is that which is written: “For their mother has committed harlotry” (Hosea 2:7)? Is it possible that Sarah our matriarch was a harlot? He said to him: ‘Heaven forbid; rather, when are matters of Torah rendered contemptible before the common people? It is when their owners debase them.’ Rabbi Yaakov bar Avdimi came and rendered it a [midrashic] dictum: When do matters of Torah become like harlots before the common people? When their owners debase them. Rabbi Yoḥanan derives it from here: “The poor man’s [*misken*] wisdom is contemptible” (Ecclesiastes 9:16). Was the wisdom of Rabbi Akiva, who was poor, contemptible? Rather, what is a *misken*? It is one who is contemptible in his words, like an elder who sits and teaches: “You shall not pervert justice” (Deuteronomy 16:19), and he perverts justice; “you shall not show partiality” (Deuteronomy 16:19), and he shows partiality; “you shall not afflict any widow or orphan” (Exodus 22:21) and he afflicts them. Samson followed his eyes, as it is stated: “Take her for me, as she is fitting in my eyes” (Judges 14:3). Gideon worshipped idols, as it is stated: “Gideon made it into an ephod” (Judges 8:27). Woe to a judge who shows partiality in judgment.  
Rabbi Ḥiyya taught: “You shall not do injustice in judgment” (Leviticus 19:15) – this teaches that a judge who corrupts judgment is called by five names: unjust, hated, detestable, proscribed, abomination. The Holy One blessed be He calls him five: wicked, blasphemer, violator of the covenant, one who infuriates, and defiant. He causes five results in the world; he defiles the land, desecrates the Name, expels the Divine Presence, causes Israel to fall by the sword, and exiles them from their land. Woe to the generation that is corrupted in this way.  
Rabbi Ḥiyya taught: “You shall not do injustice in judgment [in measure, in weight, or in volume]” (Leviticus 19:35) – in a judicial ruling. If it is about judicial rulings, it is already stated about judicial rulings!35*In the verse cited above, Leviticus 19:15: “You shall not do injustice in judgment.”* If so, why is it stated, “…in judgment in measure [in weight, or in volume]”? It teaches that one who measures is called a judge, and if he falsifies, he is called five names and he causes five results. Woe is the generation whose measures are false, as Rabbi Benaya said in the name of Rabbi Huna: If you see a generation whose measures are false, a kingdom comes and besets that generation. What is the reason? “Scales of deceit are an abomination to the Lord” (Proverbs 11:1), and it is written: “Pride comes, shame comes” (Proverbs 11:2).  
Rabbi Berekhya said in the name of Rabbi Abba: It is written: “Will I find merit with scales of wickedness, [or with a pouch of deceitful weights?]” (Micah 6:11). Is it possible that a generation whose measures are false will find merit? Rather, “in a pouch of deceitful weights.”36*They will be left with a purse filled with counterfeit coins. The midrash is reading the second half of the verse, “or with a pouch of deceitful weights” not as the continuation of the rhetorical question, but as the answer to “Will I find merit with scales of wickedness?”* Rabbi Levi said: Moses indeed alluded this to Israel in the Torah: “You shall not have in your purse [alternate weights]” (Deuteronomy 25:13); “you shall not have in your house alternate measures” (Deuteronomy 25:13), and if he did so, ultimately, a kingdom will come and beset them, as it is written: “As it is an abomination to the Lord anyone who does [*oseh*] so, anyone who does [*oseh*] injustice” (Deuteronomy 25:16), and it is written: “Remember what Amalek did [*asah*] to you, on the way, as you were leaving Egypt” (Deuteronomy 25:17).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto trata sobre a importância de seguir a lei de Deus e de não fazer injustiça. O texto cita versículos bíblicos que mostram que a desobediência às leis de Deus pode trazer consequências ruins para a geração. Palavras-chave: Leis de Deus, injustiça, desobediência, consequências.  
  
Como podemos usar isso para falar do evangelho, podemos lembrar que Deus nos deu Seu Filho para nos salvar de nossos pecados e nos livrar das consequências de nossa desobediência. Versículos que mostram essa correlação incluem João 3:16, Romanos 5:8, Romanos 6:23, e Efésios 2:8-9.  
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Midrash: Sifra, Kedoshim, Chapter 4 1  
1) (Vayikra 19:15) ("You shall not do wrong in judgment. You shall not lift up the face of the poor man, and you shall not favor the face of the great one. In righteousness shall you judge your neighbor.") "You shall not do wrong in judgment.": We are hereby taught that a judge who perverts justice is called "wrong," "hated," "revolting," "rejected,." "abominable," and he leads to five things: He defiles the sanctuary, he desecrates the Name, he drives out the shechinah, he causes Israel to fall by the sword, and he exiles it from its land.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Justiça, juízes, pobres, grandes, julgamento, direito, santuário, nome, Shechinah, espada, terra.  
  
Resumo: O texto ensina que juízes que pervertem a justiça são chamados de "errados", "odiados", "repugnantes", "rejeitados" e "abomináveis", o que leva a cinco consequências: profanar o santuário, desonrar o nome, expulsar a Shechinah, fazer com que Israel caia pela espada e exilá-lo de sua terra.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos viver de acordo com a justiça e amor de Deus, e que devemos julgar com sabedoria e misericórdia. Como diz em Mateus 7:1 ("Não julgueis, para que não sejais julgados"), devemos nos esforçar para não julgar com parcialidade, mas sim com justiça e equidade. Como diz em Tiago 2:1-4 ("Não façais acepção de pessoas"), devemos tratar todos com igualdade, independentemente de sua posição social ou riqueza.  
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Midrash: Sifra, Kedoshim, Chapter 8 5  
5) (Vayikra 19:35) ("You shall not do wrong in judgment: in meteyard, in weight, or in measure.") "You shall not do wrong in judgment": To whom is this directed? If to a judge, it is already written, (viz. Vayikra 19:15). It is to teach us, rather, that a measurer is called a judge, and if he falsifies in measurement, he is called: "wrong," "hated," "revolting," "rejected," "abominable," and he brings about five things: He defiles the sanctuary, he desecrates the Name, he drives out the Shechinah, he causes Israel to fall by the sword, and he exiles them from their land.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto enfatiza que não devemos fazer injustiça na medição, pois isso é considerado um julgamento. Palavras-chave: Julgamento, medição, injustiça.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não julgar nossos irmãos (Mateus 7:1), pois somente Deus é o único que pode julgar. O evangelho nos ensina a sermos justos e misericordiosos (Mateus 5:7) e a nos amarmos uns aos outros (João 13:34).  
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Midrash: Sifra, Kedoshim, Chapter 4 4  
1) (Vayikra 19:15) ("You shall not do wrong in judgment. You shall not lift up the face of the poor man, and you shall not favor the face of the great one. In righteousness shall you judge your neighbor.") "You shall not do wrong in judgment.": We are hereby taught that a judge who perverts justice is called "wrong," "hated," "revolting," "rejected,." "abominable," and he leads to five things: He defiles the sanctuary, he desecrates the Name, he drives out the shechinah, he causes Israel to fall by the sword, and he exiles it from its land.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Justiça, juiz, perverter, revoltar, abominável, santuário, nome, shechinah, espada, exílio.  
  
Resumo: O texto ensina que um juiz que perverte a justiça é considerado "errado", "odiado", "revolucionário", "rejeitado" e "abominável", e isso leva a cinco coisas: ele profana o santuário, desonra o nome, expulsa a Shechinah, faz com que Israel caia pela espada e o exila de sua terra.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e a verdade, e que devemos tratar todos com igualdade, sem favorecer a ninguém. Isso é reforçado por versículos como Mateus 5:7 ("Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia") e Lucas 6:31 ("Tratai os outros como quereis que eles vos tratem a vós"). Estes versículos nos ensinam que devemos tratar os outros como gostaríamos de ser tratados, e que devemos buscar a justiça e a verdade em todas as situações.  
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Midrash: Sifra, Kedoshim, Chapter 4 3  
1) (Vayikra 19:15) ("You shall not do wrong in judgment. You shall not lift up the face of the poor man, and you shall not favor the face of the great one. In righteousness shall you judge your neighbor.") "You shall not do wrong in judgment.": We are hereby taught that a judge who perverts justice is called "wrong," "hated," "revolting," "rejected,." "abominable," and he leads to five things: He defiles the sanctuary, he desecrates the Name, he drives out the shechinah, he causes Israel to fall by the sword, and he exiles it from its land.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Justiça, julgamento, pobre, grande, direito, vizinho.  
  
Resumo: O texto ensina que um juiz que perverte a justiça é chamado de "errado", "odiado", "repugnante", "rejeitado" e "abominável". Isso contamina o santuário, desonra o nome, expulsa a Shechinah, leva Israel à queda pela espada e o exila de sua terra.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a justiça e o equilíbrio em nossas vidas. Devemos tratar todos com igualdade e amor, independentemente de sua posição social. Como diz em Vayikra 19:15 ("Não faça injustiça na sentença. Não levante o rosto do pobre, nem favoreça o rosto do grande. Julgue seu próximo com justiça."), devemos tratar todos com igualdade e justiça. Devemos amar ao nosso próximo como a nós mesmos, como diz em Mateus 22:39 ("Ame o seu próximo como a si mesmo").  
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Midrash: Sifra, Kedoshim, Chapter 4 2  
1) (Vayikra 19:15) ("You shall not do wrong in judgment. You shall not lift up the face of the poor man, and you shall not favor the face of the great one. In righteousness shall you judge your neighbor.") "You shall not do wrong in judgment.": We are hereby taught that a judge who perverts justice is called "wrong," "hated," "revolting," "rejected,." "abominable," and he leads to five things: He defiles the sanctuary, he desecrates the Name, he drives out the shechinah, he causes Israel to fall by the sword, and he exiles it from its land.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Justiça, julgamento, pobre, grande, retidão.  
  
Resumo: O texto ensina que um juiz que perverte a justiça é chamado de "errado", "odiado", "repugnante", "rejeitado" e "abominável", e isso leva a cinco coisas: ele profana o santuário, desonra o Nome, expulsa a Shechinah, faz com que Israel caia pela espada e o exila de sua terra.  
  
Relacionando com o Evangelho: O Evangelho nos ensina que devemos buscar a justiça e a retidão, como diz em Mateus 5:6 ("Bem-aventurados os que têm fome e sede de justiça, porque eles serão saciados"). Devemos tratar todos com igualdade, como diz em Gálatas 6:10 ("Portanto, enquanto temos oportunidade, façamos o bem a todos, mas especialmente aos da família da fé").  
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Midrash: Mekhilta d'Rabbi Yishmael 23:3:1  
(Exodus 23:3) "Do not honor a poor man in his quarrel": Why is this needed? (i.e., it is already written [Leviticus 19:15] "You shall not favor a poor man (in the verdict) and you shall not honor a great one.") (From that verse) I would know only these (i.e., favoring the poor and honoring the rich). Whence do I derive that they ("favoring" and "honoring") are interchangeable, (both applying to the rich and the poor)? From "Do not honor a poor man." Abba Chanan says in the name of R. Elazar: Scripture speaks of leket, shikchah, and peah (i.e., it is "in his quarrel" that you are not to honor a poor man, but you are to honor him by deciding in his favor in instances of doubt as to whether something is leket, shikchah or peah, [which revert to the poor] viz. Leviticus 23:22.)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não honre um pobre em sua disputa. Por que isso é necessário? O versículo de Levítico 19:15 diz que não devemos favorecer ou honrar o pobre ou o rico. Abba Chanan diz que a Escritura fala sobre leket, shikchah e peah, e que não devemos honrar o pobre em sua disputa, mas sim decidir a seu favor em casos de dúvida.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar a todos, independentemente de sua condição social. Como diz em Mateus 5:44, "Amai a vossos inimigos, bendizei os que vos maldizem". Assim como Deus nos ensina a não honrar o pobre em sua disputa, também nos ensina a não favorecer o rico. Não devemos julgar as pessoas com base em sua condição social.  
  
Palavras-chave: honrar, pobre, rico, leket, shikchah, peah, amar, inimigos.  
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Talmud: Sanhedrin 3a:1  
**Rather, Rava said: Two** matters **are** in fact **taught** in the mishna, **because** of the statement **of Rabbi Ḥanina** that the Sages instituted leniencies with regard to cases of monetary law so as not to lock the door in the face of potential borrowers. **Rav Aḥa, son of Rav Ika, said: By Torah law,** the adjudication of **one** judge is **also valid** in cases of admissions and loans, **as it is stated: “In righteousness shall you judge your neighbor”** (Leviticus 19:15), in the singular. **But** by rabbinic law, three judges are required, **due to** the concern that a single judge may be one of **those who sit** idly on street **corners,** i.e., unlearned people who are not involved in business and are unlikely to judge the case correctly.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rava disse que duas questões são ensinadas na Mishna, devido à declaração de Rabbi Hanina de que os sábios instituíram alívios em casos de lei monetária para não fechar a porta na cara dos potenciais emprestadores. Rav Aḥa, filho de Rav Ika, disse que por lei da Torá, a decisão de um juiz é válida em casos de admissão e empréstimos, como está escrito: "Na justiça, julgue seu próximo" (Levítico 19:15), no singular. Mas por lei rabínica, são necessários três juízes, devido à preocupação de que um único juiz possa ser um daqueles que ficam sentados nas esquinas, ou seja, pessoas desinformadas que não estão envolvidas nos negócios e que provavelmente não julgarão o caso corretamente.  
  
Palavras-chave: Mishna, Rabbi Hanina, Rav Aḥa, Rav Ika, Torá, juiz, Levítico 19:15.  
  
O texto nos ensina que, de acordo com a Torá, devemos julgar nossos vizinhos com justiça, e que os sábios instituíram alívios em casos de lei monetária para não fechar a porta na cara dos potenciais emprestadores. Isso nos lembra do que diz a Bíblia em Mateus 7:12: "Portanto, tudo o que quereis que os homens vos façam, fazei-lho também vós a eles; pois esta é a lei e os profetas". Isso nos mostra que devemos tratar os outros como gostaríamos de ser tratados. O evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). Devemos mostrar misericórdia e compaixão aos outros, assim como Deus nos mostra misericórdia e compaixão.  
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Talmud: Sanhedrin 3a:5  
**Rather, Rava said: Two** matters **are** in fact **taught** in the mishna, **because** of the statement **of Rabbi Ḥanina** that the Sages instituted leniencies with regard to cases of monetary law so as not to lock the door in the face of potential borrowers. **Rav Aḥa, son of Rav Ika, said: By Torah law,** the adjudication of **one** judge is **also valid** in cases of admissions and loans, **as it is stated: “In righteousness shall you judge your neighbor”** (Leviticus 19:15), in the singular. **But** by rabbinic law, three judges are required, **due to** the concern that a single judge may be one of **those who sit** idly on street **corners,** i.e., unlearned people who are not involved in business and are unlikely to judge the case correctly.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rava ensina que duas questões são ensinadas na Mishna, devido à declaração de Rabbi Hanina de que os sábios instituíram alívios em casos de leis monetárias para não fechar a porta na cara dos potenciais emprestadores. Rav Aḥa, filho de Rav Ika, disse que, pela lei da Torá, a decisão de um juiz é válida em casos de admissões e empréstimos, pois está escrito: "Na justiça você julgará o seu próximo" (Levítico 19:15). Mas pela lei rabínica, são necessários três juízes, devido ao medo de que um único juiz possa ser um dos que ficam sentados nas esquinas, ou seja, pessoas despreparadas que não estão envolvidas nos negócios e provavelmente não julgariam o caso corretamente.  
  
Palavras-chave: Mishna, Rabbi Hanina, lei da Torá, Levítico 19:15, lei rabínica.  
  
O evangelho nos ensina que devemos julgar com justiça e amor, como diz em Mateus 7:12: "Assim, tudo o que vocês querem que os outros façam por vocês, façam também por eles, pois esta é a lei e os profetas". Além disso, devemos nos esforçar para sermos justos e não nos acomodarmos, como diz em Romanos 12:11: "Não se acomodem, mas sejam transformados pela renovação da sua mente". Assim, como o texto acima menciona, devemos nos esforçar para julgar com justiça e não nos acomodarmos, pois isso é o que Deus espera de nós.  
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Talmud: Sanhedrin 32b:4  
This distinction is **in accordance with** the statement **of Reish Lakish, as Reish Lakish raises a contradiction** between two verses: It **is written** in one verse: **“In justice shall you judge your neighbor”** (Leviticus 19:15), **and** it **is written** in another verse: **“Justice, justice, shall you follow”** (Deuteronomy 16:21), with the repetition indicating that it is not enough to merely judge with justice. He continues: **How** can **these** texts be reconciled? **Here,** this latter verse is stated **with regard to** a possibly **fraudulent trial,** where the court must take extra care to judge with justice; and **there,** that former verse is stated **with regard to a trial that** does **not** appear **fraudulent.**  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: acordo, contradição, escrito, julgar, seguir, reconciliação, fraude, cuidado.  
  
Esta distinção está de acordo com a declaração do Reish Lakish, que levanta uma contradição entre dois versículos: um diz "Na justiça julgarás o teu próximo" (Levítico 19:15) e o outro diz "Justiça, justiça seguirás" (Deuteronômio 16:21), com a repetição indicando que não é suficiente julgar com justiça. Ele continua: como esses textos podem ser reconciliados? Aqui, esse último versículo é dito com relação a um julgamento possivelmente fraudulento, onde o tribunal deve tomar cuidado extra para julgar com justiça; e lá, aquele primeiro versículo é dito com relação a um julgamento que não parece fraudulento.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a julgar com justiça, mas também nos chama a seguir a justiça. Isso nos lembra de versículos como Mateus 5:7, que diz "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". Isso nos mostra que devemos ter misericórdia e justiça ao julgar, pois Deus é misericordioso e justo. Além disso, Romanos 12:19 nos lembra que devemos "não vingar-se a si mesmos, amados, mas deixar lugar à ira de Deus, pois está escrito: A mim pertence a vingança; eu retribuirei, diz o Senhor". Isso nos mostra que devemos deixar o julgamento para Deus, pois Ele é o único que pode julgar com justiça.  
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Talmud: Shevuot 30a:12  
**The Sages taught:** The verse states: **“But in righteousness shall you judge your colleague”** (Leviticus 19:15), from which it is derived: The court must ensure **that there will not be** a situation where **one** litigant **is sitting and one** litigant **is standing,** or a situation where **one** litigant **says everything** that **he needs** to say to present his case **and one** litigant, the judge **says to him: Curtail your statement. Alternatively,** it is derived from the verse: **“But in righteousness shall you judge your colleague,”** that you **should judge another favorably,** and seek to find justification for his actions, even if when interpreted differently his actions could be judged unfavorably.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os sábios ensinaram que o versículo diz que a corte deve garantir que nenhum litigante esteja em desvantagem, e que o julgamento deve ser feito com justiça, buscando encontrar justificativas para as ações do outro, mesmo que possam ser interpretadas de forma desfavorável.  
  
Palavras-chave: Justiça, Litigantes, Julgamento, Versículo, Sábios.  
  
Aplicando ao evangelho: O evangelho nos ensina a tratar os outros com justiça e amor, como diz em Mateus 7:12: "Portanto, tudo o que vocês querem que os outros façam por vocês, façam também por eles, pois esta é a lei e os profetas". Devemos julgar os outros com bondade, como diz em Romanos 14:13: "Não julgue ninguém antes de si mesmo. E não condene o seu irmão".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Derekh Chayim, Kedoshim 6  
This entire portion deals with aspects of sanctifying oneself by the performance of practical deeds. I am forthwith copying a number of comments by Rabbi Menachem Habavli about both positive and negative commandments in this portion.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre aspectos de santificação através da realização de ações práticas. Palavras-chave: santificação, ações práticas. Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos santificar por meio de nossas obras, como diz em Mateus 5:16 "Assim brilhe a vossa luz diante dos homens, para que vejam as vossas boas obras e glorifiquem a vosso Pai, que está nos céus". E em Colossenses 3:17 "E tudo o que fizerdes, seja em palavra ou em obra, fazei-o tudo em nome do Senhor Jesus, dando por meio dele graças a Deus Pai".  
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Musar: Shaarei Teshuvah 3:87  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a severidade dos mandamentos positivos e negativos, e as diferentes punições. O arrependimento é grande segundo as investigações do coração. Palavras-chave: Severidade, Mandamentos, Punições, Arrependimento, Investigações.  
  
O Evangelho nos ensina que devemos nos arrepender dos nossos pecados e buscar a Deus com todo o nosso coração. Como diz em Lucas 13:3, "Não, eu vos digo; antes, a menos que vos arrependais, todos perecereis da mesma maneira". Devemos examinar nossos caminhos e investigar os nossos corações para que possamos nos arrepender e sermos perdoados. Como diz em Salmos 139:23-24, "Examina-me, ó Deus, e conhece o meu coração; prova-me e conhece os meus pensamentos. Vê se há em mim algum caminho mau, e guia-me pelo caminho eterno".  
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Musar: Shemirat HaLashon, Book II 17:2  
***Kedoshim - Behar***  
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Analise através de IA quanto a este Comentario acima:   
  
  
Kedoshim - Behar é um versículo da Torá que significa "Santificai-vos e guardai o Shabbat". É uma chamada para o povo de Israel a se santificar e a manter os mandamentos de Deus.  
  
Palavras-chave: Kedoshim, Behar, Torá, Santificar, Shabbat, Mandamentos.  
  
O Evangelho nos ensina que devemos nos santificar e viver de acordo com os mandamentos de Deus. Romanos 12:1-2 diz: "Eu, pois, vos exorto, irmãos, pela compaixão de Deus, a que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Portanto, devemos nos santificar e viver de acordo com os mandamentos de Deus, como ensinado em Kedoshim - Behar.  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 16:5  
**In this chapter there will be explained *lashon hara* which originates in *nirganuth* [complaining].**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Neste capítulo será explicado o *lashon hara*, que tem origem na *nirganuth* [reclamação].  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não nos queixarmos, mas a ter gratidão a Deus em todas as circunstâncias (Filipenses 4:6). A Palavra de Deus nos ensina que devemos nos esforçar para falar palavras edificantes e não palavras destrutivas (Efésios 4:29).  
  
Palavras-chave: Lashon Hara, Nirganuth, Queixa, Gratidão, Palavras Edificantes.  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 4:2  
**In this chapter there will be explained the merit of one who judges his friend in the scales of merit.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto aborda a importância de julgar os amigos com justiça. Palavras-chave: merit, judge, friend.  
  
O evangelho nos ensina a amar ao próximo como a nós mesmos (Mateus 22:39). Devemos julgar os outros com misericórdia e compaixão, como Deus nos julga (Lucas 6:36). Assim, devemos tratar os nossos amigos com justiça e amor, como Cristo nos ensinou.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Kedoshim 41  
The main thrust of this portion is to urge us to sanctify ourselves by abstaining from indulgences which are permissible. Whereas the previous פרשה concerned itself mostly with the סור מרע "depart from evil" aspect of Judaism, this portion is concerned with the עשה טוב, "do what is good" aspect of our faith. Since I have already written on many subjects mentioned here, I prefer to copy here a sermon which I delivered in my youth.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, esta porção nos incentiva a nos santificar, abstermo-nos de indulgências permitidas. Enquanto a porção anterior tratava-se principalmente do "depart from evil" (Sair do Mal) do Judaísmo, esta porção trata-se do "do what is good" (Fazer o que é bom) da nossa fé. Palavras-chave: Santificar, Abster-se, Depart from evil, Do what is good.  
  
Como podemos usar isso para falar do evangelho? O evangelho nos ensina a nos santificarmos, abstermo-nos de indulgências permitidas e a fazer o que é bom. Romanos 12:2 diz: "E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". E Colossenses 3:17 diz: "E tudo o que fizerdes, seja em palavras ou em obras, fazei-o em nome do Senhor Jesus, dando por meio dele graças a Deus Pai".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Derekh Chayim, Kedoshim 12  
This entire portion deals with aspects of sanctifying oneself by the performance of practical deeds. I am forthwith copying a number of comments by Rabbi Menachem Habavli about both positive and negative commandments in this portion.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre aspectos de santificação de si mesmo através da realização de atos práticos. Palavras-chave: santificação, atos práticos.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que devemos nos santificar, pois somos templos do Espírito Santo (1 Coríntios 6:19). Devemos nos esforçar para realizar boas obras (Efésios 2:10) e obedecer aos mandamentos de Deus (Mateus 19:17).  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Kedoshim 42  
The main thrust of this portion is to urge us to sanctify ourselves by abstaining from indulgences which are permissible. Whereas the previous פרשה concerned itself mostly with the סור מרע "depart from evil" aspect of Judaism, this portion is concerned with the עשה טוב, "do what is good" aspect of our faith. Since I have already written on many subjects mentioned here, I prefer to copy here a sermon which I delivered in my youth.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, esta parte incentiva a nos santificarmos abstendo-nos de indulgências permitidas. Enquanto a seção anterior se preocupava principalmente com o aspecto de "abandonar o mal" do judaísmo, esta parte se preocupa com o aspecto de "fazer o bem" da nossa fé. Palavras-chave: Santificação, Abster-se, Indulgências, Depart from Evil, Do What is Good.  
  
Como podemos usar isso para falar do evangelho? O evangelho nos ensina a viver uma vida santa, abster-nos de indulgências e fazer o bem. Romanos 12:2 diz: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". E Filipenses 4:8 diz: "Finalmente, irmãos, tudo o que é verdadeiro, tudo o que é honesto, tudo o que é justo, tudo o que é puro, tudo o que é amável, tudo o que é de boa fama, se há alguma virtude, e se há algum louvor, nisso pensai".  
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Musar: Orchot Tzadikim 25:23  
Chapter Twenty Five: ON GOSSIP  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O capítulo vinte e cinco fala sobre o mau uso da língua, ou seja, o falatório.  
  
Palavras-chave: Falatório, língua, mau uso.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a usar nossa língua de forma correta, pois a Bíblia nos diz que "a boca fala do que está cheio o coração" (Mateus 12:34). Devemos usar nossa língua para edificar e não para destruir (Efésios 4:29). Devemos usar nossa língua para glorificar a Deus (Salmos 34:1).  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Derekh Chayim, Kedoshim 29  
This entire portion deals with aspects of sanctifying oneself by the performance of practical deeds. I am forthwith copying a number of comments by Rabbi Menachem Habavli about both positive and negative commandments in this portion.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre aspectos de santificação pela realização de atos práticos. Palavras-chave: santificação, atos práticos.  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que somos santificados por meio da fé em Jesus Cristo (Romanos 5:1). A fé em Jesus Cristo nos leva a obedecer a Deus e a fazer boas obras (Tiago 2:17-18). Assim, a fé em Jesus Cristo é a chave para a santificação, e as boas obras são o resultado da fé.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Derekh Chayim, Kedoshim 30  
This entire portion deals with aspects of sanctifying oneself by the performance of practical deeds. I am forthwith copying a number of comments by Rabbi Menachem Habavli about both positive and negative commandments in this portion.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre aspectos de santificação de si mesmo através da realização de atos práticos. Palavras-chave: santificação, atos práticos.  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que devemos nos santificar para agradar a Deus (1 Pedro 1:15-16). O apóstolo Paulo também nos ensina que devemos nos esforçar para viver de acordo com a vontade de Deus (Romanos 12:1-2). Portanto, devemos nos esforçar para realizar atos práticos que agradem a Deus.  
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Musar: Shaarei Teshuvah 3:218  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a severidade dos mandamentos positivos e negativos, e as diferentes punições. O arrependimento é grande de acordo com as investigações do coração. Palavras-chave: Severidade, Mandamentos, Punições, Arrependimento, Investigações.  
  
Este texto se relaciona ao evangelho porque nos ensina que devemos nos arrepender de nossos pecados e buscar a Deus. O versículo de Lamentações 3:40 nos ensina que devemos examinar nossos caminhos para saber o quão culpado somos por cada pecado que cometemos. O arrependimento é grande quando buscamos a Deus e nos arrependemos de nossos pecados. Romanos 10:13 diz: "Porque todo aquele que invocar o nome do Senhor será salvo". Portanto, devemos nos arrepender de nossos pecados e buscar a Deus para sermos salvos.  
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# Pv 24:23

PTBR: Aqui vão outros ditados dos sábios: Agir com parcialidade nos julgamentos não é nada bom.

Sefaria: These also are by the sages:<br><br>It is not right to be partial in judgment.

Commentary: Rashi on Proverbs 24:23:1  
**These too are for the wise** All the statements in the following section are addressed to the wise who sit in judgment, that they should not show respect to persons in judgment, for it is not good.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mostre respeito a pessoas em julgamento, pois não é bom.  
  
Palavras-chave: julgamento, respeito, sabedoria.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não julgar as pessoas, pois Deus é o único que pode julgar (Mateus 7:1). Devemos mostrar amor e respeito a todos, pois Deus nos ama incondicionalmente (João 3:16). A sabedoria vem de Deus (Provérbios 2:6) e é necessária para nos guiar em nossas decisões.  
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Midrash: Midrash Tanchuma, Mishpatim 4:1  
**Now these are the ordinances (Exod. 21:1).** Scripture says (elsewhere) in reference to this verse: *These also are sayings of the wise. To have respect of persons in judgment is not good* (Prov. 24:23). The Holy One, blessed be He, said to Israel: Remember that I gave you the Torah, in which is written: *These are the statutes and commandments. To have respect of persons in judgment is not good*. What is meant by this? If a judge acts differentially toward a particular witness and perverts the law because of him, the Shekhinah departs (from him), for it is written: *The Lord is good to all* (Ps. 145:9). Because of that it is written: *God standeth in a congregation of God; in the midst of judges He judgeth* (ibid. 82:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre os mandamentos da Torá, que dizem que não se deve ter favoritismo em julgamentos. O Senhor disse a Israel para lembrar que Ele deu a Torá, que diz que não se deve ter favoritismo em julgamentos. Quando um juiz age de forma diferente com um determinado testemunho e perverte a lei por causa dele, a Shekhinah (presença de Deus) se afasta. Palavras-chave: Torá, favoritismo, julgamentos, Shekhinah.  
  
O evangelho nos ensina que devemos amar a todos igualmente, sem distinção. Jesus disse: "Amarás o Senhor teu Deus de todo o teu coração, e de toda a tua alma, e de todo o teu entendimento. Este é o grande e primeiro mandamento. E o segundo, semelhante a este, é: Amarás o teu próximo como a ti mesmo" (Mateus 22:37-39). Esta é uma lição que devemos levar para nossas vidas e para nossos julgamentos, pois não devemos ter favoritismo. Palavras-chave: Amor, igualdade, julgamentos, favoritismo.  
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# Jó 34:19

PTBR: Não é verdade que ele não mostra parcialidade a favor dos príncipes, e não favorece o rico em detrimento do pobre, uma vez que todos são obra de suas mãos?

Sefaria: He is not partial to princes;<br>The noble are not preferred to the wretched;<br>For all of them are the work of His hands.

Commentary: Rashi on Job 34:19:2  
**Who did not respect princes** That is to say, the King of the world, before Whom there is no favoritism.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta:  
Este texto fala sobre não respeitar príncipes, ou seja, o Rei do mundo, a quem não há favoritismo. Podemos usar isso para falar do evangelho, citando versículos como Romanos 2:11, que diz: "Porque Deus não faz acepção de pessoas". Palavras-chave: Rei, mundo, favoritismo, evangelho, Romanos 2:11.  
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Commentary: Rashi on Job 34:19:1  
**Who did not respect princes** That is to say, the King of the world, before Whom there is no favoritism.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não há favoritismo diante do Rei do mundo.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que todos somos iguais diante de Deus, não importa a nossa posição social, pois Ele nos ama incondicionalmente. Romanos 3:23 diz: "Porque todos pecaram e destituídos estão da glória de Deus". E Efésios 2:8-9 diz: "Porque pela graça sois salvos, por meio da fé; e isto não vem de vós, é dom de Deus; não de obras, para que ninguém se glorie".  
  
Palavras-chave: favoritismo, Rei do mundo, igualdade, graça, fé, obras.  
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Midrash: Midrash Tanchuma, Chukat 21:1  
(Numb. 21:17:) “Then Israel sang.” For what reason is Moses not mentioned there?136*Numb. R. 19:26.* For the reason that he was being punished because of the waters; and no person praises137*Rt.: QLS*. Cf.: Gk.: *kalos*. his executioner.138*Lat.: speculator* (“*examiner*” *or* “*overseer*”). And why is the name of the Holy One, blessed be He, not mentioned there? The matter is comparable to a governor who made a banquet for the king. The king said, “Will my friend so-and-so be there?” They told him, “No.” He said, “[Then] I also am not going there.” Also here the Holy One, blessed be He, said, “Inasmuch as Moses is not mentioned, I also will not be mentioned there.” (Numb. 21:18:) “The well that the princes dug.” Was it dug there? It is simply that it was given through the merit of the ancestors who were called princes. Thus it is stated (in Ps. 105:41-42), “He opened a rock, and water gushed out […]. For he remembered His holy promise and His servant Abraham.” (Numb. 21:18, cont.:) “That the nobles of the people dug with the scepter, even with their own staffs.” The princes were standing by it, and each and every one drew [the water] with his own staff for his own tribe and for his own family. And the space between the [four] standards was filled with a [flow of] water that was gathering strength. A woman who had to go to her companion from one standard to [another] standard went by ship, as stated (in Ps. 105:41), “they traveled the river by *tsiyyot*.”139*A more traditional translation would be: IT FLOWED THROUGH THE WILDERNESS LIKE A RIVER.* Now *tsiyyot* (here understood as the plural of *tsi*) can only denote a ship, since it is stated (in Is. 33:21), “nor shall a stately ship (*tsi*) pass by.” Now the waters flowed outside the camp and embraced a great strip of land. Thus it is stated (in Ps. 23:3) “He leads me in paths (literally, circles) of righteousness.” In addition, [the encircling waters] would cause endless varieties of green herbage and trees to grow, as stated (in Ps. 23:2), “[He makes me lie down] in green pastures; [He leads me beside still waters].” All those the days that Israel was in the desert they used it (i.e., the well). Therefore, they rendered praise for it [with the song ending] (in Numb. 21:18), “the well that the princes dug.” (Numb. 21:18, cont.:) “From Midbar (literally, desert) to Mattanah,” [so stated] because in the desert [the well] was given (*nittenah*) them to use as a gift (*mattanah*). Another interpretation: Why was [the well] given in the desert? Because if it had been given to them in the land, the tribe in whose border it was given would have argued and said, “I have a prior claim to it.” For that reason it was given in the desert where all would have an equal claim to it. And for what other reason was it given in the desert? Just as a desert is neither sown nor cultivated, so is the one who receives the words of Torah. They remove from him the yoke of the government and the yoke of earning a living. Just as a desert does not grow *arnona*;140*The Latin word generally denotes, as it probably does here, a tax on farm goods paid in kind; but the word also occurs in a broader sense denoting agricultural products generally.* so are children of Torah (i.e., Torah scholars) free [from it] in this world.141*I.e., by accepting the yoke of Torah, such scholars are exempt from government taxes and the need to earn a living. See Numb. R. 19:26.* Another interpretation [of why it was given] in the desert: Who is the one who fulfills the Torah? One who uses himself like the desert, [i.e.,] whoever makes himself like a desert and removes himself from everything [that might distract him]. (Numb. 21:19:) “From Mattanah to Nahaliel, and from Nahaliel to Bamoth.” These three places correspond to the three courts in Jerusalem that would explicate the Torah to all of Israel: (Ibid.) “From Mattanah to Nahaliel,” these refer to the Sanhedrin on the Temple Mount; (ibid., cont.) “from Nahaliel to Bamoth,” these refer to the Sanhedrin142*Gk.: synhedrion.* in the [Temple] court beside the altar; (Numb. 21:20) “From Bamoth to the valley that is in the Plain of Moab.” These refer to the Sanhedrin, when it was in the chamber of hewn stones, which was in the region of that woman who came from the Plain of Moab (i.e., Ruth), of whom it is stated (in Ruth 2:6), “She is the young Moabite woman who came back with Naomi from the Plains of Moab.” (Numb. 21:20, cont.:) “[At the Summit of Pisgah,] which is visible on the surface of wilderness (*yeshimon*);”143*Yeshimon* may be a place name, Jeshimon. for from there (*she’misham*) Torah goes forth into the world. Another interpretation (of these verses, centering on Numb. 21:19) “From Mattanah to Nahaliel”: Moses said, “Master of the world, after all of the miracles that You did for them, I am to die from them? He gave them the Torah from the desert (*midbar*), [as stated] (in Numb. 21:18), ‘From Midbar to Mattanah (literally, gift).’ And through me, they inherited (*nahalu*) it, as stated (in Numb. 21:19) ‘From Mattanah to Nahaliel.’ And from when they inherited it, You decreed death upon me [since] (Numb. 21:19, cont.), ‘from Nahaliel to Bamoth,’ [meaning] death came (*ba mavet*).” (Numb. 21:20) “From Bamoth to the valley that is in the Plain of Moab…,” that is burial, as stated (in Deut. 34:6), “He buried him in the valley in the Land of Moab.” This is related to what Job said (to Job 34:19), “He is not partial to princes; the noble are not preferred to the wretched; for all of them are the work of His hands.”(Numb. 21:20, cont.:) “[At the Summit of Pisgah,] which is visible on the surface of wilderness (*yeshimon*).” This is in reference to the well which accompanied them until it was hidden in the Sea of Tiberias.144*See above, Lev. 7:7; Numb. 1:2; 6:35, 47-49; and the notes there; also yKil.* 2:4 or 3 (32cd); *yKet.* 12:3 (35b); Lev. R. 22:4; Eccl. R. 5:8-9:5; cf. *Shab.* 35b, according to which the well is visible from Mount Carmel; similarly M. Ps. 24:6, according to which the well is visible from Mount Nebo. And one standing on the surface of the wilderness sees something in the midst of the sea about the size of the mouth of an oven; and that is the well, which is visible on the surface of the wilderness.

Midrash: Bamidbar Rabbah 19:33  
33 Another interpretation of (Numb. 21:17), "Then Israel sang": This is one of the three things that Moses said before the Holy One, blessed be He, and He said [back] to him, "You have taught me." He said in front of Him, "Master of the Universe, from where does Israel know what they did (was wrong)? Did they not grow up in Egypt? And all of Egypt are idolaters. And when You gave the Torah, You did not give it to them, and they were also not standing there, as it is stated (Exod. 20:18), 'And the people stood from afar.' And You only gave it to me, as it is stated (Exod. 24:1), 'And He said to Moses, "Ascend to the Lord.'" And when You gave the statements (Ten Commandments), You did not give [them] to them. You did not say, 'I am the Lord, your (plural) God'; but rather I am the Lord, your (singular) God. [Hence] You said it to me. Did I sin?" The Holy One, blessed be He, said to him, "By your life, you have spoken well. You have taught Me! From now on, I will say the expression, 'I am the Lord, your (plural) God.'" The second one is when the Holy One, blessed be He, said ( in Numb. 34:7), "visiting the iniquity of the parents upon the children": Moses said, "Master of the Universe, how many evildoers begat righteous ones; should they be removed by the iniquities of their parents? Terach was an idol-maker, but his son, Abraham, was righteous; so too Hezekiah was righteous, but Ahaz, his father was an evildoer; Josiah was righteous, but Amon, his father, was an evildoer. Is this proper, that the righteous be struck for the iniquities of their parents?" The Holy One, blessed be He, said to him, "Behold, you have taught Me! By your life, I will nullify My words and preserve your words, as it is stated (Deut. 24:15), ‘The parents shall not die for the children, and the children shall not die for the parents'; and it is by your life that I shall write [these things] in your name, as it is stated (II Kings 14:6), 'as it is written in the Torah of Moses, which God commanded ....'" The third one is when the Holy One, blessed be He, said to him, "Make war on Sichon; even if he does not want to engage with you, wage war with him, as stated (Deut. 2:24), 'Get up, go and cross the Arnon .'" But Moses did not do like this. Rather what is written above? "And I sent messengers" (Deut. 2:26). The Holy One, blessed be He, said to him, "By your life, I will nullify My words and preserve your words, as it is stated (Deut. 20:11), 'When you approach a town to attack it, you shall offer it terms of peace.'" Once Sichon did not accept, the Holy One, blessed be He, felled him in front of them, as it is stated (Deut. 20:33), "and we smote him." And not only that, but even [with] those that were hiding themselves in the caves to kill [the Israelites], the Holy One, blessed be He, signaled to the mountain and it crushed them, as it is stated (Ps. 74:13-14), "who smashed the heads of the monsters in the waters. It was You who crushed the heads of Leviathan." A common proverb says [that] if you gave bread to an infant, let his mother know. The Holy One, blessed be He, said, "From where will Israel know the favor I did for them?" What did He do? He distanced the mountains from each other and the streams swept down [the corpses], as it is stated (Numb 21:17), "And the streams poured." And the Israelites passed by and sang song - "then Israel sang" (Numb. 21:17). Israel said, "It is for You to do miracles for us, but it is for us to bless and laud Your name" - "Salvation is to the Lord; upon Your people is Your blessing, Selah" (Ps. 3:9). Upon the waters was it decreed against Moses, so he was not mentioned in the song. Moses said, "Master of the Universe, "I am dying because of them. You gave them the Torah from the wilderness, as it is stated, (Numb. 21:18), 'and from the wilderness, Matanah (which is also the word for gift).' And they possessed (*nachalu*) it from my hands, as it is stated (Numb. 21:19), 'And from Matanah, Nachliel.'" And from when they possessed it, You decreed death upon me, as it is stated (Numb. 21:19), "and from Nachliel, Bamot" - and from possession comes death (*menachal, ba mot*). "And from Bamot, Haggai in the field of Moav" (Numb. 21:20), as it is stated (Deut. 34:6), "And He buried him in the valley in the land of Moav." Job said, "He is not partial to princes; the noble are not preferred to the wretched; for all of them are the work of His hands" (Job 34:19).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto trata de três momentos em que Moisés intercedeu diante do Senhor, pedindo que Ele mudasse Sua decisão. Primeiro, Moisés pediu que o Senhor reconhecesse que os israelitas não tinham culpa pelo pecado de seus pais. Segundo, Moisés pediu que o Senhor não fizesse guerra contra Sichon, mas sim enviasse mensageiros para negociar. Terceiro, Moisés pediu que o Senhor mostrasse aos israelitas Sua bondade, separando as montanhas e fazendo com que os rios carregassem os corpos dos inimigos.  
  
Usando isso para falar do evangelho, podemos ver que Deus é justo e misericordioso, e que Ele nos dá a oportunidade de nos arrependermos e nos reconciliarmos com Ele. Como diz em Romanos 5:8, "Deus prova o seu amor para conosco, porque, quando ainda éramos pecadores, Cristo morreu por nós". Assim como Deus foi misericordioso com Moisés, Ele também é misericordioso conosco.  
  
Palavras-chave: Moisés, Senhor, justiça, misericórdia, arrependimento, reconciliação.  
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# Lv 19:18

PTBR: "Não procurem vingança, nem guardem rancor contra alguém do seu povo, mas ame cada um o seu próximo como a si mesmo. Eu sou o Senhor.

Sefaria: You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am יהוה.

Targum: Targum Jonathan on Leviticus 19:18  
 Be not revengeful, nor cherish animosity against the children of thy people; but thou shalt love thy neighbour himself, as that though there be (cause of) hatred with thee thou mayest not do (evil) to him: I am the Lord.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resposta: Não se vingue, nem guarde rancor contra os filhos do teu povo; mas ame o seu próximo como a si mesmo, para que mesmo que haja ódio entre vocês, você não faça mal a ele: Eu sou o Senhor. Palavras-chave: Amor, Próximo, Vingança, Ódio.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar o nosso próximo como a nós mesmos (Mateus 22:39). Devemos nos esforçar para não guardar rancor ou ódio, mas amar a todos, mesmo aqueles que nos odeiam (Lucas 6:27-28). O Senhor nos lembra que devemos nos esforçar para amar ao nosso próximo, e não nos vingar (Romanos 12:19).  
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Targum: Onkelos Leviticus 19:18  
You shall not take revenge or bear a grudge against the children of your people. You shall love your fellow [Jew] as yourself, I am Adonoy.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança ou guarde rancor contra os filhos do seu povo. Ame seu próximo como a si mesmo, pois eu sou o Senhor.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao próximo como a nós mesmos, como diz em Marcos 12:31: "Amarás o teu próximo como a ti mesmo". Não devemos guardar rancor, mas perdoar como Jesus nos ensinou em Mateus 6:14-15: "Porque, se vós perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará a vós; mas, se não perdoardes aos homens, também vosso Pai não vos perdoará as vossas ofensas".  
  
Palavras-chave: Vingança, rancor, amor, próximo, Senhor, evangelho, perdão.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:7  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve se vingar de quem o ofende, mas de forma moderada, como a picada de uma cobra, cujo veneno se enfraquece com o tempo.  
  
Usando isso para falar do evangelho, podemos lembrar que Jesus nos ensinou a perdoar aqueles que nos ofendem, como diz em Lucas 6:37: "Não julgueis, e não sereis julgados; não condeneis, e não sereis condenados; perdoai, e sereis perdoados". Palavras-chave: Talmid Chacham, vingança, cobra, veneno, perdão.  
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Commentary: Tur HaArokh, Leviticus 19:18:1  
 לא תקום, “Do not take revenge.” An example of revenge meant here is that if your neighbour refused to lend you any of his tools, and he turns to you some day asking you to lend him yours, you are not to justify your refusal to lend him your tools by saying that seeing he did not lend you his tools when you needed them, you now do not lend him yours either. Some people ask why the Torah criticizes the second party for his refusal to lend, without saying a word about the behaviour of the first party who had started the chain reaction by refusing to lend his tools in the first place? The answer given is that the first party, who obviously is a miser, while not acting as a good neighbour, had not violated a law as it says nowhere that one must lend one’s tools, however, he who basically is willing to lend his tools to neighbours, refuses to this neighbour only as an act of revenge. This is not tolerated. It is a negative virtue. His refusal stems from feelings of hatred.  
 Some people answer the above question by saying that it is clear that the first one will be punished more harshly so that there is no need to spell this out, seeing he had started the chain of reciprocal unfriendliness. We have a tradition that the plague of *tzoraat* occurs, among other reasons, as retaliation for miserly conduct, withholding help from one’s neighbour being one such example.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: Não tome vingança. Se seu vizinho recusar emprestar seus ferramentas, você não deve recusar emprestar as suas como retaliação. A Torá condena a segunda parte por seu ato de vingança, pois isso vem de sentimentos de ódio. A tradição diz que a praga de tzoraat ocorre como retaliação por conduta mesquinha, como não ajudar o seu vizinho.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Não devemos tomar vingança, mas sim perdoar e amar ao nosso próximo (Colossenses 3:13). Palavras-chave: vingança, Torá, tzoraat, amar, perdoar.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:3  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve ter vingança, mas de forma moderada, pois seu efeito deve enfraquecer ao longo do tempo.  
  
Usando isso para falar do evangelho, podemos ver que a vingança não é o caminho que Deus nos ensina. Em Romanos 12:19, diz: "Não tome vingança, amados, mas deixe que a ira de Deus seja a vingança, pois está escrito: A minha é a vingança; eu retribuirei, diz o Senhor". Palavras-chave: Talmid Chacham, vingança, moderada, enfraquecer, evangelho, Romanos 12:19.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:2  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve tomar vingança contra aqueles que o molestam, mas deve fazê-lo de forma suave, como o veneno de uma cobra, cujo efeito enfraquece com o tempo.  
  
Palavras-chave: Talmid Chacham, vingança, cobra, veneno, enfraquecer.  
  
Usando isso para falar do Evangelho, podemos ver que a vingança deve ser deixada para Deus, pois Ele é o único que pode julgar com justiça. Romanos 12:19 diz: "Não vingueis-vos a vós mesmos, amados, mas dai lugar à ira de Deus; porque está escrito: A mim pertence a vingança, eu retribuirei, diz o Senhor". Deuteronômio 32:35 também diz: "A vingança é minha, eu recompensarei". Portanto, devemos confiar em Deus para vingar nossos inimigos, pois Ele é o único que pode julgar com justiça.  
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Commentary: Shadal on Leviticus 19:18:2  
"Do not bear a grudge ("titur")..." According to the simplest understanding, the grudge is [a form of] revenge after a period of time, similar to [Nahum 1:2] "and he bears a grudge for his enemies." (R. Naftali Hirz Wessely)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que não devemos guardar rancor. De acordo com a compreensão mais simples, o rancor é uma forma de vingança após um período de tempo, como mostrado em Nahum 1:2. Palavras-chave: rancor, vingança, Nahum 1:2.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina a amar ao nosso próximo e a perdoar aqueles que nos ofendem (Mateus 5:44). Devemos seguir o exemplo de Jesus e não guardar rancor, mas sim amar e perdoar (Lucas 6:37). Palavras-chave: amor, perdão, Mateus 5:44, Lucas 6:37.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:4  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve tomar vingança de quem o ofende, mas deve fazê-lo de forma moderada, como a de uma cobra, cujo veneno se enfraquece com o tempo.  
Palavras-chave: Talmid Chacham, vingança, cobra, veneno, enfraquecer.  
  
O Evangelho nos ensina que devemos perdoar aqueles que nos ofendem e nos pede para amar ao nosso próximo como a nós mesmos (Mateus 5:44). Devemos ser como Jesus, que nos ensinou a amar a todos, mesmo aqueles que nos ofendem (Lucas 6:27-36). O texto acima nos ensina que, embora seja apropriado para um Talmid Chacham tomar vingança de quem o ofende, devemos fazê-lo de forma moderada, como a de uma cobra, cujo veneno se enfraquece com o tempo. Assim, devemos perdoar aqueles que nos ofendem, mas também devemos nos defender de forma apropriada, como Jesus nos ensinou (Mateus 5:38-42).  
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Commentary: Chizkuni, Leviticus 19:18:2  
לא תקום, “do not take revenge;” your inability to conquer your anger would reflect poorly on your personality. G-d is able to suppress His desire to take vengeance, as we know from: נוקם ה' ובעל חימה, “The Lord passionate and able to take revenge but He controls His anger.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança, pois sua incapacidade de controlar sua raiva refletiria mal em sua personalidade. Deus é capaz de suprimir seu desejo de vingança, como sabemos por: "O Senhor é apaixonado e capaz de se vingar, mas Ele controla Sua ira".  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos perdoar aqueles que nos ofendem, como diz em Mateus 6:14-15: "Porque, se perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará a vós; Mas, se não perdoardes aos homens, também vosso Pai não vos perdoará as vossas ofensas". Palavras-chave: Vingança, Perdão, Deus, Ira, Evangelho.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:8  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve se vingar de quem o ofende, mas de forma controlada, como o veneno de uma cobra, cujo efeito enfraquece com o tempo.  
Palavras-chave: Talmid Chacham, vingança, cobra, veneno, enfraquecer.  
  
O Evangelho nos ensina a amar nossos inimigos e orar por aqueles que nos perseguem (Mateus 5:44). Não devemos nos vingar, mas confiar em Deus para que Ele seja nosso juiz (Romanos 12:19). Devemos ser como a cobra, cujo veneno enfraquece com o tempo, mostrando misericórdia e perdão aos que nos ofendem.  
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Commentary: Shadal on Leviticus 19:18:1  
"Do not bear a grudge ("titur")..." According to the simplest understanding, the grudge is [a form of] revenge after a period of time, similar to [Nahum 1:2] "and he bears a grudge for his enemies." (R. Naftali Hirz Wessely)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto nos diz para não guardar rancor. Isso significa não se vingar dos nossos inimigos, como diz em Nahum 1:2 "e ele guarda rancor para os seus inimigos". O evangelho nos ensina que devemos amar nossos inimigos e orar por eles, como diz em Mateus 5:44 "Mas eu lhes digo: amem os seus inimigos e ore por aqueles que os perseguem". Palavras-chave: rancor, vingança, amor, oração.  
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Commentary: Sforno on Leviticus 19:18:1  
There follows a general, all inclusive rule to be observed in relations towards one’s fellow, phrased as ואהבת לרעך כמוך, telling us to apply the same yardstick to our concern for our fellow that we would want applied to ourselves if we were in his shoes in similar situations.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto nos diz para tratarmos os outros da mesma forma que gostaríamos de ser tratados.  
  
Usando isso para falar do evangelho: A Bíblia nos ensina que devemos amar os outros como a nós mesmos, como diz em Mateus 22:39: "Ame o seu próximo como a si mesmo". Palavras-chave: Amor, Próximo, Mesmo Tratamento.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:9  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve ter um caráter como o da cobra, cujo veneno é enfraquecido com seu ataque. Embora seja apropriado que um Talmid Chacham se ressinta e vingue aqueles que o molestam, por causa do honra e posição da Torá, essas ações precisam ser no estilo da cobra, cujo efeito enfraquece com o tempo.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar nossos inimigos e orar por aqueles que nos perseguem (Mateus 5:44). Devemos nos esforçar para não nos vingar, mas deixar que Deus seja o nosso juiz (Romanos 12:19). Assim como a cobra, devemos nos esforçar para que nosso veneno seja enfraquecido com o tempo, e não nos vingar, mas deixar que Deus seja o nosso juiz.  
  
Palavras-chave: Talmid Chacham, cobra, veneno, vingança, amor, oração, juiz.  
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Commentary: Rashbam on Leviticus 19:18:2  
לא תקם , repaying evil with evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: "Não retribuas o mal com o mal".  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39) e a não nos vingar (Romanos 12:19). Palavras-chave: amor, perdão, vingança.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:10  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto está dizendo que, embora seja apropriado para um Talmid Chacham se vingar de quem o molesta, para o bem da honra e da reputação da Torá, essas ações devem ser feitas de forma suave, como a de uma cobra, cujo efeito se enfraquece com o tempo.  
  
Como usar isso para falar do evangelho, podemos usar versículos como Romanos 12:19, que diz: "Não tomeis vingança, amados, mas deixai lugar à ira de Deus; pois está escrito: A mim pertence a vingança, eu retribuirei, diz o Senhor". Isso nos lembra que, embora possamos nos defender, não devemos nos vingar, pois Deus é quem nos dará justiça. Palavras-chave: Talmid Chacham, vingança, cobra, enfraquecer, Romanos 12:19.  
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Commentary: Rashbam on Leviticus 19:18:3  
לא תקם , repaying evil with evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto nos diz para não retribuir o mal com o mal, mas sim com o bem. Isso se aplica ao evangelho, pois a Bíblia nos ensina a amar nossos inimigos e a orar por aqueles que nos perseguem (Mateus 5:44). Palavras-chave: Retribuir, Mal, Bem, Evangelho, Amor, Oração.  
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Commentary: Rashbam on Leviticus 19:18:1  
לא תקם , repaying evil with evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: "Não devolva o mal com o mal".  
  
Podemos usar isso para falar do Evangelho, pois a Bíblia nos ensina a amar ao nosso próximo, mesmo aqueles que nos fazem mal (Mateus 5:44). A Palavra de Deus nos ensina a perdoar e a não nos vingar (Romanos 12:17-19).  
  
Palavras-chave: Amor, Perdão, Vingança.  
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Commentary: Rashi on Leviticus 19:18:2  
לא תקם THOU SHALT NOT AVENGE — If one says to another “Lend me your sickle", and he replies, “No!", and the next day he (the latter) says to him (the former), “Lend me your hatchet”, and he retorts, “I am not going to lend it to you, just as you refused to lend me your sickle״ — this is avenging. And what is “bearing a grudge”? If one says to another, “Lend me your hatchet”, and he replies “No!” and on the next day he says to him “Lend me your sickle”, and he replies: “Here it is; I am not like you, because you would not lend me” — this is called “bearing a grudge (נטירה)” because he retains (נוטר) enmity in his heart although he does not actually avenge himself (Sifra, Kedoshim, Chapter 4 10-11; Yoma 23a).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto fala sobre a vingança e o rancor. A vingança é quando alguém recusa emprestar algo para outra pessoa e, no dia seguinte, a pessoa recusa emprestar algo de volta. O rancor é quando alguém recusa emprestar algo para outra pessoa, mas no dia seguinte, em vez de vingar-se, a pessoa empresta o que foi pedido. Palavras-chave: vingança, rancor, recusa, emprestar.  
  
O evangelho nos ensina a não nos vingarmos, mas sim a perdoar. Mateus 5:38-39 diz: "Vocês ouviram que foi dito: 'Olho por olho e dente por dente'. Mas eu lhes digo: Não resistam ao que é mau. Pelo contrário, se alguém lhe der um tapa na face direita, ofereça-lhe também a outra". E Filipenses 2:14-15 diz: "Façam tudo sem murmurar ou discutir, para que sejam irrepreensíveis e sinceros, filhos de Deus inculpáveis no meio de uma geração corrompida e perversa, entre a qual vocês brilham como estrelas no mundo". Palavras-chave: vingança, perdão, resistir, murmurar.  
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Commentary: Siftei Chakhamim, Leviticus 19:18:2  
**Lend me your scythe.** You might ask, why is a scythe used first in the example of revenge, and an axe is used first in the example of bearing a grudge? The answer is that regarding revenge he mentions a scythe first in order to add that even if he only refused to lend you a scythe which is worth one *zuz,* and then he asked you for an axe which is worth five *zuz,* even so, do not take revenge and lend it. Regarding bearing a grudge he mentions an axe first so that one should take note [of the difference between these two utensils] and explain the added point discussed above.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que a vingança e o guardar rancor são diferentes, e que mesmo que alguém lhe peça algo que vale menos, não deve se vingar. Para falar do evangelho, podemos usar versículos como Mateus 5:38-39, que diz: "Vocês ouviram que foi dito: 'Olho por olho e dente por dente'. Mas eu lhes digo: Não resistam ao que é mau. Pelo contrário, se alguém lhe der um tapa na face direita, ofereça-lhe também a outra". Palavras-chave: vingança, guardar rancor, Mateus 5:38-39.  
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Commentary: Rashi on Leviticus 19:18:1  
לא תקם THOU SHALT NOT AVENGE — If one says to another “Lend me your sickle", and he replies, “No!", and the next day he (the latter) says to him (the former), “Lend me your hatchet”, and he retorts, “I am not going to lend it to you, just as you refused to lend me your sickle״ — this is avenging. And what is “bearing a grudge”? If one says to another, “Lend me your hatchet”, and he replies “No!” and on the next day he says to him “Lend me your sickle”, and he replies: “Here it is; I am not like you, because you would not lend me” — this is called “bearing a grudge (נטירה)” because he retains (נוטר) enmity in his heart although he does not actually avenge himself (Sifra, Kedoshim, Chapter 4 10-11; Yoma 23a).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não se vingue. Se alguém pedir um objeto emprestado e for recusado, não se negue a emprestar outro objeto no dia seguinte. Isso é vingança. Guardar rancor é quando alguém recusa emprestar um objeto e no dia seguinte, quando pedido outro objeto, é emprestado com a intenção de mostrar que não é como a outra pessoa.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não nos vingarmos, mas sim amar ao nosso próximo como a nós mesmos (Mateus 22:39). Não devemos guardar rancor, mas perdoar como Jesus nos perdoou (Colossenses 3:13). Palavras-chave: vingança, rancor, amor, perdão.  
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Commentary: Or HaChaim on Leviticus 19:18:2  
 **לא תקום ולא תטור, "Do not take vengeance and do not bear a grudge."** *Yuma* 23 defines vengeance as someone responding in kind to a hateful act by his neighbour he has experienced, whereas the "grudge" is defined as repaying a hateful act with a kind act pointing out, however, that one is morally superior to the person who committed the hateful act. The proof for this is the verse following that one should "love your neighbour as yourself." The reason the Torah has to say this is to indicate that it is G'd's wish that we relate to our fellow Jews with the same love we have for ourselves. If the person described as bearing a grudge told his neighbour that despite the fact that the latter refused to lend him his spade, he in turn was willing to lend him his own spade, he indicated that he had harboured resentment against his neighbour first. G'd tells us that the reason we must not bear a grudge is because the Lord is our G'd. This means that by means of individual Israelites experiencing a unification of their hearts, G'd's Unity itself is enhanced. This is all based on the kabbalistic concept that all Jewish souls are branches of the Holy name of G'd (י־ה־ו־ה) based on Deut. 32,9 "for His people are part of Him" (compare *Zohar* volume 3 page 16).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a frase "Não vingue e não guarde rancor" significa que não devemos responder a um ato de ódio com outro ato de ódio, mas sim com um ato de bondade, pois devemos amar nosso próximo como a nós mesmos. Isso é porque G-d deseja que nos relacionemos com nossos irmãos judeus com o mesmo amor que temos por nós mesmos. Palavras-chave: Vingança, Rancor, Amor, Próximo.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina a amar nosso próximo como a nós mesmos, como diz em Mateus 22:39: "Ame o seu próximo como a si mesmo". Isso significa que devemos responder ao ódio com amor e bondade, como diz em Romanos 12:21: "Não se vingue a si mesmo, amados, mas dê lugar à ira; pois está escrito: Minha é a vingança; eu retribuirei, diz o Senhor". Portanto, devemos seguir o exemplo de Cristo e amar nossos inimigos, como diz em Mateus 5:44: "Eu, porém, vos digo: Amai a vossos inimigos, bendizei os que vos maldizem".  
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Commentary: Or HaChaim on Leviticus 19:18:1  
 **לא תקום ולא תטור, "Do not take vengeance and do not bear a grudge."** *Yuma* 23 defines vengeance as someone responding in kind to a hateful act by his neighbour he has experienced, whereas the "grudge" is defined as repaying a hateful act with a kind act pointing out, however, that one is morally superior to the person who committed the hateful act. The proof for this is the verse following that one should "love your neighbour as yourself." The reason the Torah has to say this is to indicate that it is G'd's wish that we relate to our fellow Jews with the same love we have for ourselves. If the person described as bearing a grudge told his neighbour that despite the fact that the latter refused to lend him his spade, he in turn was willing to lend him his own spade, he indicated that he had harboured resentment against his neighbour first. G'd tells us that the reason we must not bear a grudge is because the Lord is our G'd. This means that by means of individual Israelites experiencing a unification of their hearts, G'd's Unity itself is enhanced. This is all based on the kabbalistic concept that all Jewish souls are branches of the Holy name of G'd (י־ה־ו־ה) based on Deut. 32,9 "for His people are part of Him" (compare *Zohar* volume 3 page 16).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a frase "Não tome vingança e não guarde rancor" significa que devemos tratar nossos semelhantes com o mesmo amor que temos por nós mesmos. Isso é baseado no conceito kabbalístico de que todas as almas judias são ramificações do Santo Nome de Deus.  
  
Usando isso para falar do evangelho, podemos nos lembrar de que Jesus nos ensinou a amar ao nosso próximo como a nós mesmos (Lucas 10:27). Ele também nos disse para perdoar aos nossos inimigos (Mateus 5:44) e para não nos vingarmos (Romanos 12:19).  
  
Palavras-chave: vingança, rancor, amor, próximo, perdão, inimigos.  
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Commentary: Malbim Ayelet HaShachar 530:1-5  
There is a difference between **הערה** (made naked) and **גילה** (uncover): העראה is an attachment to the place of the nakedness. Thus, with respect to a menstruating woman, it does not use the language **גילה**, only the language **הערה**, as she is permissible to him. And also with a sister of a father, it says הערה to teach that for both of them, the prohibition of העראה applies as soon as the intercourse is finished.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A diferença entre הערה (desnudar) e גילה (descoberta) é que הערה é uma ligação ao lugar da nudez. Por isso, no caso de uma mulher menstruada, não se usa a linguagem גילה, mas sim הערה, pois ela é permitida para ele. E também com uma irmã do pai, diz-se הערה para ensinar que ambos estão sujeitos à proibição de העראה assim que o ato sexual é concluído.  
  
Palavras-chave: הערה, גילה, proibição, nudez, mulher menstruada, irmã do pai.  
  
Usando isso para falar do Evangelho, podemos ver que é importante para nós, como cristãos, nos mantermos em santidade e pureza. A Bíblia nos ensina a nos abstermos de práticas sexuais fora do casamento (1 Coríntios 6:18) e a nos mantermos puros (1 Tessalonicenses 4:3-5). Assim como o texto acima nos ensina que a proibição de העראה se aplica a todos, devemos nos lembrar que a santidade e a pureza são requeridas de todos nós.  
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Commentary: Malbim Ayelet HaShachar 524:1-2  
**נקם** and **נטר** (vengeance/bearing a grudge): **נקם** is with action, while **נטר** is in the heart.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: **נקם** é ação, enquanto **נטר** é o sentimento no coração. Palavras-chave: Vingança, Guardar Resentimento.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não guardar rancor, pois a vingança é do Senhor (Romanos 12:19). Devemos perdoar aqueles que nos ofendem, assim como Deus nos perdoa (Colossenses 3:13). Devemos amar ao próximo como a nós mesmos (Mateus 22:39).  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:5  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que um Talmid Chacham deve ser vingativo, mas de forma moderada, como o veneno de uma cobra, que se torna menos eficaz com o tempo. Para falar do evangelho, podemos usar versículos como: "Vingai-vos, mas não pequeis; não sejais movidos a ira, pois é para isso que o diabo está esperando" (Efésios 4:26) e "Amai a vossos inimigos, bendizei os que vos maldizem, fazei bem aos que vos odeiam, e orai pelos que vos maltratam" (Mateus 5:44). Palavras-chave: Talmid Chacham, vingança, veneno, cobra, moderação, evangelho.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:6  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve usar a vingança como uma cobra, cujo veneno se enfraquece com o tempo.  
  
Palavras-chave: Talmid Chacham, vingança, cobra, veneno, enfraquecer.  
  
Usando isso para falar do evangelho, podemos ver que a vontade de Deus é que nós perdoemos aqueles que nos ofendem, assim como Ele nos perdoa. Mateus 6:14-15 diz: "Porque, se perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará a vós; mas, se não perdoardes aos homens, também vosso Pai vos não perdoará as vossas ofensas". Isso mostra que, assim como a cobra, que enfraquece o veneno com o tempo, devemos perdoar aqueles que nos ofendem, pois é a vontade de Deus.  
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Commentary: Torah Temimah on Torah, Leviticus 19:18:1  
Sifrei Agaddah and Musar have long been perplexed as to how a Talmid Chacham can be associated with as ugly a characteristic as this... It seems to me that this characteristic is rightly described as being that of a snake, whose poison is weakened by its strike. That is also the intended message in our context. Even though it is appropriate for a Talmid Chacham to begrudge and take vengeance on those who molest him, for the sake of the honor and standing of the Torah, such acts need to be in the style of the snake, whose effect weakens over time.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um Talmid Chacham deve tomar vingança de quem o ofende, mas deve fazê-lo de forma moderada, como a picada de uma cobra, cujo efeito enfraquece com o tempo.  
  
Usando isso para falar do evangelho, podemos entender que devemos perdoar aqueles que nos ofendem, pois Deus nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Não devemos nos vingar, mas deixar que Deus seja o juiz (Romanos 12:19). Palavras-chave: Talmid Chacham, vingança, cobra, perdão, amor, juiz.  
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Commentary: Chizkuni, Leviticus 19:18:4  
לא תקום, “do not take revenge;” your inability to conquer your anger would reflect poorly on your personality. G-d is able to suppress His desire to take vengeance, as we know from: נוקם ה' ובעל חימה, “The Lord passionate and able to take revenge but He controls His anger.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança, pois sua incapacidade de controlar a raiva refletiria mal em sua personalidade. Deus é capaz de suprimir o desejo de vingança, como sabemos de: "O Senhor é apaixonado e capaz de tomar vingança, mas Ele controla a Sua ira".  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a não tomar vingança, mas a perdoar e amar ao nosso próximo. Isso é mostrado em versículos como Mateus 5:38-39: "Vocês ouviram que foi dito: 'Olho por olho e dente por dente.' Mas eu lhes digo: Não resistam ao que é mau. Pelo contrário, se alguém lhe der um tapa na face direita, ofereça-lhe também a outra".  
  
Palavras-chave: Vingança, Perdão, Amor, Mateus 5:38-39.  
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Commentary: Chizkuni, Leviticus 19:18:5  
לא תקום, “do not take revenge;” your inability to conquer your anger would reflect poorly on your personality. G-d is able to suppress His desire to take vengeance, as we know from: נוקם ה' ובעל חימה, “The Lord passionate and able to take revenge but He controls His anger.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto nos ensina que não devemos nos vingar, pois não somos capazes de controlar nossa raiva. Deus, porém, é capaz de suprimir seu desejo de vingança, como sabemos por Nôkêm H' v'Baal Chayimah - "O Senhor é apaixonado e capaz de se vingar, mas Ele controla a Sua ira". Palavras-chave: Vingança, Raiva, Controle, Deus.  
  
Podemos usar este texto para falar do evangelho, pois ele nos ensina que devemos controlar nossa raiva e não nos vingar. Isso nos lembra da passagem de Romanos 12:19: "Não vos vingueis a vós mesmos, amados, mas deixai lugar à ira de Deus; pois está escrito: A mim pertence a vingança, eu retribuirei, diz o Senhor". Assim como Deus controla Sua ira, devemos também controlar a nossa.  
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Commentary: Malbim Ayelet HaShachar 526:1  
The verb **אהב** (love) is always linked with את. And when it is written ואהבת לרעך כמוך (you shall love your neighbour as yourself)723*Leviticus 19:18.*, it means he would love for his friend to attain whatever he wants to attain for himself. And this is the difference between the word את, which teaches about the essence of the action and the letter ל, which teaches about the attainment of the matter.  
  
*It is impossible for a person to love his neighbor as he loves himself. However, it is possible for a person to love for his neighbor to attain whatever he wants to attain for himself. This is why the Torah uses the letter ל in Leviticus 19:18 when commanding a person to love his neighbor as himself724Malbim, HaTorah v’HaMitzvah Kedoshim 45.*.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o verbo "אהב" (amor) está sempre ligado ao את. Quando é escrito "ואהבת לרעך כמוך" (você deve amar o seu próximo como a si mesmo) significa que ele amaria que seu amigo alcançasse o que ele deseja para si mesmo. Esta é a diferença entre a palavra את, que ensina sobre a essência da ação, e a letra ל, que ensina sobre o alcance da questão.  
  
Palavras-chave: Amor, את, ל, Levítico 19:18.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a amar o nosso próximo como a nós mesmos. Isso é ensinado em vários versículos, como Mateus 22:39, que diz: "Ame o seu próximo como a si mesmo". É importante lembrar que amar o nosso próximo não é apenas sobre nós mesmos, mas também sobre o que desejamos para eles. É sobre desejar o melhor para eles, como desejamos para nós mesmos. É sobre querer que eles alcancem o que desejam para si mesmos.  
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Commentary: Ramban on Leviticus 19:18:1  
AND THOU SHALT LOVE THY NEIGHBOR AS THYSELF. This is an expression by way of overstatement, for a human heart is not able to accept a command to love one’s neighbor as oneself. Moreover, Rabbi Akiba has already come and taught,86*Baba Metzia 62 a. This teaching applies to a case where “two people are together on a journey and one has a pitcher of water; if they both drink from it they will die, because there is not enough for both, but if only one will drink he will survive. Ben Petura taught that it is better that both should drink and die, rather than that one should see the death of the other. [This was held to be the law] until Rabbi Akiba came and taught: that thy brother may live with thee* (further, 25:36), thy life takes precedence over the life of thy brother.” “Your life takes precedence over the life of your fellow-being.” Rather, the commandment of the Torah means that one is to love one’s fellow-being in all matters, as one loves all good for oneself.87*Thus: “he is to speak in praise of his neighbor, and be as careful of his neighbor’s property as he is careful of his own property, and be as solicitous of his neighbor’s honor as he is of his own” (Rambam, Mishneh Torah, Hilchoth Mada*, 6:3). It is possible that since it does not say “and thou shalt love *‘eth rei’acha’*88*In that case the command would have been to love the person* of one’s neighbor as much as one loves one’s own self. But instead the verse says *l’rei’acha*, which means “to [or ‘for’] your neighbor,” thus teaching that that which is good “for” your neighbor you should love as if it were good for youself. as thyself,” but instead it likened them in the word *‘l’rei’acha’* [which literally means “to” thy neighbor], and similarly it states with reference to a proselyte, *and thou shalt love ‘lo’* (*him*) [but literally: “to” him] *as thyself*,89*Further, Verse 34. Here too the thought conveyed is: “that which is good for the proselyte you should love, as if it were good for your own self.”* that the meaning thereof is to equate the love of both [himself and his neighbor, or himself and the proselyte] in his mind. For sometimes a person will love his neighbor in certain matters, such as doing good to him in material wealth but not with wisdom and similar matters. But if he loves him completely, he will want his beloved friend to gain riches, properties, honor, knowledge and wisdom. However [because of human nature] he will still not want him to be his equal, for there will always be a desire in his heart that he should have more of these good things than his neighbor. Therefore Scripture commanded that this degrading jealousy should not exist in his heart, but instead a person should love to do abundance of good for his fellow-being as he does for himself, and he should place no limitations upon his love for him. It is for this reason that it is said of Jonathan’s [love for David], *for he loved him as he loved his own soul*,90*I Samuel 20:17.* because Jonathan had removed [altogether] the attribute of jealousy from his heart, and he said [to David], *and thou shalt be king over Israel*,91*Ibid.*, 23:17. etc.  
Our Rabbis have already explained92*Sifra, Kedoshim* 4:10-11. the matters of taking vengeance and guarding a grudge [which are here forbidden], that they apply to cases where there is no monetary obligation, such as, “Lend me your sickle, lend me your hatchet.”93*If he answers, “I will not lend it to you, just as you refused to lend it to me,” that is vengeance. But if he answers, “yHere it is; I am not like you, who would not lend it to me,” that is bearing a grudge.* For in a case where his friend owes him money, such as because of damage that he caused him or for similar reasons, one is not obliged to let his friend go free. On the contrary, he should sue him before the court and receive payment from him, on the basis of the verse which states, *as he hath done, so shall it be done to him*,94*Further, 24:19.* and he [who caused the damage] is himself obliged to pay just as he must pay back that which he borrowed or robbed; and how much more so in matters of life, [the next of kin] should take vengeance and guard the grudge against the murderer, until the blood of his brother be redeemed by a court that will render judgment according to the laws of the Torah.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que o mandamento de amar o próximo como a si mesmo não significa que devemos amar o outro tanto quanto a nós mesmos, mas que devemos amar o bem que é bom para o nosso próximo tanto quanto o bem que é bom para nós. Palavras-chave: Amor, Próximo, Bem, Grudge.  
  
Usando isso para falar do evangelho, podemos ver que o amor ao próximo é um dos principais ensinamentos de Jesus. Ele nos ensina a amar os outros como a nós mesmos (Mateus 22:39). O amor não é apenas para aqueles que nos amam, mas para todos (Lucas 6:27-36). O amor é o que nos une como irmãos em Cristo (Romanos 12:10). Quando amamos nosso próximo, estamos mostrando o amor de Deus por nós (João 13:34-35).  
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Commentary: Ibn Ezra on Leviticus 19:18:2  
THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE. This is explained in the words of our rabbis of blessed memory.65*See Rashi on this verse. “If one says to another, Lend me your sickle, and he replies, No. The next day the latter says to the former, Lend me your hatchet, and he replies, I am not going to lend it to you, just as you refused to lend me your sickle—this is taking vengeance…If one says to another, Lend me your sickle, and he replies, No! and the next day the latter says to the former, Lend me your hatchet, and he replies, Here it is; I am not like you, because you would not lend me—this is called bearing a grudge.” See also Yoma* 23a.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança nem guarde mágoa. Isso é explicado nas palavras dos nossos rabinos de memória abençoada.  
  
O evangelho nos ensina a amar ao próximo como a nós mesmos (Mateus 22:39) e a perdoar os nossos inimigos (Lucas 6:27). Não devemos guardar mágoa ou tomar vingança, pois devemos amar e perdoar. Palavras-chave: Vingança, Mágoa, Perdão, Amor.  
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Commentary: Ibn Ezra on Leviticus 19:18:3  
THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE. This is explained in the words of our rabbis of blessed memory.65*See Rashi on this verse. “If one says to another, Lend me your sickle, and he replies, No. The next day the latter says to the former, Lend me your hatchet, and he replies, I am not going to lend it to you, just as you refused to lend me your sickle—this is taking vengeance…If one says to another, Lend me your sickle, and he replies, No! and the next day the latter says to the former, Lend me your hatchet, and he replies, Here it is; I am not like you, because you would not lend me—this is called bearing a grudge.” See also Yoma* 23a.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança nem guarde rancor. Isso é explicado nas palavras de nossos rabinos.  
  
O Evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Isso significa que devemos perdoar aqueles que nos ofendem e não guardar rancor ou tomar vingança. Palavras-chave: vingança, rancor, perdão, amor.  
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Commentary: Chizkuni, Leviticus 19:18:1  
לא תקום, “do not take revenge;” your inability to conquer your anger would reflect poorly on your personality. G-d is able to suppress His desire to take vengeance, as we know from: נוקם ה' ובעל חימה, “The Lord passionate and able to take revenge but He controls His anger.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança, pois sua incapacidade de controlar a raiva refletiria mal em sua personalidade. Deus é capaz de suprimir seu desejo de vingança, pois Ele controla sua raiva.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não tomar vingança, pois Deus nos ensina a controlar nossa raiva e nos dá a capacidade de perdoar. Romanos 12:19 diz: "Não tome vingança, mas deixe que a justiça seja feita; pois está escrito: A minha é a vingança, eu retribuirei, diz o Senhor". Palavras-chave: Vingança, Raiva, Perdão, Justiça.  
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Commentary: Siftei Chakhamim, Leviticus 19:18:1  
**Lend me your scythe.** You might ask, why is a scythe used first in the example of revenge, and an axe is used first in the example of bearing a grudge? The answer is that regarding revenge he mentions a scythe first in order to add that even if he only refused to lend you a scythe which is worth one *zuz,* and then he asked you for an axe which is worth five *zuz,* even so, do not take revenge and lend it. Regarding bearing a grudge he mentions an axe first so that one should take note [of the difference between these two utensils] and explain the added point discussed above.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto nos ensina que devemos perdoar e não nos vingar, mesmo que alguém nos peça algo que não estamos dispostos a dar. A palavra-chave aqui é perdão. O Evangelho nos ensina que devemos perdoar como Jesus nos perdoou. Mateus 6:14-15 diz: "Porque, se vós perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará a vós; mas, se não perdoardes aos homens, também vosso Pai não vos perdoará as vossas ofensas".  
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Commentary: Chizkuni, Leviticus 19:18:3  
לא תקום, “do not take revenge;” your inability to conquer your anger would reflect poorly on your personality. G-d is able to suppress His desire to take vengeance, as we know from: נוקם ה' ובעל חימה, “The Lord passionate and able to take revenge but He controls His anger.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não vingue-se, pois sua incapacidade de controlar sua raiva refletiria mal em sua personalidade. Deus é capaz de suprimir seu desejo de vingança, como sabemos de: "O Senhor é apaixonado e capaz de se vingar, mas Ele controla Sua ira".  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a não nos vingarmos, mas sim a perdoar e amar como Ele nos amou. Isso é mostrado em versículos como Mateus 5:38-39: "Vocês ouviram que foi dito: 'Olho por olho e dente por dente.' Mas eu lhes digo: Não resistam ao que é mau. Se alguém lhe der um tapa na face direita, ofereça-lhe também a outra." Palavras-chave: Vingança, Perdão, Amor, Deus.  
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Commentary: Ibn Ezra on Leviticus 19:18:1  
THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE. This is explained in the words of our rabbis of blessed memory.65*See Rashi on this verse. “If one says to another, Lend me your sickle, and he replies, No. The next day the latter says to the former, Lend me your hatchet, and he replies, I am not going to lend it to you, just as you refused to lend me your sickle—this is taking vengeance…If one says to another, Lend me your sickle, and he replies, No! and the next day the latter says to the former, Lend me your hatchet, and he replies, Here it is; I am not like you, because you would not lend me—this is called bearing a grudge.” See also Yoma* 23a.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não tome vingança nem guarde rancor. Isso é explicado pelas palavras dos nossos rabinos de memória abençoada. Palavras-chave: Vingança, Rancor, Rabinos.  
  
Usando isso para falar do evangelho, podemos lembrar que Jesus nos ensinou a amar nossos inimigos (Mateus 5:44) e a perdoar aqueles que nos ofendem (Lucas 6:37). De acordo com a Palavra de Deus, devemos deixar a vingança com Deus (Romanos 12:19) e não guardar rancores (Efésios 4:31-32).  
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Commentary: Malbim on Leviticus, Kedoshim 45:1  
**And you shall love your neighbor as yourself:**... And the philosophers have already explained that the primary axiom which is the root of moral philosophy is that one should will that everything that he does be a universal axiom (*chok kollel*). This means that that if he should want that evil occur to his fellow so that he will benefit, he must evaluate it to see if he would want it to be a universal axiom, such that this axiom would be that everyone may cause damage to their fellows when it brings benefit to themselves. And this will certainly not be acceptable to him, that damage should be caused to him in order that benefit come to his fellows. And through this, he too will desist from doing it to his fellow. And likewise if he is able to benefit his fellow and he desists from it, he must evaluate it to see if he would want this to be a universal axiom, such that all people would desist from benefitting him. And this is [the meaning of] that which Rabbi Akiva said, that it is the great principle (*klal gadol*) of the Torah. However the critical philosophers questioned this maxim, since this axiom is still not universal. For according to this, everyone would act on the basis of the benefit to themselves, whereas it is fitting that all of their actions be on account of axioms of sublime universal reason without any admixture of personal benefit. And for this reason, Ben Azzai elevated the axiom to a more sublime matter when he based [it] on "This is the book of the generations of man." For all men are bound together like one body. All of them were created in the image of God to complete the highest image and form which contains the souls of all mankind. All of them are like one single person, and like one body which is composed of different members... According to this theory, the words of Rabbi Akiva follow his own understanding (*leshitato*), since he expounds (Sifra Behar 5:43, Bava Metzia 62a), "Your life comes before that of your fellow."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica que o amor ao próximo é a base da filosofia moral, pois devemos querer que tudo o que fazemos seja um axioma universal. Isso significa que não devemos causar danos aos outros para nosso próprio benefício. Esta é a grande máxima da Torá, segundo Rabbi Akiva. Palavras-chave: Amor ao próximo, Axioma universal, Torá, Rabbi Akiva.  
  
O evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). O amor ao próximo é um dos principais ensinamentos de Jesus, pois Ele nos ensina que devemos servir ao nosso próximo como a nós mesmos (Marcos 12:31). O amor ao próximo é também um dos principais ensinamentos do Antigo Testamento, pois Deus nos ensina que devemos amar ao nosso próximo como a nós mesmos (Levítico 19:18). O amor ao próximo é a base da filosofia moral, pois devemos querer que tudo o que fazemos seja um axioma universal. Devemos nos esforçar para servir ao nosso próximo como a nós mesmos, pois todos somos criados à imagem de Deus (Gênesis 1:27).  
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Midrash: Midrash Aggadah, Leviticus 19:18:1  
 **Chapter 1 - That it is fitting for a person to resemble his Creator:** It is fitting for a person to resemble his Creator and then he will be [configured] in the secret of the Highest Form, [both] in image and likeness. As if he is alike in his body but not in his actions, he betrays the Form; and they will say about him, "A lovely form, but ugly deeds." As behold, the essence of the Highest Image and Likeness is His actions. And what will it benefit him to have the structure of his limbs like the Highest Form, but not resemble his Creator in his actions? Therefore it is fitting that he should [make his actions] resemble the actions of the Crown (*Keter*), which are the thirteen highest traits of mercy. And they are hinted to in the secret of the verses (Michah 7:18-20), "Who is a power like You; He will again have mercy on us; You shall give truth." If so, it is fitting that these thirteen traits [also] be found in man. And now we will explain these thirteen actions that are fitting to be with him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É adequado que uma pessoa se assemelhe ao seu Criador, para que ele seja configurado na forma mais elevada, tanto em imagem como em semelhança. Se ele tiver uma forma bonita, mas ações ruins, isso o trairá. Portanto, é adequado que ele faça suas ações se assemelharem às ações da Coroa, que são os treze atributos mais elevados da misericórdia. Palavras-chave: Criador, imagem, semelhança, ações, treze atributos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a seguir o exemplo de Cristo e nos tornarmos como Ele. A Bíblia nos diz em Romanos 8:29 que Deus nos predestinou para sermos transformados à sua imagem. Em Filipenses 2:5, lemos que devemos nos tornar obedientes e humildes como Cristo. Estes versículos nos ensinam que devemos nos esforçar para nos tornarmos parecidos com Deus, assim como o texto acima nos ensina.  
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Midrash: Sifrei Devarim 186:2  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a severidade dos mandamentos positivos e negativos, e as diferentes punições. O arrependimento é grande quando se faz uma investigação sincera do coração, e isso pode ajudar a controlar o coração incircunciso e reconciliar os pecados. Palavras-chave: Severidade, Mandamentos, Punições, Arrependimento, Investigar, Coração.  
  
O evangelho nos ensina que devemos nos arrepender de nossos pecados e buscar a Deus. O arrependimento é uma parte importante da jornada espiritual, pois nos ajuda a controlar nossos corações e reconciliar nossos pecados. Como diz em Romanos 3:23: "Porque todos pecaram e destituídos estão da glória de Deus". E em 2 Coríntios 7:10: "Porque o tristeza segundo Deus produz arrependimento para a salvação, de que não se arrepende o homem; mas a tristeza do mundo produz a morte".  
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Midrash: Sifra, Kedoshim, Chapter 4 10  
10) (Vayikra 19:18) ("You shall not take revenge, and you shall not bear a grudge against the children of your people. And you shall love your neighbor as yourself; I am the L–rd.") "You shall not take revenge": How far does the "power" of revenge extend? If one said to another: Lend me your sickle, and he did not lend him, and the next day the other said to him: Lend me your spade, and he answered: No, just as you did not lend me your sickle.  
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Analise através de IA quanto a este Comentario acima:   
 Is this revenge?  
  
Resumidamente, o texto está falando sobre não tomar vingança e amar o próximo como a si mesmo. Esta mensagem é encontrada no Evangelho, pois Jesus ensinou que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). Palavras-chave: Vingança, Amor, Próximo, Evangelho.  
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Midrash: Sifra, Kedoshim, Chapter 4 11  
10) (Vayikra 19:18) ("You shall not take revenge, and you shall not bear a grudge against the children of your people. And you shall love your neighbor as yourself; I am the L–rd.") "You shall not take revenge": How far does the "power" of revenge extend? If one said to another: Lend me your sickle, and he did not lend him, and the next day the other said to him: Lend me your spade, and he answered: No, just as you did not lend me your sickle.  
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Analise através de IA quanto a este Comentario acima:   
 Is this taking revenge?  
  
Resumindo: O versículo de Vayikra 19:18 diz que não devemos nos vingar nem guardar rancor contra os nossos vizinhos, mas sim amá-los como a nós mesmos. Palavras-chave: Vingança, rancor, amor, vizinhos.  
  
Usando isso para falar do evangelho, podemos ver que o amor é um dos princípios fundamentais do evangelho de Cristo. O amor é um dos maiores mandamentos de Deus, pois Ele nos amou primeiro (1 João 4:19). O amor é a motivação para servir aos outros (Mateus 22:39) e para nos perdoarmos uns aos outros (Efésios 4:32). Assim, o amor é o que nos motiva a não nos vingarmos, mas sim a amarmos nossos vizinhos como a nós mesmos.  
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Midrash: Sifra, Kedoshim, Chapter 4 12  
10) (Vayikra 19:18) ("You shall not take revenge, and you shall not bear a grudge against the children of your people. And you shall love your neighbor as yourself; I am the L–rd.") "You shall not take revenge": How far does the "power" of revenge extend? If one said to another: Lend me your sickle, and he did not lend him, and the next day the other said to him: Lend me your spade, and he answered: No, just as you did not lend me your sickle.  
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Analise através de IA quanto a este Comentario acima:   
 Is this revenge?  
  
Resumindo: O texto trata sobre não se vingar e não guardar rancor contra os outros. Devemos amar o nosso próximo como a nós mesmos. Palavras-chave: Vingança, rancor, amor.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar o nosso próximo como a nós mesmos, e não guardar rancor ou vingança (Mateus 5:44). Devemos seguir os ensinamentos de Deus e amar uns aos outros (João 13:34).  
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Midrash: Sifra, Kedoshim, Chapter 8 4  
4) "shall be to you the stranger that lives among you. And you shall love him as yourself." Just as it is written of Jews (Vayikra 19:18) "and you shall love your fellow as yourself," so is it written of proselytes "and you shall love him as yourself." "for you were strangers in the land of Egypt": Know the soul of the strangers, for you yourselves were strangers in the land of Egypt."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto fala sobre o amor ao próximo, especificamente ao estrangeiro que vive entre nós. É escrito no Levítico 19:18 que devemos amar o nosso próximo como a nós mesmos. O mesmo também se aplica aos prosélitos, pois devemos amar ao estrangeiro como a nós mesmos, pois também fomos estrangeiros na terra do Egito.  
  
Palavras-chave: Amor, Próximo, Estrangeiro, Levítico 19:18, Prosélitos, Egito.  
  
Podemos usar este texto para falar do evangelho, pois o amor ao próximo é um dos principais ensinamentos de Jesus. Como diz em Mateus 22:39: "Ame o seu próximo como a si mesmo". E em Romanos 13:8-10: "Não tenhais nenhuma dívida para com ninguém, a não ser o amor devido aos outros; porque quem ama ao próximo cumpre a lei. Porque: não adulterarás, não matarás, não furtarás, não cobiçarás, e qualquer outro mandamento, se resume nesta palavra: Amarás ao teu próximo como a ti mesmo. O amor não faz mal ao próximo; portanto o amor é o cumprimento da lei".  
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Midrash: Bereishit Rabbah 55:3  
Another opinion: “The Lord tests the righteous.” – This is Abraham – “Sometime after these things, God tested Abraham.” R. Avin expounded: (Ecclesiastes 8:4) “Since a king's word is supreme, who can say to him: ‘What are you doing?’” – R. Avin said: [This may be compared] to a teacher who commands his student, saying to him: (Deuteronomy 16:19) “You shall not judge unfairly,” but [the teacher himself] judges unfairly; (Deuteronomy 16:19) “Do not take a bribe,” but [the teacher himself] takes a bribe; Do not lend on interest, but [the teacher himself] lends on interest. His student said to him: Rabbi, you said to me: Do not lend on interest, but you lend on interest? [Is it] permitted to you but forbidden to me? [The teacher] said to him: I said to you: Do not lend on interest to a Jew, but you may lend on interest to an idol worshipper, as it is written: (Deuteronomy 23:21) “You may lend on interest to a foreigner, but you may not lend on interest to your brother [Israelite].” Thus Israel said before The Holy One Blessed be He: Master of the Universe, you wrote in your Torah: (Leviticus 19:18) “You shall not take vengeance or bear a grudge,” but you take vengeance and bear a grudge, as it is said: (Nahum 1:2) “The Lord is vengeful and fierce in wrath. The Lord takes vengeance on His enemies.” The Holy One Blessed be He said to them: I wrote in the Torah: (Leviticus 19:18) “You shall not take vengeance or bear a grudge against your countrymen,” but I take vengeance against idol worshippers – (Numbers 31:2) “Avenge the Israelite people on the Midianites.” It is written: (Deuteronomy 6:16) “Do not test the Lord” – [but] “God tested Abraham.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus testa os justos, como foi o caso de Abraão. O Senhor escreveu em sua Torá que não devemos nos vingar ou guardar rancor, mas Ele mesmo se vinga dos ídolos.  
  
Palavras-chave: Testar, Justos, Abraão, Torá, Vingança, Ídolos.  
  
Usando isso para falar do evangelho, podemos ver que Deus testa os justos para que possamos crescer em fé e confiança. Como diz em Romanos 5:3-5: "E não somente isso, mas também nos gloriamos nas tribulações, sabendo que a tribulação produz a paciência; e a paciência, a experiência; e a experiência, a esperança. E a esperança não nos engana, porque o amor de Deus está derramado em nosso coração pelo Espírito Santo que nos foi dado". Deus nos testa para nos ajudar a crescer em esperança e amor. Como diz em 1 Pedro 1:7: "Para que a prova de vossa fé, muito mais preciosa do que o ouro que perece, ainda que provado com fogo, se ache em louvor, glória e honra, na revelação de Jesus Cristo". Deus nos testa para nos ajudar a nos tornarmos melhores e mais fortes em nossa fé.  
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Midrash: Bereishit Rabbah 24:7  
Rabbi Tanchuma said in the name of Rabbi Eliezer and Rabbi Menachem in the name of Rav said, "Adam taught all the craftsmen, as it says, 'And the craftsmen, they are adam-ic,' (usually, 'merely human,' Isaiah 44:11) i.e. they are from Adam." The Rabbis taught: "Even the ruling of manuscripts, Adam taught, as it says, 'This is the book,' i.e. it and its ruling, and continues, 'On the day that God created Adam;'" (Genesis 5:1) this accords with that which Rabbi Elazar b. Azaryah said, "Three wonders did God do on that day: On that day he created him, on that day he attended him, and on that day he gave him offspring." Ben Azzai said: “These are the generations of Adam" (Genesis 5:1) is a great principle in the Torah. Rabbi Akiva said: "This is a great principle of the Torah: 'You shall love your neighbor as yourself,' (Lev. 19:18). meaning that one should not say, 'Since I am scorned, I should scorn my fellow as well; since I have been cursed, I will curse my fellow as well.'" Rabbi Tanchuma says, “If you do this -- know that God made the person you put to shame in His own image."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Rabbi Tanchuma ensinou que Adão ensinou todos os artesãos e que mesmo a regra de manuscritos foi ensinada por ele. Rabbi Elazar b. Azaryah disse que Deus fez três maravilhas no dia em que criou Adão. Ben Azzai disse que "Estas são as gerações de Adão" é um grande princípio na Torá. Rabbi Akiva disse que "Amarás o teu próximo como a ti mesmo" é um grande princípio da Torá. Rabbi Tanchuma ensinou que se alguém fizer isso, deve saber que Deus fez a pessoa que você envergonhar à Sua própria imagem.  
  
Palavras-chave: Adão, artesãos, manuscritos, gerações, princípio, Torá, amor, próximo, imagem.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao nosso próximo como a nós mesmos, como disse Rabbi Akiva. Isso é um princípio básico da Torá, e também é um princípio básico do evangelho. Jesus disse: "Este é o meu mandamento: Que vos ameis uns aos outros, assim como eu vos amei" (João 15:12). Além disso, devemos lembrar que todos os seres humanos foram criados à imagem de Deus (Gênesis 1:27). Portanto, devemos tratar uns aos outros com amor e respeito, pois somos todos feitos à imagem de Deus.  
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Midrash: Midrash Sekhel Tov, Bereshit 26:8:3  
There is a difference between **הערה** (made naked) and **גילה** (uncover): העראה is an attachment to the place of the nakedness. Thus, with respect to a menstruating woman, it does not use the language **גילה**, only the language **הערה**, as she is permissible to him. And also with a sister of a father, it says הערה to teach that for both of them, the prohibition of העראה applies as soon as the intercourse is finished.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A palavra hebraica "הערה" significa "despir" e "גילה" significa "descobrir". A palavra "הערה" é usada para se referir a uma mulher menstruada, enquanto a palavra "גילה" é usada para se referir a uma irmã de um pai, para ensinar que ambos são proibidos de se relacionar.  
  
Palavras-chave: הערה, גילה, proibição.  
  
Este texto nos ensina sobre a importância de obedecer às leis de Deus. A Bíblia nos ensina que devemos obedecer às leis de Deus e segui-las (Deuteronômio 5:32; Mateus 5:17-19). O texto também nos ensina que devemos nos abster de relacionamentos proibidos por Deus (Levítico 18:6-18). Assim como Deus nos ensina a obedecer às Suas leis, Ele também nos ensina a nos arrepender de nossos pecados e nos abster deles (João 3:16; Romanos 6:23).  
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Midrash: Ein Yaakov (Glick Edition), Yoma 2:5  
R. Jochanan, in the name of R. Simon b. Jochai, said: "A scholar who taketh no revenge or bears no grudge (Fol. 23) like a serpent, cannot be called Talmid Hacham (a scholar)." Behold, it is written (Lev. 19, 18) Thou shalt not avenge nor bear any grudge. This is written in regard to monetary matters, as we are taught in the following Baraitha: What is called revenge, and what is called bearing a grudge? Revenge: When one comes to the other, saying, "Lend me thy spade," and he says, "Nay." On the morrow, the second comes to the first, and asks of him to borrow his axe. He answers, "I do not wish to lend to you, as you have not lent to me." This is called revenge. What is bearing a grudge? When one comes to another, saying, "Lend me thy sickle," and he says, "Nay." On the morrow the second comes to the first, and wants to borrow his spade. He answers, "I lend it to you, because I am not like you, who did not want to lend me yesterday." This is called bearing a grudge. And in cases of bodily pain, has not the Torah forbidden vengeance? Have we not been taught in the following Baraitha: Those who are insulted, and do not insult others; hear themselves reviled, and do not reply; perform their duties out of love, and accept with joy, afflictions, concerning them Scripture says (Jud. 5, 31) Those that love him are as the rising sun in his might. By the above is meant that one may bear a grudge in his heart. But has not Raba said: "He who passes over his retaliations (who forbears to retaliate), all his transgressions will be pardoned." The latter refers to a case when the offender asks to be pardoned and he complies with the offender's request.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que um estudioso que não se vinga ou guarda rancor não pode ser chamado de Talmid Hacham. Isso está escrito em Levítico 19:18, que diz que não devemos nos vingar ou guardar rancor. Raba disse que aqueles que não se vingam terão seus pecados perdoados, desde que o ofensor peça perdão.  
  
Palavras-chave: Vingança, rancor, Talmid Hacham, Levítico 19:18, Raba.  
  
Podemos usar este texto para falar do evangelho, pois ele nos ensina que devemos perdoar aqueles que nos ofendem e não nos vingar. Isso está de acordo com o que Jesus ensinou em Mateus 6:14-15, que diz: "Porque, se vós perdoardes aos homens as suas ofensas, também vosso Pai celestial vos perdoará a vós; mas, se não perdoardes aos homens, também vosso Pai não vos perdoará as vossas ofensas".  
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Midrash: Vayikra Rabbah 24:5  
**who does not avenge** himself **and bear a grudge like a snake** when insulted **is not** considered **a Torah scholar** at all, as it is important to uphold the honor of Torah and its students by reacting harshly to insults. The Gemara asks: **But isn’t it written** explicitly in the Torah: **“You shall not take vengeance nor bear any grudge** against the children of your people” (Leviticus 19:18)? The Gemara responds: **That** prohibition **is written with regard to monetary** matters and not personal insults, **as it was taught** in a *baraita*: **What is revenge and what is bearing a grudge? Revenge** is illustrated by the following example: **One said to** his fellow: **Lend me your sickle,** and **he said: No. The next day he,** the one who had refused to lend the sickle, **said to** the other person: **Lend me your ax.** If he **said to him: I will not lend to you, just as you did not lend to me, that is revenge.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que é importante reagir de forma dura a insultos para preservar a honra da Torá e de seus estudantes. No entanto, a Torá proíbe a vingança e guardar rancor em questões monetárias, mas não em relação a insultos. Palavras-chave: vingança, rancor, Torá, estudante, honra, insulto.  
  
O evangelho nos ensina a não nos vingarmos e não guardarmos rancor, mas sim amar ao nosso próximo como a nós mesmos. Mateus 5:44 diz: "Mas eu vos digo: Amai a vossos inimigos, e orai pelos que vos perseguem". Romanos 12:19 diz: "Não vos vingueis a vós mesmos, amados, mas dai lugar à ira; pois está escrito: A mim pertence a vingança, eu retribuirei, diz o Senhor".  
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Midrash: Mekhilta d'Rabbi Yishmael 13:19:7  
It is written (Leviticus 19:17) "Do not hate your brother in your heart." And of Joseph it is written (Genesis 50:21) "And he counseled them and he spoke to their hearts." It is written (Leviticus 19:18) "You shall not take revenge and you shall not bear a grudge," and (in respect to Joseph, Genesis 50:20) "And you contemplated evil against me, but G d contemplated it for the good." (Leviticus 25:36) "And let your brother live with you." (Genesis 47:12) "And Joseph sustained his father and his brothers, etc."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre não odiar o seu irmão, não se vingar e não guardar rancor. E também sobre como José aconselhou seus irmãos e falou com seus corações. Palavras-chave: Irmão, Odiar, Vingança, Rancor, Aconselhar, Coração.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Devemos perdoar os outros como Deus nos perdoou (Colossenses 3:13). Devemos nos esforçar para viver em paz com todos (Romanos 12:18). E devemos compartilhar o amor de Deus com aqueles ao nosso redor (João 3:16).  
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Midrash: Sifrei Devarim 235:3  
From here it is derived: If a man transgresses a "light" mitzvah, he is destined to transgress a "grave" mitzvah. If he transgresses (Vayikra 19:18) "and you shall love your neighbor as yourself," he is destined to transgress (*Ibid*.) "You shall not take revenge … and you shall not bear a grudge," and (*Ibid*. 17) "You shall not hate your brother" and (*Ibid*. 25:36) "And your brother shall live with you" — until he comes to the spilling of blood. This is the intent of "If a man take a wife, etc."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Se alguém transgredir um mandamento "leve", ele está destinado a transgredir um mandamento "grave". Se ele transgredir o mandamento de "amar o próximo como a si mesmo" (Levítico 19:18), ele está destinado a transgredir os mandamentos de "não se vingar" (Levítico 19:18), "não guardar rancor" (Levítico 19:17) e "não odiar seu irmão" (Levítico 19:25:36). Isso é o que está querendo dizer "se alguém tomar uma esposa" (Levítico 19:14).  
  
Palavras-chave: transgredir, mandamento leve, mandamento grave, amar o próximo, não se vingar, não guardar rancor, não odiar o irmão.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao próximo como a nós mesmos (Mateus 22:39). Se amamos ao nosso próximo, não o odiaremos, não nos vingaremos e não guardaremos rancor (Romanos 12:17-19). Se vivemos de acordo com o evangelho, seremos capazes de amar ao nosso próximo como a nós mesmos e evitaremos transgredir mandamentos graves.  
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Midrash: Ein Yaakov, Yoma 2:4  
*Hatred of Others*. How so? This teaches that a person should not say: Love the sages, but hate the scholars; or: Love the scholars, but hate the common people. Rather, love all of them, but hate the heretics, the enticers, the bad influences, and the traitors. So, too, did David say (Psalms 139:21–22), “I will hate those who hate You, O Lord, and I will despise those who rise up against You. With the utmost hatred I will hate them. They will become my enemies.” But it also says (Leviticus 19:18), “You shall love your neighbor as yourself; I am the Eternal.” [What is the reason? Because I] created him. So if he does well by you,2*I.e., if he keeps the laws of your people.* you should love him. And if not, you should not love him.  
Rabbi Shimon ben Elazar would say: This was meant as an great oath. “You shall love your neighbor as yourself; I am the Eternal.” I created him, so if you love him, I can be relied upon to give you great reward. And if not, I am the judge who will punish you.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não devemos odiar os outros, mas amar todos, exceto os hereges, aqueles que nos tentam, as más influências e os traidores. Devemos amar nossos vizinhos como a nós mesmos, pois somos criados por Deus. Palavras-chave: Amor, ódio, vizinhos, hereges, tentadores, más influências, traidores.  
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina a amar a todos, pois somos criados por Deus. O versículo de Levítico 19:18 diz: "Amarás ao teu próximo como a ti mesmo; eu sou o Senhor". Além disso, o Salmo 139:21-22 diz: "Odeio aqueles que te odeiam, Senhor; eu detesto aqueles que se levantam contra ti. Com o mais profundo ódio eu os odeio; eles se tornaram meus inimigos". Portanto, devemos amar a todos, exceto aqueles que nos tentam e nos influenciam de forma negativa.  
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Midrash: Kohelet Rabbah 8:4:1  
**“Since the king's word has power, and who will say to him: What are you doing” (Ecclesiastes 8:4).**  
“Since the king's word has power.” Rabbi Bon said: It is written: “Do not test [the Lord]” (Deuteronomy 6:16), “and God tested [Abraham]” (Genesis 22:1), “Do not take vengeance and do not bear a grudge” (Leviticus 19:18), “the Lord is a zealous and vengeful God” (Nahum 1:2). [This is analogous] to a rabbi who would command his disciple, and say to him: ‘Do not divert judgment,’ but he [the rabbi] diverts judgment; ‘do not give preferential treatment,’ but he gives preferential treatment.22*A parallel midrash (Bereshit Rabba* 55:3) adds the example: The rabbi tells him not to lend with interest, but he lends with interest. The disciple said to him: ‘Rabbi, for you it is permitted and for me it is prohibited?’ [The rabbi] said to him: ‘I am telling you only that you may not lend to an Israelite with interest, but lend to a gentile, as it is written: “You may take interest from a gentile” (Deuteronomy 23:21).’23*Thus, the rabbi informs his disciple that he did not fully understand any of the rabbi’s actions.* So too, Israel said before the Holy One blessed be He: ‘Master of the universe, did You not write in Your Torah: “Do not take vengeance and do not bear a grudge” (Leviticus 19:18)? But You take vengeance and bear a grudge.’ He said to them: ‘I will not bear a grudge against Israel, as it is written: “He will not contend to eternity or forever bear a grudge” (Psalms 103:9); however, for the nations of the world: “The Lord is vengeful to His foes and bears a grudge against His enemies” (Nahum 1:2). I dictated to you in My Torah: “Do not take vengeance and do not bear a grudge against the members of your people” (Leviticus 19:18), but you may take vengeance against the nations of the world, as it is stated: “Avenge the children of Israel [on the Midianites]” (Numbers 31:2),’ to realize what is written: “Since the king's word has power, [and who will say to him: What are you doing].”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O rei tem poder sobre suas palavras e ninguém pode dizer o contrário. Palavras-chave: rei, poder, palavras, Deuteronômio 6:16, Gênesis 22:1, Levítico 19:18, Nahum 1:2.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é soberano e tem o poder de realizar aquilo que Ele deseja. Assim como o rei tem o poder de dizer o que deseja, Deus também tem o poder de dizer o que deseja. Versículos que mostram isso: Salmos 115:3: "Nosso Deus está nos céus; ele faz tudo o que lhe agrada". Romanos 9:20: "Mas, ó homem, quem és tu que a Deus replicas? Porventura a coisa formada dirá ao que a formou: Por que me fizeste assim?".  
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Talmud: Jerusalem Talmud Nedarim 9:4:3  
“You shall love your neighbor as yourself59*Lev*. 19:18.”. Rebbi Aqiba says, that is a great principle in the Torah. Ben Azzai says, “this is the book of the descent of man66*Gen*. 5:1, which negates the role of race in the creation of man.” is a more important principle67*Sifra Qedos̄im Pereq* 4(12). A fuller version is in *Gen. rabba* 24(8): Ben Azzai says, “this is the book of the descent of man” is a great principle in the Torah. Rebbi Aqiba says, “you shall love your neighbor as yourself” is a great principle in the Torah. That you should not say, since I was insulted, another should be insulted with me; since I was cursed, another should be cursed with me. Rebbi Tanḥuma {last generation of Galilean Amoraim} said, if you did this, know Whom you are insulting: “In God’s image He made him.”.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto fala sobre o princípio de amar o próximo como a si mesmo, que foi dito por Rebbi Aqiba, e o princípio de que todos os homens foram criados à imagem de Deus, que foi dito por Ben Azzai. Palavras-chave: amor, próximo, imagem de Deus.  
  
O evangelho nos ensina que devemos amar o nosso próximo como a nós mesmos (Mateus 22:39). De acordo com Gênesis 1:27, todos os homens foram criados à imagem de Deus, e devemos tratar uns aos outros com o mesmo amor e respeito que Deus nos tem. Romanos 12:10 diz: "Ama ao teu próximo como a ti mesmo". Portanto, o amor ao próximo é uma parte importante do evangelho.  
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Talmud: Nedarim 65b:2  
MISHNA: **And Rabbi Meir further said:** The halakhic authorities **may broach** dissolution **with him from that which is written in the Torah, and** they **may say to him: Had you known that** through your vow **you are transgressing** the prohibition **“you shall not take vengeance”** (Leviticus 19:18) **and** the prohibition **“nor bear any grudge”** (Leviticus 19:18), **and** the prohibition **“you shall not hate your brother in your heart”** (Leviticus 19:17), and **“you shall love your neighbor as yourself”** (Leviticus 19:18), as well as **“and your brother** should **live with you”** (Leviticus 25:36), **as he,** the one prohibited by the vow, **is poor and** now **you are not able to provide him** with a livelihood due to your vow, would you have vowed in that case? If **he said** in reply: **Had I known that it is so,** that my vow involved all these prohibitions, **I would not have vowed; it is dissolved.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto diz que as autoridades judaicas podem dissolver um voto se o votante souber que o voto viola alguns mandamentos da Torá. Palavras-chave: voto, dissolver, transgressão, vingança, ódio, amor, pobreza.  
  
O evangelho nos ensina a amar ao próximo como a nós mesmos (Mateus 22:39) e a não nos vingarmos (Romanos 12:19). Devemos ser compassivos com aqueles que estão passando por dificuldades, pois Deus nos ama e nos abençoa quando somos bons para com os outros (Lucas 6:38).  
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Talmud: Avot D'Rabbi Natan 26:4  
Rabbi Shimon ben Elazar would say: When the people of Israel are in foreign lands, they worship idolatry without meaning to. How so? A Samaritan makes a party for his son. He sends out an invitation to all the Jews in his city. Even though they eat and drink their own food, and bring their own attendants who stand and pour for them, it is still considered as if they ate from the sacrifices of the dead, as it says (Exodus 34:15), “They will call to you, and you will eat their sacrifices.”  
Rabbi Eliezer HaModa’i would say: Anyone who violates the Sabbath, scorns the festivals, disregards circumcision, or attempts to reveal the flaws of the Torah, even though he may be learned in Torah and have done many good deeds, he has no share in the World to Come.  
Rabbi Akiva would say: Anyone who marries a woman who is not proper for him transgresses five commandments: “Do not take vengeance” (Leviticus 19:18), “Do not bear a grudge” (ibid.), “Do not hate your brother in your heart” (Leviticus 19:17), “Love your fellow as yourself” (Leviticus 19:18), and “Let your brother live with you” (Leviticus 25:36). Because he will hate her he will want her to die, and this will cause fewer children to be born into the world.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto fala sobre como as pessoas de Israel adoram a idolatria sem intenção, e sobre como aqueles que violam o sábado, desprezam as festas, desconsideram a circuncisão ou tentam revelar os defeitos da Torá não têm parte no Mundo Futuro. Palavras-chave: Idolatria, Sábado, Festas, Circuncisão, Torá, Mundo Futuro.  
  
Podemos usar este texto para falar do evangelho, pois ele nos mostra a importância de seguir os mandamentos de Deus. O evangelho nos ensina que devemos amar a Deus acima de tudo e ao nosso próximo como a nós mesmos (Mateus 22:37-40). Devemos também nos arrepender dos nossos pecados e seguir os mandamentos de Deus (Atos 3:19). Assim, podemos ver que o texto acima nos ensina que devemos nos esforçar para seguir os mandamentos de Deus para que possamos ter parte no Mundo Futuro. Palavras-chave: Amor, Arrependimento, Mandamentos.  
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Talmud: Avot D'Rabbi Natan 16:4  
*Hatred of Others*. How so? This teaches that a person should not say: Love the sages, but hate the scholars; or: Love the scholars, but hate the common people. Rather, love all of them, but hate the heretics, the enticers, the bad influences, and the traitors. So, too, did David say (Psalms 139:21–22), “I will hate those who hate You, O Lord, and I will despise those who rise up against You. With the utmost hatred I will hate them. They will become my enemies.” But it also says (Leviticus 19:18), “You shall love your neighbor as yourself; I am the Eternal.” [What is the reason? Because I] created him. So if he does well by you,2*I.e., if he keeps the laws of your people.* you should love him. And if not, you should not love him.  
Rabbi Shimon ben Elazar would say: This was meant as an great oath. “You shall love your neighbor as yourself; I am the Eternal.” I created him, so if you love him, I can be relied upon to give you great reward. And if not, I am the judge who will punish you.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Devemos amar todos, mas odiar os hereges, os sedutores, as más influências e os traidores. O Senhor odeia aqueles que o odeiam e despreza aqueles que se levantam contra Ele. No entanto, devemos amar nosso próximo como a nós mesmos, pois o Senhor nos criou.  
  
Palavras-chave: Amor, ódio, próximo, Senhor, criação.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar a Deus e ao nosso próximo, como diz em Mateus 22:37-39: "Amarás, pois, o Senhor, teu Deus, de todo o teu coração, e de toda a tua alma, e de todo o teu entendimento. Este é o grande e primeiro mandamento. E o segundo, semelhante a este, é: Amarás ao teu próximo como a ti mesmo". O evangelho nos ensina a amar a todos, mas odiar o pecado.  
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Talmud: Sanhedrin 52a:25  
The Gemara answers: **Were it not** for the **verbal analogy, I would say** that a death that includes **the burning of** the **soul, but** the **body** itself remains **intact, is not burning at all,** and that it does not fulfill the mitzva of execution by burning. **And if** it is necessary to alleviate the condemned one’s pain **due to** the *halakha* of **“And you shall love your neighbor as yourself” (Leviticus 19:18), let** the court **increase for him the bundles of branches, so that he will burn quicker.** Therefore, the verbal analogy **teaches us** that even internal burning is regarded as burning, and once this has been established it is taken into consideration that he must be executed in the least painful way.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Gemara responde que, se não fosse pela analogia verbal, diríamos que a morte que inclui a queima da alma, mas o corpo permanece intacto, não é queimado e não cumpre a mitzvah da execução por queima. Se for necessário aliviar a dor do condenado devido à "Você deve amar o seu próximo como a si mesmo" (Levítico 19:18), então a corte deve aumentar o número de ramos para que ele queime mais rápido. Portanto, a analogia verbal nos ensina que mesmo a queima interna é considerada queima e, uma vez estabelecida, é levada em consideração que ele deve ser executado da maneira menos dolorosa.  
  
Palavras-chave: Analogia verbal, queima da alma, corpo intacto, mitzvah, Levítico 19:18, ramos, queima interna, menos dolorosa.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama tanto que Ele nos dá a chance de nos arrependermos e nos livrar do julgamento eterno. A Bíblia nos diz em Romanos 6:23 que "o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Deus nos dá a oportunidade de nos arrependermos e nos livrar do julgamento eterno, assim como a corte na Gemara deu a chance ao condenado de ser executado da maneira menos dolorosa.  
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Talmud: Bava Kamma 51a:3  
Rav Naḥman answered him: **And according to your reasoning, let us make** the structure a minimal **ten** handbreadths. Why must it have a height of two people? **Rather,** no proof can be brought from here, since the reason is **in accordance with** the opinion of **Rav Naḥman, as Rav Naḥman says** that **Rabba bar Avuh says** that the **verse states: “And you shall love your fellow as yourself”** (Leviticus 19:18), teaching that even with regard to a condemned prisoner, **select a good,** i.e., a compassionate, **death for him.** Therefore, the structure used for stoning is constructed sufficiently high that he dies quickly, without any unnecessary suffering.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rav Naḥman argumentou que não há provas para que a estrutura deve ter a altura de duas pessoas, pois a razão está de acordo com a opinião de Rav Naḥman, que Rabba bar Avuh diz que o versículo "E você deve amar o seu próximo como a si mesmo" (Levítico 19:18) ensina que mesmo com relação a um prisioneiro condenado, deve-se escolher uma boa morte para ele. Portanto, a estrutura usada para a lapidação é construída o suficiente para que ele morra rapidamente, sem sofrimento desnecessário.  
  
Palavras-chave: amor, prisioneiro, boa morte, sofrimento, lapidação.  
  
Como usar isso para falar do evangelho: O amor é um dos princípios mais importantes do evangelho. Jesus nos ensinou a amar nossos inimigos e a nos sacrificarmos uns pelos outros (Mateus 5:44). Ele nos mostrou que devemos ter misericórdia e compaixão, mesmo com aqueles que não merecem (Lucas 6:36). Assim como Rav Naḥman argumentou, o amor que temos uns pelos outros deve ser tão grande que buscamos o melhor para aqueles que estão em necessidade, mesmo que eles não mereçam.  
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Talmud: Yoma 23a:1  
**who does not avenge** himself **and bear a grudge like a snake** when insulted **is not** considered **a Torah scholar** at all, as it is important to uphold the honor of Torah and its students by reacting harshly to insults. The Gemara asks: **But isn’t it written** explicitly in the Torah: **“You shall not take vengeance nor bear any grudge** against the children of your people” (Leviticus 19:18)? The Gemara responds: **That** prohibition **is written with regard to monetary** matters and not personal insults, **as it was taught** in a *baraita*: **What is revenge and what is bearing a grudge? Revenge** is illustrated by the following example: **One said to** his fellow: **Lend me your sickle,** and **he said: No. The next day he,** the one who had refused to lend the sickle, **said to** the other person: **Lend me your ax.** If he **said to him: I will not lend to you, just as you did not lend to me, that is revenge.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto trata sobre a importância de reagir de forma dura a insultos, pois é importante manter o respeito à Torá e seus estudantes. No entanto, a Torá proíbe a vingança e guardar rancor em questões monetárias, mas não em insultos pessoais. Palavras-chave: vingança, rancor, Torá, estudantes, insultos, monetárias.  
  
O evangelho nos ensina que devemos perdoar aqueles que nos ofendem e não nos vingar. Jesus disse em Mateus 5:38-39: "Vocês ouviram que foi dito: 'Olho por olho e dente por dente.' Mas eu lhes digo: Não resistam ao que é mau. Pelo contrário, se alguém lhe der um tapa na face direita, ofereça-lhe também a outra." (NVI). De acordo com a Torá, devemos reagir de forma dura a insultos, mas de acordo com o evangelho, devemos perdoar aqueles que nos ofendem e não nos vingar.  
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Talmud: Kiddushin 41a:5  
**There are** those **who say: With regard to this** particular mitzva of betrothal, **it also involves a prohibition, in accordance with that** which **Rav Yehuda says** that **Rav says, as Rav Yehuda says** that **Rav says: It is forbidden for a man to betroth a woman until he sees her, lest he see something repulsive in her** after the betrothal, **and she will become repugnant to him,** which will cause him to hate her. **And** to prevent this violation of what **the Merciful One states** in the Torah: **“And you shall love your neighbor as yourself”** (Leviticus 19:18), the Sages ruled that a man must betroth a woman in person, to ensure that he approves of her.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: É proibido para um homem casar com uma mulher até que ele a veja, para evitar que ele veja algo repulsivo nela após o casamento, o que o faria odiá-la. Para prevenir isso, os sábios estabeleceram que um homem deve casar com uma mulher pessoalmente, para garantir que ele a aprove.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar uns aos outros como a nós mesmos, assim como o Senhor ordenou em Levítico 19:18: "E você deve amar o seu próximo como a si mesmo". Assim como o texto acima mostra, é importante que nos aprovemos uns dos outros antes de nos comprometermos. Devemos nos esforçar para amar e aceitar os outros, assim como Deus nos ama e nos aceita.  
  
Palavras-chave: Proibição, Repulsivo, Odiar, Merciful One, Levítico 19:18, Amor, Aprovar.  
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Talmud: Sanhedrin 52a:23  
The Gemara answers: **Were it not** for the **verbal analogy, I would say** that a death that includes **the burning of** the **soul, but** the **body** itself remains **intact, is not burning at all,** and that it does not fulfill the mitzva of execution by burning. **And if** it is necessary to alleviate the condemned one’s pain **due to** the *halakha* of **“And you shall love your neighbor as yourself” (Leviticus 19:18), let** the court **increase for him the bundles of branches, so that he will burn quicker.** Therefore, the verbal analogy **teaches us** that even internal burning is regarded as burning, and once this has been established it is taken into consideration that he must be executed in the least painful way.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Gemara responde que, se não fosse pela analogia verbal, diríamos que uma morte que inclui a queima da alma, mas o corpo permanece intacto, não é queimado e não cumpre a mitzva de execução por queima. Se for necessário aliviar a dor do condenado devido ao mandamento de "amar o próximo como a si mesmo" (Levítico 19:18), a corte deve aumentar os feixes de galhos, para que ele queime mais rápido. Portanto, a analogia verbal nos ensina que mesmo a queima interna é considerada queima, e uma vez que isso foi estabelecido, leva-se em consideração que ele deve ser executado da forma menos dolorosa.  
  
Palavras-chave: Analogia verbal, queima da alma, corpo intacto, mitzva, amar o próximo, feixes de galhos, queima interna, menos dolorosa.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar o próximo como a nós mesmos (Mateus 22:39), e nos lembra que devemos tratar os outros com gentileza e compaixão, mesmo quando eles nos fazem mal. Assim como a Gemara sugere, devemos buscar formas de aliviar o sofrimento dos outros, mesmo quando eles merecem punição. Isso é o que Jesus nos ensina quando ele diz: "Ame a seus inimigos e ore por aqueles que o perseguem" (Mateus 5:44).  
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Talmud: Sotah 8b:2  
**And if you would say that two** forms of chastening, both stoning and humiliation, **should be done with her, Rav Naḥman said** that **Rabba bar Avuh said:** The **verse states: “You shall love your neighbor as yourself”** (Leviticus 19:18), teaching that even with regard to a condemned prisoner, **select a good,** i.e., a compassionate, **death for him.** Therefore, when putting a woman to death by stoning, she should not be humiliated in the process.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rav Naḥman disse que Rabba bar Avuh disse que o versículo "Você deve amar o seu próximo como a si mesmo" (Levítico 19:18) ensina que, mesmo com relação a um prisioneiro condenado, deve-se escolher uma boa morte para ele. Portanto, quando se coloca uma mulher à morte por lapidação, ela não deve ser humilhada no processo.  
  
Palavras-chave: Amor, Prisioneiro, Humilhação, Lapidação.  
  
O evangelho nos ensina que devemos amar o nosso próximo como a nós mesmos (Mateus 22:39). Assim como Rav Naḥman disse, mesmo quando temos que lidar com alguém que cometeu um pecado, devemos tratá-los com misericórdia e compaixão. Não devemos humilhá-los, mas sim amá-los e mostrar-lhes o amor de Deus. Romanos 5:8 diz: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". Deus nos ensina que devemos amar todos, mesmo aqueles que nos fizeram mal.  
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Talmud: Sanhedrin 84b:13  
The Gemara explains: **As a dilemma was raised before** the Sages: **What is** the *halakha* with regard to **whether a son may let blood for his father?** Is he liable for wounding his father? **Rav Mattana says** that it is written: **“And you shall love your neighbor as yourself”** (Leviticus 19:18); just as one would want others to heal him when the need arises, one must heal others when the need arises. It is prohibited for one to do to others only those actions that he would not want done to him. Therefore, it is permitted for one to heal his father even if the procedure entails wounding him. **Rav Dimi bar Ḥinnana says:** This is derived from the juxtaposition between **one who strikes a person and one who strikes an animal. Just as one who strikes an animal for medical** purposes is **exempt** from paying restitution, **so too, one who strikes a person for medical** purposes is **exempt** from liability.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que um filho pode aplicar procedimentos médicos em seu pai, mesmo que isso envolva feri-lo, pois é proibido fazer a outras pessoas aquilo que não queremos que seja feito a nós mesmos. Isso é baseado no versículo "Amarás ao teu próximo como a ti mesmo" (Levítico 19:18).  
  
O evangelho nos ensina a amar ao próximo como a nós mesmos, assim como o versículo citado. Mateus 22:39 diz: "Amarás ao teu próximo como a ti mesmo". Essa é uma lição importante para nós, pois devemos nos preocupar com o bem-estar dos outros, assim como nos preocupamos com o nosso.  
  
Palavras-chave: dilema, halakha, Rav Mattana, Levítico 19:18, amar ao próximo, Mateus 22:39.  
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Talmud: Sanhedrin 52b:15  
The Gemara challenges: **If** so, perhaps it should be derived that **just as there,** the heifer is decapitated **with a cleaver and at the nape of the neck, so too here,** murderers should be decapitated **with a cleaver and at the nape of the neck.** The Gemara answers that **Rav Naḥman says** that **Rabba bar Avuh says:** The **verse states: “And you shall love your neighbor as yourself”** (Leviticus 19:18), which teaches that even with regard to a condemned prisoner, one should **select a good,** i.e., a compassionate, **death for him.** Although the type of capital punishment is derived from the heifer whose neck is broken, the most compassionate method of decapitation is selected.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Gemara desafia que, assim como a novilha é decapitada com uma faca e na nuca, os assassinos também devem ser decapitados desta forma. O Gemara responde que Rav Naḥman diz que Rabba bar Avuh diz que o versículo "E amarás ao teu próximo como a ti mesmo" (Levítico 19:18) ensina que mesmo com relação a um prisioneiro condenado, deve-se escolher uma boa morte para ele. Embora o tipo de pena de morte seja derivado da novilha cujo pescoço é quebrado, o método mais compassivo de decapitação é selecionado.  
  
Palavras-chave: Gemara, Rav Naḥman, Rabba bar Avuh, Levítico 19:18.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a amar ao nosso próximo como a nós mesmos (Levítico 19:18). Isso significa que devemos ter misericórdia e compaixão, mesmo para aqueles que foram condenados. Jesus nos ensina a amar nossos inimigos e orar por eles (Mateus 5:44), e a seguir o exemplo de Deus, que é misericordioso e compassivo (Salmos 103:8).  
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Talmud: Sanhedrin 45a:8  
**Rav Naḥman says** that **Rabba bar Avuh says:** The **verse states: “You shall love your neighbor as yourself”** (Leviticus 19:18), teaching that even with regard to a condemned man, **select a good,** i.e., a compassionate, **death for him.** Therefore, even though the one being executed is likely to die from a fall from a lesser height, a platform is built that is twice the height of an ordinary person in order to ensure a quick and relatively painless death. The Gemara challenges: **If so, they should raise** the platform even **higher.** The Gemara answers: This is not done, **because** if the condemned man were pushed from a higher platform, **he would become** seriously **disfigured,** and this would no longer be considered a compassionate form of death.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O versículo diz para amar o próximo como a si mesmo, ensinando que mesmo com relação a um condenado, deve-se escolher uma morte boa e compassiva. Por isso, mesmo que a pessoa condenada possa morrer de uma queda de uma altura menor, uma plataforma é construída duas vezes maior para garantir uma morte rápida e relativamente indolor. No entanto, não se constrói uma plataforma ainda maior, pois isso poderia desfigurar a pessoa e não seria considerado uma forma compassiva de morte.  
  
Palavras-chave: amor, próximo, condenado, morte boa, compassiva, altura, plataforma, desfigurar.  
  
O evangelho nos ensina a amar o próximo como a nós mesmos (Mateus 22:39). Assim como o versículo mencionado, devemos ter compaixão e misericórdia, mesmo para aqueles que foram condenados. Devemos ter cuidado com as palavras e ações que tomamos para que não haja desfiguração ou desrespeito ao outro (Tiago 3:9-10). Ao amar o próximo, devemos ter empatia e compaixão, mesmo para aqueles que foram condenados (Romanos 12:15).  
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Talmud: Pesachim 75a:15  
The Gemara challenges: **Let us** execute **her with** boiling **water heated by fire.** The Gemara answers: It is **due to** the statement of **Rav Naḥman, as Rav Naḥman said** that **the verse states: “And you shall love your fellow as yourself”** (Leviticus 19:18). When executing someone, **select for him a kind death.** Even when someone must be executed, his dignity should be protected. He should be executed in the most comfortable way possible.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Gemara desafia: "Vamos executá-la com água fervente aquecida pelo fogo". A Gemara responde: é devido à declaração de Rav Naḥman, pois Rav Naḥman disse que o versículo diz: "E você deve amar o seu próximo como a si mesmo" (Levítico 19:18). Ao executar alguém, selecione para ele uma morte gentil. Mesmo quando alguém deve ser executado, sua dignidade deve ser protegida. Ele deve ser executado da maneira mais confortável possível.  
  
Palavras-chave: Executar, Água fervente, Rav Naḥman, Amor ao próximo, Dignidade, Gentileza.  
  
Ao falar do evangelho, podemos usar este texto para mostrar que o amor ao próximo é uma das maiores virtudes ensinadas por Jesus. O versículo de Levítico 19:18 nos ensina que devemos amar o nosso próximo como a nós mesmos. O texto também nos mostra que mesmo quando alguém deve ser punido, sua dignidade deve ser preservada e ele deve ser tratado com gentileza. Isso nos lembra de versículos como Mateus 5:44, que diz: "Mas eu lhes digo: amem seus inimigos, e orem por aqueles que os perseguem".  
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Talmud: Sanhedrin 45a:13  
**Rav Naḥman says** that **Rabba bar Avuh says:** The **verse states: “You shall love your neighbor as yourself”** (Leviticus 19:18), teaching that even with regard to a condemned man, **select a good,** i.e., a compassionate, **death for him.** Therefore, even though the one being executed is likely to die from a fall from a lesser height, a platform is built that is twice the height of an ordinary person in order to ensure a quick and relatively painless death. The Gemara challenges: **If so, they should raise** the platform even **higher.** The Gemara answers: This is not done, **because** if the condemned man were pushed from a higher platform, **he would become** seriously **disfigured,** and this would no longer be considered a compassionate form of death.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O versículo diz: "Ame o seu próximo como a si mesmo" (Levítico 19:18), ensinando que mesmo com relação a um condenado, selecione uma boa, ou seja, uma morte compassiva. Portanto, mesmo que a pessoa condenada possa morrer de uma queda de uma altura menor, uma plataforma é construída que é o dobro da altura de uma pessoa comum para garantir uma morte rápida e relativamente indolor. No entanto, não é feito porque se a pessoa condenada for empurrada de uma plataforma mais alta, ela ficaria gravemente desfigurada, o que não seria considerado uma forma compassiva de morte.  
  
Palavras-chave: amor, próximo, compassivo, morte, altura, desfigurado.  
  
Como usar isso para falar do evangelho: O evangelho ensina que devemos amar o nosso próximo como a nós mesmos (Mateus 22:39). Assim como Rav Naḥman e Rabba bar Avuh ensinaram, devemos ter compaixão e amor mesmo para aqueles que nos fazem mal. O versículo de Romanos 12:20 diz: "Pelo contrário, se alguém lhe fizer mal, recorra ao Senhor, e ele o vingará". Isso nos ensina que devemos deixar a vingança com Deus e amar ao nosso próximo mesmo quando eles nos fazem mal.  
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Talmud: Niddah 17a:11  
§ **Rav Ḥisda says:** It is **prohibited for a person to engage in intercourse by day, as it is stated: “And you shall love your fellow as yourself”** (Leviticus 19:18). The Gemara asks: **From where** is this **inferred? Abaye says:** If one engages in intercourse by day, **perhaps** the husband **will see some repulsive matter in** his wife **and she will become repugnant to him,** which will cause him to hate her, and he will thereby violate this mitzva. **Rav Huna says: Jews are holy, and they do not engage in intercourse by day.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É proibido para uma pessoa ter relações sexuais durante o dia, pois isso pode levar ao ódio entre marido e mulher, violando assim o mandamento de "amar o próximo como a si mesmo". Rav Huna diz que os judeus são santos e não têm relações sexuais durante o dia.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar o próximo como a nós mesmos (Mateus 22:39). Assim como Rav Huna disse que os judeus são santos e não têm relações sexuais durante o dia, nós também devemos nos esforçar para viver de acordo com os ensinamentos de Cristo, amando a Deus e ao nosso próximo.  
  
Palavras-chave: Proibido, Relações Sexuais, Amor, Santidade, Evangelho.  
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Talmud: Ketubot 37b:8  
The Gemara asks: **If so, just as there,** in the case of the beheaded calf, it is beheaded **with a cleaver [*kofitz*] and at the nape of the neck, here too** the court executes murderers **with a cleaver and at the nape of the neck. Rav Naḥman said** that **Rabba bar Avuh said** that **the verse says: “And you shall love your neighbor as yourself”** (Leviticus 19:18), from which it is derived: **Choose for him an agreeable death.** It is prohibited to abuse a guilty person while executing him, and chopping off his head with a cleaver is an unseemly death. The murderer is beheaded from the neck, not with a cleaver, and not by the other methods employed in beheading the calf.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: O Gemara pergunta se o mesmo método usado para decapitar um bezerro (com uma faca e na nuca) também seria usado para executar um assassino. Rav Naḥman disse que Rabba bar Avuh disse que o versículo "Amarás ao teu próximo como a ti mesmo" (Levítico 19:18) significa que devemos escolher uma morte agradável para o assassino. É proibido abusar do culpado durante a execução, e decapitá-lo com uma faca é uma morte desagradável. O assassino é decapitado na nuca, não com uma faca, e não com os outros métodos usados para decapitar o bezerro.  
  
Palavras-chave: Gemara, bezerro, faca, nuca, Rav Naḥman, Rabba bar Avuh, Levítico 19:18, amar ao próximo, morte agradável.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Isso significa que devemos mostrar misericórdia e compaixão, mesmo para aqueles que cometem erros. Assim como o Gemara nos ensina que devemos escolher uma morte agradável para o assassino, devemos também mostrar misericórdia e compaixão para aqueles que estão errados. Devemos perdoar e amar ao nosso próximo, como Jesus nos ensinou (Lucas 6:37).  
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Talmud: Tractate Kallah Rabbati 4:3  
AND THOU SHALT LOVE THY NEIGHBOR AS THYSELF. This is an expression by way of overstatement, for a human heart is not able to accept a command to love one’s neighbor as oneself. Moreover, Rabbi Akiba has already come and taught,86*Baba Metzia 62 a. This teaching applies to a case where “two people are together on a journey and one has a pitcher of water; if they both drink from it they will die, because there is not enough for both, but if only one will drink he will survive. Ben Petura taught that it is better that both should drink and die, rather than that one should see the death of the other. [This was held to be the law] until Rabbi Akiba came and taught: that thy brother may live with thee* (further, 25:36), thy life takes precedence over the life of thy brother.” “Your life takes precedence over the life of your fellow-being.” Rather, the commandment of the Torah means that one is to love one’s fellow-being in all matters, as one loves all good for oneself.87*Thus: “he is to speak in praise of his neighbor, and be as careful of his neighbor’s property as he is careful of his own property, and be as solicitous of his neighbor’s honor as he is of his own” (Rambam, Mishneh Torah, Hilchoth Mada*, 6:3). It is possible that since it does not say “and thou shalt love *‘eth rei’acha’*88*In that case the command would have been to love the person* of one’s neighbor as much as one loves one’s own self. But instead the verse says *l’rei’acha*, which means “to [or ‘for’] your neighbor,” thus teaching that that which is good “for” your neighbor you should love as if it were good for youself. as thyself,” but instead it likened them in the word *‘l’rei’acha’* [which literally means “to” thy neighbor], and similarly it states with reference to a proselyte, *and thou shalt love ‘lo’* (*him*) [but literally: “to” him] *as thyself*,89*Further, Verse 34. Here too the thought conveyed is: “that which is good for the proselyte you should love, as if it were good for your own self.”* that the meaning thereof is to equate the love of both [himself and his neighbor, or himself and the proselyte] in his mind. For sometimes a person will love his neighbor in certain matters, such as doing good to him in material wealth but not with wisdom and similar matters. But if he loves him completely, he will want his beloved friend to gain riches, properties, honor, knowledge and wisdom. However [because of human nature] he will still not want him to be his equal, for there will always be a desire in his heart that he should have more of these good things than his neighbor. Therefore Scripture commanded that this degrading jealousy should not exist in his heart, but instead a person should love to do abundance of good for his fellow-being as he does for himself, and he should place no limitations upon his love for him. It is for this reason that it is said of Jonathan’s [love for David], *for he loved him as he loved his own soul*,90*I Samuel 20:17.* because Jonathan had removed [altogether] the attribute of jealousy from his heart, and he said [to David], *and thou shalt be king over Israel*,91*Ibid.*, 23:17. etc.  
Our Rabbis have already explained92*Sifra, Kedoshim* 4:10-11. the matters of taking vengeance and guarding a grudge [which are here forbidden], that they apply to cases where there is no monetary obligation, such as, “Lend me your sickle, lend me your hatchet.”93*If he answers, “I will not lend it to you, just as you refused to lend it to me,” that is vengeance. But if he answers, “yHere it is; I am not like you, who would not lend it to me,” that is bearing a grudge.* For in a case where his friend owes him money, such as because of damage that he caused him or for similar reasons, one is not obliged to let his friend go free. On the contrary, he should sue him before the court and receive payment from him, on the basis of the verse which states, *as he hath done, so shall it be done to him*,94*Further, 24:19.* and he [who caused the damage] is himself obliged to pay just as he must pay back that which he borrowed or robbed; and how much more so in matters of life, [the next of kin] should take vengeance and guard the grudge against the murderer, until the blood of his brother be redeemed by a court that will render judgment according to the laws of the Torah.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica que o mandamento da Torá de amar o próximo como a si mesmo significa que devemos amar o bem do nosso próximo como o nosso próprio bem. Palavras-chave: amor, próximo, Torá, bem, igualdade.  
  
Ao falar do evangelho, podemos usar este texto para mostrar que Jesus nos ensinou a amar nosso próximo como a nós mesmos (Mateus 22:39). Ele nos ensinou que devemos amar a todos, independentemente de quem eles são, pois todos somos criados à imagem de Deus (Gênesis 1:27). Jesus nos ensinou a amar nossos inimigos (Mateus 5:44) e a servir aos outros (Mateus 20:28). Ele nos ensinou que devemos amar uns aos outros como Ele nos amou (João 13:34).  
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Talmud: Sanhedrin 52b:20  
The Gemara challenges: **If** so, perhaps it should be derived that **just as there,** the heifer is decapitated **with a cleaver and at the nape of the neck, so too here,** murderers should be decapitated **with a cleaver and at the nape of the neck.** The Gemara answers that **Rav Naḥman says** that **Rabba bar Avuh says:** The **verse states: “And you shall love your neighbor as yourself”** (Leviticus 19:18), which teaches that even with regard to a condemned prisoner, one should **select a good,** i.e., a compassionate, **death for him.** Although the type of capital punishment is derived from the heifer whose neck is broken, the most compassionate method of decapitation is selected.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Gemara questiona se o mesmo método de decapitação usado para o bezerro deveria ser usado para assassinos. O Gemara responde que o versículo "E você deve amar o seu próximo como a si mesmo" (Levítico 19:18) ensina que mesmo com um prisioneiro condenado, deve-se escolher uma morte compassiva. Palavras-chave: decapitação, bezerro, compassão, Levítico 19:18.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39). Isso significa que devemos ter compaixão e misericórdia, mesmo com aqueles que não nos amam. Deus nos ensina a perdoar e a amar a todos, independentemente de seus erros (Lucas 6:37). Assim como o versículo do Levítico nos ensina, devemos ter compaixão, mesmo com aqueles que não merecem. Palavras-chave: amor, compaixão, misericórdia, Mateus 22:39, Lucas 6:37.  
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Talmud: Tractate Kallah Rabbati 6:6  
AND THOU SHALT LOVE THY NEIGHBOR AS THYSELF. This is an expression by way of overstatement, for a human heart is not able to accept a command to love one’s neighbor as oneself. Moreover, Rabbi Akiba has already come and taught,86*Baba Metzia 62 a. This teaching applies to a case where “two people are together on a journey and one has a pitcher of water; if they both drink from it they will die, because there is not enough for both, but if only one will drink he will survive. Ben Petura taught that it is better that both should drink and die, rather than that one should see the death of the other. [This was held to be the law] until Rabbi Akiba came and taught: that thy brother may live with thee* (further, 25:36), thy life takes precedence over the life of thy brother.” “Your life takes precedence over the life of your fellow-being.” Rather, the commandment of the Torah means that one is to love one’s fellow-being in all matters, as one loves all good for oneself.87*Thus: “he is to speak in praise of his neighbor, and be as careful of his neighbor’s property as he is careful of his own property, and be as solicitous of his neighbor’s honor as he is of his own” (Rambam, Mishneh Torah, Hilchoth Mada*, 6:3). It is possible that since it does not say “and thou shalt love *‘eth rei’acha’*88*In that case the command would have been to love the person* of one’s neighbor as much as one loves one’s own self. But instead the verse says *l’rei’acha*, which means “to [or ‘for’] your neighbor,” thus teaching that that which is good “for” your neighbor you should love as if it were good for youself. as thyself,” but instead it likened them in the word *‘l’rei’acha’* [which literally means “to” thy neighbor], and similarly it states with reference to a proselyte, *and thou shalt love ‘lo’* (*him*) [but literally: “to” him] *as thyself*,89*Further, Verse 34. Here too the thought conveyed is: “that which is good for the proselyte you should love, as if it were good for your own self.”* that the meaning thereof is to equate the love of both [himself and his neighbor, or himself and the proselyte] in his mind. For sometimes a person will love his neighbor in certain matters, such as doing good to him in material wealth but not with wisdom and similar matters. But if he loves him completely, he will want his beloved friend to gain riches, properties, honor, knowledge and wisdom. However [because of human nature] he will still not want him to be his equal, for there will always be a desire in his heart that he should have more of these good things than his neighbor. Therefore Scripture commanded that this degrading jealousy should not exist in his heart, but instead a person should love to do abundance of good for his fellow-being as he does for himself, and he should place no limitations upon his love for him. It is for this reason that it is said of Jonathan’s [love for David], *for he loved him as he loved his own soul*,90*I Samuel 20:17.* because Jonathan had removed [altogether] the attribute of jealousy from his heart, and he said [to David], *and thou shalt be king over Israel*,91*Ibid.*, 23:17. etc.  
Our Rabbis have already explained92*Sifra, Kedoshim* 4:10-11. the matters of taking vengeance and guarding a grudge [which are here forbidden], that they apply to cases where there is no monetary obligation, such as, “Lend me your sickle, lend me your hatchet.”93*If he answers, “I will not lend it to you, just as you refused to lend it to me,” that is vengeance. But if he answers, “yHere it is; I am not like you, who would not lend it to me,” that is bearing a grudge.* For in a case where his friend owes him money, such as because of damage that he caused him or for similar reasons, one is not obliged to let his friend go free. On the contrary, he should sue him before the court and receive payment from him, on the basis of the verse which states, *as he hath done, so shall it be done to him*,94*Further, 24:19.* and he [who caused the damage] is himself obliged to pay just as he must pay back that which he borrowed or robbed; and how much more so in matters of life, [the next of kin] should take vengeance and guard the grudge against the murderer, until the blood of his brother be redeemed by a court that will render judgment according to the laws of the Torah.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto diz que devemos amar nosso próximo como a nós mesmos, pois isso significa querer o bem para ele como queremos para nós. Palavras-chave: Amor, Próximo, Bem, Igualdade.  
  
O evangelho nos ensina a amar ao próximo como a nós mesmos, como diz em Mateus 22:39: "Amarás o teu próximo como a ti mesmo". E em Romanos 12:10: "Honra ao próximo como a ti mesmo". O amor ao próximo é essencial para a vida cristã, pois devemos amar a todos como a nós mesmos, assim como Jesus nos amou primeiro.  
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Musar: Orchot Tzadikim 7:2  
Chapter Seven: ON MERCY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo sete trata sobre misericórdia.   
  
Palavras-chave: misericórdia, compaixão, perdão, bondade.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina sobre a misericórdia de Deus. Ele nos ama e nos perdoa, mesmo quando erramos. Versículos como Mateus 5:7 dizem: “Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia”. Deuteronômio 4:31 também diz: “Porque o Senhor teu Deus é Deus misericordioso, que não te desamparará, nem te destruirá, nem se esquecerá da aliança que jurou a teus pais”. Estes versículos nos ensinam sobre a bondade e compaixão de Deus, e nos mostram que Ele é misericordioso.  
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Musar: Orchot Tzadikim 5:17  
Chapter Five: ON LOVE  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: O capítulo 5 fala sobre o amor.  
  
Palavras-chave: Amor, Bondade, Compaixão, Perdão, Graça.  
  
O Evangelho nos ensina sobre o amor incondicional de Deus. Romanos 5:8 diz: "Mas Deus prova o seu amor para conosco, porque, quando ainda éramos pecadores, Cristo morreu por nós". Deus nos ama incondicionalmente, independentemente de nossos erros, e nos oferece bondade, compaixão, perdão e graça. Mateus 5:7 diz: "Bem-aventurados os misericordiosos, porque alcançarão misericórdia". Deus nos chama a amar uns aos outros como Ele nos ama. João 13:34 diz: "Um novo mandamento vos dou: que vos ameis uns aos outros; assim como eu vos amei, que também vos ameis uns aos outros".  
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Musar: Orchot Tzadikim 8:4  
Chapter Eight: ON CRUELTY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O oitavo capítulo trata sobre crueldade, e como ela é um dos maiores males da humanidade.  
  
Palavras-chave: crueldade, humanidade, mal.  
  
O Evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). A crueldade é o oposto disso, pois é o ato de causar dor ou sofrimento a outra pessoa. A Bíblia nos diz que devemos ser compassivos e misericordiosos como Deus é (Mateus 5:7). A crueldade é um dos maiores males da humanidade, e devemos lutar contra ela.  
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Musar: Orchot Tzadikim 8:11  
Chapter Eight: ON CRUELTY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo 8 trata sobre a crueldade, e como ela é um dos principais motivos para a destruição de relacionamentos.  
  
Palavras-chave: Crueldade, Relacionamentos, Destruição.  
  
Como usar isso para falar do evangelho: A crueldade é algo que deve ser evitado, pois ela é contrária ao amor que Deus tem por nós. A Bíblia nos ensina que devemos nos amar uns aos outros como a nós mesmos (Mateus 22:39). Devemos nos comportar com bondade e misericórdia, pois assim Deus nos trata (Salmos 103:8).  
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Musar: Mesilat Yesharim 11:85  
The particulars of the trait of Cleanliness are very numerous. They are as all the particulars of all the 365 negative commandments. For I already mentioned that the matter of cleanliness is to be clean of all branches of the various sins.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A traço da limpeza tem muitos detalhes. Estes detalhes são como todos os 365 mandamentos negativos. A questão da limpeza é estar livre de todas as ramificações dos vários pecados.  
  
Palavras-chave: Limpeza, Mandamentos, Pecados.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a manter-nos limpos de todos os pecados, como diz em 1 João 1:9: "Se confessarmos os nossos pecados, ele é fiel e justo para nos perdoar os pecados e nos purificar de toda injustiça". A limpeza é um sinal de que estamos vivendo de acordo com a vontade de Deus, como diz em 2 Coríntios 7:1: "Portanto, amados, pois temos tais promessas, purifiquemo-nos de toda a imundícia da carne e do espírito, aperfeiçoando a santificação no temor de Deus".  
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Musar: Mesilat Yesharim 11:80  
The particulars of the trait of Cleanliness are very numerous. They are as all the particulars of all the 365 negative commandments. For I already mentioned that the matter of cleanliness is to be clean of all branches of the various sins.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A prática da limpeza é muito numerosa e abrange todos os 365 mandamentos negativos. É necessário estar limpo de todas as formas de pecado.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos arrepender de todos os nossos pecados e viver uma vida limpa, como diz em 1 Pedro 1:15-16: "Mas, como é santo aquele que vos chamou, sede também vós santos em toda a vossa maneira de viver; Porque está escrito: Sede santos, porque eu sou santo". Palavras-chave: limpeza, mandamentos, pecado, arrependimento, santidade.  
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Musar: Orchot Tzadikim 19:39  
Chapter Nineteen: ON REMEMBERING  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Lembrar é importante para recordar o passado e aprender com ele.  
  
Palavras-chave: Lembrar, Passado, Aprender.  
  
Como usar isso para falar do evangelho: Lembrar é importante para recordar o que Deus fez por nós e aprender com Ele. Versículos que mostram correlação: "Eu me lembrarei da minha aliança contigo nos dias da tua mocidade; e confirmarei a tua aliança para sempre" (Isaías 54:10). "Eu me lembrarei da minha aliança com Jacó, e também da minha aliança com Isaque, e também da minha aliança com Abraão me lembrarei; e me lembrarei da terra" (Levítico 26:42).  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 5:6  
**In this chapter there will be explained the mitzvah of (Vayikra 19:18): "And you shall love your friend as yourself".**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo explica o mandamento de amar o próximo como a si mesmo (Levítico 19:18).  
Palavras-chave: amor, próximo, mandamento.  
Usando isso para falar do evangelho: O evangelho nos ensina que devemos amar a Deus e ao nosso próximo (Marcos 12:30-31). Assim como o mandamento de Levítico 19:18, o evangelho nos ensina a amar uns aos outros como a nós mesmos (Mateus 22:39).  
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Musar: Tomer Devorah 1:10  
 **Chapter 1 - That it is fitting for a person to resemble his Creator:** It is fitting for a person to resemble his Creator and then he will be [configured] in the secret of the Highest Form, [both] in image and likeness. As if he is alike in his body but not in his actions, he betrays the Form; and they will say about him, "A lovely form, but ugly deeds." As behold, the essence of the Highest Image and Likeness is His actions. And what will it benefit him to have the structure of his limbs like the Highest Form, but not resemble his Creator in his actions? Therefore it is fitting that he should [make his actions] resemble the actions of the Crown (*Keter*), which are the thirteen highest traits of mercy. And they are hinted to in the secret of the verses (Michah 7:18-20), "Who is a power like You; He will again have mercy on us; You shall give truth." If so, it is fitting that these thirteen traits [also] be found in man. And now we will explain these thirteen actions that are fitting to be with him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É apropriado para uma pessoa se parecer com seu Criador, pois assim ele será configurado na forma mais elevada, tanto em imagem quanto em semelhança. Se ele tiver uma forma bonita, mas ações ruins, ele trairá a forma. Por isso, é apropriado que ele faça suas ações se parecerem com as ações da Coroa, que são os treze atributos mais elevados da misericórdia.   
  
Palavras-chave: Criador, imagem, semelhança, forma, ações, treze atributos, misericórdia.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos esforçar para sermos como Jesus, nosso Criador. Como diz em Romanos 8:29, "Porque os que ele conheceu de antemão, também os predestinou para serem conformes à imagem de seu Filho, para que ele seja o primogênito entre muitos irmãos". Devemos nos esforçar para viver de acordo com os treze atributos mais elevados da misericórdia, como descrito em Mateus 5:7, "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Korach, Torah Ohr 27  
The Torah is called "light," because it enlightens. It is also called אש, fire. Just as one benefits from its warmth when keeping a certain distance from it, but becomes burned when approaching too closely, so it is with the "secrets" of the Torah. If someone approaches too closely to the Temple, over and beyond what his station in life entitles him to, he is liable to be hurt or even killed when he beholds what is not his to behold. We have explained this in connection with the death of two of the sons of Aaron, Nadav and Avihu, who were described as having approached the Presence of G–d (Leviticus 16,1). The Torah did not choose to say בהקריבם, which would have meant "when they offered a sacrifice." The expression the Torah uses, indicates that these sons entered an area that was beyond their station in life. As a result, they died. Something similar occurred when the people who wanted to behold G–d died at קבברות התאוה, according to an explanation given in the book Brit Menuchah. We should learn from this that one must not attempt to occupy the position of someone who is greater than oneself in the presence of that personage. You would not be able to maintain such a posture; you are therefore well advised not to abandon your present place.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Torah, luz, fogo, sacrifício, G-d, posição, morte.  
  
A Torah é chamada de "luz" porque ilumina. Também é chamada de אש, fogo. Assim como se beneficia de sua calidez mantendo uma certa distância, mas se queima ao se aproximar demais, assim é com os "segredos" da Torah. Se alguém se aproxima demais do Templo, além do que sua posição na vida lhe permite, pode ser ferido ou até mesmo morto ao ver o que não lhe é permitido ver. Isso aconteceu com os dois filhos de Arão, Nadav e Avihu, que foram descritos como tendo se aproximado da Presença de G-d. A Torah não escolheu dizer בהקריבם, o que significaria "quando eles ofereceram um sacrifício". A expressão usada indica que esses filhos entraram em uma área que estava além de sua posição na vida. Como resultado, eles morreram. Algo semelhante aconteceu quando as pessoas que queriam ver G-d morreram em קבברות התאוה. Devemos aprender com isso que não se deve tentar ocupar a posição de alguém que é maior do que nós na presença desse personagem.  
  
Usando isso para falar do Evangelho, podemos ver que Deus nos dá a luz e o fogo da Sua Palavra para nos guiar e nos ajudar a crescer. A Bíblia nos ensina que devemos nos aproximar de Deus com reverência e temor (Salmos 34:11; Hebreus 12:28). Não devemos tentar nos colocar em uma posição acima da nossa, pois isso pode nos levar à morte espiritual (Romanos 6:23). Deus nos dá a Sua Palavra para nos ensinar a viver de acordo com Sua vontade e nos dar a vida eterna (João 3:16).  
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Musar: Orchot Tzadikim 9:78  
Chapter Nine: ON JOY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre alegria e como ela é importante para nossas vidas. Ele explica que a alegria é um sentimento profundo e duradouro que nos motiva a viver e nos dá esperança para o futuro.  
  
Palavras-chave: Alegria, sentimento, motivação, esperança.  
  
Podemos usar este texto para falar do evangelho usando versículos bíblicos como: Romanos 15:13 "Que o Deus de esperança encha vocês de toda alegria e paz, para que vocês tenham esperança pelo poder do Espírito Santo". E Filipenses 4:4 "Alegrem-se sempre no Senhor. Repito: alegrem-se". Estes versículos nos ensinam que a alegria é um sentimento que vem de Deus e nos motiva a viver com esperança.  
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Musar: Shaarei Teshuvah 3:38  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica a severidade dos mandamentos positivos e negativos e as punições diferentes. O arrependido é advertido para examinar seus caminhos e quantos erros e pecados ele cometeu. Ele deve examinar a magnitude de cada pecado para saber o quão culpado ele é. O arrependimento é grande de acordo com a investigação do coração. Quanto mais ele entender a grandeza do pecado, mais seu coração se afligirá e ele poderá controlar seu coração incircunciso e seus pecados serão perdoados.  
  
Palavras-chave: Severidade, Mandamentos, Punições, Arrependimento, Examinar, Culpado, Investigar, Coração, Afligir, Controlar, Perdoar.  
  
Falando do evangelho, podemos ver que o texto nos mostra que devemos examinar nossos caminhos e nos arrepender de nossos pecados para que possamos ser perdoados. Isso é mostrado em Romanos 3:23, "Porque todos pecaram e destituídos estão da glória de Deus". Romanos 10:9 também diz, "Se confessares com a tua boca que Jesus é o Senhor, e em teu coração creres que Deus o ressuscitou dentre os mortos, serás salvo". Assim, devemos nos arrepender de nossos pecados e confessar Jesus como nosso Senhor para sermos salvos.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Kedoshim 47  
The main thrust of this portion is to urge us to sanctify ourselves by abstaining from indulgences which are permissible. Whereas the previous פרשה concerned itself mostly with the סור מרע "depart from evil" aspect of Judaism, this portion is concerned with the עשה טוב, "do what is good" aspect of our faith. Since I have already written on many subjects mentioned here, I prefer to copy here a sermon which I delivered in my youth.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, esta parte nos instiga a nos santificarmos, abster-nos de indulgências permitidas. Enquanto a parte anterior se preocupava principalmente com o "depart from evil" aspecto do judaísmo, esta parte se preocupa com o "do what is good" aspecto da nossa fé. Para falar do evangelho, podemos usar versículos como Mateus 5:16, que diz "Assim brilhe a vossa luz diante dos homens, para que vejam as vossas boas obras e glorifiquem a vosso Pai que está nos céus". Palavras-chave: Santificação, Abster-se, Indulgências, Depart from Evil, Do What is Good, Evangelho, Boas Obras.  
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Musar: Shenei Luchot HaBerit, Shaar HaOtiyot, Derech Eretz 44  
I am surprised that when it comes to smallpox outbreaks, which spreads from child to child, why do people not take their children out of the city? In the future, the fathers will be responsible for the deaths of their children who are nursing, and have committed no sin, and those who are weaned and have committed no sins, and died from the sickness whose fathers did not take them away [from the city]. Every man who fears god should fear every eventuality. These things that are included in protecting the body are included in the warnings of (Devarim 4:9) 'take utmost care and watch yourselves scrupulously' and this is also the way of the world to take care of one's body since it is the container that the soul is wrapped up in so it will be a throne for the soul.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: As pessoas não devem negligenciar a saúde de seus filhos, pois elas serão responsáveis por suas mortes caso não tomem medidas para protegê-los. O versículo bíblico Deuteronômio 4:9 nos ensina a tomar o máximo cuidado e vigiar cuidadosamente nossos corpos, pois eles são o recipiente que abriga nossa alma.  
  
Palavras-chave: Saúde, Proteção, Corpo, Alma, Versículo Bíblico.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos cuidar de nós mesmos, pois somos templos do Espírito Santo (1 Coríntios 6:19). Deus nos deu a responsabilidade de cuidar de nossos corpos para que possamos servi-lo melhor. O versículo bíblico Deuteronômio 4:9 nos ensina a tomar o máximo cuidado e vigiar cuidadosamente nossos corpos, pois eles são o recipiente que abriga nossa alma. Assim, devemos nos esforçar para cuidar de nossos corpos para que possamos servir a Deus com alegria.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Derekh Chayim, Kedoshim 8  
This entire portion deals with aspects of sanctifying oneself by the performance of practical deeds. I am forthwith copying a number of comments by Rabbi Menachem Habavli about both positive and negative commandments in this portion.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto trata sobre a santificação de si mesmo por meio de ações práticas. Palavras-chave: santificação, ações práticas, comandos positivos e negativos. Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos santificar por meio de nossas ações e obediência à vontade de Deus. Romanos 12:1-2 diz: "Eu, pois, vos exorto, irmãos, pela compaixão de Deus, a que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 6:9  
**In this chapter there will be explained the *issur* of revenge and grudge-bearing, and the greatness of the reward of him who guards himself against them.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a proibição da vingança e da mágoa, e a grande recompensa para aqueles que se guardam contra elas. O Evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39) e a perdoar nossos inimigos (Lucas 6:37). Palavras-chave: vingança, mágoa, recompensa, amor, perdão.  
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Musar: Kav HaYashar 5:1  
**It is** written, “And you shall love your fellow as yourself” (Vayikra 19:18). The Sages have remarked that this verse is a fundamental principle of the Torah (Toras Kohanim, *Parashas Kedoshim* 4). And there is no greater display of love than the mandatory rebuking of one’s Jewish brother if he sees in him some unseemly matter, that is, a sin or transgression. For the souls of all Israel are intimately connected to one another. But the guideline for this rebuke is that if one understands the tribulations, effects and punishments that the soul of a person is subjected to after it leaves the body, he must inform him. For perhaps through this his companion will also have the merit to abandon his evil path, and then he will see the fulfillment of the verse, “He will return and heal him” (Yeshayahu 6:10).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O versículo "E você amará o seu próximo como a si mesmo" (Levítico 19:18) é um princípio fundamental da Torá. O maior ato de amor é repreender um irmão judaico se ele cometer algum pecado. As almas de todos os israelitas estão intimamente conectadas. O objetivo da repreensão é que, ao entender as tribulações, efeitos e punições que a alma sofre depois de deixar o corpo, o amigo possa abandonar seu caminho errado e ver a realização do versículo "Ele voltará e o curará" (Isaías 6:10).  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama tanto que nos dá a oportunidade de nos arrependermos de nossos pecados. Assim como o versículo de Levítico nos ensina a amar nosso próximo, o versículo de Isaías nos mostra que Deus nos cura quando nos arrependemos. Palavras-chave: Amor, Repreensão, Tribulação, Efeitos, Punição, Arrependimento, Cura.  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 6:2  
**In this chapter there will be explained the *issur* of revenge and grudge-bearing, and the greatness of the reward of him who guards himself against them.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a proibição de vingança e rancor, e a grande recompensa para aqueles que se guardam contra elas. Palavras-chave: vingança, rancor, recompensa. O Evangelho nos ensina que devemos perdoar aqueles que nos ofendem e amar os nossos inimigos (Mateus 5:44). Não devemos guardar rancor ou vingança, pois Deus nos recompensará quando praticarmos o amor (Romanos 12:19).  
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Musar: Orchot Tzadikim 25:24  
Chapter Twenty Five: ON GOSSIP  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo 25 trata sobre o mau uso da fofoca.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que devemos evitar a fofoca e falar a verdade. Provérbios 12:19 diz: "A língua verdadeira é uma árvore de vida, mas a perversidade nela destrói a alma". Filipenses 4:8 também nos diz para nos concentrarmos em pensamentos e palavras que edifiquem e não nos desviemos para a fofoca.  
  
Palavras-chave: Fofoca, Verdade, Árvore de Vida, Perversidade, Pensamentos, Palavras.  
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Musar: Orchot Tzadikim 25:12  
Chapter Twenty Five: ON GOSSIP  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Gossip é algo que deve ser evitado, pois pode prejudicar a reputação de outras pessoas.  
  
Palavras-chave: Gossip, Reputação, Evitar.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a evitar o gossip e a tratar os outros com amor e respeito. Mateus 5:44 diz: "Mas eu vos digo: Amai a vossos inimigos, bendizei os que vos maldizem". Romanos 12:17-18 diz: "Não paguem a ninguém mal por mal; procurai fazer o que é honroso diante de todos. Se possível, tanto quanto depende de vocês, vivam em paz com todos".  
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Musar: Shemirat HaLashon, Book I, The Gate of Discerning 5:1  
**In this chapter there will be explained the mitzvah of (Vayikra 19:18): "And you shall love your friend as yourself".**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo explica o mandamento de amar o próximo como a si mesmo (Levítico 19:18).  
Palavras-chave: Amor, Próximo, Levítico 19:18.  
Usando isso para falar do evangelho: O evangelho nos ensina a amar e servir ao próximo, como diz em Mateus 22:39: "Amarás o teu próximo como a ti mesmo". Isso é o mesmo que o mandamento de Levítico 19:18, nos lembrando que devemos amar e cuidar uns dos outros.  
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Musar: Orchot Tzadikim 9:4  
Chapter Nine: ON JOY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto explica que a alegria é um dos maiores presentes que Deus nos deu. É uma emoção que nos ajuda a enfrentar os desafios da vida. A alegria é um sentimento que nos motiva a perseverar e nos dá esperança.  
  
Podemos usar este texto para falar do evangelho, pois a alegria é um dos principais frutos do Espírito Santo (Gálatas 5:22). A alegria nos ajuda a manter a fé e a perseverar na jornada cristã (Romanos 15:13). A alegria nos dá esperança e nos motiva a servir a Deus (Romanos 12:12).  
  
Palavras-chave: Alegria, Presente de Deus, Desafios, Esperança, Fé, Perseverança.  
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# Ex 20:14

PTBR: "Não adulterarás.

Sefaria: You shall not covet your neighbor’s house:<sup class="footnote-marker">\*</sup><i class="footnote"><b>house </b>I.e., the corporate household, both persons and possessions. (Cf. Deut. 5.18.) Heb. <i>bayith</i>, in construct form (<i>beth</i>). See the Dictionary under “house.”</i> you shall not covet your neighbor’s wife,<sup class="footnote-marker">\*</sup><i class="footnote"><b>wife </b>In ancient Israel, a typical man could take a woman (even more than one) into his household as a wife; but a typical woman was not in a symmetrical position—which explains why “husband” is not also mentioned. See also note at v. 3.</i> or male or female slave, or ox or ass, or anything that is your neighbor’s.

Targum: Targum Jonathan on Exodus 20:14  
 Sons of Israel My people, Ye shall not be covetous companions or partakers with the covetous: nor shall there be seen in the congregations of Israel a covetous people; that your sons may not arise after you to teach one another to have part with the covetous: neither shall any among you covet the wife of his neighbour, nor his servant, nor his handmaid, nor his ox, nor his ass nor anything that belongeth to his neighbour; because through the guilt of covetousness the government breaketh in upon the possessions of men to take them, and the wealthy are made poor, and slavery cometh upon the world.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto nos diz para não sermos cobiçosos, pois isso pode levar à pobreza e à escravidão. Palavras-chave: cobiça, pobreza, escravidão.  
  
Podemos usar este texto para falar do evangelho, pois a cobiça é algo que devemos evitar. A Bíblia nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39) e não devemos ter cobiça (Colossenses 3:5). Portanto, devemos nos esforçar para não sermos cobiçosos e nos concentrar em amar ao nosso próximo.  
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Targum: Onkelos Exodus 20:14  
Do not covet your neighbor’s house. Do not covet your neighbor’s wife, his slave, his maid, his ox, his donkey, or anything else that belongs to your neighbor.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: Não cobiçe a casa do seu vizinho, nem sua esposa, escravo, serva, boi, burro ou qualquer outra coisa que pertença ao seu vizinho.  
  
Relacionando ao Evangelho, podemos lembrar do que diz a Bíblia em Romanos 13:9: "Não tenhais nenhum dever para com ninguém, a não ser o de vos amardes uns aos outros; porque quem ama o seu próximo cumpriu a lei". Isso nos lembra que devemos amar o nosso próximo, e não cobiçar o que é dele.  
  
Palavras-chave: Não cobiçar, vizinho, Evangelho, amor, lei.  
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Commentary: Rabbeinu Bahya, Shemot 20:14:1-8  
לא תחמוד, “do not covet.” It is known that coveting something is a matter for the heart. The principal warning contained in this commandment is that one must train oneself to absolutely renounce all hope of ever acquiring things belonging (legally) to another person, be it real estate, livestock, inert objects, etc. One must not even think of these and wish for them in one’s heart. Were one to covet them one would ultimately commit murder in order to own them oneself. A classic case in point was Achan. When he confessed to having taken from the loot of the city of Jericho, this is how he worded his confession (Joshua 7,21): “I saw among the spoils a fine Shinar mantle, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, and I coveted them and took them. They are buried in the ground in my tent, with the silver under it.” This act of coveting resulted in Achan being stoned to death.(ibid verse 29). Another example of the extremes to which allowing oneself to covet someone else’s property may lead was King Achav (Kings I 21, 1-24). His uncontrollable desire to own the vineyard of Navot ultimately resulted in his being slain in battle.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O mandamento "Não cobiçarás" alerta para o fato de que devemos nos treinar para renunciar à esperança de adquirir coisas que pertencem a outra pessoa, seja imóveis, animais, objetos inanimados, etc. O exemplo de Achan mostra que a cobiça pode levar ao assassinato. Outro exemplo é o rei Achav, cujo desejo incontrolável de possuir a vinha de Navot resultou em sua morte em batalha.  
  
Palavras-chave: cobiça, renúncia, assassinato, Achav, Navot.  
  
Podemos usar este texto para falar do evangelho, pois a cobiça é algo que devemos evitar se quisermos seguir a vontade de Deus. O Salmo 37:1 diz: "Não cobiçes o que os ímpios possuem, não desejes ter parte em suas ações". E o Salmo 119:36 diz: "Inclina o meu coração para os teus testemunhos, e não para a cobiça". Estes versículos mostram que devemos nos esforçar para não cobiçar o que outras pessoas possuem, pois isso nos afasta da vontade de Deus.  
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Commentary: Sforno on Exodus 20:14:1  
לא תחמוד, the object you covet should be considered by you as so utterly unattainable that you will not even begin to hatch schemes of how to acquire it. This is the promise made by G’d in Exodus 34,24 that none of our neighbours will covet our land while we are engaged in making the pilgrimages to Jerusalem. Once you begin to covet something belonging to someone else it is only a short step to committing robbery. (compare Joshua 7,21 where Achan ben Carmi who had become guilty of such robbery admitted that it all began with his coveting the items which he stole and hid.)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não deseje o que não é seu. Esta é a promessa de Deus em Êxodo 34:24, que ninguém desejará nossa terra enquanto estivermos em peregrinação a Jerusalém. Quando começamos a desejar algo que pertence a outra pessoa, é apenas um passo para cometer roubo. Palavras-chave: Desejo, Promessa, Deus, Roubo.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá a promessa de que Ele nos dará aquilo que é melhor para nós. Como diz em Filipenses 4:19: "Mas o meu Deus, segundo a sua riqueza em glória, suprirá todas as vossas necessidades em Cristo Jesus". Deus nos dá a promessa de que Ele nos dará aquilo que precisamos, e não precisamos desejar o que não é nosso. Em vez disso, devemos buscar a Deus e confiar que Ele nos dará o que é melhor para nós.  
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Commentary: Ibn Ezra on Exodus 20:14:1  
THOU SHALT NOT COVET. Many people are amazed at this commandment. They ask, how is it possible for a person not to covet in his heart all beautiful things that appear desirable to him? I will now give you a parable.276*Which will aid you in understanding the commandment that prohibits coveting.* Note, a peasant of sound mind who sees a beautiful princess will not entertain any covetous thoughts about sleeping with her, for he knows that this is an impossibility. This peasant will not think like the insane who desire to sprout wings and fly to the sky, for it is impossible to do so. Now just as a man does not desire to sleep with his mother, although she be beautiful, because he has been trained from his childhood to know that she is prohibited to him, so must every intelligent person know that a person does not acquire a beautiful woman or money because of his intelligence or wisdom, but only in accordance with what God has apportioned to him. Indeed, Koheleth states, *yet to a man that hath not labored therein shall he leave it for his portion* (Eccles. 2:21). Furthermore, our sages taught, children, life, and sustenance are not dependent upon a person’s merits but upon the stars.277*Mo’ed Katan* 28a. The intelligent person will therefore neither desire nor covet. Once he knows that God has prohibited his neighbor’s wife to him she will be more exalted in his eyes than the princess is in the eyes of the peasant. He will therefore be happy with his lot and will not allow his heart to covet and desire anything which is not his. For he knows that that which God did not want to give him, he cannot acquire by his own strength, thoughts, or schemes. He will therefore trust in his creator, that is, that his creator will sustain him and do what is right in His sight. Observe, we have completed explaining the Ten Statements. One of the wise men of this generation said: We know that nine spheres278*See I.E. on Ex. 3:15 and the notes thereto.* correspond to the nine numbers279*From 2 to 10.* that are the basis of all numbers.280*See I.E. on Ex. 3:15 and the notes thereto.* It is the same with these nine statements.281*Of the Decalogue.* Now the first statement, which corresponds to the glory of God the revered who speaks, is not included among the nine statements, for it is the first of the ten in number.282*It is the basis of all that follows. Similarly, the number one is not included among the ten numbers.* Now the second statement, which is *Thou shalt have no*…etc. (v. 3), corresponds to the highest sphere, which moves west to east and propels the other spheres to make a twenty-four hour east-to-west circuit in contrast to its own motion.283*Which moves west to east.* It is in reference to this sphere that Scripture states, *other gods.* It says this to let us know that the spheres run by the power of God. Many considered this sphere to be the creator because it is incorporeal. The third statement, namely, *Thou shalt not take the name of the Lord thy God in vain* (v. 7), corresponds to the sphere of the constellations wherein are all the hosts of heaven, with the exception of the seven moving stars.284*Each of which has its own sphere. Literally, the seven ministers.* Now this important sphere encompasses all the forty-eight bodies285*Heavenly bodies.* and their forms.286*See I.E.’s comment on verse 3 and the notes thereto.* God’s power is there revealed to the eye.287*God’s power is seen in the arrangement of the stars.* There are places in this sphere which contain many stars. There are other places in it which have no stars. It is impossible for a man to know this secret. Many of those deficient in wisdom think that these forms in their arrangement were created in vain.288*Hence the third statement reads, Thou shalt not take the name of the Lord thy God in vain.* The fourth statement, the statement about the Sabbath, corresponds to the sphere of Saturn. The astrologers289*Literally, the experimenters.* tell us that each one of the moving stars has a certain day in the week in which its power is manifest.290*In other words, Saturn dominates on the Sabbath. Indeed, the name Saturday means Saturn’s day.* The star is the dominant power the first hour of the day.291*On which it is dominant.* The same is true concerning the star which is the dominant power in the first hour of the night.292*The star which is dominant during the first hour of the night dominates that night.* They say that Saturn and Mars are harmful stars. Hence harm befalls anyone who begins any work or sets out on a journey when one or the other dominates. The sages therefore said that permission was given for harming293*Which I.E. interprets to mean for Mars and Saturn to have an evil influence.* on Wednesday night294*Saturn dominates Wednesday night (Weiser).* and on the eve of the Sabbath. Now we do not find these two “demons”295*Mars and Saturn.* ruling night and day, back to back, on any other day of the week except for Saturday.296*Literally, this day Mars rules Friday eve and Saturn on Saturday (Weiser).* It is therefore unfit for one to occupy himself on Saturday with everyday matters. On the contrary, one should devote himself on this day to the fear of God. The fifth statement, namely, *Honor thy father and thy mother,* corresponds to the sphere of Jupiter,297*Hebrew, tzedek.* Literally, righteousness. which indicates peace, righteousness, mercy, and the obligation to reward and honor those to whom we owe a debt of gratitude. The sixth statement, *Thou shalt not murder,* corresponds to the sphere of Mars, which points to bloodshed and wounding. There is a difference of opinion among the astrologers about whether Venus is above or below298*An allusion to sexual intercourse.* the sun. The wise men of India brought proof that Venus is above.299*This has no bearing on I.E.’s comment. He inserted it as an aside on his comments on the verse.* Now the seventh statement, namely, *Thou shalt not commit adultery,* corresponds to the sphere of Venus, the nature of which points to all acts of intercourse and harlotry. The eighth statement, namely, *Thou shalt not steal,* corresponds to the sphere of the sun and indicates force. It removes the power of any planet300*The moon included.* that is in conjunction with it so that its light is not seen. Now the ninth statement, namely, *Thou shalt not bear false witness,* corresponds to the sphere of Mercury, which indicates language.301*Literally, the tongue. According to the Talmud anyone born when Mercury dominates will be wise. See Sabbath* 156a. The tenth statement, namely, *Thou shalt not covet,* clearly corresponds to the sphere of the moon, which is the lowest of the spheres. It indicates desire.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto explica como cada um dos dez mandamentos da lei de Moisés estão relacionados às nove esferas celestes. A palavra-chave aqui é "cobiça", que é o décimo mandamento. O evangelho nos ensina que devemos nos esforçar para não cobiçar o que não nos pertence, pois isso nos impede de nos concentrar em Deus e em Sua vontade para nossas vidas. Mateus 6:33 diz: "Mas buscai primeiro o reino de Deus e a sua justiça, e todas essas coisas lhes serão acrescentadas". Romanos 13:14 diz: "Mas vós, amados, edificai-vos uns aos outros com estas palavras, e crescei na graça e no conhecimento de nosso Senhor e Salvador Jesus Cristo. A ele seja a glória, agora e para todo o sempre! Amém". Palavras-chave: cobiça, Deus, vontade, edificar, graça, conhecimento.  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:3  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre o mandamento de não cobiçar o que pertence ao próximo, e que isso inclui não só o desejo interno, mas também ações que levem a obter o que não é seu. Palavras-chave: Cobiça, Desejo, Lüsternheit, Verbot, Geldersatz.  
  
O Evangelho nos ensina que devemos amar ao próximo como a nós mesmos (Mateus 22:39). Não devemos cobiçar o que não é nosso, pois isso é pecado (Romanos 13:9). Devemos buscar a Deus acima de todas as coisas (Mateus 6:33) e confiar Nele para que nos prove tudo o que necessitamos (Mateus 6:25-34).  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:5  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a diferença entre חמדה (lascívia) e תאוה (desejo). חמדה é a lascívia que se transforma em ação, enquanto תאוה é apenas um desejo interior. O texto também discute a proibição de לא תחמוד, que se refere à lascívia, e לא תתאוה, que se refere ao desejo.  
  
Palavras-chave: חמדה, תאוה, לא תחמוד, לא תתאוה.  
  
Usando este texto para falar do evangelho, podemos usar versículos como Mateus 5:28, que diz: "Mas eu vos digo que qualquer que olhar para uma mulher com desejo de adultério já cometeu adultério com ela em seu coração". Isso mostra que não é só a ação que é pecaminosa, mas também o desejo interior. Além disso, podemos usar versículos como Colossenses 3:5, que diz: "Mortificai, pois, os vossos membros que estão sobre a terra: imoralidade, impureza, paixão, maus desejos e avareza, que é idolatria". Isso mostra que devemos nos esforçar para controlar nossos desejos e lutar contra a lascívia.  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:2  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a palavra hebraica "chamad" se refere a um desejo lascivo, que não é apenas um desejo interno, mas também a ação de obter algo com lascívia. Palavras-chave: Chamad, desejo, lascívia, obter.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a desejar as coisas que são boas e santas. Romanos 12:2 diz: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Isso nos lembra que devemos desejar aquilo que é bom e santo, e não aquilo que é lascivo. Filipenses 4:8 diz: "Finalmente, irmãos, tudo o que é verdadeiro, tudo o que é honesto, tudo o que é justo, tudo o que é puro, tudo o que é amável, tudo o que é de boa fama, se há alguma virtude, e se há algum louvor, nisso pensai". Estes versículos nos lembram que devemos desejar as coisas que são boas e santas, e não aquelas que são lascivas.  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:1  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica a diferença entre חמדה (lascívia) e תאוה (desejo). A primeira se refere ao desejo que leva a ações, enquanto a segunda se refere ao desejo interno. O texto também explica que a חמדה é proibida, mesmo que seja seguida por um pagamento.  
  
Palavras-chave: חמדה, תאוה, Verbot, לא תחמוד, לא תתאוה.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a nos submeter a Deus, e a não ceder às nossas paixões (Tiago 1:14). O texto nos ensina que a lascívia é proibida, mesmo que seja seguida por um pagamento. Isso nos lembra que devemos nos esforçar para nos submeter a Deus e não ceder às nossas paixões, pois isso é contrário à vontade de Deus. Romanos 12:2 diz: "E não vos conformeis com este mundo, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:4  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto trata sobre a diferença entre חמדה (lascívia) e תאוה (desejo) e como esses conceitos se aplicam ao mandamento de não cobiçar o que pertence ao próximo. Palavras-chave: חמדה, תאוה, לא תחמוד.  
  
O Evangelho nos ensina que devemos amar ao próximo como a nós mesmos (Mateus 22:39). Não devemos cobiçar o que pertence ao próximo, pois isso é contrário ao amor (Romanos 13:9). Devemos nos esforçar para viver de acordo com a Palavra de Deus e resistir às tentações que nos afastam dEle (1 Coríntios 10:13).  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:6  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que o termo hebraico "chamad" se refere a desejo lascivo, que pode levar à ação. O versículo Deuteronômio 5:18 diz que não se deve desejar a mulher do próximo. Portanto, não se deve desejar nada que pertença ao próximo.  
  
Palavras-chave: Chamad, desejo, lascivo, ação, Deuteronômio 5:18.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar ao próximo como a nós mesmos (Marcos 12:31). O versículo Deuteronômio 5:18 nos lembra que não devemos desejar o que pertence ao próximo, pois isso é uma forma de roubar. O evangelho nos ensina a ter um coração de gratidão e alegria por aquilo que Deus nos dá (Filipenses 4: 6-7). Ao nos abstermos de desejar o que pertence ao próximo, estamos vivendo de acordo com o evangelho.  
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Commentary: Chizkuni, Exodus 20:14:1  
לא תחמוד אשת רעך, “Do not lust after your fellow man’s wife!” Do not scheme to how bring about her divorce so that you can marry her. The translation of lo tachmod cannot be that you shall not kidnap her are otherwise force her to sleep with you. This prohibition was already included in the prohibition to commit adultery. The first five commandments were all in the category of לא מבעיא, there being no question of their being necessary. The need to accept G-d as Israel’s Master hardly had to be spelled out. Neither did the commandment not to worship competing deities or the need not to swear an oath by any other deity, or to observe the Sabbath, seeing that G-d Himself had observed a Sabbath; nor was there a need to decree to honour one’s parents. Every gentile does so without having been ordered to do so by G-d. Even the last five of the Ten Commandments did not need to be legislated as universal disregard of either of these commandments results in complete anarchy and the destruction of the human race by itself. In most of the Ten Commandments we find two cantillation marks per word (as opposed to only one on a word.). The symbolism that is represented by that fact is a reminder that we have two versions of the Ten Commandments in the written Torah. When the Torah is read in public on the festival of Shavuot, which is the anniversary of the revelation on Mount Sinai, we read the second commandment לא יהיה לך as well as the whole commandment commencing with the word: זכור using the major cantillation marks in order that each one of them be understood as a single verse. The 6th9th commandments are read on that occasion by using the minor cantillation marks, in order to understand them as separate verses. The reason is that although we never find a verse that has only two words, in this instance the Rabbis decided to remind us that we are dealing here with separate commandments. When the Torah is read on an ordinary Sabbath in the month of Sh’vat, however, and the Ten Commandments are read as part of the portion known as Yitro, we read the entire Ten Commandments using the minor cantillation marks as a result of which we make four verses of each one of them. The reason why on Shavuot we read the first and second commandment with the major cantillation marks is to remind us that they were uttered by G-d as a single continuous verse. [The author had explained there that these two Commandments were heard by all of the people from G-d’s mouth without Moses acting as an interpreter. Ed.] [In the second version of the Ten Commandments where the 7thh10th commandments are linked to one another by the prefix letter ו, it is clear that they are to be treated as separate commandments each. Ed.][The author proceeds to spell this out in greater detail. Readers familiar with the significance of each cantillation mark will be able to check this themselves. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os dez mandamentos foram dados por Deus ao povo de Israel. Os cinco primeiros mandamentos foram dados como um único versículo, enquanto os últimos cinco foram dados separadamente. Quando a Torá é lida em público, os primeiros dois mandamentos são lidos como um único versículo, enquanto os outros são lidos como versículos separados.  
  
Palavras-chave: Dez Mandamentos, Deus, Israel, Torá, versículos.  
  
Para falar do evangelho, podemos usar o exemplo dos Dez Mandamentos para mostrar que Deus nos dá orientações para nos ajudar a viver de acordo com Sua vontade. Romanos 12:2 diz: "E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Este versículo nos lembra que devemos buscar a vontade de Deus e seguir Seus mandamentos para viver uma vida agradável a Ele.  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:7  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que o verbo לא תחמוד se refere à lüsternheit, ou seja, ao desejo de obter algo que não é seu. Isso significa que não devemos desejar o que pertence ao nosso próximo.  
  
Usando isso para falar do evangelho, podemos dizer que devemos seguir o exemplo de Jesus, que nos ensinou a amar ao nosso próximo como a nós mesmos (Lucas 10:27). Devemos nos esforçar para não desejar o que não nos pertence, mas sim servir ao nosso próximo com amor e compaixão. Palavras-chave: lüsternheit, desejo, próximo, amor, compaixão.  
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Commentary: Rav Hirsch on Torah, Exodus 20:14:8  
V. 14. לא תחמוד : Die מכילתא unterscheidet חמדה von תאוה; während dieses nur das innere Sehnen, die Lust bedeutet, bezeichnet jenes auch die in Tat übergehende Lüsternheit, wie: לא תחמוד כסף וזהב עליהם ולקחת לך (Dewarim 7, 25). So auch ולא יחמד איש את ארצך Schmot 34, 24), das doch gewiß nicht heißt: niemand) wird Lust nach deinem Lande haben, sondern: niemand wird aus Lust nach deinem Lande deine Abwesenheit zu einem Einfall in dein Gebiet benutzen. (חמד ist das schon aufgehobene עמד. Dem entspräche auch die Bedeutung von חמט, als das langsam sich fortbewegende Tier: Schnecke). Daher auch רמב׳׳ם (Hilch. Gesela 1, 9): wer nach einem erwerbbaren Gut des Nächsten lüstern ist und ihn so durch Belästigung von Freunden oder auf sonstige Weise so lange quält, bis er es von ihm erhält, selbst wenn er ihm vieles Geld dafür gibt, übertritt das Verbot: לא תחמוד. Dass auch Geldersatz die Übertretung dieses Verbotes nicht aufhebt, gründet sich auf den Wortlaut: (Baba Mezia 6 b.) לא תחמוד לאינשי בלא דמים להו, wonach sie Meinung, dass das Verbot לא תחמוד ohne Geldersatz zu begreifen sei, für einen populären Irrtum erklärt wird. (Eine Auffassung, die jedoch nicht von allen geteilt wird, siehe תוספ׳ [Sanhedrin 25 b.]. Es ist somit die lüstern abgedrungene Erwerbung eines Gutes, selbst wenn dieses nachher juridisch sein Eigentum wird, durch לא תחמור verboten. In Beziehung auf אשת רעד wäre dies z. B. der Fall, wenn jemand den andern zur Scheidung von seiner Frau überredete, oder sonst veranlasste, um sie nachher zu heiraten. Dewarim 5, 18 wird dieses Verbot noch durch: לא תתאוה erläutert und damit zugleich schon das Aufkommenlassen der Lust nach einem Gute des Nächsten untersagt. Es heißt dort: ולא תחמוד אשת רעך ולא תתאוה בית רעך שדהו וגו׳. Bedeutsam steht dort bei אשת רעך nicht: לל לא תתאוה sondern לא תחמד. Bei allen andern Gütern ist die תאוה noch nicht an sich ein Verbrechen, sondern führt zum Verbrechen. Bei dem Weibe des Nächsten ist die תאוה selbst schon חמדה, der lüsterne Gedanke an das Weib des Nächsten ist schon unzüchtige Sinnestat, — das Weib des Nächsten ist מחמד עיניו (Jechesk. 24, 16) — hier fällt תאוה und חמדה zusammen und tritt daher nicht in getrennten Kategorien auf. Hiermit dürfte die Schwierigkeit: מ׳׳גo Verb. 158 sich lösen).   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto trata sobre o verbo "חמד" que se refere à lascívia e ao desejo de possuir algo do próximo, mesmo que seja pago. O versículo Deuteronômio 5:18 diz que não devemos ter desejo ou lascívia pelas coisas do próximo.  
  
Palavras-chave: Lascívia, Desejo, Possuir, Próximo.  
  
Usando isso para falar do evangelho, podemos ver que o desejo de possuir as coisas do próximo é contrário à vontade de Deus. O versículo Mateus 6:24 diz: "Ninguém pode servir a dois senhores; pois ou há de odiar um e amar o outro, ou se dedicará a um e desprezará o outro. Não podeis servir a Deus e a Mamom". Portanto, devemos buscar servir a Deus acima de tudo e não ter desejo ou lascívia pelas coisas do próximo.  
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Midrash: Bamidbar Rabbah 13:16  
**Rav Aḥa of Difti said to Ravina: But** by paying for the deposit instead of returning it, **doesn’t** the bailee **violate the prohibition of: “You shall not covet** your neighbor’s wife, nor his slave, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor’s” (Exodus 20:14)? One transgresses this prohibition by taking an item from another by force or deceit, even if one pays for it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, Rav Aḥa de Difti disse a Ravina que se o deposito for pago em vez de devolvido, o fiador viola o mandamento "Não cobiçarás a mulher do teu próximo, nem o seu servo, nem a sua serva, nem o seu boi, nem o seu jumento, nem coisa alguma que seja do teu próximo" (Êxodo 20:14). Uma pessoa transgride esta proibição ao tomar um item de outra pessoa por força ou engano, mesmo que pague por isso.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a viver de acordo com Seus mandamentos, e nos ensina que devemos ser honestos e justos em nossas ações. O versículo bíblico em que essa proibição é mencionada nos lembra que devemos viver em santidade, como diz em 1 Pedro 1:15-16: "Mas, como é santo aquele que vos chamou, sede também vós santos em toda a vossa maneira de viver; Porque está escrito: Sedes santos, porque eu sou santo". Palavras-chave: honestidade, justiça, santidade, mandamentos.  
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Midrash: Bamidbar Rabbah 18:21  
21 The Seers (i.e., the prophets) were the ones who said the doubled letters, *mantzepakh* (*mem, nun, tzadi, peh,* and *kaf*, which are the letters that have a different form when they appear at the end of a word). [The doubling of *kaf* that is found in Genesis 12:1,] "*Lekh lekha* (Go for yourself)," hints to Avraham that he will father Yitschak at one hundred years [of age] (as the numerical value of these two words is one hundred). [The doubling of *mem* that is found in Genesis 26:16,] "*ki atsamta memenu* (as you have become more powerful than us)" is a hint [to Yitschak] that hints that he and his seed will be powerful in both worlds. The doubling of *nun* [that is found in Genesis 32:12,] "*Hatsileini na* (Save me)" [is a hint to] Yaakov, [that] he will be saved in both worlds. The doubling of *peh* [that is found in Exodus 3:15, is a hint to] Israel, to Moshe,"*pakod pakadeti etchem* (I have surely remembered you)." The doubling of *tsadi* [that is found in Zachariah 6:12,] "*hinei eesh, Tsemach shemo, [ou'metachtav yitsmach]* (behold, a man called Branch shall branch out from the place where he is,)" is [referring to] the Messiah. And so is it stated (Jermiah 23:5), "*vahikimoti leDavid tsemach tsadeek [...]*  (and I will raise up a true branch of David [...])." "The leader of fifty" (Isaiah 3:3). Twenty-four books (of the Bible); add to them eleven of the thirteen [books of the minor prophets] - besides Yonah which is by itself - and six orders of the Mishnah and nine chapters of Torat Kohanim, behold fifty. "Sixty were the queens," (Song of Songs 6:8), sixty tractates; "and eighty were the concubines," eighty study halls that were in Jerusalem corresponding to its gates.; and maidens without number," the study outside. "Behold the bed of Shlomo, sixty warriors" (Song of Songs 3:7). [This corresponds to] the sixty letters of the priestly blessing (Numbers 6:24-26). Three hundred and eighteen [souls mentioned in Genesis 14:14 is the numerical equivalent of] Eliezer. "Inasmuch (*ekev*) as Avraham obeyed Me and kept My charge: My commandments, My laws, and My teachings" (Genesis 26:5) - he recognized him when he was three (the numerical equivalent of *ekev*, being three less than that of Avraham). The Satan (*HaSatan*) has the numerical equivalent of three hundred and sixty-four, the count of the days of the solar year that he rules over all of them to slander, excepting Yom Kippur. Rabbi Ami beiRabbi Abba said, "Avraham was missing five organs before he was circumcised and [before] he fathered. The [letter] *hay* (with a numerical value of five) was added [to his name] and he became complete and fathered [corresponding to the complete set of organs, two hundred and forty-eight], the numerical count of his letters." "A woman of valor is the crown of her husband" (Proverbs 12:4) - that is Sarah. Her name had been Sarai. Two Amoraim (later rabbinic teachers) differed. One said, "The [letter] *yod* (with a numerical count of ten that was taken from her) was divided into two, [to give] a *hay* to Avaraham and a *hay* to Sarah." And [the other] said, "The *yod* that was taken from Sarah raised a protest until Yehoshua came and Moshe added to him a *yod* - the Lord save you from the counsel of the [other] spies. [The significance of the letters in the name,] Yitschak [is as follows]: *Yod* (with a numerical count of ten) corresponds to the ten trials [of Avraham]. [The letter] *tsadi* (with a numerical count of ninety), [as] Sarah was ninety when he was born. [The letter] *chet* (with a numerical count of eight), [as] he was circumcised on the eighth day. And the letter *kof* (with a numerical count of one hundred), [as] Avraham was a hundred years old when he was born. Yaakov was called according to [the significance of the letters of] his [own] name: *Yod* [corresponds to] the tenth of his offspring going backwards. Count from (the last son), Binaymin to Levi - there are ten sons, [and Levi] was the tenth. [The letter] *ayin* (with a numerical count of seventy corresponds to the number of offspring he took to Egypt), "with seventy souls" (Deuteronomy 10:22). *Kof* corresponds to the [number of the] letters of the blessing [that he received minus the name of God, "And may He give you etc." (Genesis 27:28)]. [The letter] *bet* (with a numerical count of two) remains, corresponding to two angels (that he saw on the ladder in his dream) rising. There were six hundred and thirteen commandments in the tablets - corresponding to the letters from "I am" (Exodus 20:2) to "to your neighbor" (Exodus 20:14) - corresponding to the six hundred and thirteen commandments - no less and no more. And they were all given to Moshe at [Mount] Sinai; and in them are statutes and judgments, Torah and Mishnah, Talmud and aggadah. "The fear of the Lord is his treasure" (Isaiah 33:6). There is no greater characteristic than fear and humility, [as it is stated] (Deuteronomy 10:12), "And now Israel, what does the Lord, your God, ask of you besides to fear Him [...]." "The fear of" (*Yirat*) has a numerical value of six hundred and eleven; and Torah has a numerical value of six hundred and eleven - and Torah and fear [of God] along with them, behold that is six hundred and thirteen. [The numerical value of] fringes (*tsitsit*) [is six hundred] - the rabbis taught: [Add] eight [strings] and five [knots], behold that is six hundred and thirteen. The days of Avraham were one hundred and seventy-five years, [of] Yitzchak were one hundred and eighty years [and of] Yaakov were a hundred and forty-seven years. When you put them together, it is found to be five hundred and two years. And so is the distance of the the heavens to the earth, "like the the days of the heavens above the earth" (Deuteronomy 11:21). "[The man (David)] raised on high" (II Samuel 23:1) - [high (*al*) has a numerical value of one hundred] corresponding to one hundred blessings. As on every day, one hundred men of Israel were dying. [So] David came and ordained [the daily saying of] one hundred blessings. Once he ordained them, the pestilence ceased. High (*al*) [corresponds to] the yoke (*ulah*) of Torah and the yoke of suffering. "Forgive all guilt and take the good (*tov*) that we pay with the words of our lips" (Hosea 14:3). Israel said, "Master of the world, at the time that the Temple existed, we would offer a sacrifice and be cleansed. But now all we have in our hand is prayer." The numerical value of *tov* is seventeen. Prayer [consists of] nineteen blessings. Take away from them the blessing for the malfeasers that was composed at Yavneh, and "Let the sprout of David blossom," which they ordained after it for the sake of "Probe me, Lord, and try me" (Psalms 26:2). Rabbi Simon says, "Take *tov* [in *at-bash* (matching letters based on how close they are to the center of the alphabet), which is the same] as the numerical value of soul (*nefesh*). Israel said, 'At the time that the Temple existed, we would incinerate the fats and the innards and be cleansed. But now behold our fat, our blood and our souls. May it be Your will that it be atonement for us and "that we pay with the words of our lips" (Hosea 14:3).'" "And the Lord gave her conception (*herayon*)" (Ruth 4:13). [*Herayon*] has a numerical value of two hundred and seventy one (the number of the days of the nine months of birthing). The measure of the water of a mikveh (ritual bath) is forty *seah* [corresponding to the forty mentions] of well water, written in the Torah. And [the volume of] how many eggs is the measure of the mikveh? Five thousand seven hundred and sixty. Each *seah* is a hundred and forty-four eggs. Forty-three and a fifth eggs is the measure of [what is required for] *challah* [tithe]. And from where [do we know] that a mikveh requires forty *seah*? As it is written (Isaiah 8:6), "Since this nation has rejected the waters of Shiloach that flow gently (*le'at*)." The numerical value [of *le'at*] is forty. And one who separates the measure of the *challah* [tithe] must separate one part in forty three and a fifth from Torah writ like the [numerical] value of *challah*. The main categories of work [on Shabbat] are forty minus one (thirty-nine), as it is written (Exodus 35:1), "These (*eleh*) are the things which the Lord commanded." [The numerical count of] "*eleh*" is thirty-six; "things" (being plural) is two; "the things" [indicates an additional] one - behold, forty minus one. "He shall strike him forty, he shall not add" (Deuteronomy 25:3), corresponds to the forty curses that the snake, Chava, Adam and the ground were cursed - and the sages lessened one, because of "he shall not add." Those [judges] advocating innocence are more those advocating guilt. [For] it is best for the two to come and push off one. Seshach is Bavel (Babylon) [according to] its numerical value in *at-bash*. Tavel is Ramlah [according to] its numerical value in *al-bam* (another numerical scheme). "Thus (*bezot*) shall Aaron enter the shrine; with a bull of the herd for a sin offering and a ram for a burnt offering" (Leviticus 16:3). *Bezot* (which has a numerical count of four hundred and ten) is a hint to the first Temple that stood for four hundred and ten years.

Midrash: Midrash Lekach Tov, Exodus 20:14:4  
A question21*In connection with the preceding Rule.* was asked of22*Another reading is ‘he came and asked’.* R. Simon. ‘There is no section’,23*lit. ‘you have not’.* he told them in the name of R. Joshua b. Levi, ‘which requires a benediction before and after its reading other than the Song at the Sea, the Ten Words,24*The Decalogue (Ex. 20, 2-17).* and the curses in Deuteronomy’.25*Deut. 28, 15-68. Others add ‘the curses in Leviticus’.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: R. Simon disse que não há seção que exija uma bênção antes e depois de sua leitura, exceto a Canção do Mar, as Dez Palavras e as maldições de Deuteronômio.  
  
Palavras-chave: bênção, Canção do Mar, Dez Palavras, maldições, Deuteronômio.  
  
Como usar isso para falar do evangelho: O evangelho é a boa notícia de que Deus nos abençoou com a salvação através de Jesus Cristo. Como diz em Romanos 10:13: "Porque todo aquele que invocar o nome do Senhor será salvo". Deus nos abençoou com a salvação, que é a maior bênção de todas. Assim como a Canção do Mar, as Dez Palavras e as maldições de Deuteronômio são lembradas com bênçãos, também devemos lembrar a bênção da salvação que Deus nos deu.  
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Midrash: Mekhilta d'Rabbi Yishmael 20:14:1-3  
A question21*In connection with the preceding Rule.* was asked of22*Another reading is ‘he came and asked’.* R. Simon. ‘There is no section’,23*lit. ‘you have not’.* he told them in the name of R. Joshua b. Levi, ‘which requires a benediction before and after its reading other than the Song at the Sea, the Ten Words,24*The Decalogue (Ex. 20, 2-17).* and the curses in Deuteronomy’.25*Deut. 28, 15-68. Others add ‘the curses in Leviticus’.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: R. Simon foi questionado se havia alguma seção da leitura que exigia uma bênção antes e depois de sua leitura, a qual não seja a Canção do Mar, as Dez Palavras ou as maldições de Deuteronômio.   
  
Palavras-chave: Bênção, Canção do Mar, Dez Palavras, maldições.  
  
Como usar isso para falar do evangelho: O evangelho é a boa notícia de Deus que nos salva, e nos dá o dom da salvação. Assim como R. Simon foi questionado sobre a leitura, também somos questionados sobre o evangelho. Deus nos dá a bênção de nos salvar e nos dar a vida eterna, e nos chama a ler a Palavra de Deus para entendermos melhor o Seu amor por nós. Romanos 10:17 diz: "Assim, a fé vem pela pregação, e a pregação, pela palavra de Cristo". A Palavra de Deus nos ensina sobre a salvação e nos dá o dom da vida eterna.  
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Midrash: Midrash Lekach Tov, Exodus 20:14:3  
A question21*In connection with the preceding Rule.* was asked of22*Another reading is ‘he came and asked’.* R. Simon. ‘There is no section’,23*lit. ‘you have not’.* he told them in the name of R. Joshua b. Levi, ‘which requires a benediction before and after its reading other than the Song at the Sea, the Ten Words,24*The Decalogue (Ex. 20, 2-17).* and the curses in Deuteronomy’.25*Deut. 28, 15-68. Others add ‘the curses in Leviticus’.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: R. Simon disse que não há seção na leitura que requer uma bênção antes e depois, exceto a Canção do Mar, as Dez Palavras e as maldições de Deuteronômio.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá bênçãos e promessas através de Seu Filho Jesus Cristo. Como diz em Romanos 5:20: "Onde, pois, estava a abundância do pecado, superabundou a graça". Palavras-chave: bênção, leitura, promessas, maldições, Canção do Mar, Dez Palavras.  
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Midrash: Otzar Midrashim, Maayan HaChochmah, Maayan HaChochmah (Version 1) 3  
When Moses ascended on high, a cloud came up against him, and Moses our teacher did not know if one rides it or holds it. Immediately, the cloud opened its mouth and Moses entered it, and he walked into the firmament like a man walking on land, as it is written in the Torah: "And Moses entered within the cloud" [Exodus 24:18].He encountered Kemu'el, the guardian angel in charge of the twelve thousand angels of destruction who were standing at the gates of the firmament. He rebuked Moses, saying to him: "What do you have, son of Amram, that you should come into the place of the Fiery Angels?" Moses said to him: "I did not come merely by myself, but only with the permission of the Holy One, Blessed be He, to receive the Torah and bring it down to Israel. Since he would not let him pass, Moses hit him with one hit, and he made him lost from the world. And Moses continued walking in the firmament until he confronted the angel Hadraniel. They said about the angel Hadraniel that he is taller than his kinsman -- six-hundred thousand parasangs [tall] -- and with each and every word that comes out of his mouth, twelve thousand bolts of fire come out of his mouth (all at once). And when he saw Moses he rebuked him, saying, "What do you have, son of Amram, in the place of the highest holiness?" When Moses heard his voice, Moses became afraid before him. And his eyes were dripping tears and he wanted to be let down from the cloud. Immediately, the Holy One, Blessed be He's mercy was aroused, and He said to Hadraniel, "From the day I created you (all), you (all) have been an opponent of theirs [the humans]. In the beginning, when I wanted to created Adam the First, you (all) made their prosecution before me, and you (all) said to me, 'What is man that You are mindful of him?' [Psalms 8:5] And I was upset with you (all), and I burnt from you (all) many bunches with my little finger. And now you (all) are quarreling with my loyal servant, whom I brought up here to receive the Torah and to bring down to my chosen child? If it were not for the Torah that Israel is receiving, you (all) would not have a living space in the firmament!" When Hadraniel heard this, immediately he hastened himself before the Holy One, Blessed be He, and said before him, "Master of the Universe, it is revealed and known before you, but I did not know that he [Moses] came with your permission. Now I shall be his emissary and go before him as a student before his teacher." At once, Hadraniel ran and lowered himself before Moses as a student before his teacher, until they arrived at Sandalphon's fire. Hadraniel said to Moses, "You must return, for I am not able to protect myself before Sandalphon's fire that it should not burn me." When Moses saw Sandalphon, he was immediately startled and hastened to go down from the cloud, and his eyes were dripping tears, and he asked for mercy before the Holy One, Blessed be He. And He answered him. Out of his great fondness for Israel, the Holy One, Blessed be He, Himself descended from His Throne of Glory and stood before Moses until he passed from Sandalphon's fire. About that time it was written in the Torah: "And YHWH passed before him" [Exodus 34:6]. They said about Sandalphon that he was taller than his kinsman, the distance of five-hundred years, and about him it is written: "One of the Ophanim on the ground, next to the Chayot" [Ezekiel 1:15] -- this is Sandalphon, who stands behind the Chariot and ties crowns for its owner.Does it cross your mind that the ministering angels know where the Holy One, Blessed be He, dwells, for is it not written, "Blessed is YHWH's glory from His place [mimkomo]" [Ezekiel 3:12]? However, it does not say "in His place" [bimkomo] but rather "from His place" [mekomo], which teaches that the place of the Holy One, Blessed be He, is not known. But Sandalphon completes the crown that crowns the place of the Holy One, Blessed be He, with sanctity. And the crown rises from its own accord and sits on the head of its master. Immediately, all the legions on high are afraid and trembling, and the chayot are silent, and the holy seraphim roar like lions, and the seraphim call out, "Holy, holy, holy, YHWH of legions, the whole earth is filled with His glory" [Isaiah 6:3]. And this is its interpretation: holy in the upper [world]; holy in the lower [world]; holy, the eternal YHWH, who is sanctified in the foundations of the legions of Israel. And at the time when the crown reaches the Throne of Glory, immediately the wheels of the chariot start rolling, and the Lord shakes his footstool and all the heavens are shaken. And at the time when the crown passes over the Throne of Glory to sit in its place, all the legions on high open their mouths and they say, "Blessed is YHWH's glory from His place" [Ezekiel 3:12]. Come and see the praise of the Holy One, Blessed be He: that when the crown arrives at His head, YHWH holds His head to receive the crown from His servants. And all the chayot and seraphim and the wheels of the chariot and the Throne of Glory and the legions of the heavens and the chashmalim and the cherubim, elevate themselves and unite and give majesty and splendor, and they proclaim, and they say in one voice: "YHWH is king, YHWH was king, YHWH will be king forever and ever." And this is its interpretation: YHWH, the King before the creation of the world; YHWH, the King from the creation of the world; YHWH will reign forever and until the world to come. And the Holy One, Blessed be He, Blessed be His name, consents, and says: "YHWH shall reign forever, your God, O Zion, for all generations, hallelujah" [Psalm 146:10]. And when Moses passed by Sandalphon, he encountered Regyon, which is the river of fire. And in its burnings the ministering angels are immersing and renewing themselves every morning, as it says: "They are renewed every morning—great is Your faithfulness" [Lamentations 3:23], and so it is interpreted through Daniel [7:10]: "A river of fire streamed forth before Him; a thousand thousands served Him; myriads upon myriads attended Him; the court sat and the books were opened." And this is its interpretation: "river of fire" -- this is called Regyon, which flows with burning embers, and it goes out before the the Throne of Glory of the Holy One, Blessed be He. And it is made with the sweat of the four chayot beneath the Throne of Glory. And they sweat fire in awe of the Holy One, Blessed be He, and from the fiery sweat, that river is made. And the Holy One, Blessed be He, sits on the Throne of Judgement and judges even the ministering angels, as it says: "If He cannot trust His own servants, and casts reproach on His angels" [Job 4:18]. And it is written: "He puts no trust in His holy ones; the heavens are not guiltless in His sight" [Job 15:15]. And when the ministering angels are brought to judgment, they renew themselves in that river of fire. Therefore, if the ministering angels were immersing in the river of fire, would not humans also be doing so? Immediately, the Holy One, Blessed be He, sent it [the river of fire] away, and he [Moses] came upon Galizur, called Raziel, about whom it is said, "Is it not at the word of the Most High, that evil and good emanate?" [Lamentations 3:39] And why is his name Galizur? Because he reveals [gala] the taste of rock [tzur]. And why is his name Raziel? Because he is one who hears behind the curtain [ragod] what is decreed [gazer] to be, and he proclaims it in the world. And Elijah, who should be recalled for good, stands on Mount Horeb, and he hears the voice of the proclamation from His mouth, and he makes heard the voice in the world. As it is written: "For a bird of the air may carry the utterance" [Ecclesiastes 10:20] -- this is Raziel; "and a winged creature may report the word" [Ecclesiastes 10:20] -- this is Elijah.It is said about Galizur [Raziel] that he stands in front of the throne with his wings spread to receive the noxious breath from the mouth of the chayot, otherwise, all the ministering angels would be burned from the noxious breath of the chayot. And another vocation is said about Galizur: that he takes like an iron pan, which is made of fire, burning embers in the river Regyon, and he stands opposite the kings and ministers, leaders of the world, so that there luster should prevail and their awe befall the world. When Moses saw him, he trembled. Immediately, the Holy One, Blessed be He, took him and removed him from there. He [Moses] encountered a regiment of Angels of Terror, who surround the Throne of Glory, those who are mighty of all the angels. And they wanted to burn him with the noxious breath of their mouths. Immediately, the Holy One, Blessed be He, spread the luster of his glory and said to Moses: "Give them an answer." Moses our teacher said to them: "It is written in the Torah, 'I am the Lord your God Who brought you out of the land of Egypt, the house of bondage' [Exodus 20:2]; perhaps you were enslaved in Egypt and went forth as free people, that you are in need of the Torah? It is written: 'You shall have no other Gods' [Exodus 20:3]; perhaps there is idol worship amongst you and you are in need the Torah? It is written: 'You shall not swear' [Exodus 20:7]; perhaps there are dealings amongst you that you are in need of the Torah regarding oaths? It is written: 'Remember the Sabbath day and sanctify it' [Exodus 20:8]; perhaps there is activity amongst you that you are in need of the Torah? It is written: 'Honor your father and mother' [Exodus 20:12]; perhaps you have a father and mother that you are in need of the Torah? It is written: 'You shall not murder' [Exodus 20:13]; perhaps there is bloodshed amongst you that you are in need of the Torah? It is written: 'You shall not commit adultery' [Exodus 20:13]; perhaps there are women amongst you that you need the Torah? It is written: 'You shall not steal' [Exodus 20:13]; perhaps there are finances in the firmament that you are in need of the Torah? It is written, "You shall not bear [false witness]' [Exodus 20:13]; perhaps there are false testimonies amongst you that you are in need of the Torah? It is written: 'You shall not covet' [Exodus 20:14]; perhaps there are houses and fields and vineyards amongst you that you are in need of the Torah?" Immediately, all the ministering angels retracted [their desire to burn Moses] and they admitted to his words to the Holy One, Blessed be He. And they said: "YHWH, our Master, 'How majestic is Your name throughout the earth, you who have covered the heavens with Your splendor!'" [Psalm 8:2] And He, the Holy One, Blessed be He, taught him [Moses] the whole Torah in forty days. And when he [Moses] came to descend [from the firmament] and saw the awesomeness of the angels, and the legions of awesome angels -- trembling [zia] angels, and shuddering [chalchala] angels, and quaking [ratat] angels --  immediately, shuddering [chalchala] took hold of him and he forgot it [the Torah] all at one moment. Immediately, the Holy One, Blessed be He, called to Yefefiah, Minister of Torah, who gave over to him [Moses] the Torah, fully prepared and preserved. And all the ministering angels became his [Moses's] admirer. And each one of them gave him something of healing and the hidden meaning of names that comes out of each and every section of Torah [parsha] and all their uses, as it says, "You went up to the heights, having taken captives, having received tribute of men" [Psalm 68:19]. And even the Angel of Death gave him something, as it is written: "He places the incense and made expiation for the people" [Numbers 17:12]. And this is the honorable use of that which was taught to him by Yefefiah, the Minister of Torah, and by Metatron, Minister of the Faces. And Moses gave it over to Elazar, and Elazar to his son Pinchas, who is Elijah the great and precious priest, he should be remembered for good. Amen.

Midrash: Midrash Tanchuma, Nasso 2:1  
Our masters have said in the name of R. [Hanina] (Huna) the father of R. Aha, “The adulterer and adulteress transgress the Ten Commandments.”13*Numb. R. 9:12.* [They] said to [him], “In the case of nine, we concede [his transgressing them].” How is this? In the case of (Exod. 20:2 = Deut. 5:6:) “I [am the Lord your God],” because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One, blessed be He. It is so stated (in Jer. 5:8, 12), “They have denied the Lord and said, ‘He does not exist.’” (Exod. 20:5 = Deut. 5:7:) [“You shall have no other Gods”], since it is written of Him (in Exod. 20:5 = Deut. 5:9), “for [I] the Lord your God am a jealous God.” Also it is stated two times concerning the adulteress (in Numb. 5:14), “If the spirit of jealousy came over him, and he is jealous of his wife.” But why two times? Because it (i.e., the meal offering of the next verse)14*So Rashi on Numb. 5:15.* excites jealousy for the Holy One, blessed be He, and for her husband, as stated (in Numb. 5:15), “for it is a meal offering of jealousies.” Thus it is a case of two jealousies. (Exod. 20:7 = Deut. 5:11:) “You shall not take the name of the Lord your God [in vain].” [One breaks this commandment] because he commits adultery and swears in vain that he has not done so. (Exod. 20:12 = Deut. 5:16:) “Honor your father.” When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband, “I am pregnant from you.” When the fetus is grown, it honors her husband, [since it] thinks that he is its father. Moreover, [the grown child] passes through the market and hits the adulterer, since he thinks that he is not his father. (Exod. 20:13 = Deut. 5:17:) “You shall not murder.” The adulterer goes in on condition that, if he is caught, he will kill or be killed. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not commit adultery.” Obviously [this commandment is broken], because he is committing adultery. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not steal.” [This commandment is broken] because he is stealing his neighbor's source (i.e., his wife's womb), and so it says (in Prov. 9:17), “Stolen waters are sweet […].” (Exod. 20:13, cont. // Deut. 5:17, cont.:) “You shall not bear [false witness] against your neighbor.” [The commandment is broken] in that [the adulteress] bears false witness [to her husband] and says, “I am pregnant from you.” (Exod. 20:14; cf. Deut. 5:18:) “You shall not covet your neighbor's house, and you shall not covet your neighbor's wife […].” [The commandment is broken] because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.15*Cf. Lev. R. 23:12.* How? When the husband comes to depart from the world, he thinks that this son is his and writes him a will16*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
They said to R. Hanina, “Here we have told you nine [commandments]. In regard to] (Exod. 20:8; cf. Deut. 5:12:) ‘Remember [the Sabbath (day)],’ how does he transgress against it?” He said to them, “I will tell you: Sometimes when a priest has a priestly wife, and a [lay] Israelite adulterer has sexual intercourse with her, such that she bears [a child] from him, they consider him (i.e., the child) to be the son of a priest. Then when the baby goes on to minister in the Temple, arrange wood, and sacrifice on the Sabbath, he is found to be profaning the Sabbath. Hence the Ten Commandments are violated by the adulteress with the adulterer. Solomon also has said concerning her (in Eccl. 7:26), “And I find [the woman] more bitter than death, [(the woman) who has snares and nets (in her heart)].” What is the meaning of “snares (rt.: *tswd*)?” She lies in wait (rt.: *tswd*) in this world and for the world to come.17*The inference is from the fact that SNARES is plural and implies a minimum of two.* And “nets?” The net catches [prey] in the water but does not catch [any] on dry land. The woman, however, catches [her prey] in the sea and on the dry land.18*Eccl. R. 7:26:3.* (Eccl. 7:26:) “And I find [the woman] more bitter than death.” Not to be loud, arrogant of gait, or bawdy in laughter: This is the way of the daughters of Israel. But if [a woman] was bawdy in the presence of one of them, one would warn her on the evidence of two [witnesses] and say to her, “Why should you be laughing with so and so? Why should you be speaking with him?” If she has [merely] spoken [with him] up to now, she is allowed into her house and may eat the *terumah.* [If] she has entered with him in secret and lingered to be defiled, she is forbidden her house and eating the *terumah*.  
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Analise através de IA quanto a este Comentario acima:   
19*Cf. Sanh. 75a.*  
Palavras-chave: adultério, transgressão, dez mandamentos, cobiça, mentira, profanação, julgamento.  
  
Resumo: O adultério e a adultéra transgridem os dez mandamentos, pois negam o Santo, desrespeitam o pai, cometem roubo, mentem e cobiçam. O adultério é considerado mais amargo que a morte, pois tem consequências graves para a vida presente e futura.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos honrar a Deus acima de tudo e obedecer aos Seus mandamentos. O adultério é um pecado contra Deus e contra o próximo, pois viola os dez mandamentos e causa dor e sofrimento aos envolvidos. De acordo com Romanos 6:23, "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Por isso, é importante nos arrependermos de nossos pecados e aceitar a salvação que Deus oferece através de Jesus Cristo. Versículos como Colossenses 3:5-6 nos lembram que devemos "deixar as obras da carne, como a imoralidade sexual, a impureza, a paixão, o desejo maligno e a cobiça, que são idolatria".  
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Midrash: Midrash Tanchuma, Kedoshim 3:1  
(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O Senhor falou para a congregação inteira dos Filhos de Israel para que eles sejam santos, pois todos os dez mandamentos estão incluídos nessa passagem. Palavras-chave: Santidade, Dez Mandamentos, Congregação. Para falar do evangelho, podemos usar os versículos bíblicos Mateus 5:48, que diz "Sede, pois, vós perfeitos, como é perfeito o vosso Pai que está nos céus", e Romanos 12:1-2, que diz "Rogo-vos, pois, irmãos, pela compaixão de Deus, que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não sede conformados com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Midrash: Pesikta D'Rav Kahanna 13:8  
When Moses ascended on high, a cloud came up against him, and Moses our teacher did not know if one rides it or holds it. Immediately, the cloud opened its mouth and Moses entered it, and he walked into the firmament like a man walking on land, as it is written in the Torah: "And Moses entered within the cloud" [Exodus 24:18].He encountered Kemu'el, the guardian angel in charge of the twelve thousand angels of destruction who were standing at the gates of the firmament. He rebuked Moses, saying to him: "What do you have, son of Amram, that you should come into the place of the Fiery Angels?" Moses said to him: "I did not come merely by myself, but only with the permission of the Holy One, Blessed be He, to receive the Torah and bring it down to Israel. Since he would not let him pass, Moses hit him with one hit, and he made him lost from the world. And Moses continued walking in the firmament until he confronted the angel Hadraniel. They said about the angel Hadraniel that he is taller than his kinsman -- six-hundred thousand parasangs [tall] -- and with each and every word that comes out of his mouth, twelve thousand bolts of fire come out of his mouth (all at once). And when he saw Moses he rebuked him, saying, "What do you have, son of Amram, in the place of the highest holiness?" When Moses heard his voice, Moses became afraid before him. And his eyes were dripping tears and he wanted to be let down from the cloud. Immediately, the Holy One, Blessed be He's mercy was aroused, and He said to Hadraniel, "From the day I created you (all), you (all) have been an opponent of theirs [the humans]. In the beginning, when I wanted to created Adam the First, you (all) made their prosecution before me, and you (all) said to me, 'What is man that You are mindful of him?' [Psalms 8:5] And I was upset with you (all), and I burnt from you (all) many bunches with my little finger. And now you (all) are quarreling with my loyal servant, whom I brought up here to receive the Torah and to bring down to my chosen child? If it were not for the Torah that Israel is receiving, you (all) would not have a living space in the firmament!" When Hadraniel heard this, immediately he hastened himself before the Holy One, Blessed be He, and said before him, "Master of the Universe, it is revealed and known before you, but I did not know that he [Moses] came with your permission. Now I shall be his emissary and go before him as a student before his teacher." At once, Hadraniel ran and lowered himself before Moses as a student before his teacher, until they arrived at Sandalphon's fire. Hadraniel said to Moses, "You must return, for I am not able to protect myself before Sandalphon's fire that it should not burn me." When Moses saw Sandalphon, he was immediately startled and hastened to go down from the cloud, and his eyes were dripping tears, and he asked for mercy before the Holy One, Blessed be He. And He answered him. Out of his great fondness for Israel, the Holy One, Blessed be He, Himself descended from His Throne of Glory and stood before Moses until he passed from Sandalphon's fire. About that time it was written in the Torah: "And YHWH passed before him" [Exodus 34:6]. They said about Sandalphon that he was taller than his kinsman, the distance of five-hundred years, and about him it is written: "One of the Ophanim on the ground, next to the Chayot" [Ezekiel 1:15] -- this is Sandalphon, who stands behind the Chariot and ties crowns for its owner.Does it cross your mind that the ministering angels know where the Holy One, Blessed be He, dwells, for is it not written, "Blessed is YHWH's glory from His place [mimkomo]" [Ezekiel 3:12]? However, it does not say "in His place" [bimkomo] but rather "from His place" [mekomo], which teaches that the place of the Holy One, Blessed be He, is not known. But Sandalphon completes the crown that crowns the place of the Holy One, Blessed be He, with sanctity. And the crown rises from its own accord and sits on the head of its master. Immediately, all the legions on high are afraid and trembling, and the chayot are silent, and the holy seraphim roar like lions, and the seraphim call out, "Holy, holy, holy, YHWH of legions, the whole earth is filled with His glory" [Isaiah 6:3]. And this is its interpretation: holy in the upper [world]; holy in the lower [world]; holy, the eternal YHWH, who is sanctified in the foundations of the legions of Israel. And at the time when the crown reaches the Throne of Glory, immediately the wheels of the chariot start rolling, and the Lord shakes his footstool and all the heavens are shaken. And at the time when the crown passes over the Throne of Glory to sit in its place, all the legions on high open their mouths and they say, "Blessed is YHWH's glory from His place" [Ezekiel 3:12]. Come and see the praise of the Holy One, Blessed be He: that when the crown arrives at His head, YHWH holds His head to receive the crown from His servants. And all the chayot and seraphim and the wheels of the chariot and the Throne of Glory and the legions of the heavens and the chashmalim and the cherubim, elevate themselves and unite and give majesty and splendor, and they proclaim, and they say in one voice: "YHWH is king, YHWH was king, YHWH will be king forever and ever." And this is its interpretation: YHWH, the King before the creation of the world; YHWH, the King from the creation of the world; YHWH will reign forever and until the world to come. And the Holy One, Blessed be He, Blessed be His name, consents, and says: "YHWH shall reign forever, your God, O Zion, for all generations, hallelujah" [Psalm 146:10]. And when Moses passed by Sandalphon, he encountered Regyon, which is the river of fire. And in its burnings the ministering angels are immersing and renewing themselves every morning, as it says: "They are renewed every morning—great is Your faithfulness" [Lamentations 3:23], and so it is interpreted through Daniel [7:10]: "A river of fire streamed forth before Him; a thousand thousands served Him; myriads upon myriads attended Him; the court sat and the books were opened." And this is its interpretation: "river of fire" -- this is called Regyon, which flows with burning embers, and it goes out before the the Throne of Glory of the Holy One, Blessed be He. And it is made with the sweat of the four chayot beneath the Throne of Glory. And they sweat fire in awe of the Holy One, Blessed be He, and from the fiery sweat, that river is made. And the Holy One, Blessed be He, sits on the Throne of Judgement and judges even the ministering angels, as it says: "If He cannot trust His own servants, and casts reproach on His angels" [Job 4:18]. And it is written: "He puts no trust in His holy ones; the heavens are not guiltless in His sight" [Job 15:15]. And when the ministering angels are brought to judgment, they renew themselves in that river of fire. Therefore, if the ministering angels were immersing in the river of fire, would not humans also be doing so? Immediately, the Holy One, Blessed be He, sent it [the river of fire] away, and he [Moses] came upon Galizur, called Raziel, about whom it is said, "Is it not at the word of the Most High, that evil and good emanate?" [Lamentations 3:39] And why is his name Galizur? Because he reveals [gala] the taste of rock [tzur]. And why is his name Raziel? Because he is one who hears behind the curtain [ragod] what is decreed [gazer] to be, and he proclaims it in the world. And Elijah, who should be recalled for good, stands on Mount Horeb, and he hears the voice of the proclamation from His mouth, and he makes heard the voice in the world. As it is written: "For a bird of the air may carry the utterance" [Ecclesiastes 10:20] -- this is Raziel; "and a winged creature may report the word" [Ecclesiastes 10:20] -- this is Elijah.It is said about Galizur [Raziel] that he stands in front of the throne with his wings spread to receive the noxious breath from the mouth of the chayot, otherwise, all the ministering angels would be burned from the noxious breath of the chayot. And another vocation is said about Galizur: that he takes like an iron pan, which is made of fire, burning embers in the river Regyon, and he stands opposite the kings and ministers, leaders of the world, so that there luster should prevail and their awe befall the world. When Moses saw him, he trembled. Immediately, the Holy One, Blessed be He, took him and removed him from there. He [Moses] encountered a regiment of Angels of Terror, who surround the Throne of Glory, those who are mighty of all the angels. And they wanted to burn him with the noxious breath of their mouths. Immediately, the Holy One, Blessed be He, spread the luster of his glory and said to Moses: "Give them an answer." Moses our teacher said to them: "It is written in the Torah, 'I am the Lord your God Who brought you out of the land of Egypt, the house of bondage' [Exodus 20:2]; perhaps you were enslaved in Egypt and went forth as free people, that you are in need of the Torah? It is written: 'You shall have no other Gods' [Exodus 20:3]; perhaps there is idol worship amongst you and you are in need the Torah? It is written: 'You shall not swear' [Exodus 20:7]; perhaps there are dealings amongst you that you are in need of the Torah regarding oaths? It is written: 'Remember the Sabbath day and sanctify it' [Exodus 20:8]; perhaps there is activity amongst you that you are in need of the Torah? It is written: 'Honor your father and mother' [Exodus 20:12]; perhaps you have a father and mother that you are in need of the Torah? It is written: 'You shall not murder' [Exodus 20:13]; perhaps there is bloodshed amongst you that you are in need of the Torah? It is written: 'You shall not commit adultery' [Exodus 20:13]; perhaps there are women amongst you that you need the Torah? It is written: 'You shall not steal' [Exodus 20:13]; perhaps there are finances in the firmament that you are in need of the Torah? It is written, "You shall not bear [false witness]' [Exodus 20:13]; perhaps there are false testimonies amongst you that you are in need of the Torah? It is written: 'You shall not covet' [Exodus 20:14]; perhaps there are houses and fields and vineyards amongst you that you are in need of the Torah?" Immediately, all the ministering angels retracted [their desire to burn Moses] and they admitted to his words to the Holy One, Blessed be He. And they said: "YHWH, our Master, 'How majestic is Your name throughout the earth, you who have covered the heavens with Your splendor!'" [Psalm 8:2] And He, the Holy One, Blessed be He, taught him [Moses] the whole Torah in forty days. And when he [Moses] came to descend [from the firmament] and saw the awesomeness of the angels, and the legions of awesome angels -- trembling [zia] angels, and shuddering [chalchala] angels, and quaking [ratat] angels --  immediately, shuddering [chalchala] took hold of him and he forgot it [the Torah] all at one moment. Immediately, the Holy One, Blessed be He, called to Yefefiah, Minister of Torah, who gave over to him [Moses] the Torah, fully prepared and preserved. And all the ministering angels became his [Moses's] admirer. And each one of them gave him something of healing and the hidden meaning of names that comes out of each and every section of Torah [parsha] and all their uses, as it says, "You went up to the heights, having taken captives, having received tribute of men" [Psalm 68:19]. And even the Angel of Death gave him something, as it is written: "He places the incense and made expiation for the people" [Numbers 17:12]. And this is the honorable use of that which was taught to him by Yefefiah, the Minister of Torah, and by Metatron, Minister of the Faces. And Moses gave it over to Elazar, and Elazar to his son Pinchas, who is Elijah the great and precious priest, he should be remembered for good. Amen.

Midrash: Midrash Lekach Tov, Exodus 20:14:2  
A question21*In connection with the preceding Rule.* was asked of22*Another reading is ‘he came and asked’.* R. Simon. ‘There is no section’,23*lit. ‘you have not’.* he told them in the name of R. Joshua b. Levi, ‘which requires a benediction before and after its reading other than the Song at the Sea, the Ten Words,24*The Decalogue (Ex. 20, 2-17).* and the curses in Deuteronomy’.25*Deut. 28, 15-68. Others add ‘the curses in Leviticus’.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: R. Simon foi questionado sobre se existe alguma seção que exige uma bênção antes e depois de sua leitura, além da Canção do Mar, as Dez Palavras e as maldições de Deuteronômio.  
  
Palavras-chave: R. Simon, bênção, Canção do Mar, Dez Palavras, maldições de Deuteronômio.  
  
Como usar isso para falar do evangelho: O evangelho é como a Canção do Mar, as Dez Palavras e as maldições de Deuteronômio, pois é algo que devemos ler e ouvir com reverência, pois é a palavra de Deus. Como diz em Salmos 119:105: "A tua palavra é lâmpada para os meus pés e luz para o meu caminho". Devemos ler e ouvir a palavra de Deus com reverência e orar para que Deus nos abençoe com a sua sabedoria.  
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Midrash: Midrash Lekach Tov, Exodus 20:14:1  
A question21*In connection with the preceding Rule.* was asked of22*Another reading is ‘he came and asked’.* R. Simon. ‘There is no section’,23*lit. ‘you have not’.* he told them in the name of R. Joshua b. Levi, ‘which requires a benediction before and after its reading other than the Song at the Sea, the Ten Words,24*The Decalogue (Ex. 20, 2-17).* and the curses in Deuteronomy’.25*Deut. 28, 15-68. Others add ‘the curses in Leviticus’.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: R. Simon disse que não há seção que exija uma bênção antes e depois de sua leitura, exceto a Canção do Mar, os Dez Mandamentos e as maldições de Deuteronômio.  
  
Palavras-chave: R. Simon, bênção, Canção do Mar, Dez Mandamentos, maldições.  
  
Como usar isso para falar do evangelho: O evangelho é a boa notícia de que Deus nos ama e nos salva através de Jesus Cristo. Isso é refletido em versículos como João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Assim como R. Simon disse que não há seção que exija uma bênção antes e depois de sua leitura, exceto a Canção do Mar, os Dez Mandamentos e as maldições de Deuteronômio, também não há salvação a não ser pela fé em Jesus Cristo. Romanos 10:9 diz: "Se você confessar com a sua boca que Jesus é o Senhor e crer em seu coração que Deus o ressuscitou dentre os mortos, você será salvo".  
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Midrash: Midrash Tanchuma, Korach 12:1  
The Seers (i.e., the prophets) were the ones who said the doubled letters, *mantzepakh* (*mem, nun, tzadi, peh,* and *kaf*, which are the letters that have a different form when they appear at the end of a word). [The doubling of *kaf* that is found in Genesis 12:1,] "*Lekh lekha* (Go for yourself)," hints to Avraham that he will father Yitschak at one hundred years [of age] (as the numerical value of these two words is one hundred). [The doubling of *mem* that is found in Genesis 26:16,] "*ki atsamta memenu* (as you have become more powerful than us)" is a hint [to Yitschak] that hints that he and his seed will be powerful in both worlds. The doubling of *nun* [that is found in Genesis 32:12,] "*Hatsileini na* (Save me)" [is a hint to] Yaakov, [that] he will be saved in both worlds. The doubling of *peh* [that is found in Genesis 50:24,] "*pakod yifkod* (He will surely remember you)" [is a hint to] Yosef, [that] He will remember you in this world, and He will remember you in the world to come. The doubling of *tzadi* [that is found in Zachariah 6:12,] "*hinei eesh, Tsemach shemo, ou'metachtav yitsmach* (behold, a man called Branch shall branch out from the place where he is,)" is [referring to] the messiah. And so is it stated (Jermiah 23:5), "*vahikimoti leDaveed tsemach tsadeek* (and I will raise up a true branch of David)." ["The leader of fifty" (Isaiah 3:3)] ("Sixty were the queens" [Song of Songs 6:8]). Twenty-four books (of the Bible), and add to them eleven of the thirteen [books of the minor prophets] - besides Yonah which is by itself - and six orders of the Mishnah and nine chapters of Torat Kohanim, behold ["The leader of fifty"] ("Sixty were the queens"). "[Sixty were the queens] and eighty were the concubines" (Song of Songs 6:8). Sixty tractates and eighty study halls that were in Jerusalem corresponding to its gates. "And maidens without number" (Song of Songs 6:8). The study outside. "Behold the bed of Shlomo, sixty warriors" (Song of Songs 3:7). [This] corresponds to the [number of] letters of [the priestly blessing,) "May the Lord bless you and keep you, etc." (Numbers 6:24-26). The Satan (*HaSatan*) has the numerical equivalent of the count of the days of the solar year, as he rules over all the year to slander, except for Yom Kippur. Rabbi Ami bar Abba said, "Avraham was missing five organs before he was circumcised and [before he] fathered. The [letter] *hay* (with a numerical value of five) was added [to his name] and he became complete and fathered, and he was called Avraham [corresponding to the complete set of organs, two hundred and forty-eight], the numerical count of his letters." [Regarding] Sarai, two Amoraim (later rabbinic teachers) differed. One said, "The [letter] *yod* [with a numerical count of ten that was taken from her] was divided into two, [to give] a *hay* to Avaraham and a *hay* to Sarah." And [the other] said, "The *yod* that was taken from Sarah raised a protest until Yehshoua came and had a *yod* added, as it is stated (Numbers 13:16), "and Moshe called Hoshea [...], Yehoshua." And it saved him from the counsel of the [other] spies. [The significance of the letters in the name,] Yitschak [is as follows]: *Yod* [with a numerical count of ten] corresponds to the ten trials [of Avraham]. [The letter] *tsadi* [with a numerical count of ninety, as] Sarah was ninety when he was born. [The letter] *chet* [with a numerical count of eight, as] he was circumcised on the eighth day. And the letter *kof* [with a numerical count of one hundred, as] Avraham was a hundred years old when he was born. Yaakov was called according to [the significance of the letters of] his [own] name: *Yod* [corresponds to] the tenth of his offspring going backwards, Levi. Count from (the last son), Binaymin to Levi - there are ten sons, and Levi was the tenth. And he gave him as a tithe to the Omnipresent to fulfill [what he said] (Genesis 28:22), "all that You give to me, I will surely tithe it to You." [The letter] *ayin* [with a numerical count of seventy corresponds to the number of offspring he took to Egypt], "with seventy souls" (Deuteronomy 10:22). *Kof* corresponds to the [number of the] letters of the blessing [that he received], "And may He give you [etc.]" (Genesis 27:28). Take away the name [of God] from there, and one hundred [letters] remain. [The letter] *bet* [with a numerical count of two] corresponds to two angels [that he saw on the ladder in his dream] rising. Yehudah was called according to [the significance of the numerical count of the letters of] his [own] name: Thirty, corresponding to the thirty virtues of the monarchy. There were six hundred and thirteen letters on the tablets - from "I am" (Exodus 20:2) to "to your neighbor" (Exodus 20:14) - corresponding to the six hundred and thirteen commandments. And they were all given to Moshe at [Mount] Sinai; and in them are statutes and judgments, Torah and Mishnah, Talmud and aggadah. "The fear of the Lord is his treasure" (Isaiah 33:6). There is no greater characteristic than fear and humility, as it is stated (Deuteronomy 10:12), "And now Israel, what does the Lord, your God, ask of you [besides to fear Him]." "The fear of" (*Yirat*) has a numerical value of six hundred and eleven; along with Torah and circumcision, behold that is six hundred and thirteen. [The numerical value of] fringes (*tsitsit*) is six hundred. [Add] eight strings and five knots, behold that is six hundred and thirteen. "[The man (David)] raised on high" (II Samuel 23:1) - [high (al)] has a numerical value of one hundred, corresponding to one hundred blessings. As on every day, one hundred men of Israel were dying. [So] David and ordained [the daily saying of] one hundred blessings. "And now Israel, what (*mah*) does the Lord, your God, ask of you" - read it as one hundred (*meah*), these are the hundred blessings. Once he ordained it, the pestilence ceased. "This is the law of the burnt-offering (*olah*), it is the burnt-offering" (Leviticus 6:2), [meaning] the yoke (*ulah*) of Torah and the yoke of repentance. "Two anointed ones" (Zechariah 4:14). These are David and Aharon who were anointed with the anointing oil, such that their anointing was for [all] the generations. With Aharon, it is written (Numbers 25:13), "It shall be for him and his descendants after him, a pact of priesthood for all time." With David it is written (Ezekiel 37:25), "and My servant David as their prince for all time." "Forgive all guilt and take the good (*tov*)" (Hosea 14:3). Israel said, "Master of the world, at the time that the Temple existed, we would offer a sacrifice and be cleansed. But now all we have in our hand is prayer." The numerical value of *tov* is seventeen. Prayer [consists of] nineteen [blessings]. Take away from them the blessing for the malfeasers that was composed at Yavneh, and "Let the sprout of David blossom," which they ordained for the sake of "Probe me, Lord, and try me" (Psalms 26:2). Rabbi Simon says, "'Forgive all guilt and take the good (*tov*).' The numerical value of *tov* in *at-bash* (matching letters based on how close they are to the center of the alphabet) is [the same as] soul (*nefesh*). Israel said, 'Behold the fat from us, from our souls. May it be Your will that it be atonement for us and "that we pay with the words of our lips" (Hosea 14:3).'" "And the Lord gave her conception (*herayon*)" (Ruth 4:13). [*Herayon*] has a numerical value of the [number of the] days of the nine months of birthing (two hundred and seventy one). The name of the angel that is appointed for conception is night, as stated (Job 3:3), "and the night [that it was] said, 'A man was conceived." The measure of the water of a mikveh (ritual bath) is forty *seah* corresponding to the [forty mentions] of well, written in the Torah. And [the volume of] how many eggs is the measure of the mikveh? Five thousand seven hundred and sixty. And a *seah* is a hundred and forty-four eggs. Forty-three and a fifth eggs is the measure of [what is required for] *hallah* [tithe]. And from where [do we know] that a mikveh requires forty *seah*? As it is written (Isaiah 8:6), "Since this nation has rejected the waters of Shiloach that flow gently (*le'at*)." The numerical value of *le'at* is forty. Behold the measure of a *seah* is a *tefach* by a *tefach* with the height of [sixteen] *tefach* [and a fifth]. And one who separates the measure of the *hallah* [tithe] must separate [one part in forty three] and a fifth [from Torah writ like the numerical value of *hallah*]. Forty lashes (which are actually thirty-nine) is from Torah writ, as it is written (Exodus 35:1), "These (*eleh*) are the things which the Lord commanded." [The numerical count of] "*eleh*" is thirty-six; "things" (being plural) is two; "the things" [indicates an additional] one - behold, forty minus one (thirty-nine). "He shall strike him forty, he shall not add" (Deuteronomy 25:3), corresponds to the forty curses received by the snake, Chava, Adam and the ground, and the sages lessened one, because of "he shall not add." A Sanhedrin is twenty-three, so [that it is possible for] those advocating innocence to have one more (than twenty), and those advocating guilt to have two more. It is best for the two to come and push off one. The numerical value of anathmea (*cherem*) is two hundred and forty-eight. And Shmuel said, when it takes force it takes force on [all] two hundred and forty-eight organs, and when it leaves, it leaves from two hundred and forty-eight limbs, as it is written (Habakuk 3:2), "in anger, remember to have mercy (*rachem*, which is made up of the same letters as *cherem*)." It is written,"*tirash*," but we read it [as] *tirosh*. [If] he merits, he becomes a *rosh* (leader); [if] he does not merit, he becomes a *rash* (poor person). Our rabbis, may their memory be blessed said, "A man is recognized by three things: by his purse, by his glass and by his anger. Tavel is Ramaliah. Seshach is Bavel (Babylon) [according to] its numerical value of in *at-bash*. The numerical value of Gog and Magog is seventy, as they are the seventy nations [of the world].

Midrash: Midrash Tanchuma Buber, Kedoshim 3:2  
  
   
In the Commandments it is written (in Exod. 20:2 = Deut. 5:6): I &lt; AM &gt; THE LORD YOUR GOD; and here (in Lev. 19:2): I &lt; AM &gt; THE LORD YOUR GOD.  
   
In the Commandments it is written (in Exod. 20:3 = Deut. 5:7): YOU SHALL HAVE NO &lt; OTHER GODS BESIDE ME &gt;; and here (in Lev. 19:4): DO NOT TURN UNTO IDOLS.  
   
In the Commandments it is written (in Exod. 20:7 = Deut. 5:11): YOU SHALL NOT TAKE &lt; THE NAME OF THE LORD YOUR GOD IN VAIN &gt;; and here (in Lev. 19:12): YOU SHALL NOT SWEAR FALSELY BY MY NAME.  
   
In the Commandments it is written (in Exod. 20:8; cf. Deut. 5:12): REMEMBER [THE SABBATH DAY]; and here it is written (in Lev. 19:3): YOU SHALL KEEP MY SABBATHS.  
   
In the Commandments it is written (in Exod. 20:12 = Deut. 5:16); HONOR YOUR FATHER AND YOUR MOTHER; and here it is written (in Lev. 19:3, cont.): YOU EACH SHALL FEAR HIS MOTHER AND HIS FATHER.  
   
In the Commandments it is written (in Exod. 20:13 = Deut. 5:17): YOU SHALL NOT MURDER; and here it is written (in Lev. 19:16): YOU SHALL NOT STAND OVER THE BLOOD OF YOUR NEIGHBOR.  
   
In the Commandments it is written (in Exod. 20:13 [14] = Deut. 5:17): YOU SHALL NOT COMMIT ADULTERY; and here it is written (in Lev. 19:2): YOU SHALL BE HOLY.  
   
In the Commandments it is written (in Exod. 20:13 [15] = Deut. 5:17): YOU SHALL NOT STEAL; and here it is written (in Lev. 19:11): YOU SHALL NOT STEAL.  
   
In the Commandments it is written (in Exod. 20:13 [16] = Deut. 5:17): YOU SHALL NOT BEAR &lt; FALSE WITNESS AGAINST YOUR NEIGHBOR &gt;; and here it is written (in Lev. 19:16): YOU SHALL NOT GO AROUND AS A SLANDERER AMONG YOUR PEOPLE.  
   
In the Commandments it is written (in Exod. 20:14 [17] = Deut. 5:18): YOU SHALL NOT COVET; and here it is written (in Lev. 19:13): YOU SHALL NOT OPPRESS YOUR NEIGHBOR, AND YOU SHALL NOT ROB HIM.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto fala sobre os Dez Mandamentos, que são escritos em Exodo 20:2-17 e Deuteronômio 5:6-18. Palavras-chave: Dez Mandamentos, Exodo, Deuteronômio, Levítico.  
  
Como usar isso para falar do Evangelho: O Evangelho é a boa notícia de que Deus nos ama e nos salva por meio de Jesus Cristo. Os Dez Mandamentos nos ensinam que Deus é santo, e que devemos honrá-lo acima de tudo. Esses mandamentos nos ensinam a amar a Deus e ao nosso próximo como a nós mesmos (Mateus 22:37-40). Eles nos ensinam a viver de acordo com a vontade de Deus, e a confiar em Sua promessa de salvação. Versículos como Romanos 3:23-24 e João 3:16 nos lembram que Deus nos ama tanto que enviou Seu Filho para nos salvar, e que todos os que creem em Jesus Cristo serão salvos.  
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Midrash: Midrash Tanchuma Buber, Nasso 4:2  
  
   
In the case of (Exod. 20:2 = Deut. 5:6:) I &lt;AM THE LORD YOUR GOD&gt;, because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One. It is so stated (in Jer. 5:8, 12): &lt;THEY WERE WELL-FED, LUSTY STALLIONS, EACH NEIGHING AT HIS NEIGHBOR'S WIFE…. &gt; THEY HAVE DENIED THE LORD AND SAID: HE DOES NOT EXIST.  
   
(Exod. 20:2 = Deut. 5:7:) &lt;YOU&gt; SHALL HAVE NO &lt;OTHER GODS&gt;, since it is written of him (in Exod. 20:5 = Deut. 5:9): FOR [I] THE LORD YOUR GOD AM A JEALOUS GOD. Also it is stated two times concerning the adulteress (in Numb. 5:14): IF THE SPIRIT OF JEALOUSY CAME OVER HIM, AND HE IS JEALOUS OF HIS WIFE. But why two times? Because it (i.e., the meal offering of the next verse)16*So Rashi on Numb. 5:15.* excites jealousy for the Holy One and for her husband, as stated (in Numb. 5:15): FOR IT IS A MEAL OFFERING OF JEALOUSY. Thus it is a case of two jealousies.  
   
(Exod. 20:7 = Deut. 5:11:) YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD &lt;IN VAIN&gt;. &lt;One breaks this commandment&gt; because he commits adultery and swears in vain that he has not done so.  
   
(On this commandment, see the end of the paragraph.)  
   
(Exod. 20:12 = Deut. 5:16:) HONOR YOUR FATHER. When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband: I am pregnant from you. When the fetus is grown, it honors her husband, &lt;since it&gt; thinks that he is its father. Moreover, &lt;the grown child&gt; passes through the market and scorns the adulterer, since he thinks that he is not his father.  
   
(Exod. 20:13 = Deut. 5:17:) YOU SHALL NOT MURDER. The adulterer goes in on condition that, if he is caught, he will kill or be killed.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT COMMIT ADULTERY. Obviously &lt;this commandment is broken&gt;, because he is committing adultery.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT STEAL. &lt;This commandment is broken&gt; because he is stealing his neighbor's spring (i.e., his wife's womb), and so it says (in Prov. 9:17): STOLEN WATERS ARE SWEET….  
   
(Exod. 20:13, cont. // Deut. 5:17, cont.:) YOU SHALL NOT BEAR &lt;FALSE WITNESS&gt; AGAINST YOUR NEIGHBOR. &lt;The commandment is broken&gt; in that &lt;the adulteress&gt; bears false witness [to her husband] and says: I am pregnant from you.  
   
(Exod. 20:14; cf. Deut. 5:18:) YOU SHALL NOT COVET YOUR NEIGHBOR's HOUSE, AND YOU SHALL NOT COVET YOUR NEIGHBOR's WIFE. &lt;The commandment is broken&gt; because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.17*Cf. Lev. R. 23:12; Matthew 5:28.* How? When he continues committing adultery with her and she bears &lt;a child&gt; from him, her husband thinks that it came from himself. When he comes to depart from the world, he thinks that this son is his and writes him a will18*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto explica como o adultério viola os 10 mandamentos, pois é uma negação do Santo, traz ciúmes, desonra ao pai, roubo, mentira e cobiça. Palavras-chave: adultério, Santo, ciúmes, desonra, roubo, mentira, cobiça.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá Seus mandamentos para nos ajudar a viver uma vida santa e agradável a Ele. O adultério é uma violação dos mandamentos de Deus e, portanto, não é aceitável para Ele. Versículos que mostram isso incluem: Mateus 5:28, Romanos 13: 9-10, 1 Coríntios 6:18, Hebreus 13: 4. Estes versículos nos mostram que devemos nos esforçar para viver uma vida santa e agradável a Deus, e que o adultério é uma violação dos mandamentos de Deus.  
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Talmud: Bava Metzia 5b:19  
**Rav Aḥa of Difti said to Ravina: But** by paying for the deposit instead of returning it, **doesn’t** the bailee **violate the prohibition of: “You shall not covet** your neighbor’s wife, nor his slave, nor his maidservant, nor his ox, nor his donkey, nor anything that is your neighbor’s” (Exodus 20:14)? One transgresses this prohibition by taking an item from another by force or deceit, even if one pays for it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rav Aḥa disse a Ravina que pagar pelo depósito em vez de devolvê-lo viola a proibição de "Não cobiçarás a mulher do teu próximo, nem o seu servo, nem a sua serva, nem o seu boi, nem o seu jumento, nem coisa alguma que seja do teu próximo" (Êxodo 20:14). Uma pessoa transgride esta proibição ao tomar um item de outra pessoa por força ou engano, mesmo que pague por isso.  
  
Palavras-chave: Proibição, Cobiça, Próximo, Pago, Força, Engano.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos proíbe de cobiçar o que não é nosso, e que devemos nos esforçar para sermos honestos e justos em nossas ações. Isso é reforçado por versículos como Mateus 5:27-28, que diz: "Vocês ouviram que foi dito: 'Não cometerás adultério'. Mas eu lhes digo que qualquer que olha para uma mulher com desejo já cometeu adultério com ela em seu coração". E também Lucas 12:15, que diz: "E disse-lhes: 'Vigiai e guardai-vos da cobiça, pois a vida de ninguém consiste na abundância de bens que possui'".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Vaetchanan, Ner Mitzvah 4  
This section is named **שלשה מתנות טובות**.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Esta seção se chama "Três Boas Dádivas".  
  
Usando isso para falar do Evangelho: O Evangelho é uma dádiva de Deus para nós, pois Ele nos ama tanto que nos deu Seu Filho Jesus para nos salvar (João 3:16). A Palavra de Deus é outra dádiva de Deus para nós, pois Ele nos deu Sua Palavra para nos guiar e nos ensinar (2 Timóteo 3:16). Por fim, o Espírito Santo é a terceira dádiva de Deus para nós, pois Ele nos ajuda a entender a Palavra de Deus e nos dá força para viver de acordo com ela (Romanos 8:26).  
  
Palavras-chave: Dádivas, Evangelho, Deus, Jesus, Palavra, Espírito Santo.  
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Musar: Shaarei Teshuvah 3:43  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica a severidade dos mandamentos positivos e negativos, bem como as diferentes punições. O penitente é advertido para procurar seus caminhos e examinar a magnitude de cada pecado. Quanto mais ele conhecer a grandeza de seus pecados, mais seu coração se afligirá e ele será capaz de se submeter ao seu coração incircunciso, e seus pecados serão perdoados.  
Palavras-chave: Severidade, Mandamentos, Punições, Pecados, Coração, Perdão.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos oferece a oportunidade de arrependimento e perdão. Isso é mostrado em versículos como Romanos 3:23-24, que diz: "Porque todos pecaram e destituídos estão da glória de Deus, sendo justificados gratuitamente pela sua graça, mediante a redenção que há em Cristo Jesus". Assim, Deus nos oferece misericórdia e perdão, desde que nos arrependamos de nossos pecados e busquemos a Sua direção.  
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Musar: Sefer HaYirah 254  
*Sefer ha-Yirah,* the Book of Awe, of our Pious Rabbi Yonah Gerondi of blessed memory. To show the people of God the way of God and the deeds which they may do all of their days, when they lie down and when they rise up, when they go and when they come, so that it may be good for them and their children, in this [world] and in [the world-to-] come. 1*Superscription in Me’ah She’arim edition. Vilna edition reads: “That was made by our completely pious Rabbi Yonah Gerondi, may his memory be for a blessing.” Moriah edition reads, “of the Genius, the pious Rabbenu Yonah of Gerondi, may his memory be for a blessing.”*  
  
I.2*The Arabic-numeral line numbers follow the edition of מקור היראה, by R. Benjamin Moshe Zilber (Zilber ed.). The Roman-numeral section numbers follow the edition containing the gloss of R. Moshe Negrin (Negrin ed.).* **It is good** that a man3*גבר* should take up the Yoke [of the commandments] in his youth. (Lam. 3:27) For it is good that a person4*אדם* should take up and to endure the Yoke of the Holy One Blessed Be He5*I have chosen not to use gender-sensitive translation. The book is gender-specific and the translation will try to be true to its setting in time and place.* and to set the reins and the staffs6*Zilber ed. omits ומותות.* upon his neck to enter into the service of the Creator of the World.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O livro Sefer ha-Yirah, ou Livro do Espanto, do nosso Piedoso Rabino Yonah Gerondi de memória abençoada, ensina ao povo de Deus o caminho de Deus e as ações que eles podem fazer todos os dias, para que seja bom para eles e seus filhos, neste mundo e no mundo vindouro. É bom que um homem assuma o jugo dos mandamentos em sua juventude. É bom que uma pessoa assuma e suporte o jugo do Santo, Bendito seja Ele, e estabeleça as rédeas e os cajados em seu pescoço para entrar no serviço do Criador do Mundo.  
  
Palavras-chave: Sefer ha-Yirah, Piedoso Rabino Yonah Gerondi, caminho de Deus, bom para eles e seus filhos, assuma o jugo dos mandamentos, Santo, Bendito seja Ele, rédeas e cajados.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a seguir o caminho de Deus e a servi-Lo com todo o nosso coração, mente e alma. Como diz em Mateus 22:37: "Amarás, pois, o Senhor teu Deus de todo o teu coração, e de toda a tua alma, e de todo o teu pensamento". O evangelho também nos ensina a servir a Deus com toda a nossa força, como diz em Deuteronômio 10:12: "E agora, ó Israel, que te pede o Senhor teu Deus, que faças todos os seus estatutos e seus preceitos". Assim, como Sefer ha-Yirah nos ensina, é bom que assumamos o jugo dos mandamentos de Deus em nossa juventude e que servimos a Ele com todo o nosso coração, mente e alma.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Kedoshim 48  
The main thrust of this portion is to urge us to sanctify ourselves by abstaining from indulgences which are permissible. Whereas the previous פרשה concerned itself mostly with the סור מרע "depart from evil" aspect of Judaism, this portion is concerned with the עשה טוב, "do what is good" aspect of our faith. Since I have already written on many subjects mentioned here, I prefer to copy here a sermon which I delivered in my youth.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, esta parte nos instiga a nos santificarmos evitando indulgências permitidas. Enquanto a parte anterior se preocupava principalmente com o "evitar o mal" do judaísmo, esta parte se preocupa com o "fazer o bem" da nossa fé. Palavras-chave: santificação, indulgência, evitar o mal, fazer o bem.  
  
O evangelho nos ensina que devemos nos esforçar para nos santificar, seguindo o exemplo de Cristo. Romanos 12:1-2 diz: "Rogo-vos, pois, irmãos, pela compaixão de Deus, que apresenteis o vosso corpo em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Portanto, devemos nos esforçar para nos santificar, evitando indulgências permitidas e fazendo o que é bom.  
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Musar: Orchot Tzadikim 14:3  
Chapter Fourteen: ON ENVY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo 14 trata da inveja.  
  
Palavras-chave: inveja, comparação, orgulho, humildade.  
  
Como usar isso para falar do evangelho: A inveja é um sentimento que nos impede de nos alegrar com o sucesso dos outros. É importante lembrar que a comparação é o início da inveja. O orgulho nos impede de aceitar a verdadeira humildade. A Bíblia nos ensina que devemos nos alegrar com o sucesso dos outros e nos esforçar para ser humildes (Romanos 12:15-16; Filipenses 2:3).  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Vaetchanan, Ner Mitzvah 3  
This section is named **שלשה מתנות טובות**.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Esta seção é chamada "Três Boas Dádivas".  
  
Palavras-chave: Três Boas Dádivas.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos deu três boas dádivas: a salvação, o Espírito Santo e a vida eterna. Romanos 6:23 diz: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". O Espírito Santo é dado a todos que crêem em Jesus. Atos 2:38 diz: "Pedro lhes disse: Arrependei-vos e cada um de vós seja batizado em nome de Jesus Cristo para o perdão dos vossos pecados, e recebereis o dom do Espírito Santo". A salvação é oferecida a todos que creem em Jesus. João 3:16 diz: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna".  
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# Dt 5:17

PTBR: "Não matarás.

Sefaria: You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

Targum: Onkelos Deuteronomy 5:17  
Do not murder [**a person**]. Do not commit adultery. And do not kidnap. And do not testify against your neighbor in vain.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não mate, não cometa adultério, não sequestre e não testemunhe contra seu vizinho em vão.  
Palavras-chave: Não matar, adultério, sequestro, testemunhar.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a viver de acordo com a vontade de Deus, e isso inclui seguir os mandamentos que Ele nos deu. O texto acima nos lembra que não devemos matar, cometer adultério, sequestrar ou testemunhar contra nossos vizinhos em vão. Romanos 13:10 diz: "Amarás o teu próximo como a ti mesmo". Isso significa que devemos tratar os outros com o mesmo amor e respeito que gostaríamos de receber. Mateus 22:37-40 diz: "Amarás o Senhor teu Deus de todo o teu coração, e de toda a tua alma, e de todo o teu entendimento. Este é o grande e primeiro mandamento. E o segundo, semelhante a este, é: Amarás o teu próximo como a ti mesmo. Destes dois mandamentos dependem toda a lei e os profetas". Estes versículos nos ensinam que devemos amar a Deus e ao nosso próximo, e isso significa que devemos seguir os mandamentos que Ele nos deu, como o texto acima nos lembra.  
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Targum: Targum Jonathan on Deuteronomy 5:17  
 Sons of Israel, My people, you shall not murder, nor be companions or participators with those who do murder, nor shall there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword cometh forth upon the world. Sons of Israel, My people, you shall not be adulterers, nor companions of, or have part with, adulterers; neither shall there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague cometh forth upon the world. Sons of Israel, My people, you shall not be thieves, nor be companions nor have fellowship with thieves, nor shall there be seen in the congregations of Israel (those who have part)with theives; for because of the guilt of robberies famine cometh forth on the world. Sons of Isreal, My people, you shall not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither shall there be seen in the congregations of Isreal those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth cometh on the world.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Senhor pede aos filhos de Israel que não cometam assassinato, adultério, roubo ou falso testemunho, pois isso traz consequências negativas para o mundo.  
Palavras-chave: Senhor, filhos de Israel, assassinato, adultério, roubo, falso testemunho, consequências.  
  
Como usar isso para falar do evangelho: O Senhor nos ensina que devemos viver de acordo com os princípios de Sua Palavra, pois isso nos ajudará a ter uma vida abençoada. Como diz em Romanos 12:2: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Se vivermos de acordo com os princípios de Deus, não cometeremos assassinato, adultério, roubo ou falso testemunho, mas sim seremos abençoados por Deus. Como diz em Salmos 1:1-3: "Bem-aventurado o homem que não anda segundo o conselho dos ímpios, nem se detém no caminho dos pecadores, nem se assenta na roda dos escarnecedores. Antes tem o seu prazer na lei do Senhor, e na sua lei medita de dia e de noite".  
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Commentary: Rashi on Deuteronomy 5:17:1  
ולא תנאף AND THOU SHALT NOT COMMIT ADULTERY — The term ניאוף, “adultery”, is technically only applicable in the case of a married woman.  
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Analise através de IA quanto a este Comentario acima:   
 In the case of a married man, the term is נאף, “to commit adultery”.  
  
Resumindo, o texto nos diz que o termo hebraico "ניאוף" se refere ao adultério de uma mulher casada, enquanto que o termo "נאף" se refere ao adultério de um homem casado. Palavras-chave: ניאוף, נאף, adultério.  
  
Como usar isso para falar do evangelho? O adultério é um pecado que é condenado na Bíblia. Por exemplo, em Mateus 5:27-28 diz: "Vocês ouviram que foi dito: 'Não cometerás adultério'. Mas eu lhes digo que qualquer que olhar para uma mulher com desejo já cometeu adultério com ela em seu coração". Isso nos mostra que o adultério é algo que devemos evitar, pois é contrário à vontade de Deus.  
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Commentary: Tur HaArokh, Deuteronomy 5:17:1  
 לא תענה ברעך עד שוא, “Do not testify falsely against your fellow;” The version in *Parshat Yitro* used the term שקר untrue, false, whereas Moses here appears to expand the prohibition to someone who testifies to something irrelevant, something vain, something which is not enforceable by a court of law, for instance. Frivolous testimony, which may only serve to undermine one of the parties’ good reputation is prohibited by the Torah, also, one of the reasons being that the testimony employs directly or implicitly the name of the Lord. Moses continues with his elaboration, on the tenth Commandment,  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O décimo mandamento proíbe testemunhar falsamente contra seu próximo. A versão de Parshat Yitro usa o termo שקר para significar falso, enquanto Moisés aqui parece expandir a proibição para alguém que testemunha algo irrelevante, algo vão, algo que não é exigível por uma corte de justiça, por exemplo. Testemunho frívolo, que pode servir apenas para minar a boa reputação de uma das partes, também é proibido pela Torá, uma das razões sendo que a testemunha usa direta ou implicitamente o nome do Senhor.  
  
Palavras-chave: Testemunhar, Falsamente, Próximo, שקר, Irrelevante, Frivolo, Torá, Senhor.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao nosso próximo como a nós mesmos (Mateus 22:39) e a não testemunhar falsamente contra eles (Êxodo 20:16). O décimo mandamento nos lembra que devemos ter cuidado com o que dizemos sobre nossos irmãos, pois usamos o nome do Senhor ao fazê-lo. Devemos nos esforçar para honrar a Deus e ao nosso próximo com nossas palavras (Salmos 15:1-3).  
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Commentary: Siftei Chakhamim, Deuteronomy 5:17:1  
The term נאוף **(adultery), etc.** You might ask: Why does Rashi explain this [commandment] more than the other Ten Commandments? The answer is that Rashi is answering the question: Why is the letter *vov* in ולא תנאף necessary? Rashi answers: The term “adultery” is applicable only in reference to a married woman. Additionally, the *vov* indicates that “do not commit adultery” is a continuation of the preceding matter, “Do not murder.” In other words: Be careful with the commandment, “Do not murder,” and through this you will distance yourself from many other transgressions. One [such transgression] is, “Do not commit adultery.” For one [who wishes to commit adultery] will think, “perhaps the husband will not hand over his wife,” and because of this he may commit murder. So too with all [the commandments] mentioned afterwards. See *Kitzur Mizrachi for a different explanation.*   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O termo "adulterio" é aplicável somente em referência a uma mulher casada. Além disso, a letra "vov" indica que "não cometas adultério" é uma continuação da questão anterior, "Não mates". Palavras-chave: Adulterio, Vov, Não mates.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não cometer adultério (Mateus 5:27-28), pois isso é pecado diante de Deus. O versículo de Romanos 13:9 diz: "Não cometais adultério, não mateis, não furtes, não cobiçeis, e se há algum outro mandamento, tudo se resume nesta palavra: Amarás ao teu próximo como a ti mesmo". A Bíblia nos ensina que devemos nos esforçar para nos afastar do pecado e amar a Deus e ao nosso próximo.  
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Commentary: Ramban on Deuteronomy 5:17:1  
NEITHER SHALT THOU BEAR ‘EID SHAV’ (VAIN WITNESS)172*In Exodus 20:13, the verse reads: Thou shalt not bear ‘eid shaker’* (false witness). Ramban explains that the admonition here prohibits bearing such false testimony even when it cannot possibly harm the neighbor at all and is consequently “vain” and worthless in court. The prohibition in Exodus, on the other hand, concerns the kind of false testimony which aims to really harm the other person. Thus the verse here explains the full extent of the admonition. AGAINST THY NEIGHBOR. He explained this in order to prohibit even [false] meaningless testimony that will cause no harm at all to his neighbor in court, as, for example, if he testifies, “So-and-so said he will give a hundred [dinars] to that person, but did not obligate himself to do it” [such false testimony is consequently in “vain” and we are prohibited from so doing]. For the term *shav* [in the above admonition, as elsewhere] signifies “vain, worthless” talk.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não devemos dar testemunho falso contra nosso próximo, mesmo que não cause dano a ele. Isso significa que não devemos dar testemunho vazio ou sem valor.  
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina a não mentir ou dar testemunho falso, mas sim a falar a verdade (Efésios 4:25). Devemos ser honestos e confiáveis (Provérbios 12:17). Palavras-chave: testemunho falso, não mentir, honestidade, confiabilidade.  
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Commentary: Rav Hirsch on Torah, Deuteronomy 5:17:1  
Verse 17 u.18. Wir haben bereits zu Schmot 20, 14 bemerkt, dass hier die Wiederholung des Dekalogs alle Verbote des Vergehens gegen das Leben, die Ehe, das Eigentum, das Glück und die Ehre des Nächsten, sowie des bloßen Gelüstens nach dem Verbotenen durch das kopulative Waw in einen Gedanken zusammenfasst und mit Nachdruck auf das letzte, das Verbot der Lüsternheit, hinweist, um zu sagen, dass *Gott* nicht nur die verbrecherische Tat, sondern schon den verbrecherischen Gedanken, ja schon das bloße Lüsternsein nach verbotenem Gute, die Brutstätte aller verbrecherischen Gedanken und Handlungen, vor seinen Richterstuhl zieht, und dass damit dem sozialen Leben die einzige wirkliche, durch kein menschliches Tribunal zu erreichende Sicherheit vor Verbrechen, durch die von Gottesfurcht gepflegte Loyalität der Gesinnungen seiner Bürger, gewährleistet wird. Sehr wohl begreifts sich demnach, dass diese Erweiterung des לא תחמוד in לא תתאוה und die zusammenfassende Gipfelung aller sozialen Verbote in dies letztere eben bei dieser Wiederholung vor dem Übergang zu dem Besitze des Landes hervortritt. Sind sie doch eben damit im Begriff, aus der Kontrolle einer Zentralüberwachung der vereinzelnden Zerstreuung über ein Land hin, und damit noch mehr der Selbstüberwachung von Innen heraus überlassen zu werden. In diesem Augenblick der Entlassung aus der Nähe des göttlichen Gesetzesheiligtums und der ihm anwohnenden höchsten menschlichen Gerichtsbarkeit tut es umsomehr not, einem jeden den Gedanken an den überall gegenwärtigen, Herz und Nieren prüfenden Gott wachzurufen und ihn selbst mit seinem bloßen Wollen vor dessen richtendes Auge zu stellen. Ganz im Einklange mit diesem nun bevorstehenden wirklichen Güterbesitz, ist denn auch das Güterinventar durch שדהו vervollständigt (siehe Schmot daselbst; in der Wüste gehörten auch die Häuser zu den Mobilien und gab es überhaupt kein immobiles Gut.) — Vielleicht ist daher auch das עד שקר in עד שוא umwandelt, in welchem wir mehr den עד זומם zu erblicken glaubten, und ist eben bei dem Eintritt einer größeren Gefahr sozialverbrecherischer Gesetzlosigkeit die Warnung vor dem höchsten Zeugenverbrechen, und zwar umsomehr an ihrer Stelle, als eben gerade in diesem Verbrechen der verbrecherische Vorsatz und nicht die Ausführung, כאשר זמם ולא כאשר עשה, dem Strafverfahren selbst menschlicher Gerichtsbarkeit (siehe zu Kap. 19, 19) und somit in engerer Verwandtschaft zu לא תתאוה steht.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a repetição do Decálogo, que inclui o mandamento de não cobiçar o que é proibido. Ele destaca que Deus não só julga a ação criminosa, mas também o pensamento criminoso e até mesmo a simples cobiça de algo proibido, que é a origem de todos os crimes. Palavras-chave: Decálogo, cobiça, Deus, julgamento, pensamento, ação, crime.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama e nos quer livres do pecado. O texto acima nos mostra que Deus não só julga o pecado cometido, mas também o pensamento e a cobiça que o precedem. Isso nos lembra que precisamos nos esforçar para nos livrar do pecado, não apenas dos atos, mas também dos pensamentos e desejos que o precedem (Mateus 5:28). Versículos como Romanos 6:23 e Romanos 8:1 nos mostram que, por meio de Jesus, somos livres do pecado e podemos viver uma vida de obediência a Deus.  
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Commentary: Chizkuni, Deuteronomy 5:17:2  
עד שוא, “a vain witness.” If someone testifies against someone whom he had seen perform a crime deliberately, but his testimony is not supported by a second witness without which a conviction could not be obtained, he is not to come forward to bring a charge that he knows the court cannot deal with.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto fala sobre o testemunho de alguém que viu um crime sendo cometido, mas não há outra testemunha para confirmar o que foi visto. Portanto, não é permitido que essa pessoa leve o caso à corte. Palavras-chave: Testemunho, Crime, Corte.  
  
O evangelho ensina que devemos ser testemunhas fiéis de Cristo e compartilhar o amor de Deus com os outros. Marcos 5:19 diz: "Vá, a paz esteja contigo; seja forte e corajoso". Isso nos lembra que devemos ser fiéis a Deus e testemunhar a Sua bondade, mesmo quando não há outras testemunhas. Romanos 10:17 diz: "A fé vem pela ouvir, e ouvir pela palavra de Deus". Portanto, devemos testemunhar a verdade de Deus, mesmo quando não há outras testemunhas. Palavras-chave: Testemunho, Fé, Palavra de Deus.  
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Commentary: Chizkuni, Deuteronomy 5:17:1  
עד שוא, “a vain witness.” If someone testifies against someone whom he had seen perform a crime deliberately, but his testimony is not supported by a second witness without which a conviction could not be obtained, he is not to come forward to bring a charge that he knows the court cannot deal with.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que ninguém deve testemunhar contra alguém que eles viram cometer um crime, a menos que haja outra testemunha para apoiá-los. Palavras-chave: testemunhar, crime, segunda testemunha.  
  
O evangelho nos ensina que devemos testemunhar a verdade, mas de forma honesta e justa. Efésios 4:25 diz: "Por isso, deixando a mentira, fale cada um a verdade com o seu próximo, pois somos membros uns dos outros". Também devemos nos lembrar de que não podemos julgar ninguém, pois somos todos pecadores e não temos o direito de condenar outras pessoas. Mateus 7:1-2 diz: "Não julgueis, para que não sejais julgados. Porque com o juízo com que julgardes sereis julgados, e com a medida com que tiverdes medido sereis medidos".  
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Midrash: Midrash Tanchuma, Kedoshim 3:1  
(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Senhor falou a toda a congregação dos filhos de Israel para que eles sejam santos, pois todos os dez mandamentos estão incluídos nessa passagem. Palavras-chave: Santidade, Dez Mandamentos, Congregação. Versículos: Levítico 19:2, Êxodo 20:2-17, Deuteronômio 5:6-18. O evangelho nos ensina que somos chamados a ser santos como Deus é santo (Levítico 19:2). A Bíblia nos ensina que devemos obedecer a Deus, e isso inclui seguir os Dez Mandamentos (Êxodo 20:2-17, Deuteronômio 5:6-18). Deus nos chama a nos reunirmos como uma congregação para nos lembrar de que somos chamados a ser santos.  
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Midrash: Midrash Tanchuma Buber, Nasso 4:2  
  
   
In the case of (Exod. 20:2 = Deut. 5:6:) I &lt;AM THE LORD YOUR GOD&gt;, because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One. It is so stated (in Jer. 5:8, 12): &lt;THEY WERE WELL-FED, LUSTY STALLIONS, EACH NEIGHING AT HIS NEIGHBOR'S WIFE…. &gt; THEY HAVE DENIED THE LORD AND SAID: HE DOES NOT EXIST.  
   
(Exod. 20:2 = Deut. 5:7:) &lt;YOU&gt; SHALL HAVE NO &lt;OTHER GODS&gt;, since it is written of him (in Exod. 20:5 = Deut. 5:9): FOR [I] THE LORD YOUR GOD AM A JEALOUS GOD. Also it is stated two times concerning the adulteress (in Numb. 5:14): IF THE SPIRIT OF JEALOUSY CAME OVER HIM, AND HE IS JEALOUS OF HIS WIFE. But why two times? Because it (i.e., the meal offering of the next verse)16*So Rashi on Numb. 5:15.* excites jealousy for the Holy One and for her husband, as stated (in Numb. 5:15): FOR IT IS A MEAL OFFERING OF JEALOUSY. Thus it is a case of two jealousies.  
   
(Exod. 20:7 = Deut. 5:11:) YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD &lt;IN VAIN&gt;. &lt;One breaks this commandment&gt; because he commits adultery and swears in vain that he has not done so.  
   
(On this commandment, see the end of the paragraph.)  
   
(Exod. 20:12 = Deut. 5:16:) HONOR YOUR FATHER. When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband: I am pregnant from you. When the fetus is grown, it honors her husband, &lt;since it&gt; thinks that he is its father. Moreover, &lt;the grown child&gt; passes through the market and scorns the adulterer, since he thinks that he is not his father.  
   
(Exod. 20:13 = Deut. 5:17:) YOU SHALL NOT MURDER. The adulterer goes in on condition that, if he is caught, he will kill or be killed.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT COMMIT ADULTERY. Obviously &lt;this commandment is broken&gt;, because he is committing adultery.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT STEAL. &lt;This commandment is broken&gt; because he is stealing his neighbor's spring (i.e., his wife's womb), and so it says (in Prov. 9:17): STOLEN WATERS ARE SWEET….  
   
(Exod. 20:13, cont. // Deut. 5:17, cont.:) YOU SHALL NOT BEAR &lt;FALSE WITNESS&gt; AGAINST YOUR NEIGHBOR. &lt;The commandment is broken&gt; in that &lt;the adulteress&gt; bears false witness [to her husband] and says: I am pregnant from you.  
   
(Exod. 20:14; cf. Deut. 5:18:) YOU SHALL NOT COVET YOUR NEIGHBOR's HOUSE, AND YOU SHALL NOT COVET YOUR NEIGHBOR's WIFE. &lt;The commandment is broken&gt; because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.17*Cf. Lev. R. 23:12; Matthew 5:28.* How? When he continues committing adultery with her and she bears &lt;a child&gt; from him, her husband thinks that it came from himself. When he comes to depart from the world, he thinks that this son is his and writes him a will18*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto explica como a adúltero quebra os 10 mandamentos, pois é como se ele estivesse negando o Santo, e também como ele rouba o que pertence ao seu amigo.  
  
Palavras-chave: Adúltero, Santo, Negar, Roubar, Amigo.  
  
O evangelho nos ensina que devemos nos esforçar para viver de acordo com os mandamentos de Deus. Romanos 6:23 diz: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Isso significa que, ao vivermos de acordo com os mandamentos de Deus, receberemos a vida eterna. Mateus 19:17 diz: "E ele lhe disse: Por que me perguntas acerca do que é bom? Um só é bom. Contudo, se queres entrar na vida, guarda os mandamentos". Portanto, devemos nos esforçar para viver de acordo com os mandamentos de Deus, pois isso nos levará à vida eterna.  
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Midrash: Midrash Tanchuma, Nasso 28:1  
(Numb. 7:48:) “On the seventh day it was the prince of the Children of Ephraim.” This text is related (to Ps. 60:9), “Gilead is Mine and Manasseh is Mine; Ephraim also is My chief stronghold; Judah is My scepter.” Resh Laqish said, “If the idolaters should say to you that the Holy One, blessed be He, does not enliven the dead, say to them, ‘See here, Elijah bears witness that I enlivened the dead through his hand.’110*Cf. Numb. R. 14:1.* Ergo (in Ps. 60:9), ‘Gilead is mine,’ as Elijah was of the inhabitants of Gilead. (Ibid., cont.:) ‘And Manasseh is Mine.’ If they should say to you that the Holy One, blessed be He, does not receive repentant sinners, say to them, ‘See here, Manasseh bears witness that I received him through repentance, since it is stated (in II Chron. 33:13), “When he (i.e., Manasseh) prayed unto him, He (i.e., the Holy One, blessed be He,) granted his request, heard his [entreaty,] and restored him to Jerusalem and to his kingdom […].”’ Ergo (in Ps. 60:9), ‘and Manasseh is Mine.’ (Ibid., cont.:) ‘Ephraim also is My chief stronghold.’ And if they say to you that the Holy One, blessed be He, does not attend to (*pqd*) barren women, say to them, ‘See here, Elkanah of Mount Ephraim bears witness that I attended to (*pqd*) his wife Hannah, as stated (in I Sam. 2:21), “For the Lord visited (*pqd*) hannah; [so she conceived and bore three sons and two daughters].”’ (Ibid., cont.:) ‘Judah is my scepter.’ If they say to you that the Holy One, blessed be He, does not rescue from the fire, say to them, ‘See here, Hananiah and his friends bear witness that I rescued them from the fire, as stated (in Dan. 1:6), “Now among those from the Children of Judah were Daniel, Hananiah, Mishael, and Azariah.”’ Ergo (in Ps. 60:9), ‘Judah is my scepter.’” Another interpretation (of Ps. 60:9), “Gilead is Mine”: If someone says to you, “Why did Elijah build an altar up on Mount Carmel and sacrifice on it, when the Temple existed at that time? For Moses has said (in Lev. 17:3–4), ‘If any single person from the house of Israel slaughters [an ox, a lamb or a goat in the camp]…, And does not bring it unto the entrance of the tent of meeting [to offer a sacrifice to the Lord before the Tabernacle of the Lord, blood guilt shall be imputed to that person],’” say to him, “Everything that Elijah did, he did for the name of the Holy One, blessed be He, and by divine command.111*yTa‘an.* 2:8 (65d); Lev. R. 22:9. It is so stated (in I Kings 18:36), ‘And it came to pass at the time of the offering of the oblation (*minhah*), the prophet Elijah drew near and said […, and that I have done all these things at Your bidding].’” Ergo (in Ps. 60:9), “Gilead is Mine.” (Ibid., cont.:) “And Manasseh is Mine.” If someone says to you, “Why did Gideon sacrifice in a high place (*bamah*); see here, it was forbidden because there was Shiloh in existence?” [In answer to this question,] R. Abba bar Lahana said, “Gideon did seven [unlawful] things:112*yMeg*. 1:14 (or 12) (72c); *Zev.* 14:6; M. Sam. 13; see *Tem*. 28b-29a. (1) He sacrificed a bull which had been worshipped, (2) a bull which had been set aside (for idolatry), (3) he built an altar, (4) he cut wood [for it] from the *asherah*, (5) he sacrificed at night, (6) without the high priest, and (7) he was among idol-serving priests. Yet whatever he did, he did by divine command. It is so stated (in Jud. 6:25-26), ‘And it came to pass during that night that the Lord said to him, “Take the bull ox that belongs to your father […]”’” Ergo (in Ps. 60:9), “and Manasseh is Mine.” (Ibid., cont.:) “Judah is my scepter.” If someone says to you, “See here, David transgressed against a negative commandment,”113*Buber, n. 147, suggests that the allusion is to the Bathsheba incident (II Sam. 11). This interpretation is suggested by citation of Ps. 51:15 which follows, since according to the introduction of this Psalm, David wrote it when Nathan came to him to condemn him for the Bathsheba affair. Cf. also Numb. R. 14:1, which alludes in this context to David building an altar and offering sacrifices on a high place (II Sam. 24:18-25 // I Chron. 21:18-26).* the Holy One, blessed be He, said, “Say to him, ‘David taught the penitents, like a scribe teaching children.’” It is so stated (in Ps. 51:15), “Let me teach transgressors your ways and the sinners shall return unto You.” Ergo (in Ps. 60:9), “Judah is My scepter. (Ibid.:) “Ephraim also is My chief stronghold.” If someone says to you, “Why did Joshua profane the Sabbath in Jericho,” say to him, “He acted on divine command.” It is so stated (in Joshua 6:2), “Then the Lord said unto Joshua, ‘See, I have given Jericho into your hand […].’” It is also written (in vss. 3-4), “So you shall go around the city […]; thus shall you do for six days. And seven priests […]; but on the seventh day you shall go around the city seven times, [and the priests shall blow on the shofars].’” And how is it shown that it was on the Sabbath? In that there are never seven days without a Sabbath.114*See yShab.* 1:3 or 8 (4ab); Gen. R. 14:10; *Seder Olam Rabbah* 11. Ergo, “Ephraim also is My chief stronghold.” Now Joshua did yet another thing on his own initiative, which was not told to him. When Jericho was conquered, it was Sabbath. He said, “All of the Sabbath is holy, so whatever we conquer on the Sabbath will be holy to the Lord, as stated (in Josh. 6:19), “But all the silver and gold, and vessels of bronze and iron, are holy to the Lord […].” R. Berekhyah the Priest Berabbi said, “He treated it like a city condemned (for idolatry), and in the case of a city condemned (for idolatry) it is forbidden [to derive] benefit [from it]. Thus it is stated (in Deut. 13:17), ‘and you shall burn with fire the city with all its plunder, wholly for the Lord your God.’” R. Judah bar Shallum the Levite said, “[Joshua] taught Israel what the Holy One, blessed be He, said to Israel (in Numb. 15:20), ‘You shall set aside the first of your dough [as *a hallah* offering].’ Joshua said, ‘In as much as we conquered it first, we shall dedicate all its booty to the most high.’ The Holy One, blessed be He, said, ‘In as much as you have done so, see, your offering is supporting your tribe and overriding the Sabbath.’ Thus it is stated (in Numb. 7:48), ‘On the seventh day it was the prince of the Children of Ephraim (who made the offering).’” This text is related (to Eccl. 8:4–5), “For a king's word is supreme […]. Whoever observes a commandment shall not know anything evil.” And so it says (in II Sam. 23:3), “The God of Israel has spoken; the Rock of Israel has said to me, ‘One who governs over a person, who governs righteously the fear of God.” And who is the one who governs over his [evil] drive.115*See above, Gen. 5:6.* One who does the will of the Omnipresent. And who is this? This was Joseph, the father of [Ephraim], the father of the father of Joshua ben Nun. What is written about him (in Gen. 39:7–8)? “And it came to pass after these things that his master's wife cast her eyes upon Joseph […]. But he refused […].” The Holy One, blessed be He, said to him, “You did not heed her. By your life, I am making you king over Egypt. Then they all shall obey you, as stated (in Gen. 41:55), “then Pharaoh said to all Egypt, ‘Go unto Joseph.’” It also says (in vs. 40), “You shall be over my house,” and the children of my palace116*Lat.: praetorium*; Gk.: *praitorion.* shall do nothing without your consent. So it says (in Gen. 42:6), “Now Joseph was the governor over the land.” Because he governed his [evil] drive, he became governor over the land. (Gen. 39:2:) “And he was a successful man. It was only necessary to say "righteous man." Why is “successful man,” written? The Holy One, blessed be He, said to [Joseph], “You achieved what the first Adam did not achieve.”117*I.e., unlike Adam, Joseph resisted temptation and overcame his evil drive.* Successful (rt.: *tslh*) simply means achievement. Thus it is stated (in II Sam. 19:18), “and they crossed (rt.: *tslh*) the Jordan ahead of the king.”118*The context is the successful return of King David to Jerusalem after his forces had achieved the defeat of Absalom. Cf. also Gen. R. 86:4.* The Holy One, blessed be He, said to him, “No sacrifice by an individual overrides the Sabbath; yet by your life, the sacrifice by your son (Ephraim) will override the Sabbath, because of the good work (*mitswah*) that you did (in resisting temptation).” Ergo (in Numb. 7:48), “On the seventh day it was the prince of the Children of Ephraim, Elishama ben Ammihud.” R. Azariah said, “The Holy One, blessed be He, said to him, [i.e.] to Joseph, ‘You have kept the commandment (*mitswah*) (from Exod. 20:13 = Deut. 5:17), of “You shall not commit adultery.” So you have fulfilled the Torah before I gave it. By your life, no tribe shall come between your two sons with a sacrifice. Instead (according to Numb. 7:48) Ephraim [shall bring an offering] on the seventh day; and (according to Numb. 7:54) Manasseh, on the eighth day.’” R. Meir and R. Joshua ben Qorhah were interpreting the names, “Elishama [means], he (Joseph) heeded (*shama*') my God (*Eli*), and he did not heed his mistress. Ben Ammihud (‘*MYHWD*) means, His glory (*HWDW*) was with me (‘*MY*) and not with another. Similarly also in the case of (Numb. 7:54), Gamaliel ben Pedahzur [prince of the Children of Manasseh, means that] Joseph said, God (*El*) has recompensed (*gamal*) my people with a good recompense (*gemulim*).’ Ben pedahzur (*pdhtswr*) means, the Rock (*tswr*) redeemed (*pdh*) me from my distress of the prison. And so is it written (according to Ps. 18:21), ‘The Lord rewarded me according to my righteousness; according to the purity of my hands…’” R. Samuel bar Abba said, “What is the meaning of ‘according to the purity of my hands?’ According to the purity of my hands, because I was pure through good works.”119*yTa’an.* 3:12 (or 10) (67a). (Ps. 18:21:) “The Lord rewarded me.” How? When someone is poor, he trusts in the Holy One, blessed be He; but when he [becomes] wealthy, he trusts in his wealth and has no fear of [God]. However, when Joseph was a slave, he feared the Lord. When his mistress enticed him with words, he said to her (in Gen. 39:9), “then how shall I do this great evil and sin against God?” Also when he became king he added [to his] fear [of the Holy One, blessed be He], as stated (in Gen. 42:18), “And Joseph said to them on the third day, ‘Do this and live, for I fear God.’” And when his brothers came down to him a second time (according to Gen. 43:16), “When Joseph saw Benjamin with them, [he said… ‘Slaughter and prepare (*wehakhen*) an animal, for the men will eat with me at noon].’”120*Because this verse uses the word, wehakhen,* and because the same word also occurs in Exod. 16:5, it is assumed that the conditions of Exod. 16:5 apply here to Gen. 43:16. Now surely it is not customary for kings to prepare [food] one day ahead for the next. R. Johanan said, “It was the Sabbath, as stated (in Gen 42:16, ‘and prepare.’ And prepare only means [preparation for] the Sabbath, as stated (in Exod. 16:5), ‘And it shall come to pass on the sixth day, that when they prepare.’”121*Mekhilta deRabbi Ishmael, Beshallah,* 1; Numb. R. 14:2; *TDER* 24 (or 26), p. 131. The Holy One, blessed be He, said to him, “You have kept the Sabbath before it was given. By your life, I will have the son of your son offer [his sacrifice] on the Sabbath day, as stated (in Numb. 7:48), “On the seventh day it was the prince of the Children of Ephraim.”

Midrash: Midrash Tanchuma, Nasso 2:1  
Our masters have said in the name of R. [Hanina] (Huna) the father of R. Aha, “The adulterer and adulteress transgress the Ten Commandments.”13*Numb. R. 9:12.* [They] said to [him], “In the case of nine, we concede [his transgressing them].” How is this? In the case of (Exod. 20:2 = Deut. 5:6:) “I [am the Lord your God],” because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One, blessed be He. It is so stated (in Jer. 5:8, 12), “They have denied the Lord and said, ‘He does not exist.’” (Exod. 20:5 = Deut. 5:7:) [“You shall have no other Gods”], since it is written of Him (in Exod. 20:5 = Deut. 5:9), “for [I] the Lord your God am a jealous God.” Also it is stated two times concerning the adulteress (in Numb. 5:14), “If the spirit of jealousy came over him, and he is jealous of his wife.” But why two times? Because it (i.e., the meal offering of the next verse)14*So Rashi on Numb. 5:15.* excites jealousy for the Holy One, blessed be He, and for her husband, as stated (in Numb. 5:15), “for it is a meal offering of jealousies.” Thus it is a case of two jealousies. (Exod. 20:7 = Deut. 5:11:) “You shall not take the name of the Lord your God [in vain].” [One breaks this commandment] because he commits adultery and swears in vain that he has not done so. (Exod. 20:12 = Deut. 5:16:) “Honor your father.” When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband, “I am pregnant from you.” When the fetus is grown, it honors her husband, [since it] thinks that he is its father. Moreover, [the grown child] passes through the market and hits the adulterer, since he thinks that he is not his father. (Exod. 20:13 = Deut. 5:17:) “You shall not murder.” The adulterer goes in on condition that, if he is caught, he will kill or be killed. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not commit adultery.” Obviously [this commandment is broken], because he is committing adultery. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not steal.” [This commandment is broken] because he is stealing his neighbor's source (i.e., his wife's womb), and so it says (in Prov. 9:17), “Stolen waters are sweet […].” (Exod. 20:13, cont. // Deut. 5:17, cont.:) “You shall not bear [false witness] against your neighbor.” [The commandment is broken] in that [the adulteress] bears false witness [to her husband] and says, “I am pregnant from you.” (Exod. 20:14; cf. Deut. 5:18:) “You shall not covet your neighbor's house, and you shall not covet your neighbor's wife […].” [The commandment is broken] because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.15*Cf. Lev. R. 23:12.* How? When the husband comes to depart from the world, he thinks that this son is his and writes him a will16*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
They said to R. Hanina, “Here we have told you nine [commandments]. In regard to] (Exod. 20:8; cf. Deut. 5:12:) ‘Remember [the Sabbath (day)],’ how does he transgress against it?” He said to them, “I will tell you: Sometimes when a priest has a priestly wife, and a [lay] Israelite adulterer has sexual intercourse with her, such that she bears [a child] from him, they consider him (i.e., the child) to be the son of a priest. Then when the baby goes on to minister in the Temple, arrange wood, and sacrifice on the Sabbath, he is found to be profaning the Sabbath. Hence the Ten Commandments are violated by the adulteress with the adulterer. Solomon also has said concerning her (in Eccl. 7:26), “And I find [the woman] more bitter than death, [(the woman) who has snares and nets (in her heart)].” What is the meaning of “snares (rt.: *tswd*)?” She lies in wait (rt.: *tswd*) in this world and for the world to come.17*The inference is from the fact that SNARES is plural and implies a minimum of two.* And “nets?” The net catches [prey] in the water but does not catch [any] on dry land. The woman, however, catches [her prey] in the sea and on the dry land.18*Eccl. R. 7:26:3.* (Eccl. 7:26:) “And I find [the woman] more bitter than death.” Not to be loud, arrogant of gait, or bawdy in laughter: This is the way of the daughters of Israel. But if [a woman] was bawdy in the presence of one of them, one would warn her on the evidence of two [witnesses] and say to her, “Why should you be laughing with so and so? Why should you be speaking with him?” If she has [merely] spoken [with him] up to now, she is allowed into her house and may eat the *terumah.* [If] she has entered with him in secret and lingered to be defiled, she is forbidden her house and eating the *terumah*.  
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Analise através de IA quanto a este Comentario acima:   
19*So Rashi on Lev. 18:20.*  
  
Resumindo: O texto fala sobre como o adultério transgride os Dez Mandamentos, pois é como se o adultério negasse o Senhor, e violasse os mandamentos de não roubar, não matar, não mentir, não cobiçar e não usar o nome de Deus em vão. Palavras-chave: adultério, Dez Mandamentos, Senhor, roubar, matar, mentir, cobiçar, nome de Deus.  
  
O Evangelho nos ensina que devemos amar a Deus acima de tudo e ao nosso próximo como a nós mesmos (Marcos 12:30-31). O adultério é uma violação dos mandamentos de Deus e é contrário ao amor que devemos ter por nosso próximo. O adultério é uma ofensa a Deus e ao nosso próximo, pois é uma violação dos mandamentos de Deus e é contrário ao amor que devemos ter por nosso próximo. Devemos buscar a Deus e viver de acordo com Sua Palavra, pois é o único caminho para a vida eterna (João 14:6).  
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Midrash: Midrash Tanchuma Buber, Nasso 32:1  
[(Numb. 7:48:) ON THE SEVENTH DAY IT WAS THE PRINCE OF THE CHILDREN OF EPHRAIM. R. Joshua of Sikhnin said in the name of R. Levi:] This text is related (to Eccl. 8:4–5): FOR A KING's WORD IS SUPREME…. WHOEVER OBSERVES A COMMANDMENT SHALL NOT KNOW ANYTHING EVIL. And so it says (in II Sam. 23:3–4): THE GOD OF ISRAEL HAS SPOKEN; THE ROCK OF ISRAEL HAS SAID TO ME: ONE WHO RULES OVER A PERSON, WHO RULES RIGHTEOUSLY {IN} THE FEAR OF GOD, &lt;IS LIKE THE LIGHT OF MORNING…. &gt; Who is this? This is the one who rules over his &lt;evil&gt; drive.136*See above, Gen. 5:6.* And who was this? this was Joseph, the father of {Manasseh} [Ephraim], the father of the father of Joshua ben Nun. What is written about him (in Gen. 39:7–8)? AND IT CAME TO PASS AFTER THESE THINGS THAT HIS MASTER'S WIFE CAST HER EYES UPON JOSEPH…. BUT HE REFUSED…. The Holy One said to him: You did not heed her. By your life I am making you king over Egypt. Then they all shall obey you, as stated (in Gen. 41:55): THEN PHARAOH SAID {UNTO} [TO] ALL EGYPT: GO UNTO JOSEPH. It also says (in vs. 40): YOU SHALL BE OVER MY HOUSE, and the children of my palace137*Lat.: praetorium*; Gk.: *praitorion.* shall do nothing without your consent. So it says (in Gen. 42:6): NOW JOSEPH WAS THE GOVERNOR OVER THE LAND. Because he governed his &lt;evil&gt; drive, he became governor over the land. (Gen. 39:2:) AND HE WAS A SUCCESSFUL MAN. It was only necessary to say "righteous man." Why did &lt;Moses&gt; write SUCCESSFUL MAN? The Holy One said to &lt;Joseph&gt;: You achieved what the first Adam did not achieve.138*I.e., unlike Adam, Joseph resisted temptation and overcame his evil drive.* SUCCESSFUL (rt.: *TsLH*) simply means achievement. Thus it is stated (in II Sam. 19:18): AND THEY CROSSED (rt.: *TsLH*) THE JORDAN AHEAD OF THE KING.139*The context is the successful return of King David to Jerusalem after his forces had achieved the defeat of Absalom. Cf. also Gen. R. 86:4.* The Holy One said to him: No sacrifice by an individual overrides the Sabbath; yet By your life, the sacrifice by your son (Ephraim) will override the Sabbath, because of the good work (*mitswah*) that you did (in resisting temptation). Ergo (in Numb. 7:48): ON THE SEVENTH DAY IT WAS THE PRINCE OF THE CHILDREN OF EPHRAIM, ELISHAMA BEN AMMIHUD. R. Azariah said: The Holy One said to him, &lt;i.e.&gt; to Joseph, you have kept commandment (*mitswah*) (from Exod. 20:13 = Deut. 5:17:) YOU SHALL NOT COMMIT ADULTERY. So you have fulfilled the Torah before I gave it. No tribe shall come between your two sons. Instead (according to Numb. 7:48) Ephraim &lt;shall bring an offering&gt; on the seventh day; and (according to Numb. 7:54) Manasseh, on the eighth day.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Ephraim, Joseph, Manasseh, mitswah, observar, comando, rei, luz da manhã, governar, tentação, Adam, sacrifício, sábado, oferta.  
  
Este texto trata sobre como o governo de Joseph sobre o Egito foi recompensado por ter resistido à tentação. O texto compara a resistência de Joseph à tentação à resistência de Adam à tentação e mostra como isso o tornou um governante bem-sucedido.  
  
O evangelho também nos ensina a resistir à tentação e a obedecer a Deus. Romanos 12:2 diz: "E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". E Romanos 6:12-13 diz: "Não reine, pois, o pecado em vosso corpo mortal, para obedecer às suas concupiscências; nem vos entregueis às paixões como nos outros gentios, que não conhecem a Deus". Assim como Joseph resistiu à tentação e foi recompensado, também podemos resistir à tentação e ser recompensados ​​pela obediência a Deus.  
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Midrash: Midrash Tanchuma Buber, Kedoshim 3:2  
  
   
In the Commandments it is written (in Exod. 20:2 = Deut. 5:6): I &lt; AM &gt; THE LORD YOUR GOD; and here (in Lev. 19:2): I &lt; AM &gt; THE LORD YOUR GOD.  
   
In the Commandments it is written (in Exod. 20:3 = Deut. 5:7): YOU SHALL HAVE NO &lt; OTHER GODS BESIDE ME &gt;; and here (in Lev. 19:4): DO NOT TURN UNTO IDOLS.  
   
In the Commandments it is written (in Exod. 20:7 = Deut. 5:11): YOU SHALL NOT TAKE &lt; THE NAME OF THE LORD YOUR GOD IN VAIN &gt;; and here (in Lev. 19:12): YOU SHALL NOT SWEAR FALSELY BY MY NAME.  
   
In the Commandments it is written (in Exod. 20:8; cf. Deut. 5:12): REMEMBER [THE SABBATH DAY]; and here it is written (in Lev. 19:3): YOU SHALL KEEP MY SABBATHS.  
   
In the Commandments it is written (in Exod. 20:12 = Deut. 5:16); HONOR YOUR FATHER AND YOUR MOTHER; and here it is written (in Lev. 19:3, cont.): YOU EACH SHALL FEAR HIS MOTHER AND HIS FATHER.  
   
In the Commandments it is written (in Exod. 20:13 = Deut. 5:17): YOU SHALL NOT MURDER; and here it is written (in Lev. 19:16): YOU SHALL NOT STAND OVER THE BLOOD OF YOUR NEIGHBOR.  
   
In the Commandments it is written (in Exod. 20:13 [14] = Deut. 5:17): YOU SHALL NOT COMMIT ADULTERY; and here it is written (in Lev. 19:2): YOU SHALL BE HOLY.  
   
In the Commandments it is written (in Exod. 20:13 [15] = Deut. 5:17): YOU SHALL NOT STEAL; and here it is written (in Lev. 19:11): YOU SHALL NOT STEAL.  
   
In the Commandments it is written (in Exod. 20:13 [16] = Deut. 5:17): YOU SHALL NOT BEAR &lt; FALSE WITNESS AGAINST YOUR NEIGHBOR &gt;; and here it is written (in Lev. 19:16): YOU SHALL NOT GO AROUND AS A SLANDERER AMONG YOUR PEOPLE.  
   
In the Commandments it is written (in Exod. 20:14 [17] = Deut. 5:18): YOU SHALL NOT COVET; and here it is written (in Lev. 19:13): YOU SHALL NOT OPPRESS YOUR NEIGHBOR, AND YOU SHALL NOT ROB HIM.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumo: Os Dez Mandamentos são escritos nos livros de Êxodo e Deuteronômio, e também nos livros de Levítico. Estes mandamentos incluem: não ter outros deuses, não usar o nome de Deus em vão, guardar o sábado, honrar os pais, não matar, não cometer adultério, não roubar, não dar falso testemunho e não cobiçar.  
Palavras-chave: Dez Mandamentos, Êxodo, Deuteronômio, Levítico.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Jesus é o único caminho para Deus (João 14:6) e que devemos amar a Deus acima de todas as coisas (Mateus 22:37). Ele nos ensina que devemos honrar a Deus e aos nossos pais (Efésios 6:2-3) e que devemos nos abster de pecado (Romanos 6:23). O Evangelho nos ensina que devemos viver em santidade (Romanos 6:19) e que devemos amar o nosso próximo como a nós mesmos (Mateus 22:39). Palavras-chave: Jesus, amor, honra, santidade, amor ao próximo.  
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# Dt 5:18

PTBR: "Não adulterarás.

Sefaria: You [men]<sup class="footnote-marker">\*</sup><i class="footnote"><b>[men] </b>Given ancient Israel’s norms, women typically were not in a position take a man into their household. Hence this part of the law addresses men only. See also note at 5.6.</i> shall not covet your neighbor’s wife. Likewise, none of you shall crave your neighbor’s house, or field, or male or female slave, or ox, or ass, or anything that is your neighbor’s.

Targum: Onkelos Deuteronomy 5:18  
And do not covet your neighbor’s wife. And do not desire your neighbor’s house, his field, or his male slave or his female slave, his ox or his donkey, or anything else that belongs to your neighbor.’’  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto nos diz para não cobiçarmos a esposa do nosso vizinho, nem desejarmos sua casa, seu campo, seus escravos, seu boi, seu burro ou qualquer outra coisa que lhe pertença. Palavras-chave: cobiçar, desejar, vizinho, esposa, casa, campo, escravos, boi, burro.  
  
Este texto nos mostra a importância de nos abstermos de cobiçar o que não nos pertence. O Evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39). Devemos nos esforçar para vivermos em harmonia com aqueles que nos cercam, e não desejar o que não nos pertence. Além disso, devemos nos esforçar para vivermos de acordo com os princípios de Deus, como é ensinado em Romanos 12:2: "E não vos conformeis com este mundo, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Palavras-chave: amar, próximo, harmonia, desejar, princípios, Deus, renovação.  
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Targum: Targum Jonathan on Deuteronomy 5:18  
 Sons of Israel, My people, you shall not be covetous, nor be companions or have fellowship with the covetous; neither shall there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour’s wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongeth to his neighbour; for because of the guilt of covetousness the government (malkutha) seizeth upon men’s property to take it away, and bondage cometh on the world.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Israelitas, não sejam cobiçosos, não se associem a cobiçosos e não permitam que seus filhos façam o mesmo. Não desejem o que pertence ao seu vizinho, pois a cobiça leva à perda de propriedades e à escravidão.  
  
A mensagem deste texto é que a cobiça é destrutiva e deve ser evitada. Esta mensagem é reforçada na Bíblia, como em Colossenses 3:5, que diz: "Portanto, ponham toda a vossa atenção naquelas coisas que são do alto, e não nas coisas que são da terra". Palavras-chave: cobiça, Israelitas, vizinhos, governo, escravidão.  
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Commentary: Chizkuni, Deuteronomy 5:18:1  
ולא תתאוה, “and you shall not covet.” The expression “to covet” is used only when it describes the desire of one’s heart, not when one plans to act upon that desire. (Ibn Ezra) As soon as someone becomes aware, that his neighbour, due to various kinds of pressure is known to consider selling it and instead of financially supporting his neighbour exploits his reduced circumstances, and decides in his mind to buy it from him, he has violated this commandment. When he expressed his intention by mouth, he has violated the commandment of לא תחמד, as written at the beginning of verse 18. All the last five commandments are introduced with the connective letter ו except for the first one in that string, the warning not to commit murder, i.e. לא תרצח. In all the Ten Commandments, commencing with the word: אנכי, until the words: ולשומרי מצותו at the end of verse 10, there is no difference between the wording of the first set of the Ten Commandments and the wording of the second set, as G-d repeated the wording, and therefore their meaning is identical in both instances. Moses had not intended to introduce any changes either. However, in the second version in our chapter, the changes that Moses did introduce did not change the meaning of the commandment. There is a general rule concerning when something in the Torah has been repeated, you will always find a minor change in the wording or spelling. The change you see was part of the original Torah scroll and has not been introduced subsequently. The Ten Commandments on the first set of the Tablets, which Moses had smashed and the Commandments on the second Tablets quoted in the Book of Deuteronomy are identical with the exception of that addition for the reason given for the commandment to honour one’s parents. What we see written down in the Book of Deuteronomy is the version of the second set of Tablets Moses received from G-d. Basically, the text in the Torah scroll Moses handed down to us is the one that represents Moses’ words. Here Moses arranged the order of the examples quoted in the tenth commandment, according to how people develop desires as they grow older. First they desire a better house, one that that they could not afford previously. Next, they desire a woman who they feel has more to offer them than the one they had married when relatively young and inexperienced. Next they also desire such assets as make life more comfortable, even if they have to acquire them by making someone who owns them part with theirs.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a expressão "cobiçar" é usada para descrever o desejo de alguém, mas não quando se planeja agir sobre esse desejo. Quando alguém se torna consciente de que seu vizinho está em circunstâncias reduzidas e decide em seu coração comprar algo dele, ele violou o mandamento de não cobiçar. Palavras-chave: cobiçar, desejo, violar, mandamento.  
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina a não cobiçar o que não é nosso. Em Colossenses 3:5 diz: "Portanto, despojai-vos de toda a malícia, e de todas as fraudes, e de hipocrisias, e de invejas, e de todas as maledicências". Aqui, a Palavra de Deus nos ensina a não cobiçar o que não é nosso, mas a amar a Deus e ao próximo como a nós mesmos. Em Romanos 13:8-10, diz: "Não cobiçeis coisa alguma; mas tudo quanto houver entre vós, seja feito de amor. Porque, se alguém ama a outrem, a lei já está cumprida; pois: Não adulterarás, Não matarás, Não furtarás, Não cobiçarás, e, se há algum outro mandamento, está compreendido nesta palavra: Amarás ao teu próximo como a ti mesmo. O amor não faz mal ao próximo; pelo contrário, o amor é o cumprimento da lei". Aqui, vemos que o amor é o cumprimento da lei, e que devemos amar ao nosso próximo como a nós mesmos, e não cobiçar o que não é nosso.  
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Commentary: Rabbeinu Bahya, Devarim 5:18:1  
ולא תתאוה בית רעיך, “and do not covet the house of your fellow.” In the first version of the Ten Commandments the Torah described this coveting of one’s fellow’s house with the verb לא תחמוד. The difference is whether one is planning to pay for it or wants it even without contemplating paying for it i.e. not planning to translate his craving into action. Here Moses reminds us that even the mere thought of wanting it makes one liable for violating this commandment. The reason is that ultimately the desire to own what belongs to someone else (who has not offered it for sale) will lead to one offering money and pressuring the owner to part with it (compare Maimonides Hilchot Gezeilah 1,9).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Não cobiçe a casa de seu próximo. Esta cobiça é proibida mesmo que não seja seguida por ação. O desejo de possuir algo que pertence a outra pessoa (que não ofereceu para venda) pode levar a oferecer dinheiro e pressionar o proprietário a se separar dele.  
  
Palavras-chave: cobiça, casa, próximo, ação, desejo, oferecer, dinheiro, pressionar.  
  
O Evangelho nos ensina que devemos amar ao nosso próximo como a nós mesmos (Mateus 22:39) e que devemos servir uns aos outros (Gálatas 5:13). Esta passagem nos lembra que devemos ter cuidado com o que desejamos, pois não devemos cobiçar o que pertence ao nosso próximo. Devemos nos esforçar para servir ao nosso próximo, não para tirar vantagem dele.  
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Commentary: Tur HaArokh, Deuteronomy 5:18:1  
ולא תחמוד , “and you shall not covet, etc.” In *Parshat Yitro* the commandment employs only the verb תמד, whereas here Moses added an additional phrase commencing with the verb אוה, to desire (in the reflexive mode). From the wording in *Yitro* we would have thought that only when steps are taken to translate one’s burning desire into practice does one transgress this prohibition. If Moses had not added the dimension of merely “desiring” a field, or an ox, we might have thought, that only when one engages in translating one’s desire into practice is this prohibited, but that “daydreaming” about it is not objectionable. Hence, he restated part of the original version to make the point we just mentioned.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto explica que a proibição de cobiçar algo foi reforçada por Moisés para incluir a desejar algo, mesmo que não seja traduzido em prática.  
  
Palavras-chave: Cobiçar, desejar, proibição, Moisés, prática.  
  
O evangelho nos ensina que devemos buscar a Deus acima de tudo e que devemos nos alegrar com o que temos. Mateus 6:33 diz: "Busquem primeiro o Reino de Deus e a sua justiça, e todas essas coisas lhes serão acrescentadas". Romanos 13:14 nos ensina que devemos "evitar a cobiça". O texto nos mostra que Moisés reforçou essa proibição para incluir desejar algo, mesmo que não seja traduzido em prática. Isso nos mostra que não devemos desejar aquilo que não temos, pois isso nos afasta de Deus.  
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Commentary: Ibn Ezra on Deuteronomy 5:18:1  
The word *chamad* (coveted) has two meanings in Hebrew.44*I.E. is commenting on verse 18, which reads: ve-lo tachmod* (neither shalt thou covet). One is to rob, to extort, to take someone’s property by force and compulsion. This is the meaning of the word in *neither shall any man covet* (yachmod) *thy land*45*If neither shall any man covet* (yachmod) *thy land* means no one shall desire your land, then the Land of Israel would be an undesirable land. Hence the meaning of *neither shall any man covet* (yachmod) *thy land* must be no one will take your land. (Ex. 34:24). For if this is not its meaning, then the land is bad. But Scripture only comes to praise the land. The second meeting is to desire in the heart without acting.46*On the desire.* Now, *Neither shalt thou covet thy neighbor’s house* (Ex. 20:14) is the ninth statement, and *thou shalt not covet thy neighbor’s wife* (*Ibid.*) is the tenth statement.47*This interpretation does not count I am* as the first statement of the Decalogue. Therefore, it counts *Neither shalt thou covet thy neighbor’s house* and *thou shalt not covet thy neighbor’s wife* as two separate statements. According to this interpretation, *thy neighbor’s house* and *thy neighbor’s wife* are connected to each other.48*That is, they have a similar meaning even though they form two separate statements. Hence Scripture can invert these statements. I.E. comments thus because in Exodus the prohibition against coveting thy neighbor’s house* precedes *thou shalt not covet thy neighbor’s wife*, while the reverse is true in Deuteronomy (Weiser). On the other hand, *thy neighbor’s house* might be a general rule.49*In other words, Neither shalt thou covet thy neighbor’s house* is the tenth statement. Scripture first states the general rule and then goes into detail; that is, *Neither…thy neighbor’s house* includes your neighbor’s wife, servant, ox, ass, and all that he owns. According to this interpretation, *I am* is the first statement and *Neither shalt thou covet thy neighbor’s house* is the tenth. The fact that Moses in this book [Deuteronomy] in which he explains the Torah, employs *ve-lo*50*I.E, lo*. *titavveh* (neither shalt thou covet) (v. 18) in place of *lo tachmod* (thou shalt not covet) (Ex. 20:14) is proof of this.51*That Neither shalt thou covet thy neighbor’s house* is a general statement, for Moses explains it by using a different term in Deuteronomy. Many say that one cannot sin with one’s thoughts and there is no reward and punishment for what one thinks. However, one can refute them by quoting many verses. I will not prolong my argument. I will merely point to the following: *A heart that deviseth wicked thoughts* (Prov. 6:18); *thou didst well that it was in thy heart* (II Chron. 6:8); *And to them that are upright in their hearts* (Ps. 125:4). Moses at the end52*Of his review of the commandments.* said, *in thy mouth, and in thy heart, that thou mayest do it* (Deut. 30:14). The main purpose of the *mitzvot* is to perfect the heart. Most of them serve as a memorial.53*They remind the heart what it is to believe. See The Secret of Torah, A Translation of Ibn Ezra’s Yesod Mora*, translated by H. Norman Strickman, Jason Aaronson, 1995, p. 78: “Some commandments serve as reminders of the fundamental precepts. For example, the Sabbath commemorates creation. Likewise, not permitting one’s slave to work on the Sabbath recalls the Exodus from Egypt. Similarly, the Pascal lamb, the *matzot*, the bitter herbs, the *sukkah*, the *mezuzah*, and the *tefillin* worn on the hand and head. Likewise, the *tzitzit.”* The distinction made between a sin committed deliberately and one committed inadvertently should convince them.54*That one can sin with one’s thought, for one who sins deliberately is punished while one who sins inadvertently is not.*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O termo "chamad" (coveted) tem dois significados em Hebraico. Um é roubar, extorquir, tomar a propriedade de alguém por força e compulsão. O segundo é desejar no coração sem agir. A palavra "chamad" é usada nas duas últimas declarações da lei de Moisés: "Nem desejarás a casa do teu próximo" (Ex. 20:14) e "Nem desejarás a mulher do teu próximo" (Ibid). Estas duas declarações são conectadas, pois ambas se referem ao desejo. A lei de Moisés mostra que é possível pecar com os pensamentos, pois há recompensa e punição para aqueles que pecam intencionalmente ou inadvertidamente.  
  
Palavras-chave: Chamad, Hebraico, Robar, Extorquir, Desejar, Casa, Mulher, Pensamentos, Recompensa, Punição.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos buscar a Deus com todo o nosso coração, mente e alma (Mateus 22:37). A lei de Moisés nos ensina que devemos evitar desejar o que não nos pertence, pois isso é pecado. O evangelho nos ensina que devemos nos esforçar para amar a Deus e ao nosso próximo como a nós mesmos (Mateus 22:39). Assim, devemos buscar a Deus acima de todas as coisas, e amar ao nosso próximo como a nós mesmos, evitando desejar o que não nos pertence.  
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Commentary: Ramban on Deuteronomy 5:18:1  
He added an explanation in the commandment *Neither shalt thou covet* in that he mentioned first the [neighbor’s] wife [whereas in the Book of Exodus *the neighbor’s house* is stated first] *for the imagination of man’s heart is evil from his youth*173*Genesis 8:21.* with respect to women more than anything else. He further explained, that included in the term “coveting” is even mere “desire” [as stated here, *Neither shalt thou ‘desire’ thy neighbor’s house* etc.]. Thus if he desires to rob anything from his neighbor, but is unable to do so because his neighbor is stronger than he, or because in his locality there is fear of the government, he transgresses this commandment.174*Thus, if a person really desires something but does nothing to obtain it, he transgresses the prohibition, neither shalt thou desire*. If his desire for the object is so strong that he obtains it through some scheme, he additionally transgresses the commandment, *Thou shalt not covet*. But if the owner refuses under all circumstances to sell it and he takes it by force, he also transgresses the commandment, *Nor shalt thou rob him* (Leviticus 19:13). See “The Commandments,” Vol. II, pp. 251-252. He added here *his field*, wherefrom the Rabbis have interpreted in the Mechilta:175*Mechilta, Yithro* 5. “Perhaps I may reason: Just as the specific examples [mentioned in the Decalogue in Exodus, namely, his manservant, his maidservant, his ox, or his ass] are movable property which may not be seized from customers in case of non-payment by the creditor, so also, I can include [in the prohibition not to covet] only movable property which may not be resorted to for non-payment. But when it says in Deuteronomy *his field* [which is immovable property and may be resorted to for non-payment] you must perforce interpret the verse as follows: Just as the specific matters deal with things one can buy and sell, so all things one can buy and sell [are included in this prohibition].”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus acrescentou uma explicação ao mandamento "Nem cobiçarás" mencionando primeiro a esposa do próximo, pois a imaginação do coração humano é má desde a juventude. Ele também explicou que o termo "cobiça" inclui o desejo. Portanto, se alguém deseja roubar algo do próximo, mas não pode fazer isso porque o próximo é mais forte ou porque há medo do governo, ele transgride este mandamento. Deus também acrescentou "sua terra" ao mandamento, o que significa que todas as coisas que podem ser compradas e vendidas estão incluídas na proibição de cobiçar.  
  
Palavras-chave: cobiça, desejo, mandamento, imaginação, juventude, governo, compra e venda.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a buscar a Deus em primeiro lugar, pois Ele é o único que pode satisfazer os desejos do nosso coração (Mateus 6:33). Deus nos ensina a não cobiçar as coisas deste mundo, pois elas não nos satisfazem (Colossenses 3:5). Em vez disso, devemos nos esforçar para obter a vida eterna (Mateus 19:16-17).  
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Commentary: Siftei Chakhamim, Deuteronomy 5:18:1  
**Which is also an expression of desiring, etc.** I.e., one should not ask: [Why] over there (Shmos 20:14) is it written לא תחמוד (do not covet), but here it is written לא תתאוה (lit., do not desire)? Rashi explains: Which is also, etc. And therefore the Targum says לא תירוג, which is an expression of desiring.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O versículo de Êxodo 20:14 diz "Não cobiçarás", mas Rashi explica que isso também significa "Não desejarás". O Targum diz "Não desejarás" como uma expressão de desejo.  
  
Palavras-chave: desejar, cobiçar, desejo, Êxodo 20:14.  
  
Ao falar do evangelho, podemos usar este texto para nos lembrar de que precisamos controlar nossos desejos e cobiças. Devemos buscar a Deus em primeiro lugar e não nos deixar levar por nossos desejos mundanos. Mateus 6:33 diz: "Mas buscai primeiro o reino de Deus e a sua justiça, e todas essas coisas vos serão acrescentadas". Romanos 12:2 também nos lembra que devemos nos esforçar para não nos deixar levar pelos desejos da carne, mas sim seguir o Espírito Santo.  
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Commentary: Tur HaArokh, Deuteronomy 5:18:2  
ולא תחמוד , “and you shall not covet, etc.” In *Parshat Yitro* the commandment employs only the verb תמד, whereas here Moses added an additional phrase commencing with the verb אוה, to desire (in the reflexive mode). From the wording in *Yitro* we would have thought that only when steps are taken to translate one’s burning desire into practice does one transgress this prohibition. If Moses had not added the dimension of merely “desiring” a field, or an ox, we might have thought, that only when one engages in translating one’s desire into practice is this prohibited, but that “daydreaming” about it is not objectionable. Hence, he restated part of the original version to make the point we just mentioned.  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo, na Parshat Yitro, a proibição usa apenas o verbo תמד, enquanto aqui Moisés adicionou uma frase adicional começando com o verbo אוה, para desejar (no modo reflexivo). A partir da redação em Yitro, poderíamos ter pensado que somente quando se tomam medidas para traduzir o desejo ardente em prática, se transgride esta proibição. Se Moisés não tivesse adicionado a dimensão de "desejar" um campo ou um boi, poderíamos ter pensado que somente quando se engaja em traduzir o desejo em prática é isso proibido, mas que "sonhar acordado" sobre isso não é objetável. Palavras-chave: desejar, proibição, traduzir, prática, sonhar acordado.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos ter um coração puro e não desejar as coisas do mundo. De acordo com Romanos 7:7, "O que eu faço, não entendo; pois não faço o bem que quero, mas o mal que não quero, esse faço". Isso nos lembra que devemos controlar nossos desejos e não permitir que eles nos levem a pecar. Mateus 5:28 diz: "Mas eu vos digo que qualquer que olhar para uma mulher com desejo já cometeu adultério com ela em seu coração". Portanto, devemos controlar nossos desejos e buscar a Deus com um coração puro.  
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Commentary: Rashi on Deuteronomy 5:18:1  
ולא תתאוה — The Targum renders this by ולא תירוג which, too, is an expression denoting “desiring” (חמד the word used in the preceding part of this verse), just as (Genesis 2:9) “נחמד to the eyes”, we render in the Targum by “desirable (רגג) to behold”.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: O Targum traduz isso como "não desejar", o que também é uma expressão que significa "desejar" (como Gênesis 2:9).  
  
Palavras-chave: Targum, desejar, Gênesis 2:9.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a não desejar o que não nos pertence (Tiago 4:2) e a nos alegrarmos com o que temos (Filipenses 4:12). O versículo de Gênesis 2:9 nos ensina que Deus nos deu tudo o que precisamos para viver uma vida abundante. Portanto, devemos nos alegrar com o que temos e não desejar o que não nos pertence.  
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Midrash: Midrash Tanchuma, Kedoshim 3:1  
(Lev. 19:2:) “Speak unto the whole congregation of the Children of Israel, and say unto them, ‘You shall be holy.’” What reason did He have to speak this *parashah* in an assembly?5 *Lev. 7:3; Lev. R. 24:5.* Why did He not say, “Speak unto the Children of Israel,” as in the rest of the *parashiot*,6*I.e., in Exod. 14:2, 15; 25:2; 31:13 Lev. 1:2; 4:2; 7:23, 29; 12:2; 15:2; 18:2; 23:2, 10, 24, 34; 25:2; 27:2; Numb. 5:6, 12; 6:2; 9:10; 15:2, 18, 38; 17:17; 19:2; 33:51; 35:10.* rather than “[Speak] unto the whole congregation of the Children of Israel?” Because all of the [ten] commandments are included within it. How? In the commandments it is written (in Exod. 20:2 = Deut. 5:6), “I [am] the Lord your God”; and here (in Lev. 19:2), “I [am] the Lord your God.” In the commandments it is written (in Exod. 20:3 = Deut. 5:7), “You shall have no [other gods beside Me]”; and here (in Lev. 19:4), “Do not turn unto idols.” In the commandments it is written (in Exod. 20:7 = Deut. 5:11), “You shall not take [the name of the Lord your God in vain]”; and here (in Lev. 19:12), “You shall not swear falsely by My name.” In the commandments it is written (Deut. 5:12), “Guard the Sabbath day”; and here it is written (in Lev. 19:3), “You shall keep My Sabbaths.” In the commandments it is written (in Exod. 20:12 = Deut. 5:16), “Honor your father and your mother”; and here it is written (in Lev. 19:3, cont.), “you each shall fear his mother and his father.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “You shall not murder”; and here it is written (in Lev. 19:16), “you shall not stand over the blood of your neighbor.” in the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not commit adultery”; and here it is written (in Lev. 19:2), “You shall be holy.“ In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not stea”l; and here it is written (in Lev. 19:11), “You shall not steal.” In the commandments it is written (in Exod. 20:13 = Deut. 5:17), “you shall not bear [false witness against your neighbor]”; and here it is written (in Lev. 19:16), “You shall not go around as a slanderer among your people.” In the commandments it is written (in Exod. 20:14 = Deut. 5:18), “You shall not covet”; and here it is written (in Lev. 19:13), “You shall not oppress your neighbor, and you shall not rob him.” Here all of the [ten] commandments are included within [it]. It is therefore stated (in Lev. 19:2), “Speak unto the whole congregation [of the Children of Israel].”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que Deus falou a toda a congregação dos filhos de Israel para que eles fossem santos, pois todos os dez mandamentos estavam incluídos nessa instrução. Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que somos chamados a ser santos como Deus é santo (Levítico 19:2). Isso significa que devemos viver de acordo com os dez mandamentos de Deus, pois eles nos mostram como viver de acordo com a vontade de Deus. Palavras-chave: santidade, dez mandamentos, Levítico 19:2.  
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Midrash: Midrash Tanchuma Buber, Kedoshim 3:2  
  
   
In the Commandments it is written (in Exod. 20:2 = Deut. 5:6): I &lt; AM &gt; THE LORD YOUR GOD; and here (in Lev. 19:2): I &lt; AM &gt; THE LORD YOUR GOD.  
   
In the Commandments it is written (in Exod. 20:3 = Deut. 5:7): YOU SHALL HAVE NO &lt; OTHER GODS BESIDE ME &gt;; and here (in Lev. 19:4): DO NOT TURN UNTO IDOLS.  
   
In the Commandments it is written (in Exod. 20:7 = Deut. 5:11): YOU SHALL NOT TAKE &lt; THE NAME OF THE LORD YOUR GOD IN VAIN &gt;; and here (in Lev. 19:12): YOU SHALL NOT SWEAR FALSELY BY MY NAME.  
   
In the Commandments it is written (in Exod. 20:8; cf. Deut. 5:12): REMEMBER [THE SABBATH DAY]; and here it is written (in Lev. 19:3): YOU SHALL KEEP MY SABBATHS.  
   
In the Commandments it is written (in Exod. 20:12 = Deut. 5:16); HONOR YOUR FATHER AND YOUR MOTHER; and here it is written (in Lev. 19:3, cont.): YOU EACH SHALL FEAR HIS MOTHER AND HIS FATHER.  
   
In the Commandments it is written (in Exod. 20:13 = Deut. 5:17): YOU SHALL NOT MURDER; and here it is written (in Lev. 19:16): YOU SHALL NOT STAND OVER THE BLOOD OF YOUR NEIGHBOR.  
   
In the Commandments it is written (in Exod. 20:13 [14] = Deut. 5:17): YOU SHALL NOT COMMIT ADULTERY; and here it is written (in Lev. 19:2): YOU SHALL BE HOLY.  
   
In the Commandments it is written (in Exod. 20:13 [15] = Deut. 5:17): YOU SHALL NOT STEAL; and here it is written (in Lev. 19:11): YOU SHALL NOT STEAL.  
   
In the Commandments it is written (in Exod. 20:13 [16] = Deut. 5:17): YOU SHALL NOT BEAR &lt; FALSE WITNESS AGAINST YOUR NEIGHBOR &gt;; and here it is written (in Lev. 19:16): YOU SHALL NOT GO AROUND AS A SLANDERER AMONG YOUR PEOPLE.  
   
In the Commandments it is written (in Exod. 20:14 [17] = Deut. 5:18): YOU SHALL NOT COVET; and here it is written (in Lev. 19:13): YOU SHALL NOT OPPRESS YOUR NEIGHBOR, AND YOU SHALL NOT ROB HIM.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumo: Os Dez Mandamentos são escritos em Exodo 20:2-17 e Deuteronômio 5:6-18, e também em Levítico 19:2-3, 11-16, e 18. Palavras-chave: Dez Mandamentos, Exodo, Deuteronômio, Levítico.  
  
O Evangelho nos ensina que Deus é o nosso Senhor e que devemos servi-Lo com todo o nosso coração (Deuteronômio 6:5; Mateus 22:37). Ele é o único Deus verdadeiro e devemos adorá-Lo e não aos ídolos (Deuteronômio 5:7; 1 Coríntios 10:14). Devemos honrar Seu nome e não usá-lo em vão (Deuteronômio 5:11; Salmos 29:2). Devemos guardar o sábado (Deuteronômio 5:12; Marcos 2:27). Devemos honrar nossos pais (Deuteronômio 5:16; Efésios 6:2). Devemos amar nosso próximo como a nós mesmos (Deuteronômio 5:17; Mateus 22:39). Não devemos roubar, cometer adultério ou mentir (Deuteronômio 5:18; Colossenses 3:9-10). Não devemos cobiçar o que pertence ao nosso próximo (Deuteronômio 5:18; Romanos 7:7).  
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Midrash: Midrash Tanchuma Buber, Nasso 4:2  
  
   
In the case of (Exod. 20:2 = Deut. 5:6:) I &lt;AM THE LORD YOUR GOD&gt;, because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One. It is so stated (in Jer. 5:8, 12): &lt;THEY WERE WELL-FED, LUSTY STALLIONS, EACH NEIGHING AT HIS NEIGHBOR'S WIFE…. &gt; THEY HAVE DENIED THE LORD AND SAID: HE DOES NOT EXIST.  
   
(Exod. 20:2 = Deut. 5:7:) &lt;YOU&gt; SHALL HAVE NO &lt;OTHER GODS&gt;, since it is written of him (in Exod. 20:5 = Deut. 5:9): FOR [I] THE LORD YOUR GOD AM A JEALOUS GOD. Also it is stated two times concerning the adulteress (in Numb. 5:14): IF THE SPIRIT OF JEALOUSY CAME OVER HIM, AND HE IS JEALOUS OF HIS WIFE. But why two times? Because it (i.e., the meal offering of the next verse)16*So Rashi on Numb. 5:15.* excites jealousy for the Holy One and for her husband, as stated (in Numb. 5:15): FOR IT IS A MEAL OFFERING OF JEALOUSY. Thus it is a case of two jealousies.  
   
(Exod. 20:7 = Deut. 5:11:) YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD &lt;IN VAIN&gt;. &lt;One breaks this commandment&gt; because he commits adultery and swears in vain that he has not done so.  
   
(On this commandment, see the end of the paragraph.)  
   
(Exod. 20:12 = Deut. 5:16:) HONOR YOUR FATHER. When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband: I am pregnant from you. When the fetus is grown, it honors her husband, &lt;since it&gt; thinks that he is its father. Moreover, &lt;the grown child&gt; passes through the market and scorns the adulterer, since he thinks that he is not his father.  
   
(Exod. 20:13 = Deut. 5:17:) YOU SHALL NOT MURDER. The adulterer goes in on condition that, if he is caught, he will kill or be killed.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT COMMIT ADULTERY. Obviously &lt;this commandment is broken&gt;, because he is committing adultery.  
   
(Exod. 20:13, cont. = Deut. 5:17, cont.:) YOU SHALL NOT STEAL. &lt;This commandment is broken&gt; because he is stealing his neighbor's spring (i.e., his wife's womb), and so it says (in Prov. 9:17): STOLEN WATERS ARE SWEET….  
   
(Exod. 20:13, cont. // Deut. 5:17, cont.:) YOU SHALL NOT BEAR &lt;FALSE WITNESS&gt; AGAINST YOUR NEIGHBOR. &lt;The commandment is broken&gt; in that &lt;the adulteress&gt; bears false witness [to her husband] and says: I am pregnant from you.  
   
(Exod. 20:14; cf. Deut. 5:18:) YOU SHALL NOT COVET YOUR NEIGHBOR's HOUSE, AND YOU SHALL NOT COVET YOUR NEIGHBOR's WIFE. &lt;The commandment is broken&gt; because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.17*Cf. Lev. R. 23:12; Matthew 5:28.* How? When he continues committing adultery with her and she bears &lt;a child&gt; from him, her husband thinks that it came from himself. When he comes to depart from the world, he thinks that this son is his and writes him a will18*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
   
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto explica como os dez mandamentos se relacionam com o adultério, mostrando como cada um deles é quebrado quando alguém comete essa transgressão.  
  
Palavras-chave: Mandamentos, adultério, transgressão, julgamento, cobiça.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos amar a Deus acima de tudo e ao nosso próximo como a nós mesmos (Mateus 22:37-40). O adultério é uma transgressão contra esses mandamentos, pois é uma forma de desrespeito a Deus e ao nosso próximo. O adultério também é uma forma de cobiça, pois quem o comete deseja o que não lhe pertence. O evangelho nos ensina que devemos resistir às tentações e ao pecado, e que devemos buscar a Deus com todo o nosso coração (Mateus 6:13).  
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Midrash: Mekhilta d'Rabbi Yishmael 20:14:2  
"You shall not covet your neighbor's house" — general. "and his man-servant, and his maid-servant, and his ox, and his ass — particular. general-particular (The rule is:) There exists in the general only what exists in the particular. "and all that belongs to your neighbor" — reversion to the general. (This leaves us with) general-particular-general (The rule is:) You deduce only what is in accordance with the particular, viz.: Just as the particular is something which is acquired and bestowed, so, all that is acquired and bestowed (comes under "You shall not covet," [and not coveting another's learning]). \_\_ But then, why not say: Just as the particular speaks of movable property, which does not serve as surety, so, all such property ([and not land] comes under "You shall not covet")? Since it is written (in this context) in the second Decalogue (Devarim 5:18) "his field," (we must revert to) "Just as the particular is something which is acquired, etc.") Or, just as the particular does not enter your domain except with the acquiescence of the owner, so all such things (are subsumed in "You shall not covet') to exclude one's coveting another's daughter for your son or his son for your daughter. I might think that (if one covets) in speech, (he is in transgression of "You shall not covet; it is, therefore, written (Devarim 7:25) "You shall not covet the silver and gold upon them and take, etc." Just as there, he is not (in transgression of "You shall not covet") until he performs an act, so, here.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica que a regra geral de "Não cobiçarás a casa do teu próximo" também se aplica a todos os bens que lhe pertencem, incluindo servos, animais, etc. Além disso, a regra se aplica a todos os bens que são adquiridos e concedidos, como propriedades móveis, que não servem como garantia. Palavras-chave: Não cobiçarás, adquiridos, concedidos, propriedades móveis.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina a não cobiçar o que não nos pertence, mas sim a servir ao próximo como a nós mesmos. O versículo que expressa isso é Mateus 22:39: "Amarás o teu próximo como a ti mesmo". Além disso, Romanos 13:9 nos diz: "Não cobiçeis, mas contentai-vos com o que tendes". Estes versículos nos ensinam a não cobiçar o que não nos pertence, mas sim a servir ao próximo como a nós mesmos.  
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Midrash: Mekhilta d'Rabbi Yishmael 20:14:3  
"You shall not covet your neighbor's house" — general. "and his man-servant, and his maid-servant, and his ox, and his ass — particular. general-particular (The rule is:) There exists in the general only what exists in the particular. "and all that belongs to your neighbor" — reversion to the general. (This leaves us with) general-particular-general (The rule is:) You deduce only what is in accordance with the particular, viz.: Just as the particular is something which is acquired and bestowed, so, all that is acquired and bestowed (comes under "You shall not covet," [and not coveting another's learning]). \_\_ But then, why not say: Just as the particular speaks of movable property, which does not serve as surety, so, all such property ([and not land] comes under "You shall not covet")? Since it is written (in this context) in the second Decalogue (Devarim 5:18) "his field," (we must revert to) "Just as the particular is something which is acquired, etc.") Or, just as the particular does not enter your domain except with the acquiescence of the owner, so all such things (are subsumed in "You shall not covet') to exclude one's coveting another's daughter for your son or his son for your daughter. I might think that (if one covets) in speech, (he is in transgression of "You shall not covet; it is, therefore, written (Devarim 7:25) "You shall not covet the silver and gold upon them and take, etc." Just as there, he is not (in transgression of "You shall not covet") until he performs an act, so, here.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto trata sobre a regra geral-particular-geral, que diz que só devemos deduzir o que está de acordo com a particularidade, ou seja, aquilo que é adquirido e concedido. Palavras-chave: regra, particularidade, adquirido, concedido.  
  
Usando isso para falar do evangelho, podemos nos lembrar de que Deus nos deu seu amor e misericórdia, e que devemos compartilhar isso com os outros. Versículos que mostram isso: "Não cobiçarás a casa do teu próximo" (Êxodo 20:17) e "Ama o teu próximo como a ti mesmo" (Mateus 22:39).  
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Midrash: Midrash Tanchuma, Nasso 2:1  
Our masters have said in the name of R. [Hanina] (Huna) the father of R. Aha, “The adulterer and adulteress transgress the Ten Commandments.”13*Numb. R. 9:12.* [They] said to [him], “In the case of nine, we concede [his transgressing them].” How is this? In the case of (Exod. 20:2 = Deut. 5:6:) “I [am the Lord your God],” because anyone who commits adultery with the wife of his acquaintance is, as it were, denying the Holy One, blessed be He. It is so stated (in Jer. 5:8, 12), “They have denied the Lord and said, ‘He does not exist.’” (Exod. 20:5 = Deut. 5:7:) [“You shall have no other Gods”], since it is written of Him (in Exod. 20:5 = Deut. 5:9), “for [I] the Lord your God am a jealous God.” Also it is stated two times concerning the adulteress (in Numb. 5:14), “If the spirit of jealousy came over him, and he is jealous of his wife.” But why two times? Because it (i.e., the meal offering of the next verse)14*So Rashi on Numb. 5:15.* excites jealousy for the Holy One, blessed be He, and for her husband, as stated (in Numb. 5:15), “for it is a meal offering of jealousies.” Thus it is a case of two jealousies. (Exod. 20:7 = Deut. 5:11:) “You shall not take the name of the Lord your God [in vain].” [One breaks this commandment] because he commits adultery and swears in vain that he has not done so. (Exod. 20:12 = Deut. 5:16:) “Honor your father.” When one commits adultery with the adulteress, she becomes pregnant from him. Then she says to her husband, “I am pregnant from you.” When the fetus is grown, it honors her husband, [since it] thinks that he is its father. Moreover, [the grown child] passes through the market and hits the adulterer, since he thinks that he is not his father. (Exod. 20:13 = Deut. 5:17:) “You shall not murder.” The adulterer goes in on condition that, if he is caught, he will kill or be killed. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not commit adultery.” Obviously [this commandment is broken], because he is committing adultery. (Exod. 20:13, cont. = Deut. 5:17, cont.:) “You shall not steal.” [This commandment is broken] because he is stealing his neighbor's source (i.e., his wife's womb), and so it says (in Prov. 9:17), “Stolen waters are sweet […].” (Exod. 20:13, cont. // Deut. 5:17, cont.:) “You shall not bear [false witness] against your neighbor.” [The commandment is broken] in that [the adulteress] bears false witness [to her husband] and says, “I am pregnant from you.” (Exod. 20:14; cf. Deut. 5:18:) “You shall not covet your neighbor's house, and you shall not covet your neighbor's wife […].” [The commandment is broken] because whoever covets his friend's wife and commits adultery with her, covets everything that belongs to his friend.15*Cf. Lev. R. 23:12.* How? When the husband comes to depart from the world, he thinks that this son is his and writes him a will16*Gk.: diatheke.* of all his assets. So he bequeaths to him whatever he has without knowing that he is not his son. It turns out that the adulterer covets whatever belongs to his friend.  
They said to R. Hanina, “Here we have told you nine [commandments]. In regard to] (Exod. 20:8; cf. Deut. 5:12:) ‘Remember [the Sabbath (day)],’ how does he transgress against it?” He said to them, “I will tell you: Sometimes when a priest has a priestly wife, and a [lay] Israelite adulterer has sexual intercourse with her, such that she bears [a child] from him, they consider him (i.e., the child) to be the son of a priest. Then when the baby goes on to minister in the Temple, arrange wood, and sacrifice on the Sabbath, he is found to be profaning the Sabbath. Hence the Ten Commandments are violated by the adulteress with the adulterer. Solomon also has said concerning her (in Eccl. 7:26), “And I find [the woman] more bitter than death, [(the woman) who has snares and nets (in her heart)].” What is the meaning of “snares (rt.: *tswd*)?” She lies in wait (rt.: *tswd*) in this world and for the world to come.17*The inference is from the fact that SNARES is plural and implies a minimum of two.* And “nets?” The net catches [prey] in the water but does not catch [any] on dry land. The woman, however, catches [her prey] in the sea and on the dry land.18*Eccl. R. 7:26:3.* (Eccl. 7:26:) “And I find [the woman] more bitter than death.” Not to be loud, arrogant of gait, or bawdy in laughter: This is the way of the daughters of Israel. But if [a woman] was bawdy in the presence of one of them, one would warn her on the evidence of two [witnesses] and say to her, “Why should you be laughing with so and so? Why should you be speaking with him?” If she has [merely] spoken [with him] up to now, she is allowed into her house and may eat the *terumah.* [If] she has entered with him in secret and lingered to be defiled, she is forbidden her house and eating the *terumah*.  
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Analise através de IA quanto a este Comentario acima:   
19*Cf. Sifra Kedoshim 7:7.*  
  
Resumindo: Os mestres disseram em nome de R. Hanina que o adúltero e a adúltera transgridem os Dez Mandamentos. Eles explicam como isso é possível, pois quem comete adultério com a esposa de outra pessoa está, de certa forma, negando o Santo, bendito seja Ele. Palavras-chave: adultério, Dez Mandamentos, Santo, bendito seja Ele.  
  
Usando isso para falar do evangelho, podemos lembrar que Deus nos chama a viver de acordo com Seus mandamentos, que são para nosso bem. A Bíblia nos ensina que devemos nos esforçar para viver uma vida santa e pura, como diz em 1 Pedro 1:15-16: "Mas, como é santo aquele que o chamou, sejam também vocês santos em toda a sua maneira de viver; porque escrito está: “Sede santos, porque eu sou santo”".  
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Talmud: Sotah 10b:12  
The same verse continues: **“And he knew her [*leda’atah*] again no more [*velo yasaf* ],”** seemingly indicating that Judah did not engage in sexual intercourse with Tamar again. **Shmuel the Elder, father-in-law of Rav Shmuel bar Ami, says in the name of Rav Shmuel bar Ami:** The verse actually means that **once he knew** of **her** that her intentions were for the sake of Heaven, **he did not desist from** engaging in sexual intercourse with **her again,** as **it is written here: “*Velo yasaf od leda’atah*,” and it is written there** at the giving of the Torah: “These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, **with a great voice and it went on no more [*velo yasaf* ]”** (Deuteronomy 5:18), which is interpreted to mean: A great voice that did not cease.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto explica que o versículo bíblico indica que Judá não teve relações sexuais com Tamar novamente, mas segundo Rav Shmuel bar Ami, o versículo significa que, uma vez que ele soube que as intenções de Tamar eram para o bem do Senhor, ele não parou de ter relações sexuais com ela.  
  
Este texto nos ensina que devemos buscar a Deus e seguir seus caminhos, pois Ele nos abençoará quando o fizermos. Como diz em Romanos 10:13: "Porque todo aquele que invocar o nome do Senhor será salvo". Isso significa que, quando buscamos a Deus e seguimos seus caminhos, Ele nos abençoa com a salvação.  
  
Palavras-chave: Judá, Tamar, Rav Shmuel bar Ami, Velo yasaf, Leda'atah, Romanos 10:13.  
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Musar: Shaarei Teshuvah 3:43  
*We shall explain the severity of the [positive] commandments and the warnings (negative commandments) and different punishments*   
For the penitent is warned to search his ways, and [gauge] how many iniquities and sins [he has done]. And after his search is done, he is warned to examine the magnitude of each sin - as it is stated (Lamentations 3:40), "Let us search and examine our ways" - in order for him to know how much he is guilty for each sin that he sinned. For there is guilt that is big [enough] to reach the skies, and there is evil that corresponds to several big sins. For repentance is great according to investigations of the heart like these. As according to his knowledge of the greatness of the iniquity and its largeness will his heart trouble him. And he will then be able to subdue his uncircumcised heart, and his iniquities will then be atoned.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto nos ensina que devemos examinar nossas ações e medir o tamanho de nossos pecados para que possamos nos arrepender e ser perdoados. Palavras-chave: Severidade, Comandamentos, Avisos, Punições, Pesquisar, Examinar, Pecados, Culpa, Arrependimento, Coração.  
  
O Evangelho nos ensina que devemos nos arrepender de nossos pecados para sermos perdoados. Romanos 3:23 diz: "Porque todos pecaram e destituídos estão da glória de Deus". Romanos 6:23 também diz: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Esses versículos nos mostram que, através do arrependimento, podemos receber a salvação e a vida eterna.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Vaetchanan, Ner Mitzvah 2  
This section is named **שלשה מתנות טובות**.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta seção se chama "Três Boas Dádivas".  
  
Como usar isso para falar do evangelho: O evangelho é uma boa dádiva de Deus para nós. Romanos 6:23 diz: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Palavras-chave: Boas Dádivas, Evangelho, Salário do Pecado, Dom Gratuito, Vida Eterna.  
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Musar: Shemirat HaLashon, Book II, Epilogue 4:1  
**On "You shall not covet"**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Não cobiçarás.  
Palavras-chave: Não cobiçarás, desejo, bem-aventurança.  
Versículos: Romanos 13:9, Mateus 5:6, Filipenses 4:11-13.  
  
Este texto se refere ao décimo mandamento, "Não cobiçarás". O desejo de possuir algo que não nos pertence pode nos afastar da bem-aventurança que Deus nos oferece. O Evangelho nos ensina que devemos buscar a Deus acima de todas as coisas e não nos apegar aos bens materiais. Romanos 13:9 diz: "Não cobiçando nada, mas mostrando toda a mansidão, a todos os homens". Mateus 5:6 diz: "Bem-aventurados os que têm fome e sede de justiça, porque eles serão fartos". Filipenses 4:11-13 diz: "Não estou dizendo isso porque esteja em necessidade, pois aprendi a contentar-me com o que tenho. Sei o que é viver na pobreza e sei o que é viver na abundância. Em todas as circunstâncias, aprendi o segredo de estar satisfeito com o que tenho e de passar fome, e de ter abundância e de passar necessidade".   
  
Portanto, o Evangelho nos ensina a não cobiçar, mas a buscar a Deus acima de todas as coisas. Devemos nos contentar com o que temos e buscar a justiça acima de tudo.  
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