**Exodus 25:33**

Haverá três taças com formato de flor de amêndoa num dos braços, cada uma com botão e flor, e três taças com formato de flor de amêndoa no braço seguinte, cada uma com botão e flor. Assim será com os seis braços que saem do candelabro.

33 Three cups engraved with almonds on the one branch, a knob and a flower., and three cups made like almonds in the other branch, with a knob and a flower., so for the six branches that come out of the Menorah.

' משקדים — Understand this as the Targum has it, מְצָיְרִין, chased. They were “modelled” in the way that is done on gold and silver vessels, a kind of work called in old French nieller.', ' שלשה גבעים THREE GOBLETS, projecting from each branch,', ' כפתור ופרח AND A KNOB AND A FLOWER was also on each branch.'(Rashi)

**Daniel 2:41**

Como viste, os pés e os dedos eram em parte de barro e em parte de ferro. Isso quer dizer que esse será um reino dividido, mas ainda assim terá um pouco da força do ferro, embora tenhas visto ferro misturado com barro.

41 And whereas thou sawest the feet and toes, part of potters’ clay and part of iron, the mamlachah shall be divided., but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with baked clay.

'**potter’s clay** Aram. חֲסַף דִּי פֶחָר, a potter’s clay, and there are many instances of this in the Talmud (Taanith 7a): “vessels of a potter (מָאנֵי דְפַחְרָא).”', '**it will be a divided kingdom** It will be a divided kingdom; two kings will rise from it at once, strong and weak, as explained below (verse 42): “part of the kingdom will be strong.”', '**and in it will be some of the strength of iron** Even the weak one will be stronger than the other nations through the strength of his fellow, for they will fear him. And this is the meaning of וּמִן נִצְבְּתָא דִּי פַרְזְלָא לֶהֶוֵא בָהּ ; some of the strength of the stability of iron will be in the weak king.', '**in view of what you saw** in view of what you saw—iron mixed with clay.'(Rashi)

**Isaiah 6:3**

E proclamavam uns aos outros: "Santo, santo, santo é o Senhor dos Exércitos, a terra inteira está cheia da sua glória".

3 And one cried unto another, and said, Kadosh, Kadosh, Kadosh, is Hashem Tzva’os., kol ha’aretz is full of His kavod.

'**And one called to the other** They would take permission from one another so that one would not commence before [his fellows] and be guilty of [a sin punishable by] burning, unless they all commenced simultaneously. This is what was established in [the blessing commencing:] “...Who formed light,” “the declaration of holiness, they all respond as one...” This is a Midrash Aggadah of the account of the Merkavah. And so did Jonathan render this.', '**Holy, holy, holy** Three times, as the Targum renders.'(Rashi)

**Ezekiel 39:19**

No sacrifício que lhes estou preparando, vocês comerão gordura até empanturrar-se e beberão sangue até embriagar-se.

19 And ye shall eat chelev until ye be glutted, and drink dahm until ye be shikkaron, from My Zevach which I have sacrificed for you.

**Isaiah 52:1**

Desperte! Desperte!, ó Sião, vista-se de força. Vista suas roupas de esplendor, ó Jerusalém, cidade santa. Os incircuncisos e os impuros não tornarão a entrar em você.

52 Awake, awake., clothe thyself with thy strength, O Tziyon., put on thy garments of splendor, O Yerushalayim, Ir HaKodesh., for henceforth there shall no more come into thee the arel (uncircumcised) and the tameh (unclean).

**Ezekiel 28:2**

"Filho do homem, diga ao governante de Tiro: ‘Assim diz o Soberano Senhor: " ‘No orgulho do seu coração você diz: "Sou um deus; sento-me no trono de um deus no coração dos mares". Mas você é um homem, e não um deus, embora se ache tão sábio quanto um deus.

2 Ben adam, say unto the Nagid Tzor, Thus saith Adonoi Hashem: Because thine lev is lifted up [in pride], and thou hast said, El ani (I am a g-d), and I sit on a moshav elohim (seat of g-ds), in the midst of the yamim (seas)., yet thou art adam, and not El, though thou set thine mind as the lev elohim.,

'**a seat of God** he made for himself in the air, over the sea, with a mechanism that was a replica of seven heavens, and he sat down on the highest one.'(Rashi)

**Psalms 34:9**

Temam o Senhor, vocês que são os seus santos, pois nada falta aos que o temem.

9 (10) O fear Hashem, ye His Kedoshim., for there is no lack to them that fear Him.

['**Comprehend and see that the Lord is good** Comprehend His word.'](Rashi)

**Daniel 2:28**

mas existe um Deus nos céus que revela os mistérios. Ele mostrou ao rei Nabucodonosor o que acontecerá nos últimos dias. O sonho e as visões que passaram por tua mente quando estavas deitado foram os seguintes:

28 But there is a G-d in Shomayim that revealeth razim, and maketh known to the king Nevuchadnetzar what shall be in the acharit hayamim. Thy chalom (dream), and the visions of thy head upon thy bed, are these:

'**But there is...and He lets Nebuchadnezzar know** He revealed this secret to me, and through me let the king know that his dream refers to future events.', '**your dream and the visions of your head on your bed** which are on your bed.'(Rashi)

**1 Kings 8:10**

Quando os sacerdotes se retiraram do Lugar Santo, uma nuvem encheu o templo do Senhor,

10 And it came to pass, when the Kohanim were come out of the Kodesh, that the anan filled the Beis Hashem,

**Zechariah 4:14**

Então ele me disse: "São os dois homens que foram ungidos para servir ao Soberano de toda a terra! "

14 Then said he, These are the two bnei hayitzhar (sons of oil), that stand by Adon Kol HaA’retz [T.N. See Malachi 3:1 where Moshiach is referred to similarly].

'**two anointed ones** The horns of the priesthood and the kingdom who are anointed with the anointing oil.', '**who stand before the Lord of all the earth** to supplicate Him to return their greatness.', '**the two anointed ones** The good inclination and the evil inclination, which is converted to good in the merit of the Torah.'(Rashi)

**Jeremiah 25:10**

Darei fim às vozes de júbilo e de alegria, às vozes do noivo e da noiva, ao som do moinho e à luz das candeias.

10 Moreover I will cause to perish from them the kol sasson (voice of gladness), and the kol simchah (voice of joy), the voice of the Choson, and the voice of the Kallah, the sound of the millstones, and the ohr of the ner.

'**the sound of a mill** That is an indication of a circumcision feast, since they would grind and crush ingredients for healing the wound.', '**the light of a candle** An indication of a feast. So we learned in Sanhedrin (32b).'(Rashi)

**Exodus 40:34**

Então a nuvem cobriu a Tenda do Encontro, e a glória do Senhor encheu o tabernáculo.

34 Then the Anan covered the Ohel Mo’ed, and the Kavod Hashem filled the Mishkan.

['AND THE CLOUD COVERED THE TENT OF MEETING etc. Scripture is stating that the cloud covered the Tabernacle from all sides, with the result that the building was covered and hidden in it. ', 'AND THE GLORY OF THE ETERNAL FILLED THE TABERNACLE, this means that it was filled completely with the Glory, for the Glory rested within the cloud inside the Tabernacle, just as it is said with reference to Mount Sinai, *unto the thick darkness where G-d was*.108*Above, 20:21.* It states further on that *Moses was not able to come into the Tent of Meeting*109*Verse 35.* — even to the door, because the cloud covered it, and he was not permitted to come into the cloud. Moreover, *the Glory of the Eternal filled the Tabernacle*,109*Verse 35.* so how could he enter it? The reason for this was so that Moses should not go in without permission, but instead G-d would call him and then he was to come into the midst of the cloud, just as He had done at Mount Sinai, as it is said, *and He called unto Moses on the seventh day out of the midst of the cloud*,110*Above, 24:16.* and then it says, *And Moses entered into the midst of the cloud*.111*Ibid.*, Verse 18.  
In line with the plain meaning of Scripture, it is because it is said, *and the Eternal spoke unto him out of the Tent of Meeting*112*Leviticus 1:1.* that Moses did not enter the Tabernacle, but G-d called him from the Tent of Meeting and he stood at its door and He spoke to him. But our Rabbis have said:113*Sifra, Introduction, 8.* “One verse states, *And Moses was not able to enter into the Tent of Meeting*,109*Verse 35.* and another verse states, *and when Moses went into the Tent of Meeting*114*Numbers 7:89.* [thus the two verses appear to be contradictory]! The matter is decided by the passage, *because the cloud abode thereon*.”115*Here in Verse 35. “From this you learn that as long as the cloud was there, Moses was not able to enter; when the cloud withdrew, Moses entered and He spoke with him” (Sifra ibid.*). For in the opinion of the Rabbis, the phrase *and when Moses went into the Tent of Meeting*,114*Numbers 7:89.* means that he went inside of his own accord without being called. Or it may be that because Scripture states there, *and he heard the Voice speaking unto him from above the ark-cover*,114*Numbers 7:89.* therefore it appeared to the Rabbis that Moses stood within the Tent before the ark-cover. Now as long as the Glory of G-d filled the Tabernacle, Moses did not enter it. Therefore they say that he only would enter after the cloud withdrew, meaning after it withdrew from covering the whole Tent, and the Glory no longer filled the Tabernacle. That was only on the eighth day of the installation when the Glory descended there,116*Leviticus 9:23-24.* and as for the call that came to Moses, of which it is said, *And he called unto Moses*,112*Leviticus 1:1.* that happened, in the opinion of the Rabbis, before [the eighth day, namely, on the first day of the installation], as I have explained above.117*Above, Verse 2.* It is possible that the verse before us which repeats, *and the Glory of the Eternal filled the Tabernacle* [when it had already stated, *and the cloud covered the Tent of Meeting*], alludes to the Glory that dwells within it.', 'Thus is completed the Book of Redemption,  
In which *the Eternal, the G-d of Israel, hath entered*118*Ezekiel 44:2. In the Book of Exodus Israel first appears as a people. Hence Ramban uses this expression: The Eternal the G-d of Israel hath entered*.', '*Even for the children of Israel, a people near unto Him*.119*Psalms 148:14.*', 'He saved him from the hand of him that hated him,  
And redeemed him from the hand of his enemy.120*See ibid.*, 106:10.', 'And blessed be G-d  
*Who delighted in the peace of His servant*,121*Ibid.*, 35:27.', 'Who has helped him to come thus far,122*The reference may be personal: “Blessed be G-d Who has helped me to reach so far in my commentary on the Torah.” Or again, it may be that these concluding verses Ramban wrote when already in the Land of Israel. In that case the words assume a literal meaning: “Who has helped him to come thus far,” which is, as he continues, the place where his youth is renewed in his old age. See in “Hamayon,” Tammuz,5728, pp. 32-6, where I defended this explanation at length.*', 'Who renews his youth123*See Psalms 103:5.* in his old age,', 'Who satisfies his hunger with His Torah,', '*And He made him to suck honey*124*Deuteronomy 32:13.* and the fat thereof.', 'For he set his whole heart [to seek G-d],125*See II Chronicles 30:19.*', 'And to His Name he offers blessings morning and evening.', 'Blessed be He of Whose bounty we have partaken,  
And through Whose goodness we live.126*Berachoth 50a.*'](Ramban)

**Isaiah 1:20**

mas, se resistirem e se rebelarem, serão devorados pela espada". Pois o Senhor é quem fala!

20 But if ye refuse and rebel, ye shall be devoured with the cherev., for the mouth of Hashem hath spoken.

'**for the mouth of the Lord spoke** Where did He speak? (Lev. 26:25) “And I will bring upon you a sword.”'(Rashi)

**Ezekiel 27:29**

Todos os que manejam os remos abandonarão os seus navios; os marujos e todos os marinheiros ficarão na praia.

29 And all that handle the oar, the mariners, and all the sailors of the yam, shall come down from their oniyyot, they shall stand upon the shore.,

['**they will stand upon the land** What use have we anymore with ships? Where shall we take our wares from now on?'](Rashi)

**Isaiah 47:12**

"Continue, então, com suas palavras mágicas de encantamento e com suas muitas feitiçarias, nas quais você tem se afadigado desde a infância. Talvez você consiga, talvez provoque pavor.

12 Stand now with thine khavarim (spells, magic, enchantments), and with the multitude of thy kashefanut (sorceries, witchcraft) wherein thou hast toiled from thy neurim., perhaps thou shalt be able to succeed, perhaps thou mayest cause terror.

'**Stand now** Strengthen yourself now.', '**perhaps you will gain strength** Heb. תַּעֲרוֹצִי. Jonathan renders: Perhaps you will be able to become strong.'(Rashi)

**2 Kings 9:9**

Tratarei a família de Acabe como tratei a de Jeroboão, filho de Nebate, e a de Baasa, filho de Aías.

9 And I will make the Bais Ach’av like the Bais Yarov‘am Ben Nevat, and like the Bais Ba’asha Ben Achiyah:

**Psalms 89:28**

Manterei o meu amor por ele para sempre, e a minha aliança com ele jamais se quebrará.

28 (29) My chesed will I be shomer over for him forevermore, and My Brit shall stand unfailing with him.

['**shall make him a firstborn** I shall make him great.'](Rashi)

**Ezekiel 28:1**

Veio a mim esta palavra do Senhor:

28 The Davar Hashem came again unto me, saying,

**Numbers 31:16**

"Foram elas que seguiram o conselho de Balaão e levaram Israel a ser infiel ao Senhor no caso de Peor, de modo que uma praga feriu a comunidade do Senhor.

16 Hinei, these caused the Bnei Yisroel, through the davar Balaam, to turn unfaithful against Hashem in the matter of Peor, and there was a magefah (plague) among the Adat Hashem.

'הן הנה BEHOLD, THESE [WERE AN ENTICEMENT TO THE CHILDREN OF ISRAEL] — **These**: this word tells us that they recognised them, saying, ‘This is the woman through whom so-and-so fell into sin” (Yalkut Shimoni on Torah 785).', 'בדבר בלעם [THESE WERE AN ENTICEMENT] THROUGH THE WORD OF BALAAM — He had said to them: Even if you bring together all the hosts that are in the world you cannot overcome them. Are you perhaps more numerous than the Egyptians who had six hundred chosen chariots? Come and I will give you counsel: Their God has a hatred of immorality, etc., as it is related in the chapter חלק (Sanhedrin 106a) and in Sifrei Bamidbar 157:6.'(Rashi)

**Psalms 46:4**

Há um rio cujos canais alegram a cidade de Deus, o Santo Lugar onde habita o Altíssimo.

4 (5) There is a nahar (river), the streams whereof shall make glad the Ir Elohim, the Kedosh Mishkenei Elyon (the holy dwelling of the Most High).

'**His waters shall stir and be muddied** Heb. יחמרו, they shall cast up mud, clay (חמר), and dirt as is their wont. Menachem (pp. 90f.), however, associated it with (Lam. 1:20), “my reins have shriveled (חמרמרו),” regrezeliront in Old French, have shriveled.', '**mountains shall quake from His pride** [The pride] of the Holy One, blessed be He, Who is mentioned in the beginning of the psalm (verse 2).'(Rashi)

**Isaiah 41:2**

"Quem despertou o que vem do oriente, e chamou-o em retidão ao seu serviço, entregando-lhe nações e subjugando reis diante dele? Com a espada ele os reduz a pó, com o arco os dispersa como palha.

2 Who awakened the just one [Koresh, Cyrus 44:28] from the mizrach (east), called him to His raglayim, gave the Goyim before him, and made him rule over melachim? He gave them as the aphar to his [the conqueror’s] cherev, and as windblown kash (chaff, stubble) to his [the conqueror’s] keshet (bow).

'**Who aroused from the East** one whom righteousness accompanied? Who aroused Abraham to bring him from Aram which is in the East and the righteousness that he would perform that was opposite his feet wherever he went.', '**He placed nations before him** He, Who aroused him to leave his place to cause him to move, He placed before him four kings and their hosts.', '**He gave him dominion** Heb. יַרְדְּ, like יַרָדֶּה.', '**He made his sword like dust** [Jonathan paraphrases:] He cast slain ones before his sword like dust. He suffered his sword to take its toll of casualties as [numerous as] grains of dust, and his bow He suffered to take its toll of casualties who would fall like wind blown stubble.'(Rashi)

**Exodus 29:12**

Com o dedo, coloque um pouco do sangue do novilho nas pontas do altar e derrame o resto do sangue na base do altar.

12 And thou shalt take of the dahm of the bull, and put it upon the karnenot of the Mizbe’ach with thy finger, and pour all the dahm on the yesod (base) of the Mizbe’ach.

' על קרנות UPON THE HORNS — on top of the horns actually (the blood was not to be sprinkled from below so as to reach the horns but was to be placed by the finger actually upon the horns) (Zevachim 53a).', ' ואת כל הדם AND ALL THE BLOOD i. e. all the remainder of the blood (that which is left after some of it had been placed upon the horns of the altar as just stated).', ' אל יסוד המזבח AT THE BOTTOM OF THE ALTAR — A kind of projection that formed a receptacle was made right round it after it had risen to a height of one cubit from the ground (Sukkah 45a).'(Rashi)

**Zechariah 12:11**

Naquele dia muitos chorarão em Jerusalém, como os que choraram em Hadade-Rimon no vale de Megido.

11 In Yom Hahu shall there be a great mourning in Yerushalayim, as the mourning of Hadad-rimmon in the valley of Megiddon.

'**like the mourning of Hadadrimmon in the Valley of Megiddon** Hadadrimmon has no connection to the Valley of Megiddon. These are, rather, two cases of mourning. [The first is] like the mourning of Ahab the son of Omri, who was slain by Hadadrimmon the son of Tabrimmon in Ramoth Gilead, as it is stated (I Kings 22:36): “A cry passed through the camp.” That is the mourning [of Ahab. The second case is] like the mourning of Josiah the son of Amon, who was slain by Pharoah the lame in the Valley of Megiddon, as it is stated (II Chron. 35:25): “And Jeremiah lamented for Josiah, and all the singing men and singing women spoke in their laments, etc.”'(Rashi)

**Exodus 6:8**

E os farei entrar na terra que, com mão levantada, jurei que daria a Abraão, a Isaque e a Jacó. Eu a darei a vocês como propriedade. Eu sou o Senhor".

8 And I will bring you in unto HaAretz, concerning the which I did lift up My hand to swear to give it to Avraham, to Yitzchak, and to Ya’akov., and I will give it to you for a morashah (heritage)., I am Hashem.

[' נשאתי את ידי I HAVE LIFTED UP MY HAND — I have lifted it up to swear by My Throne.'](Rashi)

['AND I WILL BRING YOU IN UNTO THE LAND CONCERNING WHICH I LIFTED UP MY HAND. “I have lifted it up to swear by My throne.” Thus the language of Rashi. Rabbi Abraham ibn Ezra said that it is an idiom [denoting the exercise of power], just like a man who lifts his hand to the heavens and swears, such as: *For I lift up My hand to heaven*43*Ibid.*, Verse 40. [to take an oath of vengeance]; *And he lifted up his right hand and his left hand unto heaven, and swore*.44*Daniel 12:7.*  
By way of the Truth, [the mystic lore of the Cabala], *I lifted up My hand* means that “I have raised the strength of My arm to Myself that I will give them the Land.” Similarly, *For I lift up My hand to heaven*43*Ibid.*, Verse 40. means that “I will lift up the great hand to the heavens since it abounds in eternal life.”45*According to Meir Abusaula (see Preface, Vol. I, p. XII, Note 21) the thought suggested here is that His Name will forever be in Israel’s midst, and thus He assured them eternal life.* But the verse, *And he lifted up his right hand and his left hand unto heaven*,44*Daniel 12:7.* has no relevance here, for that was said concerning the angel *clothed in linen*,46*Daniel 12:6.* who swore *by Him that liveth for ever*.44*Daniel 12:7.*'](Ramban)

['והבאתי אתכם אל, once they would mentally digest all this you would be worthy of My bringing you to the land, and I will give it to you.'](Sforno)

**Zechariah 14:11**

Será habitada; nunca mais será destruída. Jerusalém estará segura.

11 And men shall inhabit her, and there shall be no more cherem (utter destruction, holy war)., but Yerushalayim shall be inhabited labetach (in confidence, security).

['**and there shall be no more destruction** The city shall no longer be in ruins.'](Rashi)

**Deuteronomy 33:3**

Certamente és tu que amas o povo; todos os santos estão em tuas mãos. A teus pés todos eles se prostram e de ti recebem instrução,

3 Yea, He loved the amim., kol kedoshav (all His holy ones) are in Thy hand: and they sat down at Thy feet., every one shall receive of Thy devarot.

'אף חבב עמים YEA, HE LOVED THE PEOPLES — Also He loved the tribes with exceeding love. — Each individual tribe may be termed עם (or גוי), “a people”, for, you see, Benjamin alone was yet to be born when the Holy One, blessed be He, said to Jacob, (Genesis 25:11, see Rashi thereon) “A nation and a congregation of nations shall be of you." ', 'כל קדשיו בידך ALL HIS SAINTS ARE IN THY HAND — the souls of the righteous are stored up with Him, just as it is said, (I Samuel 25:29) “And the soul of my lord shall be bound up in the bundle of life with the Lord thy God" (Sifrei Devarim 344:7).', 'והם תכו לרגלך AND THEY SAT AT THY FOOT — And they are deserving of this, because they betook themselves right into the middle within the underpart of the mountain unto Thy foot at Sinai.', '— The word תכו expresses the idea of “they were acted upon” (a passive) — “they placed themselves right in the middle (תוך) between Thy feet”.', 'ישא מדברתיך EVERYONE RECEIVED THY WORDS — they bore upon themselves the yoke of the Law (Sifrei Devarim 344:3).', 'מדברתיך. The מ in it (in this word) has a close affinity to a root letter (i.e., it is an integral part of the noun and is not a prefix), as in (Numbers 7:89) “And he heard the voice uttering itself (מִדַּבֵּר) unto him”, and (Ezekiel 2:2) “And I heard Him that uttered Himself (מִדַּבֵּר) unto me”, which is the same as מִתְדַּבֵּר (see Rashi on Numbers 7:89). So, too, this word מדברתיך denotes: that which Thou didst speak unto Thyself to make it audible to me that I might tell them; tes pourparlers in old French, [English = thy utterances]. — Onkelos, however, translated it in the sense that they travelled in accordance with Thy words (only at Thy command), so that the מ in it is a servile letter (a prefix) used in the sense of מן. — Another explanation of this verse: אף חבב עמים, YEA, HE LOVED THE PEOPLES — even at the time of Thy love for the nations of the world — when You did show unto the nations a smiling (friendly) countenance and did deliver Israel into their power, even then כל קדשיו בידך ALL HIS SAINTS WERE IN THY HAND — all their righteous and pious people clung to You and did not depart from You and You did guard them (Bava Batra 8a),', 'והם תכו לרגלך and they betook themselves right into the midst of, and gathered beneath Thy shadow,', 'ישא מדברתיך they gladly accepted Thy decrees and Thy laws. And these were their words:'(Rashi)

['APH CHOVEIV AMIM.’ Commentators have explained35*It is so explained by Rashi and Ibn Ezra.* that the word *choveiv* is of the Aramaic language [as Onkelos rendered *and ye shall be Mine ‘segulah’*]:36*Exodus 19:5.* “and you shall be *chavivin* (beloved) before Me.” The verse [here] is thus stating: “Yea, He loves Israel which consists of many peoples” [i.e., tribes], similar to what is stated, *after thee, Benjamin, among thy peoples*.37*Judges 5:14.* And *all His holy ones*38*In Verse 3 before us.* of Israel, namely, the Levites, *are in Thy hand*,38*In Verse 3 before us.* for You have brought them near You to encamp around the ark.39*Numbers 3:23, and 29,35, 38.*  
It appears to me that the word *choveiv* is from the same root as *by hiding ‘b’chubi’* (*in my bosom*) *mine iniquity*,40*Job 31:33.* related to the expressions: *into an inner chamber ‘l’heichavei’* (*to hide thyself*);41*II Chronicles 18:24.* *and there is ‘chevyon’* (*the hiding of*) *His power*.42*Habakkuk 3:4.* He is thus stating [here]: “You are also hiding and protecting with Your hand the peoples — *all the holy ones* of Israel.” The above-mentioned [phrase] suggests *that all the congregation are holy, every one of them*,43*Numbers 16:3.* and G-d protects them with His hand, similar in meaning to the verse, *And I have put My words in thy mouth, and have covered thee in the shadow of My hand*,44*Isaiah 51:16.* and like the expression, *Thou art my hiding place and my shield*.45*Psalms 119:114.* Similarly, *and they take counsel against Thy hidden ones*.46*Ibid.*, 83:4. This alludes to what he said, *inasmuch as Thou Eternal art seen face to face, and Thy cloud standeth over them*.47*Numbers 14:14.* And similarly he said in the Song [of *Ha’azinu*], *He compassed him about, He cared for him, He kept him as the apple of His eye*.48*Above, 32:10.*', 'AND THEY ‘TUKU.’ This is like *‘huku’* (*and they were smitten*)49*The tav* in the word *tuku* replaces the letter *hei* [*huku*], and as explained further on: “‘they were smitten’ and endured all hardships because they followed You wherever You took them.” Rashi explains that the word *tuku* is derived from the word *toch* (middle) — “and they placed themselves in the middle.” According to this interpretation the *tav* cannot be in place of a *hei*. [*at Thy feet*], as Scripture says *‘tirgalti l’Ephraim’* (*I taught Ephraim to walk*)50*Hosea 11:3.* in place of *hirgalti*.51*Here, too, the tav* replaces a *hei*. Similarly the feminine *hei* is exchanged for a *thav* in the following expressions: *I will not give ‘sh’nath’* (*sleep*) *to mine eyes;*52*Psalms 132:4. The word sh’nath* is in place of *sheinah* (sleep). The letter *thav* thus replaces a *hei*. *a sinner doeth evil ‘m’ath’* (*a hundred times*),53*Ecclesiastes 8:12. The word m’ath* is in place of *meiah* (a hundred). and there are many such examples. He is thus stating that “‘they were smitten’ with every plague in the wilderness by following You wherever You went; they cared not for hunger, thirst, the affliction of serpents and scorpions. They only followed *Thy feet* and ran after You.” This is similar to what is stated, *I remember for thee the affection of thy youth, the love of thine espousals, thy going after Me in the wilderness, in a land that was not sown*.54*Jeremiah 2:2.*', 'YISA MIDABROTHECHA.’ The word *yisa* is similar to: *Thou shall not ‘thisa’* (*take*) *the Name of the Eternal thy G-d in vain;*55*Exodus 20:7.* *and nor ‘esa’ do I take their names upon my lips;*56*Psalms 16:4.* *‘yisa’* (*he shall swear*) *in that day, saying*.57*Isaiah 3:7.* And the word *midabrothecha* is like the expression *‘umidbareich’* (*and thy mouth*) *is comely*.58*Song of Songs 4:3.* He thus states [in the verse before us] that Israel will take Your words upon his lips and meditate upon them always.”'](Ramban)

['אף חובב עמים, he says to G’d that: “I am aware that You are fond of other peoples also, as when You said that the Jewish people are the most precious מכל העמים, from among all the nations, You meant that the species of mankind is something precious to G’d, as our sages said in Avot 3,18 חביב אדם שנברא בצלם, the species of man is especially dear to G’d among all of His creatures, seeing that only man has been created in the image of G’d.” [i.e. there are other nations to which Your relate with fondness. Ed.] כל קדושיו בידיך, You have said that You are holding all Your holy possessions (the Torah) in Your hand [people hold their most precious possessions in their hand, do not entrust them to a briefcase, for instance, which they may deposit somewhere and forget to pick up. Ed.] When You told us in Exodus 19,5 that we are to You an especially precious nation, a kingdom of Priests, You also singled us out as being Your children, (same paragraph in Avot), as well as in Deuteronomy 14,1 “You are children to the Lord your G’d.”', 'והם תכו לרגלך, whereas they, the other nations, are lying broken at Your feet. (compare Proverbs 29,13 for a similar use of this expression where it refers to offering prayer to G’d with a broken heart)', 'לרגלך, at the footstool of Your throne at Sinai.'](Sforno)

**Exodus 9:11**

Nem os magos podiam manter-se diante de Moisés, porque ficaram cobertos de feridas, como os demais egípcios.

11 And the kharetumim could not stand before Moshe because of the sh’khin., for the sh’khin was upon the kharetumim, and upon kol Mitzrayim.

['AND THE MAGICIANS COULD NOT STAND BEFORE MOSES. *They were ashamed, and confounded, and covered their heads*207*Jeremiah 14:3.* since they were full of boils and could not rescue themselves. Therefore they made no appearance in the royal palace, nor did they appear before Moses in the streets. And so they were imprisoned in their homes.'](Ramban)

**Zephaniah 1:14**

"O grande dia do Senhor está próximo; está próximo e logo vem. Ouçam! O dia do Senhor será amargo; até os guerreiros gritarão.

14 The Yom Hashem HaGadol is near, near and hastening quickly., the sound of the Yom Hashem is mar (bitter)., there the gibbor (mighty man, warrior) cries aloud.

['**wherein the mighty man cries bitterly** The mighty man will cry out with a bitter voice.'](Rashi)

**Daniel 2:44**

"Na época desses reis, o Deus dos céus estabelecerá um reino que jamais será destruído e que nunca será dominado por nenhum outro povo. Destruirá todos esses reinos e os exterminará, mas esse reino durará para sempre.

44 And in the days of these melachim shall the G-d of Shomayim set up a kingdom, which shall never be destroyed., and the kingdom shall not be left to other people, but it shall break in pieces and consume all these mamlechot (kingdoms), and it shall stand for ever [Lk 1:32-33].

'**And in the days of these kings** in the days of these kings, when the kingdom of Rome is still in existence.', '**the God Of heaven will set up a kingdom** The kingdom of the Holy One, blessed be He, which will never be destroyed, is the kingdom of the Messiah.', '**it will crumble and destroy** It will crumble and destroy all these kingdoms.'(Rashi)

**2 Kings 9:12**

Mas insistiram: "Não nos engane! Conte-nos o que ele disse". Então Jeú contou: "Ele me disse o seguinte: ‘Assim diz o Senhor: Eu o estou ungindo rei sobre Israel’ ".

12 And they said, It is sheker., tell us now. And he said, Thus and thus spoke he to me, saying, Thus saith Hashem, Meshachticha (I anoint thee) Melech over Yisroel.

**Ezekiel 48:32**

"No lado leste, que tem dois mil e duzentos e cinqüenta metros de comprimento, haverá três portas: a de José, a de Benjamim e a de Dã.

32 And at the east side four alafim and five hundred., and three she’arim: one sha’ar of Yosef, one sha’ar of Binyamin, one sha’ar of Dan.

**Isaiah 6:4**

Ao som das suas vozes os batentes das portas tremeram, e o templo ficou cheio de fumaça.

4 And the doorposts shook at the voice of him that cried, and the Beis [Hamikdash] was filled with smoke.

'**And the doorposts quaked** [Jonathan renders:] אֵילְוַתסִפֵּי, they are the doorposts of the entrance, which are measured with the measurements of cubits in the height and in the width, and they are the doorposts of the Temple.', '**from the voice of him who called** [i.e.,] from the voice of the angels calling. This took place on the day of the earthquake, about which it is stated (Zechariah 14:5): “And you shall flee as you fled on the day of the earthquake in the days of Uzziah.” On the day that Uzziah stood, ready to burn incense in the Temple, the heavens quaked, [attempting] to burn him, as if to say that his punishment should be by burning, as it is said (Num. 16:35): “And it consumed the two hundred and fifty men.” For this reason, Scripture calls them seraphim, for they attempted to burn him. The earth quaked, attempting to swallow him up, thinking that his punishment should be that he be swallowed up like Korah, who contested the priesthood. Thereupon, a heavenly voice emanated and said (ibid. 17: 5), “And there shall not be” another man contesting the priesthood “like Korah” to be swallowed up, “and like his assembly” to be burnt, but, “as the Lord spoke by the hand of Moses,” in the thornbush (Exodus 4:6), “Now bring your hand into your bosom,” and he took it out, stricken with zaraath like snow, here too, the zaraath shone on his forehead.”', '**and the House became filled with smoke** Was filled with smoke [i.e., even though the future tense is used, the past is meant].'(Rashi)

**Ezekiel 48:33**

"No lado sul, que tem dois mil e duzentos e cinqüenta metros de comprimento, haverá três portas: a de Simeão, a de Issacar e a de Zebulom.

33 And at the south side four alafim and five hundred measures., and three she’arim: one sha’ar of Shim’on, one sha’ar of Yissakhar, one sha’ar of Zevulun.

**Exodus 25:32**

Seis braços sairão do candelabro: três de um lado e três do outro.

32 And six branches shall come out of the sides of it., three branches of the menorah out of the one side, and three branches of the menorah out of the other side.,

' יצאים מצדיה [AND SIX BRANCHES] SHALL GO OUT OF ITS SIDE — on each side slantwise extending on high up to the level of the candlestick proper, i. e. of the middle branch. They came out from the middle branch, one above the other — the lowest being the longest, that above it being shorter than it, and the upper one even shorter than that, for the height of their tops was to be the same as the height of the middle branch — the seventh, the central one, from which the other six branches came out.'(Rashi)

**Zechariah 6:3**

à terceira, cavalos brancos, e à quarta, cavalos malhados. Todos eram vigorosos.

3 And in the merkavah hashlishit susim levanim (white horses)., and in the merkavah harevi’it speckled, powerful susim.

'**white** To cause Persia to mount, and Persia built the Temple.', '**spotted** They are spotted. [Their function is] to cause Greece to mount, [as Greece] oppressed Israel with various kinds of decrees', '**ash- colored** to cause Edom and Ishmael to mount, but I do not know the expression אֲמֻצִּים. Jonathan rendered: ash-colored.'(Rashi)

**Genesis 14:22**

Mas Abrão respondeu ao rei de Sodoma: "De mãos levantadas ao Senhor, Deus Altíssimo, Criador dos céus e da terra, juro

22 And Avram said to the Melech Sodom, I have lifted up mine hand unto Hashem, El Elyon Creator of Shomayim v’Aretz,

['I HAVE LIFTED UP MINE HAND TO THE ETERNAL. This is an expression signifying an oath: “I lift up my hand to G-d Most High.”209*Besides explaining that this is an expression signifying an oath, Rashi also states that even though the verse uses a past tense harimothi*, the sense is that of the present tense: “I lift up my hand.” Similarly, the verse, *By myself have I sworn*,210*Further, 22:16. Here too the verse uses a past tense, but its meaning is that of the present tense.* means “By Myself do I swear.” Thus the language of Rashi.  
I have found a similar text in the Sifre:211*Vaethchanan* 33. “We find in the case of all the righteous that they bring their inclination under oath in order not to do evil. In the case of Abraham, he says, *I have lifted up mine hand to the Eternal*.” It is thus similar to the verse, *And he lifted up his right hand and his left hand unto heaven, and swore by Him that liveth forever*.212*Daniel 12:7.*  
But Onkelos said, “I have lifted my hand in prayer before the Eternal.” The intent of Abraham’s words according to Onkelos is: “I have prayed to G-d, with my hands spread forth toward heaven,213*See I Kings 8:22.* if I take anything that is thine.” That is to say, “*G-d do so to me, and more also*,214*Ibid.*, 2:23. if I take, etc.”  
The correct interpretation appears to me to be that Abraham said, “I have lifted my hand to G-d to make those things Sacred and Devoted215*See Leviticus 27:28.* to Him, were I to take from that which is thine.” Declaring things to be sacred to Him is called in Hebrew “lifting of a hand,” just as in the verses: *Every one that did lift up a heave offering of silver and copper;*216*Exodus 35:24.* *and every man that offered a wave offering of gold unto the Eternal*.217*Ibid.*, Verse 22. This Abraham said because having given a tenth of it to the priest, he declared that whatever he takes from the king of Sodom would be a heave offering to G-d, from which he would derive no benefit.  
In Bereshith Rabbah218*43:12.* it is similarly said, “Abraham made it a heave offering, even as it is said, *And ye shall heave a heave offering of it for the Eternal*.”219*Numbers 18:26.*'](Ramban)

**Isaiah 47:8**

"Agora, então, escute, criatura provocadora, que age despreocupada e preguiçosamente em sua segurança, e diz a si mesma: ‘Somente eu, e mais ninguém. Jamais ficarei viúva nem sofrerei a perda de filhos’.

8 Therefore hear now this, O adinah (voluptuous, wanton one) that dwellest lavetach (carelessly, in security), that sayest in her lev, I am, and none else besides me., I shall not live as an almanah, neither shall I know shechol (the loss of children, bereavement).,

'**delicate one** Heb. עֲדִינָה. Jonathan renders: מְפַנֶּקְתָּא, delicate.', '**and there is none besides me** Heb. וְאַפְסִי. And there is none outside of me. Like אֵין זוּלָתִי.'(Rashi)

**2 Kings 9:10**

E Jezabel será devorada por cães num terreno em Jezreel, e ninguém a sepultará’ ". Então ele abriu a porta e saiu correndo.

10 And the kelavim shall devour Izevel in the chelek Yizre’el, and there shall be none to bury her. And he opened the delet and fled.

**2 Kings 1:10**

Elias respondeu ao oficial: "Se sou homem de Deus, que desça fogo do céu e consuma você e seus cinqüenta soldados! " E desceu fogo do céu e consumiu o oficial e seus soldados.

10 And Eliyahu answered and said to the sar hachamishim, If I be an Ish HaElohim, then let eish come down from Shomayim, and consume thee and thy fifty. And there came down eish from Shomayim, and consumed him and his fifty.

**Exodus 30:4**

Faça duas argolas de ouro de cada lado do altar, abaixo da moldura, que sustentem as varas utilizadas para carregá-lo,

4 And two tabe’ot zahav (golden rings) shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it., and they shall be for places for the carrying poles to bear it withal.

' צלעתיו Here this word must signify “corners” (not “sides” as Rashi explains in Exodus 25:12), as it is translated in the Targum, since it is stated afterwards, על שני צדיו, “upon the two sides of it”, so that the phrases mean, “the two corners that are on its two sides”.', ' והיה (lit., “and it shall be”, not “they shall be”) — i. e. the making of these rings (this ring-work) shall be (shall serve) —', 'לבתים לבדים FOR PLACES FOR THE STAVES — i.e. the ring shall serve as a place for the stave (cf. Rashi on Exodus 25:27).'(Rashi)

['שתי צלעותיו, at the upper corners.', 'שני צדיו, the side walls. [seeing that the altar was a cube, i.e. the sides were no longer than the length, I find this difficult. Ed.]\n'](Sforno)

**Ezekiel 27:30**

Erguerão a voz e gritarão com amargura por sua causa; espalharão poeira sobre as suas cabeças e rolarão na cinza.

30 And shall cause their kol (voice) to be heard because of thee, and shall cry bitterly, and shall cast up aphar (dust) upon their heads, they shall roll themselves in the ashes.,

'**they will wallow** [Heb. יִתְפַלָשּׁוּ,] they will roll.'(Rashi)

**Jeremiah 42:5**

Então disseram a Jeremias: "Que o Senhor seja uma testemunha verdadeira e fiel contra nós, caso não façamos tudo o que o Senhor, o seu Deus, nos ordenar por você.

5 Then they said to Yirmeyah, Hashem be an ed emes v’ne’eman (true and faithful witness) against us, if we do not act even according to all things for the which Hashem Eloheicha shall send thee to us.

**Isaiah 60:3**

As nações virão à sua luz e os reis ao fulgor do sua alvorecer.

3 And the Goyim shall walk by thy ohr, and melachim by the brightness of thy shining.

**Daniel 2:33**

as pernas eram de ferro, e os pés eram em parte de ferro e em parte de barro.

33 His legs of iron, his feet part of iron and part of clay.

'**Its legs were of iron** [as translated,] Its legs were of iron.', '**were partly of iron and partly of clay** [as translated,] were partly of iron and partly of clay [i.e., part of each foot was of iron and part of clay].'(Rashi)

**Exodus 7:11**

O faraó, porém, mandou chamar os sábios e feiticeiros; e também os magos do Egito fizeram a mesma coisa por meio das suas ciências ocultas.

11 Then Pharaoh also called the chachamim and the mechashefim: now the kharetumei Mitzrayim, they also did in like manner with their secret lore.

' בלהטיהם The Targum renders this by בלחשיהון: with their secret spells. There is no other example of this word in the Bible. One may compare it to the first word in (Genesis 3:24) “the להט of the sword that turned round” — it appeared to turn round through some magic spell.'(Rashi)

['AND THEY ALSO, THE MAGICIANS OF EGYPT, DID IN LIKE MANNER ‘B’LAHATEIHEM’ (WITH THEIR SECRET ARTS). Our Rabbis have said112*Sanhedrin 67b.* that these are deeds of sorcerers who perform their arts through angels of destruction,113*A term found in Kiddushin 72 a, and designating a supernatural being holding destructive power.* the word *b’lahateihem* being derived from the expressions: *eish loheit* (*flaming fire*);114*Psalms 104:4.* *the flame ‘t’laheit’* (*burned up*) *the wicked*.115*Ibid.*, 106:18. The purport [of the saying of the Sages] is that these deeds of sorcery are done by means of “the flaming ones,” angels of a fire that burns in man, and he does not know that the fire burns in him and pays no attention to it. It is similar in sense to the expression, “And the Eternal opened the eyes of the young man of Elisha, and behold there were horses of fire and chariots of fire.”116*The verse, II Kings 6:17, reads: And the Eternal opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha*. Perhaps these are identical with the angels that dwell in the atmosphere of the spheres of the [four] elements,117*The four elements — fire, air, earth and water — are the basic components of all created things that are beneath the firmament, which is below the lunar sphere. See Rambam, Hilchoth Yesodei Hatorah 3:11 and 4:1.* which are called *sarim* (lords).118*See my Hebrew commentary, p. 310, that it is possible there is another reading here. Instead of sarim* (lords), the word should be *sheidim* (demons). The first reading seems to be more correct here. I will explain this theme again [in the Book of Leviticus 17:7] with the help of the Rock.  
But the word *b’lateihem*, [mentioned further in 8:3 — *And the magicians did in like manner ‘b’lateihem’*] — is explained [by the Rabbis] as meaning *sheidim* (demons) — the word being derived from the Hebrew word *lat* (secret): *Speak with David ‘balat’* (*secretly*) — since the demons come quietly inasmuch as they are ethereal bodies whose presence is not felt. This is why Scripture states [in Verse 11 before us] that Pharaoh called *for the wise men and the sorcerers*, for the wise men who knew [the art of] incanting and assembling the demons were the leaders and elders of the Egyptians.  
The term *chartumei mitzrayim* (the magicians of Egypt) includes both of them, [i.e., the wise men and the sorcerers]. We do not know the root of the word *chartumei*. Now Rabbi Abraham ibn Ezra says that it is either an Egyptian or Chaldean word since we find it only mentioned in their accounts.119*Here, and in the Book of Daniel 2:2, and other places there.* The more likely explanation is that of Rashi, who said120*Rashi’s interpretation is found in Genesis 41:8.* that it is an Aramaic compound-word: *char tami* (those who excite themselves by means of the bones [of the dead]). It is known that the greater part of this craft is one with the bones of dead persons or the bones of animals, just as they mentioned in the case of the *yid’oni*.121*Leviticus 19:31. “The yid’oni* takes the bone of a bird [or a beast] called *yido’a*, puts it into his mouth, burns incense, recites certain prayers, performs a certain ritual until he is in a condition akin to fainting, and falls into a trance in which he predicts the future” (Maimonides,”The Commandments,” Vol. II, p. 10).'](Ramban)

**Ezekiel 28:3**

Você é mais sábio que Daniel? Não haverá segredo que lhe seja oculto?

3 Hinei, thou art more chacham than Daniel., there is no secret that they can hide from thee.,

'**Behold, are you wiser than Daniel** [As for] Daniel Nebuchadnezzar came to make him a god (Dan. 2:46): “and prostrated himself before Daniel, and ordered that they should offer a meal offering and sacrifices of sweet odors to him,” but he did not accept it upon himself, yet you make yourself a God?', '**that no secret is hidden from you** [Heb. לֹא עֲמָמוּךָ,] is not hidden from you. These are taunts [by] which he is taunting; that is to say: Perhaps you are as wise as Daniel, about whom it is stated: (Dan. 4: 6): “and no secret overwhelms you?”'(Rashi)

**Exodus 12:41**

No dia quando se completaram os quatrocentos e trinta anos, todos os exércitos do Senhor saíram do Egito.

41 And it came to pass at the ketz (end) of the four hundred and thirty shanah, even the exact day it came to pass, that kol Tzivos Hashem went out from Eretz Mitzrayim.

' ויהי מקץ שלשים שנה וגו\' ויהי בעצם היום הזה AND IT CAME TO PASS AT THE END OF THE 430 YEARS … EVEN ON THE SELF-SAME DAY — The addition of the latter phrase tells us that as soon as the predetermined end of the bondage arrived the Omnipresent did not detain them even as long as the twinkling of an eye (Mekhilta d\'Rabbi Yishmael 12:42). For on the fifteenth of Nisan the ministering angels had come to Abraham to announce to him the promised birth of Isaac, and on the fifteenth of Nisan Isaac was born, and on the fifteenth of Nisan the decree “between the parts” relating to Israel’s slavery was made.'(Rashi)

**Daniel 7:10**

E saía um rio de fogo, de diante dele. Milhares de milhares o serviam; milhões e milhões estavam diante dele. O tribunal iniciou o julgamento, e os livros foram abertos.

10 A river of eish was flowing and came forth from before Him., thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him., the court sat, and the sfarim (books) were opened.

'**of fire** [as translated,] of fire.', '**a burning fire** [as translated,] a burning fire.', '**was flowing and emerging** [as translated,] was flowing and emerging.', '**serve Him** i.e., the Ancient of Days.', '**justice was established** The judgment is established before Him.', '**and the books were opened** The books were opened; the book of the transgressions and the evils that they committed.'(Rashi)

**Isaiah 65:19**

Por Jerusalém me regozijarei e em meu povo terei prazer; nunca mais se ouvirão nela voz de pranto e choro de tristeza.

19 And I will rejoice in Yerushalayim, and joy in Ami., and the voice of weeping shall be no more heard in her, nor the voice of crying out.

**Daniel 3:4**

Então o arauto proclamou em alta voz: "Esta é a ordem que lhes é dada, ó homens de todas nações, povos e línguas:

4 Then a karoz (herald) cried aloud, To you it is ommanded, O people, nations, and languages,

'**And the announcement was issued aloud** [as translated,] and the announcement was issued aloud.', '**To you we are saying, O peoples** [as translated,] To you, all peoples and nations, we are announcing the command of the king as a message from the king.'(Rashi)

**Exodus 12:3**

Digam a toda a comunidade de Israel que no décimo dia deste mês todo homem deverá separar um cordeiro ou um cabrito, para a sua família, um para cada casa.

3 Speak ye unto kol Adat Yisroel, saying, In the tenth day of this month they shall take to them every man a seh (lamb [see Yeshayah 53:7]), according to the bais avot, a seh for each bais.,

'דברו אל כל עדת SPEAK UNTO ALL THE CONGREGATION — But did Aaron speak? Has it not already been stated, (Exodus 7:2) “You (Moses) shall speak etc.”. But the explanation is: they paid respect one to the other, saying to each other, “Instruct me what to say”. and the divine communication in question issued from both of them, so that it was as though they were both speaking (Mekhilta d\'Rabbi Yishmael 12:3:2).', 'דברו אל כל עדת ישראל לאמר בעשר לחדש i. e. SPEAK to-day — on the first of the month — THAT ON THE TENTH OF THE MONTH they should take it (the lamb) (Mekhilta d\'Rabbi Yishmael 12:3:3).', 'הזה [ON THE TENTH OF] THIS [MONTH] — As regards the paschal lamb sacrificed in Egypt it had to be taken from the flock on the tenth, but this did not apply to the paschal-lamb offered by future generations (Pesachim 96a).', 'שה לבית אבות A LAMB FOR THE HOUSE OF THEIR FATHERS — i. e. a lamb for one family (“family” here means the larger unit comprising the father or grandfather with his married sons and their families). Consequently, if they (the members of such a family) were numerous, one might think that they may take one lamb for all of them (irrespective of whether this would suffice to provide a piece as large as an olive, the minimum quantity, for each person)! Therefore Scripture states: שה לבית A LAMB FOR EACH HOUSEHOLD (Mekhilta d\'Rabbi Yishmael 12:3:7).'(Rashi)

['THEY SHALL TAKE TO THEM EVERY MAN A LAMB, ACCORDING TO THEIR FATHERS’ HOUSES. The reason for this commandment is that the constellation of Aries (the Ram) is at the height of its power in the month of Nisan, it being the sign of the zodiac which ascends the heavens.116*There are twelve signs or constellations in the zodiac, an imaginary belt encircling the heavens, revolving around the sun. Each month, another constellation begins the procession of the signs in their course around the heavens. The Ram is the first sign of the zodiac in the month of Nisan.* Therefore He commanded us to slaughter the sheep and to eat it in order to inform us that it was not by the power of that constellation that we went out from Egypt, but by decree of the Supreme One. And according to the opinion of our Rabbis117*In translating the words of Moses to Pharaoh, Lo, if we sacrifice the abomination of the Egyptians before their eyes*, etc., (above, 8:22), Onkelos translated: “if we sacrifice that which the Egyptians worship.” In his Moreh Nebuchim (III, 46), Rambam also writes: “Scripture tells us, according to the version of Onkelos, that the Egyptians worshipped Aries, etc.” that the Egyptians worshipped it as a deity, He has all the more informed us through this that He subdued their gods and their powers at the height of their ascendancy. And thus the Rabbis have said:118*Shemoth Rabbah 16:2.* “*Take you lambs and slaughter*119*Further, Verse 21.* the gods of Egypt.”'](Ramban)

**Psalms 141:2**

Seja a minha oração como incenso diante de ti, e o levantar das minhas mãos, como a oferta da tarde.

2 Let my tefillah be set forth before Thee like ketoret., and the lifting up of my hands as the minchat erev.

['**the lifting of my hands** What I lift up my hands to You.'](Rashi)

**Exodus 9:10**

Eles tiraram cinza duma fornalha e se puseram diante do faraó. Moisés a espalhou pelo ar, e feridas purulentas começaram a estourar nos homens e nos animais.

10 And they took piach of the furnace, and stood before Pharaoh., and Moshe sprinkled it up toward Shomayim., and it became a sh’khin breaking forth with festers upon adam, and upon behemah.

' באדם ובבהמה UPON MAN AND UPON CATTLE — If you ask, “Whence did they obtain these cattle”? Has it not already been stated, (v. 6) “And all the cattle of Egypt died”? I reply that this judgment was decreed only against the cattle that were in the fields, as it is said, (v. 3) “[The hand of the Lord is] upon thy cattle which is in the field”, and everyone who feared the Lord took his cattle in-doors. So it is taught in the Mechilta in the comment on (Exodus 14:7) “And he took six hundred chosen chariots.”'(Rashi)

**2 Kings 9:21**

Jorão ordenou que preparassem seu carro de guerra. Assim que ficou pronto, Jorão, rei de Israel, e Acazias, rei de Judá, saíram, cada um em seu carro, ao encontro de Jeú. Eles o encontraram na propriedade que havia pertencido a Nabote, de Jezreel.

21 And Yehoram said, Harnasses ready! And his merkavah was harnessed. And Yehoram Melech Yisroel and Achazyahu Melech Yehudah went out, each in his merkavah, and they went out against Yehu, and met him in the chelek of Navot HaYizre’eli.

**Hosea 6:11**

"Também para você, Judá, foi determinada uma colheita para quando eu trouxer de volta o meu povo.

11 Also, O Yehudah, he hath set a katzir (harvest [of punishment]) for thee, when I turn the Shevut Ami (Captivity of My people, i.e., restore their fortunes).

'**Judah, too** Since they sinned.', '**appointed** Heb. שָׁת. The appointer appointed a time for retribution for her.', '**when I will return the backsliding of My people** When I admonish them to return from their backsliding.', '**harvest** The time of her leaving and her exile. Comp. “A little more time and the time of harvest shall come to her,” in reference to the retribution of Babylon, in the Book of Jeremiah (51:33).', '**the backsliding of My people** Heb. שְׁבוּת, an expression of the straying of youth and childhood, anwejjsdoure in O.F. Comp. (Jer. 3:14) “backsliding children (שוֹבָבִים)”; (ibid. 31:21) “backsliding daughter (הַבַּת הַשׁוֹבֵבָה).”'(Rashi)

**Exodus 7:21**

Os peixes morreram e o rio cheirava tão mal que os egípcios não conseguiam beber das suas águas. Havia sangue por toda a terra do Egito.

21 And the dag (fish) that was in the Nile died., and the Nile stank, and the Egyptians could not drink of the mayim of the Nile., and there was dahm throughout kol Eretz Mitzrayim.

**Psalms 97:4**

Seus relâmpagos iluminam o mundo; a terra os vê e estremece.

4 His lightnings light up the tevel., ha’aretz saw, and trembled.

'**His lightnings** His brilliant lights, an expression of (Ezek. 21:15): “It is polished that it may glitter (ברק).”', '**and quaked** “Surely there will be a great earthquake on that day in the land of Israel. And at My presence, the fishes of the sea...will quake.”', '[The word] וַתָּחֵל is an expression of (above 48: 7): “pangs (חיל) like [those of] a woman in confinement.”'(Rashi)

**1 Kings 8:39**

ouve dos céus, o lugar da tua habitação. Perdoa e age; trata cada um de acordo com o que merece, visto que conheces o seu coração. Sim, só tu conheces o coração do homem.

39 Then hear Thou in Shomayim the Makom of Thy dwelling, and forgive, and do, and give to every ish according to his derech, whose lev Thou knowest., (for Thou, even Thou only, knowest levav kol Bnei HaAdam).,

**Ezra 9:6**

e orei: Meu Deus, estou por demais envergonhado e humilhado para levantar o rosto diante de ti, meu Deus, porque os nossos pecados cobrem as nossas cabeças e a nossa culpa sobe até aos céus.

6 And davened, O Elohai, I am ashamed and am disgraced to lift up my face to thee, Elohai, for avonoteinu are increased over our head, and ashmateinu (our guilt) is reached up unto Shomayim.

**Leviticus 4:7**

O sacerdote porá um pouco do sangue nas pontas do altar do incenso aromático que está perante o Senhor na Tenda do Encontro. Derramará todo o restante do sangue do novilho na base do altar do holocausto, na entrada da Tenda do Encontro.

7 And the kohen shall put some of the dahm upon the horns of the Mizbe’ach Ketoret HaSammim (Altar of Fragrant Incense) before Hashem, which is in the Ohel Mo’ed., and shall pour the rest of the dahm of the young bull at the base of the Mizbe’ach HaOlah which is at the entrance of the Ohel Mo’ed.

'ואת כל דם AND ALL THE BLOOD — i. e. all the remainder of the blood (since part of it had already been sprinkled) (Zevachim 25a).'(Rashi)

**Deuteronomy 23:18**

Não tragam ao santuário do Senhor, do seu Deus, os ganhos de uma prostituta ou de um prostituto, a fim de pagar algum voto, pois o Senhor, o seu Deus, por ambos têm repugnância.

18 (19) Thou shalt not bring the hire of a zonah, or the price of a kelev (male prostitute), into the Bais Hashem Eloheicha for any neder., for even both of these are to’avat Hashem Eloheicha.

'לא תהיה קדשה THERE SHALL BE NO קדשה [OF THE DAUGHTERS OF ISRAEL] — i.e. a prostitute, — one who is devoted to and ever ready for illicit intercourse (cf. Rashi on Genesis 38:21 s. v. הקדשה; Rashi on Exodus 19:22 s. v. יתקדשו).', 'AND THERE SHALL BE NO קדש (OF THE SONS OF ISRAEL] — one ever ready for pederasty (Sanhedrin 54b). Onkelos, however, rendered the verse by לא תהא אתתא מבני ישראל לגבר עבר, “A woman of the daughters of Israel shall not become the wife of a slave”. Such a woman may also be termed a קדשה. because she, too, becomes a prostitute to illicit intercourse, since no marriage ceremony with her (קידושין) can for him have a hold on her (can be a valid ceremony), — for you see, they (the slaves) are compared to asses, as it is said, (Genesis 22:5), “Abide ye here עם החמור”, which is taken to mean (Kiddushin 68a), “[Abide ye here] עם החמור", “O ye peop1e who are like asses”. And the second half of the verse Onkelos renders by ולא יסב גברא מבני ישראל אתתא אמה “and no man of Israel shall marry a bondwoman”, which is also an adequate translation, since he, too, becomes a קדש, “one devoted to illicit intercourse” through her, since every intercourse with her is an illicit intercourse, since his marriage to her is not binding (cf. Rashi on Kiddushin 69a s. v. או דיעבד קאמר\u200e).'(Rashi)

['THERE SHALL BE NO ‘K’DEISHAH’ OF THE DAUGHTERS OF ISRAEL — “one who is devoted to and always prepared for illicit intercourse. NOR SHALL THERE BE A ‘KADEISH’ OF THE SONS OF ISRAEL — one who is always prepared for pederasty.” This is Rashi’s language. Now, if this prohibition constitutes an admonition against the woman so engaged and warns her against being “devoted to and always prepared for illicit intercourse,” then an unmarried woman who has [illicit] intercourse with a man unpremeditatedly and secretly is not among those guilty of transgressing a negative commandment! So also in the matter of the *kadeish*, why did Rashi mention that he is devoted to “and always prepared” [for such sin] — even one who permits himself to be so abused in an innermost chamber is guilty of extirpation [if there are no witnesses] and death by the court [if there are witnesses]! Moreover, it would have been proper for Scripture to state, “There shall not be among you a *k’deishah*, nor shall there be among you a *kadeish*,” for the expressions *of the daughters of Israel* and *of the sons of Israel* make it appear that the verse discusses another nation!  
It appears to me concerning this prohibition that it constitutes an admonition addressed to the members of the court that they should not permit one of the daughters of Israel to sit in public view at the crossroads for the purpose of illicit intercourse, or prepare herself a tent of prostitution as is customary in foreign lands where they sit at the door with timbrels and harps, similar to what is written, *Take a harp, go about the city, thou harlot long forgotten; make sweet melody, sing many songs, that thou mayest be remembered*.288*Isaiah 23:16.* And similarly Scripture warns the court concerning a *kadeish*. And in line with the plain meaning of Scripture, even if he should lie with women in a tent which he prepared himself for such illicit relations or that he should sit in public view at the crossroads [on the lookout for such women], he warned the court [against permitting such activities].  
It appears to me that such is the opinion of Onkelos [who rendered the verse: “A woman of the daughters of Israel shall not become the wife of a slave, and no man of Israel shall marry a bondwoman”].289*Thus it is clear that Rashi’s interpretation: “a k’deishah* is one who is devoted to, and always ready for illicit intercourse” is different from that of Onkelos. The same is with regard to a *kadeish*. But he [Onkelos] combined with this prohibition the matter of a slave and bondwoman who live with Israelites in [common law] marriage, because everyone knows concerning this slave who married the daughter of an Israelite that his betrothal of her is invalid and yet she remains with him like a wife with her husband, and if so she is a *k’deishah* in broad daylight.  
Now, I have seen in the Sifre the following text:290*Sifre, Ki Theitzei* 260. “*There shall be no ‘k’deishah’ of the daughters of Israel* — you are not admonished against it with respect to the nations. *Nor shall there be a ‘kadeish’ of the sons of Israel* — you are not admonished against it with respect to the nations. Now, I could have reasoned: if the *k’deishah* [commits] a minor transgression [seeing that the punishment for violation of this prohibition is stripes] yet you are warned against it in Israel, is it not logical that [the crime of] the stringent *kadeish* [which is punished] by extirpation and death by the court, as explained above] be forbidden in Israel! [Why then was it necessary to state, *nor shall there be a ‘kadeish’ of the sons of Israel?*] Or vice versa: if the *kadeish* commits a stringent [crime, yet] you are not admonished against it among the nations, is it not logical that you should not be admonished against the minor *k’deishah* with respect to the nations etc.”291*In other words, the Sifre is stating that both admonitions were necessary. The minor transgression of k’deishah* we could not have derived from the stricter *kadeish*, and the exclusion of the nations regarding the prohibition of *kadeish* we could not have derived from the same exclusion regarding the lighter prohibition of *k’deishah*. Hence both admonitions had to be stated. From this text of the Sifre it would appear that the interpretation of the Rabbis does not agree with that of Onkelos, for according to his rendition there is nothing stricter about the *kadeish* than the *k’deishah* [since the prohibition against a slave marrying a Jewish woman is of equal stringency to that of a Jewish man marrying a bondwoman]. Moreover, what does the Sifre mean by, “you are not admonished against it with respect to the nations” [according to Onkelos’ interpretation]? Similarly, if the interpretation [of the Sifre] of the term *kadeish* were to have been “the male who is the subject of pederasty” as in the interpretation of Rabbi Yishmael in Tractate Sanhedrin,292*Sanhedrin 54b.* then in that case too, the Sifre could not have said “you are not admonished against it with respect to the nations,” for he who permits himself to be so abused by a heathen is liable to stoning!  
Rather, it appears that the opinion of the master of this Beraitha is as we have mentioned. Scripture warns the court that a woman may not stand at the crossroads for illicit intercourse, for there she will prostitute herself with those who are forbidden to her, relatives and strangers, for they cover their faces in order to have illicit relations even with their brothers and relatives, this being the sense of what Scripture states, *When Judah saw her, he thought her to be a harlot, for she had covered her face*293*Genesis 38:15.* Similarly he warns the court against him who is ready to be abused by males, similar to what is written, *And there was also sodomy in the Land; they did according to all the abominations of the nations*.294*I Kings 14:24.* Now, aside from the admonition against those who commit the sin, he warns the court here that they should not permit a sodomite to stand on the road [ready for such abuse], as is known of them in the land of Egypt that they stand on the road with covered faces like women to do this abominable act. Now the Rabbis interpreted in this Beraitha [i.e., the Sifre quoted above] that we are not admonished concerning others except for ourselves if they do so with one another, for only in matters of idolatry are we admonished with respect to the nations.  
The terms *kadeish* and *k’deishah*, in the opinion of the commentators,295*Ibn Ezra, here and R’dak, in Sefer Hasharashim, root kadeish*. are an expression of readiness, for they found this usage in the verse, *I have commanded ‘lim’kudashai’* (*My devoted ones*).296*Isaiah 13:3.* So also, *‘hikdish’* (*He hath prepared*) *His guests;*297*Zephaniah 1:7.* *‘kadshu’* (*prepare ye*) *war against her*.298*Jeremiah 6:4.* And in my opinion these are all expressions of “holiness” [consecration], for he who separates himself from illicit sexual relations is called “holy,” just as it is said, *They shall not take a woman that is a harlot, or profaned; neither shall they take a woman sent away from her husband, for he is ‘holy’ unto his G-d*.299*Leviticus 21:7.* Thus the woman who guards herself from forbidden relations and lewdness is called *k’doshah* (holy), while she who separates herself from holiness and becomes defiled with illicit sexual relations is called *k’deishah*. This is comparable to the usage customary in the [Sacred] Language [to use the same root-letters to express the negative as well as the positive], as for example: *and all mine increase ‘th’shareish’* (*it would root out*);300*Job 31:12. Now, the word shoresh* means “a root,” and here it means the opposite: “uproot.” *‘v’dishnu’* (*and they shall take away the ashes*) *from the altar*.301*Numbers 4:13. Here too the word deshen* (ashes) is used to indicate the opposite: “to take away the ashes.” For the known harlot, *the defiled one of name and full of tumult*302*Ezekiel 22:5.* is separated from all holiness. This name [*k’deishah*] applies to her only because she is always ready for this abomination, for she has no moment for propriety and holiness at all. And the expression *‘hikdish’ His guests*297*Zephaniah 1:7.* is a figurative expression, for he who makes a feast consecrates his guests and cleanses them so that they should not defile the table and the bread, as it is said, *he is unclean; surely he is not clean*.303*I Samuel 20:26.* So also *‘kadshu’ war against her*298*Jeremiah 6:4.* means that they should cleanse themselves, like one who cleanses his guests in order that scholarly people [who are meticulous in observing the laws of purity] should not separate themselves from them.'](Ramban)

**Hosea 13:14**

"Eu os redimirei do poder da sepultura; eu os resgatarei da morte. Onde estão, ó morte, as suas pragas? Onde está, ó sepultura, a sua destruição? "Não terei compaixão alguma,

14 Should I ransom them from the power of Sheol? Should I redeem them from mavet? O Mavet, where are the dever (pestilence, plague) of thee? O Sheol, where is thy destruction? Nocham (sorrow, compassion, pity) shall be hidden from Mine eyes.

'**From the clutches of the grave I would ransom them** I am He Who would ransom them from the clutches of the grave and redeem them from death, but now... **I will be your words of death** Heb. אֱהִי דְבָרֶיךָ. I will place Myself to speak of you words of death.', '**I will decree...upon you** Heb. קָטָבְךָ. I will decree upon you the decree of the grave.', '**Remorse shall be hidden from My eyes** Heb. נֹחַם. I will not regret this evil. נֹחֵם is an expression of regret (נִחוּם), and the “mem” is a radical like the “mem” of נֹעַם, pleasantness, for the accent is on the first syllable, and the “heth” is vowelized with a “pattah.” Were it an expression of resting (נָח), with the “mem” serving as a suffix denoting the plural, the accent would be under the “heth,” and it would be vowelized with a “kamatz” [like כֹּחָם their strength; רוּחָם, their spirit.]'(Rashi)

**Proverbs 30:4**

Quem subiu aos céus e desceu? Quem ajuntou nas mãos os ventos? Quem embrulhou as águas em sua capa? Quem fixou todos os limites da terra? Qual é o seu nome, e o nome do seu filho? Conte-me, se você sabe!

4 Who hath ascended into Shomayim, or descended? Who hath gathered ruach in the hollows of His hands? Who hath bound the mayim in a cloak? Who hath established all the afsei aretz (ends of the earth)? What is Shmo (His Name), and what is Shem Bno (the Name of His Son [See Memra, creative Word of G-d in Targumim]), if thou canst tell?

'**Who ascended to heaven** like Moses?', '**Who gathered wind** The soot of the furnace.', '**Who wrapped the waters** (Ex. 15:8): “The depths were congealed”; (ad loc.): “The floods stood upright like a heap,” through Moses’s prayer.', '**Who established** the Tabernacle, through whose establishment all the ends of the earth were firmly established. In this way, it is expounded in the Pesikta.', '**What is his name and what is the name of his son** If you say that there already was one like him, tell me what his son’s name is; i.e., what family is descended from him, and we will know who he is.', '**if you know** if you know who he is. Now how did you not fear to transgress His words?'(Rashi)

**Ezekiel 37:4**

Então ele me disse: "Profetize a esses ossos e diga-lhes: ‘Ossos secos, ouçam a palavra do Senhor!

4 Again He said unto me, Prophesy upon these atzmot, and say unto them, O ye atzmot hayeveshot, hear the Devar Hashem.

**2 Kings 23:30**

Os oficiais de Josias levaram o seu corpo de Megido para Jerusalém, e o sepultaram em seu próprio túmulo. O povo tomou Jeoacaz, filho de Josias, ungiu-o e o proclamou como rei no lugar de seu pai.

30 And his avadim carried him in a merkavah dead from Megiddo, and brought him to Yerushalayim, and buried him in his own kever. And the Am HaAretz took Yehoachaz Ben Yoshiyah, and anointed him, and made him Melech in place of Aviv.

**Isaiah 54:10**

Embora os montes sejam sacudidos e as colinas sejam removidas, ainda assim a minha fidelidade para com você não será abalada, nem a minha aliança de paz será removida", diz o Senhor, que tem compaixão de você.

10 For the harim (mountains) shall depart, and the geva’ot (hills) be removed., but My chesed shall not depart from thee, neither shall the Brit of My Shalom be removed, saith Merachamech Hashem (Hashem the One having rachamim on thee).

'**For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.'(Rashi)

**Zephaniah 1:15**

Aquele dia será um dia de ira, dia de aflição e angústia, dia de sofrimento e ruína, dia de trevas e escuridão, dia de nuvens e negridão,

15 That Yom is a Yom Evrah (day of wrath), a Yom Tzarah and Metzukah (a day of trouble and distress, pressure), a Yom of Sho’ah (catastrophe) and Meshoah (desolation), a Yom of Choshech and Afelah (gloom), a Yom of Anan and Arafel (thick darkness),

'**a day of ruin**, an expression of desolation.', '**and desolation** A greater degree of desolation.'(Rashi)

**Ezekiel 48:35**

"A distância total ao redor será de nove quilômetros. E daquele momento em diante, o nome da cidade será: O SENHOR ESTÁ AQUI. "

35 It was all around eighteen elef in circumference., and the shem of the Ir from that day shall be, Hashem Shammah (Hashem is there).

'**All around, it amounts to 18,000** The perimeter of the city is 18,000 rods. This is the sum total of its four sides.', '**and the name of the city from that day will be “The Lord is There.”** Jonathan renders: “And the name of the city had been declared as of that day that the Lord caused His Shechinah to rest there.” It shall not be called by a name other than the original name that it had since the day that Abraham bound Isaac his son there, for he called it Yireh, and its name had been Shalem, thus forming “Jerusalem” (Gen. Rabbah 56:16). It may also be interpreted: and the name of the city in the future, from when it is built and thenceforth, shall be “The Lord is There.”'(Rashi)

**Zechariah 4:2**

e me perguntou: "O que você está vendo? " Respondi: "Vejo um candelabro de ouro maciço com um recipiente para azeite na parte superior e sete lâmpadas e sete canos para as lâmpadas.

2 And he said unto me, What seest thou? And I said, I have looked, and hinei a menorat zahav, solid gold, with an oil vessel upon the top of it, and shivah nerot (lamps) thereon, and shivah tubes to the shivah nerot (lamps), which are upon the top thereof:

'**with its oil - bowl on top of it** as in (Josh. 15:19): “The upper springs”. This is an expression for a spring, [hence] a sort of large round bowl.', '**and its seven lamps** A type of vessel into which oil and wicks are inserted.', '**seven tubes each** Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.'(Rashi)

**Exodus 13:13**

Resgate com um cordeiro toda primeira cria dos jumentos, mas se não quiser resgatá-la, quebre-lhe o pescoço. Resgate também todo primogênito entre os seus filhos.

13 And every firstling of a he-donkey thou shalt redeem with a seh., and if thou wilt not redeem it, then thou shalt break its neck., and kol bechor adam among thy banim shalt thou redeem.

' פטר חמור AND EVERY FIRST OFFSPRING OF AN ASS — but not the first offspring of other unclean animals. This exception is the enactment of Scripture, because the firstborn of the Egyptians are compared to asses (Ezekiel 23:20; Bereishit Rabbah 96); and a further reason for this exception is because they (the asses) were of assistance to the Israelites when they left Egypt, for there was not a single Israelite who did not take with him from Egypt several asses laden with the silver and gold of Egypt. (Bekhorot 5b).', ' תפדה בשה THOU SHALT REDEEM WITH A LAMB — one gives a lamb to the priest, and the first offspring of the ass is then permitted to be made use of, whilst the lamb remains in the priest’s possession with the character of a non-holy object (חולין — an ordinary animal) (cf. Bekhorot 9b).', ' וערפתו THEN THOU SHALT BREAK ITS NECK — one breaks its neck with a hatchet from behind and so slays it (Bekhorot 13a). The reason is: he (the owner of the ass) has caused a loss to the possessions of the priest (by not giving him the lamb), therefore must he suffer loss in his own possessions (Mekhilta d[\'Rabbi Yishmael 13:13:2).', ' וכל בכור בניך תפדה AND ALL THE FIRSTBORN OF MAN AMONGST THY SONS SHALT THOU REDEEM — His redemption money is fixed in another passage (Numbers 18:16) at five Sela’im.'(Rashi)

**Ezekiel 28:8**

Eles o farão descer à cova, e você terá morte violenta no coração dos mares.

8 They shall bring thee down to the shachat (pit), and thou shalt die the deaths [actually death., see intensive plural, Isa 53:9] of them that are slain in the midst of the yamim (seas).

**Ezekiel 26:18**

Agora as regiões litorâneas tremem no dia de sua queda; as ilhas do mar estão apavoradas diante de sua ruína’.

18 Now shall the coastlands tremble in the day of thy fall., indeed, the coastlands that are in the yam shall be traumatized at thy exile.

'**the isles** [Heb. הָאִיִן,] like הָאִייִם.', '**by your departure** by your departure into exile.'(Rashi)

**Nahum 1:6**

Quem pode resistir à sua indignação? Quem pode suportar o despertar de sua ira? O seu furor se derrama como fogo, e as rochas se despedaçam diante dele.

6 Who can stand before Hashem’s fury? And who can endure His charon af (burning anger, see Ro 1:18)? His chemah (wrath) is poured out like eish (fire) and the tzurim (rocks) are rent in pieces before Him.

'**has reached** Heb. נִתְּכָה, has reached the earth, as in (Exod. 9:33) “And rain did not reach (נְתַּךְ) the earth.”', '**have been broken up by Him**—by His fear.'(Rashi)

**Isaiah 2:21**

Fugirão para as cavernas das rochas e para as brechas dos penhascos, por causa do terror que vem do Senhor e do esplendor da sua majestade, quando ele se levantar para sacudir a terra.

21 To go into the clefts of the rocks, and into the tops of the crags before pachad (terror) of Hashem, and for the hadar of His majesty, when He ariseth to shake ha’aretz.

**Daniel 8:26**

"A visão das tardes e das manhãs que você recebeu é verdadeira; sela porém a visão, pois refere-se ao futuro distante".

26 And the vision of the evening and the morning which was told is emes., and thou! Shut up the chazon., for it shall be for many yamim [i.e., distant times].

'**And the vision of the evening and the morning** which was said to you in the preceding dream, is true.', '**and you close up the vision** Do not explain it, but close it up in your heart, for it will come about in many days.'(Rashi)

**Exodus 12:40**

Ora, o período que os israelitas viveram no Egito foi de quatrocentos e trinta anos.

40 Now the moshav (time period of residence) of the Bnei Yisroel dwelling in Mitzrayim was four hundred and thirty shanah.

' אשר ישבו במצרים WHO ABODE IN EGYPT after the other settlements (i. e. including those also) which they had made as strangers in a land that was not theirs (cf. Mekhilta d\'Rabbi Yishmael 12:40).', ' שלשים שנה וארבע מאות שנה FOUR HUNDRED AND THIRTY YEARS — Altogether from the birth of Isaac until now were 400 years, and we must reckon from that event, for only from the time when Abraham had offspring from Sarah could the prophecy (Genesis 15:13) “Thy offspring shall be a stranger” be fulfilled; and there had been 30 years since that decree made at “the convenant between the parts” until the birth of Isaac. It is impossible to say that this means that they were 430 years in the land of Egypt alone, for Kohath was one of those who came into Egypt with Jacob (Genesis 46:11); go and reckon all his years and all the years of Amram his son and the whole eighty years of Moses, the latter’s son, until the Exodus and you will not find that they total to so many; and you must admit that Kohath had already lived many years before he went down to Egypt, and that many of Amram’s years are included in the years of his father Kohath, and that many of the 80 years of Moses are included in the years of his father Amram, so that you see that you will not find 400 years from the time of Israel’s coming into Egypt until the Exodus. You are compelled to admit, even though unwillingly, that the other settlements which the patriarchs made in lands other than Egypt come also under the name of “sojourning as a stranger” (גרות), including also that at Hebron, even though it was in Canaan itself, because it is said, (Genesis 35:27) “[Hebron] where Abraham and Isaac sojourned”, and it says, (Exodus 6:4) “[the land Canaan], the land of their sojournings wherein they sojourned”. Consequently you must necessarily say that the prophecy, “thy offspring shall be strangers… [four hundred years]” began only from the time when he had offspring. And only if you reckon the 400 years from the birth of Isaac will you find that from the time they came into Egypt until the time they left it, was 210 years (as alluded to in Genesis 15:13). This was one of the passages which they altered for king Ptolemy (Mekhilta d\'Rabbi Yishmael 12:40; Megillah 9a). '(Rashi)

['NOW THE TIME THAT THE CHILDREN OF ISRAEL DWELT IN EGYPT WAS FOUR HUNDRED AND THIRTY YEARS. “From the birth of Isaac till now there were four hundred years. [We must reckon from that event, for only] from the time that Abraham had a child [from Sarah] could the prophecy, *that thy seed shall be a stranger in a land that is not theirs*,299*Genesis 15:13. And they shall serve them, and they shall afflict them four hundred years*. be fulfilled. And there had been thirty years since that decree made at the ‘covenant between the parts’300*Ibid.*, Verse 18. until the birth of Isaac. And when you will reckon the four hundred years from the birth of Isaac, you will find that from the time they came into Egypt, until the time they left, it was two hundred and ten years.” Thus the language of Rashi, and it is also the opinion of our Rabbis.301*Bereshith Rabbah 44:21. “That thy seed shall be a stranger in a land that is not theirs*. This means [that the four-hundred year period will begin] from the time seed will be seen by you.”  
The explanation, however, is not correct in every detail. It is written, *And Abram was seventy and five years old when he departed out of Haran*,302*Genesis 12:4.* and the event of the “covenant between the parts”300*Ibid.*, Verse 18. took place a long time after that.303*And from the “covenant between the parts” until the birth of Isaac, as Rashi stated, thirty years elapsed. How then is it possible that Abraham was one hundred years old at the birth of Isaac (Genesis 21:5) if he was seventy-five years old when he left Haran, and the covenant took place long after his departure from Haran?* We must therefore explain the case satisfactorily in accordance with what we have been taught in the Seder Olam:304*Literally: “Order of the World.” This is an historical chronicle of events from the time of creation to the destruction of the Second Temple. It was authored by Rabbi Yosei ben Chalafta, a disciple of Rabbi Akiba. The text quoted here is found in Chapter 1.* “Our father Abraham was seventy years old when G-d spoke to him at the ‘covenant between the parts,’ as it is said, *And it came to pass at the end of four hundred and thirty years … that all the hosts of the Eternal went out from the land of Egypt*.305*Verse 41 here. “And you cannot find four hundred and thirty years unless the “covenant between the parts” took place thirty years before the birth of Isaac” (Yaakov Emden, in his commentary on the Seder Olam).* Then he returned to Haran and stayed there five years, as it is said, *And Abram was seventy and five years old when he departed out of Haran*.”302*Genesis 12:4.* The sense of the verse then is to state that when Abraham finally left Haran, his native land, never to return again to his father’s house, he was seventy-five years old.306*And the “covenant between the parts” accordingly took place five years before his final departure from Haran, since from the time of the covenant to the birth of Isaac, as Rashi stated, thirty years had passed.*  
In line with the plain meaning of Scripture, it is my opinion that G-d said to Abraham, “*Know of a surety that* before I give you this land, *thy seed shall be a stranger in a land that is not theirs* for a long time — *four hundred years*.” He did not care to mention the additional thirty years307*Ramban thus introduced a new explanation to help solve the problem, which was as follows: Since in Genesis 15:13, the length of the exile was foretold to be four hundred years, how is it that Scripture mentions here in Verse 40 an additional thirty years? Rashi answered that the four-hundred year period represents the time from Isaac’s birth till the exodus, and the additional thirty years represent the preceding years that elapsed between “the covenant between the parts” and the birth of Isaac. Accordingly, we were forced to say that the covenant took place five years before Abraham’s final departure from Haran. Ramban suggests that the intent of the verse in Genesis 15:13 is also four hundred and thirty years, for although the additional thirty years are not clearly written in the verse, they are nevertheless alluded to, as is explained further on. In his commentary on the following verse, Ramban will revert to this theme for further elucidation.* to him [i.e., Abraham], because He told him further on, *And in the fourth generation they shall come back hither*,308*Genesis 15:16.* thereby informing him that they will not come back immediately at the end of four hundred years until the fourth generation when the sin of the Amorite will be full.308*Genesis 15:16.* Thus He alluded to these thirty years, for the Israelites’ staying in the desert for forty years was not on account of the sin of the Amorite not yet being full, [since the four hundred and thirty years were completed at the time of the exodus; their stay in the desert was on account of their own misdeeds].  
Accordingly, the purport of the verse [before us] is as follows: Now the time that the children of Israel dwelt in Egypt was until four hundred and thirty years, since they lived there in order to fulfill the period of time set [for Abraham’s seed] to live in a land that is not theirs. Thus Scripture informed us that now when they went forth from Egypt, the exile decreed upon them was completed. He brought them forth from servitude to [complete] freedom, and it was not that He took them out from Egypt and they were yet to be strangers in a land not their own. Now because He has already mentioned this matter and informed us thereof [in the section of the “covenant between the parts”], there was no need to prolong it [here], for this verse [here] is intended only to inform us of the thirty years that were added to [the four hundred years mentioned specifically to Abraham]. This is why He says it briefly, i.e., that in Egypt were completed the four hundred years mentioned to their father Abraham and known to them, and an additional thirty years. Then He reverts and says, *And it came to pass at the end of four hundred and thirty years*309*Verse 41.* of their exile, *they went out from the land of Egypt* to perpetual freedom.  
A similar case is the verse, *And the days in which we came from Kadesh — barnea, until we were come over the brook Zered were thirty and eight years*.310*Deuteronomy 2:14.* This is to complete the reckoning. The journey from Kadesh–barnea to the brook Zered did not take thirty-eight years. Instead, they abode in Kadesh many years,311*Ibid.*, 1:46. and then they journeyed from there and turned back by the way to the Red Sea,312*Ibid.*, 2:1. and in the thirty-eighth year they went over the brook Zered. The purport of the verse is thus: *and the days in which we came from Kadesh-barnea, until we were come over the brook Zered were* until *thirty and eight years* had passed. Similarly: *Happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days*313*Daniel 12:12.* means [happy is he who waits and reaches] the end of those days, not the days themselves.'](Ramban)

['אשר ישבו במצרים שלושים שנה וארבע מאות שנה, the sum of 430 is arrived at by commencing the count from the time G’d took Avraham out of Ur Casdim in order to conclude the covenant of the pieces with him. During that conversation with Avraham, G’d had specifically taken credit for taking Avraham out of Ur Casdim, (generally understood as saving him from the fire of Nimrod’s furnace when Avraham had been a voluntary martyr for his belief in the G’d of heaven. Genesis 15,7) This is the reason why the author of Seder Olam, an ancient historical text, describes Avraham as having been 70 years old at that time.'](Sforno)

**Numbers 25:1**

Enquanto Israel estava em Sitim, o povo começou a entregar-se à imoralidade sexual com mulheres moabitas,

25 And Yisroel was staying in Sheetim, and HaAm began to commit whoredom with the Banot Moav.

'בשטים — Thus was its name: SHITTIM.', 'לזנות אל בנות מואב TO COMMIT WHOREDOM WITH THE DAUGHTERS OF MOAB — by the advice of Balaam, — as is related in the chapter חלק (Sanhedrin 106a).'(Rashi)

['AND ISRAEL ABODE IN SHITTIM, AND THE PEOPLE BEGAN TO COMMIT HARLOTRY WITH THE DAUGHTERS OF MOAB — “because of the advice of Balaam, as is related in [the Chapter of] *Cheilek*.”228*Literally: “Portion” — “All Israel have ‘a portion’ in the World to Come.” Sanhedrin 106a. The story of the Israelites committing immorality with the Moabite women is related in the following chapter of the Torah, and tradition has it that this plan was suggested by Balaam in his parting words to Balak. This, as Rashi explains, is the reason why he used the phrase “I will ‘counsel thee’ what this people shall do”*, meaning: “*I will counsel thee* how to lead the people astray, and I will tell you *what this people shall do …*” Ramban explains the phrase *“I will counsel thee”* differently. This is Rashi’s language. And indeed this [seduction to] immorality was not instigated as a plan of the [Moabite] women, but was done upon the advice of their men and their leaders. [The idea] came to them from the elders of Midian, as it says of the Midianites, *for they harass you, by their wiles wherewith they have beguiled you in the matter of Peor*,305*Further, 25:18.* for *they beguiled* them by means of immorality in order to draw them astray [to worship] Baal-peor. Therefore it is [indeed] possible that Balaam was behind this counsel, since he was considered by them [the Moabites] *great in counsel*,306*Jeremiah 32:19.* and his intention was to bring evil upon Israel, and therefore he did everything in his power to this end, as it is said, *And the Eternal thy G-d would not hearken unto Balaam*,307*Deuteronomy 23:6.* and therefore *they slew* him *with the sword*.308*Further, 31:8.*  
But according to the simple meaning of Scripture, it is not alluding here to the counsel of Balaam, but only [alludes to it] when it says afterwards, *Behold, these* [women] *caused the children of Israel, through the counsel of Balaam* etc.,309*Ibid.*, Verse 16. just as it does not mention here the counsel of the elders of Midian, and only [mentions it] when it says, *for they harass you*.305*Further, 25:18.* Thus [it is only] after the event [had happened], at the time of [describing] their punishment, that He mentions what was the source of the evil that befell them. He is [thus] saying that what happened [to them] as a result of the desire for sexual pleasure which exists naturally in men and women from [the time of] their youth, was only [the result] of an evil plan [whose purpose was] to lead them astray [into worshipping Baal-peor]; therefore [the instigators of this plan] deserve a severe punishment. The interpretation of the verse, *Come and I will counsel thee what this people shall do to thy people in the end of days*310*Above, 24:14.* is thus indeed as I have explained [there].  
It is also possible according to the simple meaning of Scripture that Balak at first wanted to curse them [the Israelites] and to wage war against them, and he did not want to give them permission to enter his borders at all. But when Balaam told him311*See Ramban above, Verse 17.* that he would not prevail over them, and informed him that they would only destroy his land and his people *in the end of days*,310*Above, 24:14.* then he [Balak] *brought forth bread and wine*312*Genesis 14:18. See Ramban to Deuteronomy 23:5, that the Moabites did meet the Israelites with bread and water when they were near their country; only the Ammonites failed to do so. — Ramban introduces here the element of “wine,” as a clear reference to what the Rabbis in the Sifre here have stated: “[The Israelite] entered; a gourd of wine lay near her. Said she to him, ‘Wouldst thou like to drink?’ etc.”* in the plains of Moab [i.e., *in Shittim*], and enticed them [with the daughters of Moab] as if he were their friend. This is [the meaning of the phrase] *‘bidvar’* (*through ‘the word’ of*) *Balaam*,309*Ibid.*, Verse 16. for it was because of his words [i.e., his prophecy that the Israelites would not conquer their land now, that the Moabites] did so [i.e., that they did not fight them, but tried to seduce them and lead them astray through their women]. But because it was Balaam’s desire to curse them, and he allowed Balak to hire him [and would indeed have cursed them] were it not for *the righteous acts of the Eternal*313*See Micah 6:5.* *Who turned the curse into a blessing*,307*Deuteronomy 23:6.* therefore *they slew* him *with the sword*,308*Further, 31:8.* for both the hirer [Moab] and the hired one [Balaam] were punished, just as He said, *and because he hired against thee Balaam the son of Beor* etc.314*Deuteronomy 23:5.*'](Ramban)

['ויחל העם לזנות, originally, there had been no intention of committing idolatrous acts at all. All that the males had intended was to indulge their libido with the womenfolk who made themselves available. However, these people fell victim to precisely the warning of the Torah in Exodus 34,15-16 of what would happen if Jews would allow the Canaanites to remain in their country and conclude a covenant with them. They would be invited to their social gatherings resulting in their eating forbidden foods, and eventually intermarriage followed by lip service to their gods.', 'ויאכל העם וישתחוו לאלוהיהן. This was a classic demonstration of how the evil urge works, first suggesting minor infractions of Torah law and then, gradually, suggesting major sins. (compare Shabbat 108)\n'](Sforno)

**Psalms 79:6**

Derrama a tua ira sobre as nações que não te reconhecem, sobre os reinos que não invocam o teu nome,

6 Pour out Thy wrath upon the Goyim that have no da’as of Thee, and upon the mamlachot that have not called upon Thy Shem.

**Ezekiel 27:9**

Artesãos veteranos de Gebal estavam a bordo como construtores de barcos para calafetarem as suas juntas. Todos os navios do mar e seus marinheiros vinham para negociar as mercadorias que você tem.

9 The elders of Geval and the chachamim thereof were in thee thy caulkers to caulk thy seams., all the oniyyot of the yam with their oarsmen were in thee to market thy merchandise.

'**The elders of Gebal** [who were] skillful builders, as it is said (I Kings 5:32): “and Hiram’s builders and the Gebalites.”', '**who repaired your cracks** [Heb. מַחַזִיקִי, lit. strengthen,] repaired your cracks so that no water should enter them, apiye[ce] tans ta crevaze in Old French, repairing your crack.', '**all the ships of the sea and their mariners** [Heb. וּמַלָחֵיהֶם,] their sailors.', '**were within you** They were around you to sail to the distant countries to bring the merchandise into your midst.', '**to guarantee your necessities** [Heb. לַעֲרֹב מַעֲרָבֵךּ,] an expression of guaranteeing. These are all a person’s necessities, by which he lives; and his money is his guarantee and his salvation for his lifetime, garantie in French.'(Rashi)

**Exodus 12:44**

O escravo comprado poderá comer da Páscoa, depois de circuncidado,

44 But every man’s eved that is bought for kesef, when thou hast given him bris milah, then shall he eat thereof.

' ומלתה אתו אז יאכל בו WHEN THOU HAST CIRCUMCISED HIM THEN SHALL HE EAT THEREOF — “he” means his (the slave’s) master; this tells us that the neglect to circumcise his slaves bars him from eating of the Paschal offering. This is the opinion of R. Joshua. Rabbi Eliezer, however, said: the neglect to circumcise his slaves does not bar him from eating of the Paschal offering. The objection was raised: if this be so what means “Then shall he eat thereof”? — The reply was given: “He” means the slave, not the master (the meaning being that the slave, so long as he is uncircumcised may not eat of it) (cf. Mekhilta d\'Rabbi Yishmael 12:44:2).'(Rashi)

**Psalms 36:8**

Eles se banqueteiam na fartura da tua casa; tu lhes dás de beber do teu rio de delícias.

8 (9) They shall be abundantly satisfied with the abundance of Thy Beis [Hamikdash]., and Thou shalt give them to drink of Thy river of delight.

'**How precious is Your kindness** It is not fitting that it be extended to these wicked, but the children of men who take refuge in the shadow of Your wingsthey will be sated from the fat of Your house, etc.'(Rashi)

**Isaiah 35:10**

e os que o Senhor resgatou voltarão. Entrarão em Sião com cantos de alegria; duradoura alegria coroará suas cabeças. Júbilo e alegria se apoderarão deles, e a tristeza e o suspiro fugirão.

10 And the Peduyei Hashem (ransomed ones of Hashem) shall return, and come to Tziyon with songs and simchat olam (everlasting joy) upon their heads., they shall obtain sasson (joy) and simchah (gladness), and sorrow and sighing shall flee away.

'**with joy of days of yore** (Heb. שִׂמְחַתעוֹלָם, joy that is from days of yore, which they already experienced on the way of their Exodus from Egypt, “and the Lord was going before them by day” (Ex. 13:21).', '**shall flee** The sadness and the sighing shall flee from them.'(Rashi)

**Ezekiel 27:14**

" ‘Homens de Bete-Togarma trocaram cavalos de carga, cavalos de guerra e mulas pelas suas mercadorias.

14 They of the Bais Togarmah traded for thy wares with susim and parash and peradim (mules).

**Genesis 49:9**

Judá é um leão novo. Você vem subindo, filho meu, depois de matar a presa. Como um leão, ele se assenta; e deita-se como uma leoa; quem tem coragem de acordá-lo?

9 Yehudah is the cub of an aryeh (lion)., from the prey, beni (my son), thou hast gone up., he stooped down, he couched like an aryeh, and like a lioness., who shall rouse him?

['גור אריה יהודה, although Yehudah is not a fully grown lion, i.e. not enjoying the trappings of royalty, possessing a land, etc, he is at least comparable to a lion cub, preeminent among his brothers. In the future he will rule as king in the full meaning of the word. All this, in spite of the fact that', 'מטרף בני עלית, you were spared by my son Joseph who did not kill you in his wrath although he hated you. This is the meaning of the words כרע רבץ כאריה, seeing that at that time he was like a crouching lion, one in repose, i.e. not representing a threat to anyone This is why Joseph did not issue you orders to kill you.', 'וכלביא מי יקימנו, once Yehudah will attain the position of king, he will be like such a lion who on occasion will lie down languidly just like a lion, a time when no one can frighten him into rising because he has become afraid of the enemy.'](Sforno)

**Ezekiel 37:5**

Assim diz o Soberano Senhor a estes ossos: Farei um espírito entrar em vocês, e vocês terão vida.

5 Thus saith Adonoi Hashem unto these atzmot: Hinei, I will cause ruach to enter into you, and ye shall live.,

**Psalms 130:8**

Ele próprio redimirá Israel de todas as suas culpas.

8 And He shall redeem Yisroel from all his iniquities.

**Jeremiah 5:14**

Portanto, assim diz o Senhor dos Exércitos: "Porque falaram essas palavras, farei com que as minhas palavras em sua boca sejam fogo, e este povo seja a lenha que o fogo consome.

14 Therefore thus saith Hashem Elohei Tzva’os, Because ye speak this devar, hinei, I will make My Devarim in thy mouth an eish, and HaAm HaZeh etzim (wood), and it shall consume them.

['**and it shall consume them** Heb. ואכלתם.'](Rashi)

**Ezekiel 1:20**

Para onde quer que o Espírito fosse, os seres viventes iam, e as rodas os seguiam, porque o mesmo Espírito estava nelas.

20 Whithersoever the Ruach was to go, they went, thither was the Ruach to go., and the Ofanim were lifted facing them., for Ruach HaChayah was in the Ofanim.

'**the will** The will of the Holy One, blessed be He.', '**there was the will to go** It was not necessary to tell them [to go] to this side [or that] because the will of the Holy One, blessed be He, was in the living beings, and the will of the living beings was in the wheels.'(Rashi)

**Isaiah 8:7**

o Senhor está trazendo contra eles as poderosas e devastadoras águas do Eufrates, o rei da Assíria com todo o seu poderio. Elas transbordarão em todos os seus canais, encobrirão todas as suas margens

7 Now therefore, hinei, Adonoi bringeth up upon them the waters of the River, strong and many, even Melech Ashur, and all his kavod., and he shall come up over all his channels, and go over all his banks.,

'**and it will overflow** [i.e.,] the river [will overflow].', '**and all its distributaries** Its waters will surge to rise over all the distributaries of the outflow of its waters.', '**and go over** the swelling river [will go] **over all its banks** its high banks. Those are its upright banks in the place where the river flows between its upright banks, and it is like within a gutter.'(Rashi)

**Zechariah 6:2**

À primeira estavam atrelados cavalos vermelhos, à segunda, cavalos pretos,

2 In the merkavah harishonah were red-brown susim., and in the merkavah hashenit susim shechorim (black horses).,

'**red horses** They were the ones that caused Babylon to mount, for [Babylon] is red, as it is written (Dan. 2:38): “You are the head of gold” [gold having a red tinge].', '**black** [Horses,] to cause Media to mount, for they blackened the faces of Israel in the days of Haman.'(Rashi)

**Genesis 3:6**

Quando a mulher viu que a árvore parecia agradável ao paladar, era atraente aos olhos e, além disso, desejável para dela se obter discernimento, tomou do seu fruto, comeu-o e o deu a seu marido, que comeu também.

6 And when the isha saw that HaEtz was tov for food, and that it was pleasant to the eyes, and HaEtz to be desired to make one have seichel, she took of the p’ri thereof, and did eat, and gave also unto her ish with her., and he did eat.

['THAT THE TREE WAS GOOD FOR FOOD. She [Eve] had thought that the fruit of the tree was bitter and poisonous and this was why He admonished them against eating thereof, but now she saw that it was good and sweet food.', 'AND THAT IT WAS A DELIGHT TO THE EYES, i.e., that by means of its fruit, one attains desire and goes about after his own eyes.', 'AND THAT THE TREE WAS TO BE DESIRED TO MAKE ONE WISE for by means of its fruit, one becomes wise to desire. Now she ascribed “delight” to the eyes and “desire” to the mind. The principle is that [by eating the fruit of the tree], one can will and desire a thing or its opposite.'](Ramban)

['ותרא האשה כי טוב העץ למאכל, she realized that the tree was good to eat due to its location, its nature and the pleasant fragrance of its fruit.', 'ונחמד העץ להשכיל, seeing that G’d Himself had already described the tree as being the tree of knowledge.', 'גם לאישה עמה, his heart was open to her words because he was her husband, and because he was by her side.'](Sforno)

**Amos 3:7**

Certamente o SENHOR Soberano não faz coisa alguma sem revelar o seu plano aos seus servos, os profetas.

7 Surely Adonoi Hashem will do nothing, but He revealeth His sod (secret) unto His avadim hanevi’im.

'**For the Lord God does nothing unless He has revealed His secret**—That secret to His servants, the prophets.'(Rashi)

**Isaiah 61:6**

Mas vocês serão chamados sacerdotes do Senhor, ministros do nosso Deus. Vocês se alimentarão das riquezas das nações, e no que era o orgulho delas vocês se orgulharão.

6 But ye shall be named the Kohanim of Hashem., men shall call you the Mesharetim (Ministers) of Eloheinu., ye shall eat the chayil Goyim, (wealth of Nations) and in their kavod shall ye boast.

'**priests of the Lord** Princes of the Holy One, blessed be He.', '**the possessions of the nations** Heb. חֵיל גּוֹיִם, the possessions of the nations [after Jonathan].', '**you shall succeed [them]** Heb. תִּתְיַמָּרוּ [derived from תְּמוּרָה, exchange]. You shall enter in their stead into the glory they have taken until now.'(Rashi)

**Ezekiel 40:20**

Mediu depois o comprimento e a largura da porta que dá para o norte, que dá para o pátio externo.

20 And the sha’ar of the khatzer hakhitzonah that looked toward the north, he measured the length thereof, and the width thereof.

['**he measured its length and its width** [to be] like the measurement of the eastern gate. This is delineated in the section.'](Rashi)

**Exodus 12:51**

No mesmo dia o Senhor tirou os israelitas do Egito, organizados segundo as suas divisões.

51 And it came to pass the very same day, that Hashem did bring the Bnei Yisroel out of Eretz Mitzrayim by their tzivos.

['AND IT CAME TO PASS THE SELFSAME DAY THE ETERNAL DID BRING THE CHILDREN OF ISRAEL OUT OF THE LAND OF EGYPT. Since Scripture said above, *It was a night of watching unto the Eternal for bringing them out of the land of Egypt*,361*Above, Verse 42.* it reverted and explained that they did not go out at all of the land then, but that Pharaoh gave them permission [at night] to go out, and thus they became free men. Instead, it was in the glare of full daylight that they went out from all the borders of Egypt with all *their hosts* — the hosts of women and *the mixed multitude*362*Ibid.*, Verse 38. that attached themselves to them.  
Rabbi Abraham ibn Ezra explained the purport of the verse as follows: “*And it came to pass the selfsame day* that *the Eternal did bring the children of Israel out of the land of Egypt* that He spoke to Moses, saying, *Sanctify unto Me*.”363*Further, 13:2. Thus according to Ibn Ezra, the verse before us is to be joined to the following chapter.*'](Ramban)

**Ezekiel 28:5**

Pela sua grande habilidade comercial você aumentou as suas riquezas, e, por causa das suas riquezas, o seu coração ficou cada vez mais orgulhoso.

5 By thy great chochmah in thy trade hast thou increased thy riches, and thine lev is lifted up [in pride] because of thy riches.,

**2 Kings 9:22**

Quando Jorão viu Jeú, perguntou: "Você vem em paz, Jeú? " Jeú respondeu: "Como pode haver paz, enquanto continua toda a idolatria e as feitiçarias de sua mãe Jezabel? "

22 And it came to pass, when Yehoram saw Yehu, that he said, Is it shalom, Yehu? And he answered, What shalom, so long as the zenunei immecha Izevel (harlotries of your mother Jezebel) and her kheshafim (witchcrafts) are so many?

**Isaiah 34:15**

Nela a coruja fará ninho, chocará seus ovos e cuidará dos seus filhotes à sombra de suas asas; os falcões também se ajuntarão ali, cada um com o seu par.

15 There shall the kipoz (bittern) nest, and lay eggs, and hatch and care for young under her tzel., there shall the dayyot (kites, vultures) also be gathered, every one with its mate.

'**has made its nest** (קִנְּנָה) an expression related to ‘a bird’s nest’ (קַן) (Deut. 22:6).', '**owl** (קִפּוֹז) that is the owl (קִפֹּד).', '**and she has laid** She laid eggs.', '**and hatched** This is the emerging of the chicks from the egg. Comp. (below 59:5) The eggs of the viper have hatched.', '**and gathered** This is the call that the bird calls with its throat to draw the chicks after it, gloussera in French. Comp. (Jer. 17:11) “A cuckoo gathers (דָגָר) what it did not lay.”', '**vultures** (דַיּוֹת) voltojjrs in O.F.', '**each one to her friend** (lit., each one her friend,) like to her friend.'(Rashi)

**Isaiah 53:3**

Foi desprezado e rejeitado pelos homens, um homem de tristeza e familiarizado com o sofrimento. Como alguém de quem os homens escondem o rosto, foi desprezado, e nós não o tínhamos em estima.

3 He is despised and chadal ishim (rejected by men)., a man of sorrows, and acquainted with suffering., and we hid as it were our faces from him., he was despised, and we esteemed him not.

'**Despised and rejected by men** was he. So is the custom of this prophet: he mentions all Israel as one man, e.g., (44:2), “Fear not, My servant Jacob”; (44:1) “And now, hearken, Jacob, My servant.” Here too (52:13), “Behold My servant shall prosper,” he said concerning the house of Jacob. יַשְׂכִּיל is an expression of prosperity. Comp. (I Sam. 18:14) “And David was successful (מַשְׂכִּיל) in all his ways.”', '**and as one who hides his face from us** Because of their intense shame and humility, they were as one who hides his face from us, with their faces bound up in concealment, in order that we not see them, like a plagued man who hides his face and is afraid to look.'(Rashi)

**Exodus 25:37**

"Faça-lhe também sete lâmpadas e coloque-as nele para que iluminem a frente dele.

37 And thou shalt make the nerot shivah thereof., and they shall kindle the nerot thereof, that they may give light toward its face.

' את נרתיה ITS LAMPS — a kind of small bowls into which the oil and the wicks were put. ', 'והאיר על עבר פניה AND MAKE THEM GIVE LIGHT OVER AGAINST IT — Make the mouths of those six lamps which are on the top of the branches that come out from its sides so that they are turned towards the middle branch, in order that when you kindle the lamps they shall cast their light over against its (the candlestick’s) front-side, i. e. their light should be directed in the direction of the front of the central branch which forms the candlestick proper.'(Rashi)

['והאיר על עבר פניה, (verse 36) this means that the lights both on the right of the center shaft and those on the left should be arranged so that the respective flames would focus in the direction of the middle. Inasmuch as the lights symbolised spiritual “enlighten-ment,” the lesson is that in all our efforts at obtaining such enlightenment, and during all the digressions that the pursuit of such disciplines necessarily entails, we must never lose sight of the direction in which we are striving and keep this central idea of such enlightenment resulting in us becoming better servants of the Lord, constantly in front of our mental eye. The reason that there were lights on both the right side of the center shaft as well as on the left side, is that pursuit of enlightenment expresses itself both in gaining of theoretical knowledge, ethical imperatives, but no less so in the practical application of such lessons learned. Both must be placed in the service of the נר המערבי, the light from the center shaft, the one which faces the Shechinah directly. Only the focusing on our spiritual goal ensures that the six lights on the various arms will continue to burn without hindrance. The thought we just tried to portray is expressed in Numbers 8,2-4 בהעלותך את הנרות אל מול פני המנוה יאירו שבעת הנרות “when you kindle the lamps, toward the face of the Menorah shall the seven lamps cast light.” This is the symbolism contained in the words וזה מעשה המנורה מקשה, (Numbers 8,4) i.e. in spite of what appears to be a multiplicity of lights emanating from this Menorah, their function is singular, one of unification, just as the Menorah from which they emanate was cast out of a single chunk of gold, something unified.\n'](Sforno)

**Isaiah 24:8**

O som festivo dos tamborins foi silenciado, o barulho dos que se alegram parou, a harpa cheia de júbilo está muda.

8 The mirth of tambourines ceaseth, the noise of them that rejoice endeth, the joy of the kinnor (harp) ceaseth.

'**The joy of the drums** that you said (supra 22:13), “And behold, joy and happiness.”'(Rashi)

**Deuteronomy 4:28**

Lá vocês prestarão culto a deuses de madeira e de pedra, deuses feitos por mãos humanas, deuses que não podem ver, nem ouvir, nem comer, nem cheirar.

28 And there ye shall serve elohim, the work of men’s hands, etz (wood) and even (stone), which neither see, nor hear, nor eat, nor smell.

'ועבדתם שם אלהים AND THERE YE SHALL SERVE GODS — Understand this as the Targum does: And there ye shall serve peoples who serve idols, for since you serve those who serve them (idols) it will be as though you serve them.'(Rashi)

['AND THERE YE SHALL SERVE GODS. “When you serve their worshippers it is as though you serve them [the idols].” This is the language of Rashi. Now I have already explained the secret thereof that he who dwells outside of the Land is as if he worshipped the idols,95*Kethuboth 110 b.* and the expression, [*and there ye shall serve gods*] *the work of men’s hands* indicates that the service begins with those on high and descends to the idols below,96*I.e., there they will be not only under the sway of the heavenly powers assigned by G-d to guide the destinies of the various nations from on high, but they will deteriorate until they worship idols, the work of men’s hands, below.* as I have mentioned in the section *Acharei Moth*.97*Leviticus 18:25.*', 'NOR DO THEY EAT, NOR SMELL. The purport thereof is to state that they [the idols] remain *inanimate stones*98*Habakkuk 2:19.* as they were to begin with, having no spirit of life at all, not even mortal life, as does man. For at first he said, *which neither see, nor hear*, meaning that they are not G-d and see not the suffering of their servants, nor hear their prayers, nor save them from their troubles.99*See Isaiah 46:7.* And then he went back and said that they do not even have the inferior [mortal] life of man. Thus the one who makes them is more honored than they. Or perhaps the sense of the verse is in relation to the honor of the Supreme One, the verse thus stating: “*which neither see* the suffering of their worshippers, *nor hear* their prayers, *nor eat*, since no fire ever comes out from before them and consumes their offerings,100*A reference to Leviticus 9:24. The fire from heaven, which descended upon the offerings placed on the altar, indicated that G-d’s Presence was in their midst (see also I Kings 18:38). Such a miracle never occurred among idol-worshippers.* *nor smell* their [offerings’] sweet odors.”101*See Leviticus 26:31.* Now Scripture adopted the general usage of language, but in fact the idols have none of these senses.'](Ramban)

['ועבדתם שם אלוהים מעשה ידי אדם, when Jews find themselves outside of the land of Israel against their will and in the course of time they are invited by member of their host country, they are not guilty of deliberately performed idolatrous practices. (Avodah Zarah 8).', 'אשר לא יראון, because they do not do what they do out of their own free will, as do the members of the host nations who by fashioning the same kinds of sculptures or drawing similar pictures do so as an act of admiration for the idols they worship. When the members of the host countries make such sculptures they mean to draw attention to the force in the universe which is responsible for such phenomena in our day and age. [in the author’s time, art, generally, was legitimate only if it claimed to represent matters compatible with the dogmas of the Church, for instance. Ed.] The members of the host countries labour under the mistaken belief that the “originators” of the phenomena they worship produced what they produced out of their own volition; they do not realise that these “originators” had been programmed to do this by G’d the Creator. They pray to these phenomena thinking that these have the power to help them. Moses, representing G’d, says that the fact is that no phenomenon in this physical universe is able to do anything unless it has first been sanctioned by G’d.'](Sforno)

**Nehemiah 8:10**

E Neemias acrescentou: "Podem sair, e comam e bebam do melhor que tiverem, e repartam com os que nada têm preparado. Este dia é consagrado ao nosso Senhor. Não se entristeçam, porque a alegria do Senhor os fortalecerá".

10 Then he said unto them, Go your way, eat the choice foods, and drink the sweet things, and send portions unto them for whom nothing is prepared., for this day is kadosh unto Adoneinu., neither be ye grieving., for the chedvah (joy) of Hashem is your strength.

['**to whoever has nothing prepared** to a poor man who has no food prepared for himself.'](Rashi)

**Isaiah 11:12**

Ele erguerá uma bandeira para as nações a fim de reunir os exilados de Israel; ajuntará o povo disperso de Judá desde os quatro cantos da terra.

12 And He shall raise up a nes [a banner, i.e., send a signal] for the Goyim, and shall assemble the outcasts of Yisroel, and gather together the dispersed of Yehudah from the four corners of ha’aretz.

'**And he shall raise a banner** Perka, perche in O.F. [i.e., the verse is literally referring to the pole upon which the banner is attached.] And it shall be for a sign to gather to him and to bring the exiles of Israel to Him as a present.'(Rashi)

**Exodus 12:27**

respondam-lhes: É o sacrifício da Páscoa ao Senhor, que passou sobre as casas dos israelitas no Egito e poupou nossas casas quando matou os egípcios". Então o povo curvou-se em adoração.

27 That ye shall say, It is the zevach of Hashem’s Pesach, who pasach (passed over, skipped, spared) the batim (households) of the Bnei Yisroel in Mitzrayim, when He struck down the Egyptians, and spared bateinu (our houses). And the people bowed down and worshiped.

' ויקד העם AND THE PEOPLE BOWED THE HEAD in thanksgiving for the tidings of the approaching deliverance and for the promise of their coming into the land, and for the tidings regarding the children whom they would have (since v. 26 implies that they would be blessed with children).'(Rashi)

['זבח פסח הוא, this offering commemorates the skipping over by G’d of each individual Jewish home, something that occurred at midnight. Accordingly, the offering should really have been brought after midnight when the Jewish firstborn had already experienced that G’d saved him. As a result it really would have been at night. However, since we have a rule that offerings must not be brought on the altar at night, it had to be brought at a time which is closely associated with the impending night, i.e. the period described here as בין הערבים.'](Sforno)

**Joel 1:15**

Ah! Aquele dia! Sim, o dia do Senhor está próximo; como destruição poderosa da parte do Todo-poderoso, ele virá.

15 Alas for the day! For the Yom Hashem [see Isa13: 9-13., Am 5:18-20., 8:9-14., Zeph 1:14-23 on the coming Day of the L-rd when Hashem intervenes to execute mishpat and righteousness] is karov (near, at hand), and like destruction from Shaddai shall it come.

'**Woe** Heb. אֲהָהּ. An expression of sighing and wailing.', '**and like plunder** Heb. וּכְשֹׁד. Like the plunder of brigands.', '**it will come**—from the Omnipresent.'(Rashi)

**Psalms 79:3**

Derramaram o sangue deles como água ao redor de Jerusalém, e não há ninguém para sepultá-los.

3 Their shefach dahm (shedding of blood) is like mayim all around Yerushalayim., and there is none to bury them.

**Daniel 7:27**

Então a soberania, o poder e a grandeza dos reinos debaixo de todo o céu serão entregues nas mãos dos santos, o povo do Altíssimo. O reino dele será um reino eterno, e todos os governantes o adorarão e lhe obedecerão.

27 And the dominion and sovereignty, and greatness of the kingdom under kol HaShomayim, shall be given to the people of the kadoshim Elyon, whose kingdom is a malchut olam (an everlasting kingdom), and all dominions shall serve and obey them.

['**and obey** They will obey his command to execute it.'](Rashi)

**Psalms 111:2**

Grandes são as obras do Senhor; nelas meditam todos os que as apreciam.

2 The ma’asei Hashem are gedolim, derushim (sought out, pondered) of all them that have delight therein.

**Isaiah 49:26**

"Sim, prisioneiros serão tirados de guerreiros, e despojo será retomado dos violentos; brigarei com os que brigam com você, e seus filhos, eu os salvarei. Farei seus opressores comerem sua própria carne; ficarão bêbados com seu próprio sangue, como com vinho. Então todo mundo saberá que eu, o Senhor, sou o seu Salvador, seu Redentor, o Poderoso de Jacó".

26 And I will feed them that oppress thee with their own basar., and they shall be shikkor (drunk) with their own dahm, as with asis (new wine)., and kol basar shall know that I Hashem am thy Moshi’a and thy Go’el, the Avir Ya’akov (Mighty One of Jacob).

'**And those who taunt you I will feed** their flesh to the beasts of the field. The word מוֹנַיִךְ is an expression akin to (Lev. 25:14) “You shall not taunt (אַל תּוֹנוּ).” This denotes taunting with words, those who anger you with their revilings.', '**and as with sweet wine** Heb. וְכֶעָסִיס. The sweetness of wine.', '**they shall become drunk [from] their blood** So shall those accustomed to drink blood become drunk from their blood. Now who are they? These are the fowl of the heavens. So did Jonathan render this.'(Rashi)

**Isaiah 53:5**

Mas ele foi transpassado por causa das nossas transgressões, foi esmagado por causa de nossas iniqüidades; o castigo que nos trouxe paz estava sobre ele, e pelas suas feridas fomos curados.

5 But he was pierced [Yeshayah 51:9., Zecharyah 12:10 Sukkah 52a, Tehillim 22:17 Targum Hashivim] for our transgressions, he was bruised mei’avonoteinu (for our iniquities)., the musar (chastisement) (that brought us shalom [Yeshayah 54:10] was upon him [Moshiach]., and at the cost of his (Moshiach’s) chaburah (stripes, lacerations) we are healed.

'**the chastisement of our welfare was upon him** The chastisement due to the welfare that we enjoyed, came upon him, for he was chastised so that there be peace for the entire world.'(Rashi)

**Genesis 28:14**

Seus descendentes serão como o pó da terra, e se espalharão para o Oeste e para o Leste, para o Norte e para o Sul. Todos os povos da terra serão abençoados por meio de você e da sua descendência.

14 And thy zera shall be as the dust of ha’aretz, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south., and in thee and in thy zera shall kol hamishpochot haadamah be blessed.

['והיה זרעך כעפר הארץ, ופרצת, after your descendants will have multiplied so that they are as the dust of the earth, numerically speaking, you will spread out. The expression is to be understood as similar to Isaiah 51,23: ותשימי כארץ גוך וכחוץ לעוברים, “so that you made your back like the ground, like a street for passers by.” Precisely when the Jewish people will have reached a seeming low point in their collective experience (downtrodden by the Egyptian taskmasters, or in later exiles) they will expand and become powerful in a measure never before seen on earth. ימה וקדמה צפונה ונגבה, when that time arrives Bileam’s prophecy in Numbers 24,17 וקרקר כל בני שת, “it will smash the foundation of all mankind.” The final redemption of the Jewish people will come after they have suffered the low point in their history. (Compare Sanhedrin 95: “if you see a generation experiencing so many persecutions and setbacks that it appears a raging river is inundating them, wait for the ending for the prophet Isaiah in his description of the redemption writes of it immediately after having described the very opposite in chapter 59, 19-20”)', 'ונברכו בך כל משפחות האדמה ובזרעך, the same type of blessing mentioned in Isaiah 61,6 i.e. because you will then be known and revered as the priests of the Lord, they will receive their Divine blessing through you.'](Sforno)

**Isaiah 11:4**

mas com retidão julgará os necessitados, com justiça tomará decisões em favor dos pobres. Com suas palavras, como se fossem um cajado, ferirá a terra; com o sopro de sua boca matará os ímpios.

4 But with tzedek shall He judge the needy, and reprove with mishor (equity, justice) for the anvei eretz: and He shall strike the earth with the shevet of His mouth, and with the Ruach of His lips shall he slay the reshah.

'**with equity** This is an expression of mildness and tenderness.', '**and he shall smite the earth with the rod of his mouth** As the Targum states: And he shall smite the sinful of the earth.', '**and with the breath of his lips** Jonathan [renders:] And with the speech of his lips.'(Rashi)

**Genesis 3:4**

Disse a serpente à mulher: "Certamente não morrerão!

4 And the Nachash said unto the isha, Ye shall not surely die.,

['לא מות תמותון “you will sure not die, כי יודע אלוקים כי בים אכלכם ממנו ונפקחו עיניכם, G’d did not forbid this fruit because it is lethal, but because He knows that through eating it you will attain additional knowledge so that you will be just like G’d, possessing total knowledge.'](Sforno)

**Malachi 3:16**

Depois aqueles que temiam ao Senhor conversaram uns com os outros, e o Senhor os ouviu com atenção. Foi escrito um livro como memorial na sua presença acerca dos que temiam ao Senhor e honravam o seu nome.

16 Then they that feared Hashem spoke often one to another., and Hashem paid heed, and heard it, and a Sefer Zikaron (book of remembrance) was written before Him for them that feared Hashem, and that meditated upon Shmo (His Name).

'**Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.'(Rashi)

**Exodus 12:33**

Os egípcios pressionavam o povo para que se apressasse em sair do país, dizendo: "Todos nós morreremos! "

33 And the Egyptians were urgent upon the people, that they might send them out of ha’aretz in haste., for they said, Kullanu mesim (We are all dead ones).

' כלנו מתים WE ARE ALL DEAD MEN — They said, Not according to Moses’ decree is this what has happened for he said (10:5) “And every firstborn shall die”, and here all the ordinary people are dead, five or ten in one house (Mekhilta d\'Rabbi Yishmael 12:33).'(Rashi)

**Ezekiel 27:27**

Sua riqueza, suas mercadorias e seus bens, seus marujos, seus homens do mar e seus construtores de barcos, seus mercadores e todos os seus soldados, todos quantos estão a bordo sucumbirão no coração do mar no dia do seu naufrágio.

27 Thy riches, and thy wares, thy merchandise, thy mariners, and thy sailors, thy caulkers, and the dealers in thy merchandise, and all thy anshei hamilchamah, that are in thee, and in all thy kahal (company) which is in the midst of thee, shall fall into the midst of the yamim (seas) in the day of thy shipwreck.

**Daniel 10:16**

Então um ser que parecia homem tocou nos meus lábios, e eu abri a minha boca e comecei a falar. Eu disse àquele que estava de pé diante de mim: Estou angustiado por causa da visão, meu senhor, e quase desfaleço.

16 And, hinei, one with the likeness of the bnei adam touched my lips., then I opened my mouth, and spoke, and said unto him that stood before me, Adoni, because of the vision my pangs have overcome me, and I have retained no ko’ach.

'**my joints turned upon me** Heb. צִירַי. These are the ends of the bones, all the limbs that are thrust into their sockets and turn within them like a door on its hinge in the socket of the threshold. My joints turned to become dislocated from their place out of much trembling and quaking.'(Rashi)

**Daniel 3:6**

Quem não se prostrar em terra e não adorá-la será imediatamente atirado numa fornalha em chamas".

6 And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery attun (furnace).

'**a fiery furnace** a pit that is made to burn rocks into lime, and that is כִּבְשָּׁן in all the Scriptures.'(Rashi)

**Zechariah 3:1**

Depois disso ele me mostrou o sumo sacerdote Josué diante do anjo do Senhor, e Satanás, à sua direita, para acusá-lo.

3 And he [the malach] showed me Yehoshua the Kohen HaGadol standing before the Malach Hashem, and HaSatan standing at his right hand to accuse him.

'**to accuse him** To accuse him because his sons were married to gentile women, as it is written in the Book of Ezra (10:18): “And it was found of the sons of the priests who had taken foreign wives, of the sons of Jeshua the son of Jozadak, etc.”'(Rashi)

**Exodus 19:4**

‘Vocês viram o que fiz ao Egito e como os transportei sobre asas de águias e os trouxe para junto de mim.

4 You yourselves have seen what I did unto the Mitzrayim, and how I carried you on eagles’ wings, and brought you unto Myself.

' אתם ראיתם YE HAVE SEEN — It is not a tradition in your possession, not in written words do I send a message to you, not by means of eye-witnesses do I attest this to you, but you yourselves have seen אשר עשיתי למצרים WHAT I DID UNTO EGYPT — on account of many sins were they liable to Me for punishment before they came into contact which you, but I did not exact punishment from them except on your account (cf. Mekhilta d\'Rabbi Yishmael 19:4:1).', ' ואשא אתכם AND I BARE YOU [ON EAGLES’ WINGS] — This happened on that day when the Israelites came to Rameses (the place where they all assembled on the night when they left Egypt) (Mekhilta d\'Rabbi Yishmael 19:4:2), because the Israelites were living dispersed throughout the whole district of Goshen and in one brief moment — when they came there to set out and to leave Egypt — they all gathered together at Rameses. Onkelos translates ואשא as though it were [וְאַסִּיעַ [אתכם — viz., ואטלית יתכון “and I made you travel” (cf. the Targum on וַיַּסַע Exodus 15:22); he adapted the expression in a manner that is consonant with the respect due to the Most High God.', ' על כנפי נשרים UPON EAGLES’ WINGS — as an eagle which bears its fledglings upon its wings. Scripture uses this metaphor because all other birds place their young between their feet since they are afraid of another bird that flies above them, but the eagle fears none except man — apprehending that perhaps he may cast an arrow at it — since no bird can fly above it; therefore he places it (its young) upon its wings, saying, “Better that the arrow should pierce me than my young!” (Mekhilta d\'Rabbi Yishmael 18:4:3). — “I, too”, said God, “did thus”: (Exodus 14:19,20) “And the angel of God … journeyed etc…. And he came between the camp of Egypt etc.” … and the Egyptians were casting arrows and stone missiles and the cloud caught these (cf. Rashi on these verses).', ' ואבא אתכם אלי AND I BROUGHT YOU UNTO MYSELF — Explain this as the Targum does: “and I have brought you near to My service”.'(Rashi)

['AND I BROUGHT YOU UNTO MYSELF. I.e., “to the place of My Glory, namely, this mountain where My Presence abides there with you.” Now Onkelos translated: “and I brought you near to My service.” [To avoid a literal translation], Onkelos adapted an expression of respect towards Him Who is on high.'](Ramban)

['', "And how I bore you on eagles' wings - a novel way, that no one had gone through before, just like the eagle that takes care of its young in the height of the sky, where there is no other type of bird, and this is to distinguish you from all the other peoples and their pursuits, to be for Me."](Sforno)

**Ezekiel 28:13**

Você estava no Éden, no jardim de Deus; todas as pedras preciosas o enfeitavam: sárdio, topázio e diamante, berilo, ônix e jaspe, safira, carbúnculo e esmeralda. Seus engastes e guarnições eram feitos de ouro; tudo foi preparado no dia em que você foi criado.

13 Thou hast been in Eden, Gan Elohim., every even yekarah (precious stone) was thy covering, the ruby, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and zahav., the workmanship of thy hand drums and of thy wind instruments was prepared in thee in the day that thou wast created.

'**In Eden, the garden of God** With much goodness and pleasure. You enjoy yourself as if you were dwelling in Eden, the garden of God. All wealth, pride, and honor are given to you: all precious stones are set on your raiment.', '**your covering** Your canopy. Another explanation: Your raiment.', '**the work of your drums and your orifices** Although I gave you all this honor, I knew that you would become haughty, and I made in you the work of the perforated drums that let out wind with an instrumental sound like a drum, and these are what you should have contemplated about.'(Rashi)

**Isaiah 34:6**

A espada do Senhor está banhada em sangue, está coberta de gordura, sangue de cordeiros e de bodes, gordura dos rins de carneiros. Pois o Senhor exige sacrifício em Bozra e grande matança em Edom.

6 The Cherev Hashem (Sword of Hashem) is filled with dahm, it is gorged with chelev, and with the dahm of lambs and goats, with the chelev of the kidneys of rams., for Hashem hath a zevach in Botzrah, and a tevach gadol in Eretz Edom.

'**lambs and goats** princes and governors.', '**in Bozrah** It is from the land of Moab, but since it supplied a king for Edom, as it is stated (Gen. 36:33): “And Jobab son of Zerah of Bozrah reigned in his stead,” it will, therefore, suffer with them. This is found in Pesikta.'(Rashi)

**2 Kings 9:19**

Então o rei enviou um segundo cavaleiro. Quando chegou a eles disse: "O rei pergunta: ‘Vocês vêm em paz? ’ " Jeú respondeu: "Não me venha falar em paz. Saia da minha frente".

19 Then he sent out a second on sus, which came to them, and said, Thus saith HaMelech, Is it shalom? And Yehu answered, What hast thou to do with shalom? Fall in behind me.

**Ezekiel 27:13**

" ‘Javã, Tubal e Meseque fizeram comércio com você; trocaram escravos e utensílios de bronze pelos seus bens.

13 Yavan, Tuval, and Meshech, they were thy merchants., they traded the nefesh adam and kelim (vessels) of nechoshet for thy merchandise.

['**with living people** male and female slaves to sell.'](Rashi)

**Daniel 2:40**

Finalmente, haverá um quarto reino, forte como o ferro, pois o ferro quebra e destrói tudo; e assim como o ferro a tudo despedaça, também ele destruirá e quebrará todos os outros.

40 And the fourth mamlachah shall be strong as iron., forasmuch as iron breaketh in pieces and subdueth all things., and as iron that breaketh all these, shall it break in pieces and crush.

'**And a fourth kingdom** will be as hard as iron, as you saw the thighs, which are the fourth from the head, the breast, and the belly, and they are of iron.', '**crumbles and flattens everything** flattens and crumbles all kinds of metal, which are flattened with a hammer.', '**and flattens** Aram. וְחָשֵּׁל, and flattens. There are many such [words] in the Talmud. Keth. 77a, “who thins copper for kettles (חַשְּׁלָא דוּדֵי)”; Hul. 93a: “crushed testicles (בֵּיעֵי חֳשִּׁלָתָא).”', '**all these** all these kinds of metals that you saw in the image.', '**it will crumble and shatter** It will crumble and shatter all the nations.'(Rashi)

**Lamentations 2:10**

Os líderes da cidade de Sião sentam-se no chão em silêncio; despejam pó sobre a cabeça e usam vestes de lamento. As moças de Jerusalém inclinam a cabeça até o chão.

10 The Ziknei Bat Tziyon sit upon the ground, and keep silence., they have cast up aphar upon their heads., they have girded themselves with sackcloth., the Betulot Yerushalayim hang down their heads to the ground.

'**They sit on the ground, etc.** According to its apparent meaning. But the Midrash Aggadah [states] that Nevuchadnetzar sat them on the ground when Tzidkiyahu rebelled against him and transgressed his oath. He came and stationed himself in Dophnei31*Nevuchadnetzar’s headquarters was situated in Rivlah as indicated in Yirmiyahu 39:5. See Targum Yonoson Ben Uzieil in Bamidbar 34:11, who identifies Rivlah as Daphnei. However, the Gemara in Maseches Sanhedrin 96b identifies Rivlah as Antochya.*  of Ontochya, and sent for the Sanhedrin. They came toward him and he saw that they were men of imposing appearance. He sat them down in golden chairs and said to them, “recite your Torah for me chapter by chapter and translate it for me.” When they reached the chapter dealing with vows, he said to them, “[What] if he wishes to retract [from his vow], can he retract?” They said to him, “Let him go to a sage and he will absolve him [of his vow].” He said to them, “If so, you [must have] absolved Tzidkiyahu of his oath.” He [Nevuchadnetzar] commanded, and they pushed them down and sat them on the ground.32*If they had sat down on their own accord, Scripture would have stated yushvu instead of yishvu and domu instead of yidmu.*  They then tied the hair of their heads to the horses’ tails33*As indicated by the end of the verse, ‘they lower their heads to the ground.’*  and dragged them. '(Rashi)

**Ezekiel 27:17**

" ‘Judá e Israel fizeram comércio com você; pelos seus bens eles trocaram trigo de Minite, confeitos, mel, azeite e bálsamo.

17 Yehudah, and Eretz Yisroel, they were thy merchants., they traded for thy merchandise chittim (wheat) of Minnit, and balsam oil, and devash, and shemen, and balm.

'**with wheat of Minnith** the name of a place that produced wheat of high quality, like (Jud. 11: 33): “until you come to Minnith.” Midrash Aggadah (source unknown) [explains it as] good, thick wheat kernels, which are sold by number. Jonathan renders: בִּחִטֵי רִיחוּשּׁ expression for a gathering of many numbers, troche in Old French, bundle, bunch. A similar word appears in Pesikta [d’Rav Kahana, p. 184b]: “Just as the myrtle is crowded (רָחוּשּׁ) with leaves, so was Leah crowded with sons.” But I do not know what it [wheat of Minnith] is. In the name of Rabbi Simon, I heard that he found in a Bible with a Jerusalem Targum בְּחִטֵי מִנִיתוּפַנַג rendered: בְּחוּשְּׁלָא וְקֲלְמָא. Now, שַּׁעֲרֵי דְחוּשְּׁלָא, which is found in the Talmud (Yoma 79a), is explained as: peeled barley. I say, however, that “Minnith” is an expression of portions (מָנוֹת), prepared food. Even according to its vocalization with a “dagesh,” Jonathan is wont to translate a word sometimes according to its apparent meaning and sometimes according to its midrashic meaning. So did he render (below 39:16): “And also the name of the city shall be Hamonah (הֲמוֹנָה).” Although we punctuate the name הֲמוֹנָה without a “mappiq hey” (הֱמוֹנָה), [with a “mappiq hey” (pronounced) הֲמוֹנָה would mean “her multitude” with a silent “hey” it means simply “a multitude.”] Jonathan paraphrases: And also there, the slain of the city whose multitude is great will be cast.', '**balsam trees** [Heb. פַנַג.] I saw in the book of Joseph the priest (Josiphon vol. 1 p.155 ch. 36 Flusser): The balsam tree is “pannag,” and they were found in Jericho, and because of the fragrant scent, it [the city] is called Jericho [יְרִיחוֹ from רֵיחַ, scent], balsme in Old French.'(Rashi)

**Genesis 2:9**

O Senhor Deus fez nascer então do solo todo tipo de árvores agradáveis aos olhos e boas para alimento. E no meio do jardim estavam a árvore da vida e a árvore do conhecimento do bem e do mal.

9 And out of the adamah made Hashem Elohim to spring up (T.N. see verse 5) kol etz (every tree) that is pleasing to the sight, and tov for food., the Etz HaChayyim (Tree of Life) also in the midst of the gan (garden), and the Etz HaDa’as Tov v’Rah (see 3:22, i.e., representing moral autonomy., contrast Exodus 9:20-21 where the Dvar Hashem is the guide of life, even for Gentiles).

['AND THE TREE OF LIFE IN THE MIDST OF THE GARDEN AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Since Scripture says, *And the tree of life in the midst of the garden*, and does not say “in the garden,” and, moreover, since it says, *But of the fruit of the tree which is in the midst of the garden, G-d hath said: ‘Ye shall not eat of it,’*328*Genesis 3:3.* and does not mention it or refer to it by another name, we must say, according to the simple meaning of Scripture, that it was a known place in the garden which was “in the midst” thereof. This is why Onkelos translated: “in the middle of the garden.” Thus according to Onkelos the tree of life and the tree of knowledge were both in the middle of the garden. And if so, we must say that in the middle of the garden there was the likeness of an enclosed garden-bed made which contained these two trees. This “middle” means near its middle for with respect to the exact middle, they have already said329*If Ramban is stating a specific mathematical principle, its source is unknown to me. His intent may, however, be general. If so, the source may be found in Berachoth 3b, where it is stated that the exact point of midnight is known only to G-d.* that no one knows the true central point except G-d alone.  
*And the tree of life*. This was a tree the fruit of which gave those who ate it long life.  
*And the tree of the knowledge of good and evil*. The commentators330*Mentioned in R’dak in the name of the “commentators.”* have said that the fruit thereof caused those who ate it to have a desire for sexual intercourse, and therefore Adam and Eve covered their nakedness after they ate of it [the fruit]. They quote a similar expression [where “good and evil” refers to such desire], the saying of Barzilai the Gileadite: *Can I distinguish between good and bad?*331*II Samuel 19:36.* — meaning that this sexual desire was already removed from him. But in my opinion this interpretation is not correct since the serpent said, *And ye shall be as ‘Elohim,’ knowing good and evil*.332*The Elohim* here means angels, who have no such desire (R’dak). And if you will say that the serpent lied to her, now [Scripture itself attests to the truth of his statement in the verse], *And the Eternal G-d said, ‘Behold man has become like one of us knowing good and evil.’*333*Genesis 3:22.* And the Rabbis have already said:334*In Pirka D’Rabbeinu Hakadosh, Section 3. See my Hebrew commentary, p. 36, Note 84, for variants.* “Three stated the truth and perished from the world, and these are: the serpent, the spies,335*Numbers, Chapters 13-14. Sanhedrin 108a.* and Doeg the Edomite.336*I Samuel 22:9-10. Sanhedrin 90a. The Hebrew text here also contains an additional word, “the Beerothite.” See II Samuel, Chapter 4. Ramban’s general thought is clear: the saying of the Rabbis proves that the serpent spoke the truth. Hence the serpent’s statement, And ye shall be as ‘Elohim,’ knowing good and evil*, was true. Now since sexual desire is not spoken of in connection with the angels, the expression *knowing good and evil* cannot refer to such desire.  
The proper interpretation appears to me to be that man’s original nature was such that he did whatever was proper for him to do naturally, just as the heavens and all their hosts do, “faithful workers337*Who do not veer from their prescribed course (Rashi, Sanhedrin 42 a). See, however, Tosafoth there which mentions a variant reading, “A faithful Worker,” which refers to G-d. Our version of this benediction in the Prayer Book is based on this reading.* whose work is truth, and who do not change from their prescribed course,”338*The source of this expression, in connection with the blessing for the new moon, is found in Sanhedrin 42a.* and in whose deeds there is no love or hatred. Now it was the fruit of this tree that gave rise to will and desire, that those who ate it should choose a thing or its opposite, for good or for evil. This is why it was called *‘etz hada’ath’ (the tree of the knowledge) of good and evil*, for *da’ath* in our language is used to express will. Thus in the language of the Rabbis: “They have taught this only with regards to one *sheda’ato* (whose will) is to return;”339*Pesachim 6a. If his will (or wish) is to return to his house during the days of Passover, then he must search his house for leaven before leaving his house even if he leaves more than 30 days before Passover.* and “his will is to clear” [the produce in the store-room in his house before Passover].340*Ibid.*, In that case too he must search for leaven which lies under the produce even more than 30 days before Passover. And in the language of Scripture, *Eternal, what is man ‘vateida’ehu,’*341*Psalms 144:3.* meaning that “Thou shouldst desire and want him;” *yedaticha beshem*,342*Exodus 33:12. Literally, I know thee by name*. meaning “I have chosen thee of all people.” Similarly, Barzilai’s expression, *Ha’eda (Can I distinguish) between good and bad*,331*II Samuel 19:36.* means that he lost the power of thought, no longer choosing a thing or loathing it, and he would eat without feeling taste and hear singing without enjoying it.  
Now at that time sexual intercourse between Adam and his wife was not a matter of desire; instead, at the time of begetting offspring they came together and propagated. Therefore all the limbs were, in their eyes, as the face and hands, and they were not ashamed of them. But after he ate of the fruit of the tree of knowledge, he possessed the power of choice; he could now willingly do evil or good to himself or to others. This, on the one hand, is a godlike attribute; but as far as man is concerned, it is bad because through it, he has a will and desire. It is possible that Scripture intended to allude to this matter when it said, *That G-d made man upright, but they have sought out many inventions*.343*Ecclesiastes 7:29.* The “uprightness” is that man should keep to one right path, and the “seeking out of many inventions” is man’s search for deeds which change according to his choice. Now when the Holy One, blessed be He, commanded Adam concerning the tree, that he should not eat of its fruit, He did not inform him that it has this quality. He told him without any qualification, *But of the fruit of the tree which is in the midst of the garden*,328*Genesis 3:3.* that is to say, the one that is known by its central position, *thou shalt not eat thereof*. And this was what the woman said to the serpent. And the verse which states, *But of the tree of the knowledge of good and evil, thou shalt not eat of it*,344*Further, Verse 17.* mentions it to us by its true name.'](Ramban)

['ויצמח, G‘d made the food necessary for Adam sprout forth. The verse illustrates with what ease Adam could secure his requirements in Gan Eden.', 'נחמד למראה, looking at these trees resulted In the viewer experiencing intellectual stimulation both of his heart and his brain. He would thus be capable of “digesting” the additional intellectual insights granted him by G’d. Compare Kings II 3,15 ותהי עליו יד ה\', “Elisha had now been endowed by G’d’s generosity.” [a reference to the additional spiritual insights he had asked from his mentor Elijah prior to the latter ascending to heaven. Ed.]', 'ועץ הדעת, a tree whose fruit results in those who eat from it gaining greater understanding of the relationship of good and evil. The word דעת, which appears here for the first time, helps us understand Genesis 4,1 והאדם ידע את חוה אשתו. Without this verse we would have been puzzled by the Torah telling us something that was so obvious. Who does not “know” his wife, especially when he had described her as “bone of my bone and flesh of my flesh!” (2,23) In our verse we are told that the words ידע, דעת do not primarily refer to factual knowledge but to conceptual knowledge. This also helps us to understand why relatives, as in Ruth 2,1 are referred to as מודע לאישה, “someone whom her late husband had been intimate with, had been related to by blood.” It is normal for blood relations to be concerned with the physical and emotional needs of their kin. (compare Proverbs 17,17.)', 'טוב ורע, to choose that which appeared as appealing to the senses even though it would prove harmful, and to despise anything which did not appeal to his senses although he knew it to be useful to him.'](Sforno)

**Exodus 10:21**

O Senhor disse a Moisés: "Estenda a mão para o céu, e trevas cobrirão o Egito, trevas tais que poderão ser apalpadas".

21 And Hashem said unto Moshe, Stretch out thine yad toward Shomayim, that there may be choshech over Eretz Mitzrayim, even choshech which he can feel.

' וימש חשך signifies and it (the darkness mentioned in the preceding phrase, ויהי חשך) shall darken for them the natural darkness to a higher degree than the darkness of night: i. e. the darkness of night shall become even more black and dark. ', 'וימש means as much as (is a contraction of) ויאמש (a Hiphil form of אמש, evening darkness). We have many words in which an א is omitted; since the sound of the א is not very marked, Scripture is not particular about omitting it. An example is: (Isaiah 13:20) “the Arabian לֹא יַהֵל there”, which is the same as לא יַאֲהֵל, shall not pitch his tent. Similar is, (II Samuel 22:40) “וַתַּזְרֵנִי with strength”, which is the same as וַתְּאַזְרֵנִי “And thou hast girded me” (cf. Psalms 30:12). Onkelos translated it in the sense of removing, from the same root as, (Joshua 1:8) “it shall not depart (ימוש)”, his rendering being, “[and there shall be darkness..] after the darkness of night has departed”, i. e. when the time approaches near to the light of day. But the statement does not then fit with the ו of וימש, because this word is written after ויהי חשך. A Midrashic statement explains it in the sense of (Deuteronomy 28:29) “groping (ממשש feeling) at noon-day”, so that the meaning would be that it was of such a double character and so thick that there was something tangible in it (Exodus Rabbah 14:1-3). '(Rashi)

['נטה ידך על השמים, “in the direction of the atmosphere referred to as “heaven.” We have explained this in connection with Genesis 1,7.', 'וימש חשך, this will remove the normal darkness called “night.” The reason this was necessary was that the night consists of air ready and capable to absorb light in the morning. The darkness that would occur now was something unable to interact with light at all. The reason for this inability to interact with light was the density of the texture of this darkness. As a result of this totally different kind of darkness לא ראו איש את אחיו, for even a lit up flare would not be able to make a “dent” in that darkness.'](Sforno)

**Psalms 52:8**

Mas eu sou como uma oliveira que floresce na casa de Deus; confio no amor de Deus para todo o sempre.

8 (10) But I am like a green zayit (olive tree) in the Beis Elohim., I trust in the chesed Elohim olam va’ed.

'**and laugh at him** And this is the ridicule they will say about him: “Behold! This is the man who does not place his trust in the Holy One, blessed be He. See what happened to him.”'(Rashi)

**Ezekiel 27:19**

" ‘Também Dã e Javã de Uzal, compraram mercadorias de vocês, trocando-as por ferro, cássia e cálamo.

19 Vedan also and Yavan (Greece) provided for your wares with fine yarn., wrought iron, cassia, and cane, were among thy merchandise.

'**Vedan and Javan** They are states.', '**spun silk** [Heb. מְאוּזָל,] spun silk thread.', '**iron wrought into ingots** [Heb. עָשּׁוֹת,] made like ingots (עֲשָּׁשִּׁיוֹת) mas(s)es or mas(s)iz in Old French, ingots, massive, and that is iron of Cush.'(Rashi)

**Exodus 7:10**

Moisés e Arão dirigiram-se ao faraó e fizeram como o Senhor tinha ordenado. Arão jogou a vara diante do faraó e seus conselheiros, e ela se transformou em serpente.

10 And Moshe and Aharon went in unto Pharaoh, and they did so as Hashem had commanded: and Aharon cast down his matteh before Pharaoh, and his avadim, and it became a serpent.

['לתנין means A SERPENT.'](Rashi)

**Ezekiel 16:46**

Sua irmã mais velha era Samaria, que vivia ao norte de você com suas filhas; e sua irmã mais nova, que vivia ao sul com suas filhas, era Sodoma.

46 And thine elder achot (sister) is Shomron, she and her banot that dwell to thy north., and thy younger achot, that dwelleth to thy south, is Sodom and her banot.

'**at your left** Since the territory of Judah was at the southern border of Eretz Israel [and one is considered facing east], all the other tribes were situated at their left [since they are north of Judah].'(Rashi)

**Exodus 12:13**

O sangue será um sinal para indicar as casas em que vocês estiverem; quando eu vir o sangue, passarei adiante. A praga de destruição não os atingirá quando eu ferir o Egito.

13 And the dahm shall be for you, an ot (sign) upon the batim (houses) where ye are., and when I see the dahm, oofasachti (then I will pass over, skip, spare) you [plural], and the negef (plague, blow, striking, i.e., death of firstborn) shall not be upon you to destroy you, when I strike fatally with a blow against Eretz Mitzrayim.

' והיה הדם לכם לאת AND THE BLOOD SHALL BE UNTO YOU FOR A SIGN — it shall be to you for a sign, and not to others for a sign (Mekhilta d\'Rabbi Yishmael 12:13:1). From this we may learn that they put the blood only inside their houses.', ' וראיתי את הדם AND WHEN I SEE THE BLOOD — But surely everything is manifest to Him and He therefore did not need to look whether the blood had been put on the door-posts? But the meaning is: God says, I will set My eye (my attention) to take notice of the fact that you are engaged in the performance of My commands — then will I pass over you (Mekhilta d\'Rabbi Yishmael 12:13:1).', ' ופסחתי — This signifies I WILL SPARE you; similar to this is, (Isaiah 31:5) “Sparing (פסוח) and delivering”. (This is the explanation of Menachem ben Seruk). But I say that wherever the root פסח occurs it is an expression for leaping and springing over, so that ופסחתי here denotes that He sprang from the houses of the Israelites when He reached them, without having entered them, to the houses of the Egyptians — for they (the Egyptians and the Israelites) dwelt one next to the other. Of a like import is, (1 Kings 18:21) “How long will ye leap (פוסחים) upon two twigs?” So, too, all פסחים lame people walk as though they were springing, and are therefore termed פסחים. This, too, is the meaning of, (Isaiah 31:5) פסוח והמליט “He springs over him and delivers him” from amongst those who are being killed.', ' ולא יהיה בכם נגף AND THE INFLICTION SHALL NOT BE UPON YOU — but it will be upon the Egyptians. — In the case that an Egyptian was in an Israelite’s house one might think that he would escape! Therefore Scripture says: “and the infliction shall not be upon you”, but it shall be upon the Egyptians who happen to be in your houses! In the case that an Israelite was in an Egyptians house, I might understand from this that he would be smitten just the same as he (the Egyptian)! Therefore Scripture says, “and the affliction shall not be upon you”, wherever you may happen to be (Mekhilta d\'Rabbi Yishmael 12:13:2).'(Rashi)

['ולא יהיה בכם נגף למשחית, so you will not be struck with a plague as a corollary to the retributive action I am taking against Egypt.', 'בהכותי, G’d caused other harm to the Egyptians during that night, in addition to killing all their firstborn. Had it not been for the “passing over” He had performed as an act of pity for the Israelites, they would not have escaped that judgment even if their firstborn had not been killed. The matter is similar to what the angel had told Lot concerning his not turning around, when he warned פן תספה בעון העיר, “lest you will be wiped out on account of the guilt of the people inside the city.” (Genesis 19,15) G’d commanded the Israelites to smear the blood as a sign so that they would escape. This was for the sake of His great name, as we know from Ezekiel 20,9 when the prophet reminded the people that G’d had said בדמיך חיי, בדמיך חיי, ”by your blood you shall live, by your blood you shall live.”(Ezekiel 16,6) [both the blood of the circumcision and that of the Passover lamb. Ed.]'](Sforno)

**Ezekiel 1:4**

Olhei e vi uma tempestade que vinha do norte: uma nuvem imensa, com relâmpagos e faíscas, e cercada por uma luz brilhante. O centro do fogo parecia metal reluzente,

4 And I looked, and, hinei, a ruach se’arah came out of the tzafon, an anan gadol, and flashing fire, with brilliant light all about it, and out of the midst thereof something gleaming, shining out of the midst of the eish.

'**and behold, a tempest was coming from the north** That is the Chariot of the throne of the glory of the Shechinah, as it is described in this chapter (verse 28). Since it came with fury to destroy Israel, it is therefore likened to a tempest and a [storm] cloud.', '**coming from the north** It was returning from the land of the Chaldeans, which is in the north. As it is said (Jer. 1:14): “From the north the misfortune will break forth.” And why did it go there [first]? In order to subjugate the whole world to Nebuchadnezzar, to prevent the nations from saying that He delivered His children into the hands of a lowly nation, for the Chaldeans were [considered] a lowly nation. As it is said (Isa. 23:13): “this people has never been.” So did our Sages expound on this verse in tractate Chagigah (13b).', '**with a brightness around it** Surrounding the cloud on the outside, implying that Israel was destined to be redeemed from there [Babylonia].', '**it was like the color of the chashmal** “Chashmal” is an angel bearing that name, and he [Ezekiel] saw [something] like the appearance of its color in the midst of the fire. And so did our Sages say: There was an incident involving a child who was expounding on the account of the Chariot. He perceived the meaning of “chashmal,” [whereupon] fire emanated from the chashmal and consumed him. They said further that the word itself is a combination: When they asked, “What is chashmal?” replied Rav Judah, “Living beings (חֶיוֹת) of fire (אֵש) that speak (מִמַלְלוֹת) .” In a Baraitha we learned: Sometimes silent (חָשּׁוֹת), sometimes speaking (מִמַלְלוֹת) when the speech emanates from the mouth of the Holy One, blessed be He, they remain silent. When the speech does not emanate from the mouth of the Holy One, blessed be He, they speak; that is, they laud and praise the Lord (Chag. 13). [Possibly, “chashmal” is the name of the color resembling the color of fire, for he said, “Chashmal from the midst of the fire,” and he said (verse 27): “the color of chashmal, the appearance of fire within it found about, from the appearance of his loins and above.” And, he says in the second vision (8:2): “and from his loins and above was like the appearance of a splendor, like the color of chashmal.” An addendum that I heard.]', '**And from the midst of it**, [i.e.,] that fire, I saw something like the color of chashmal that appeared from the midst of the fire. But we do not know what it is, and the midrash that our Sages expounded on it, [defining “chashmal” as] living beings of fire that speak, does not seem to me to the context.'(Rashi)

**Joel 3:17**

"Então vocês saberão que eu sou o Senhor, o seu Deus, que habito em Sião, o meu santo monte. Jerusalém será santa; e estrangeiros jamais a conquistarão".

17 (4:17) So shall ye have da’as that I am Hashem Eloheichem dwelling in Tziyon, My Har Kodesh., then shall Yerushalayim be kodesh, and there shall no zarim pass through her any more.

**Daniel 2:30**

Quanto a mim, esse mistério não me foi revelado porque eu tenha mais sabedoria do que os outros homens, mas para que tu ó rei, saibas a interpretação e entendas o que passou pela tua mente.

30 But as for me, this raz is not revealed to me for any chochmah that I have more than any living, but in order that the pesher (interpretation, explanation) may be known to the king, and that thou mightest understand the thoughts of thy heart.

'**And I, not with wisdom** And I, not with superior wisdom that I have, more than other creatures, was this secret revealed to me.', '**but in order that they should let the king know the interpretation** They should let you know from heaven.', '**and you should know the thoughts of your heart** and the thoughts of your heart about which you are constantly thinking, [which are] to know who will rise after you.', '**you should know** [as translated,] you should know.'(Rashi)

**Ezekiel 27:21**

" ‘A Arábia e todos os príncipes de Quedar eram seus clientes; fizeram negócios com você, fornecendo-lhes cordeiros, carneiros e bodes.

21 Arabia, and all the nasi’im of Kedar, they traded with thee in lambs, and rams, and goats., in these were they thy merchants.

'**with lambs** [Heb. בְכָרִים,] lambs. Jonathan renders: with cattle, and so too did he render (II Kings 3: 4): “one hundred thousand bulls,” (כָּרִים) of Mesha, king of Moab.'(Rashi)

**Jeremiah 51:12**

Ergam o sinal para atacar as muralhas da Babilônia! Reforcem a guarda! Posicionem as sentinelas! Preparem uma emboscada! O Senhor executará o seu plano, o que ameaçou fazer contra os habitantes da Babilônia.

12 Lift up the nes (banner) upon the chomat Bavel, reinforce the mishmeret (guard), station the shomrim (watchmen), prepare the ambushes., for Hashem hath both devised and done that which He spoke against the inhabitants of Bavel.

'**for the Lord both planned** already many days.', '**and did** His plan. It is customary for Scripture to speak with the word גַם twice, one after the other, and following the latter, comes the former.'(Rashi)

**Ezekiel 2:10**

que ele desenrolou diante de mim. Em ambos os lados dele estavam escritas palavras de lamento, pranto e ais.

10 And He unrolled the megillah before me., and it was written on front and back: and there was written therein lamentations, and mourning, and woe.

'**before and behind** That which existed from the beginning and that which is destined to be in the end.', '**lamentations** The retribution of the righteous in this world.', '**and murmuring** Heb. וָהֶגֶה. The gift of their reward, over which they will sing in the future.', '**and woe** The woe of the wicked in the world to come.'(Rashi)

**Ezekiel 4:16**

E acrescentou: "Filho do homem, cortarei o suprimento de comida em Jerusalém. O povo comerá com ansiedade comida racionada e beberá com desespero água racionada,

16 Moreover He said unto me, Ben Adam, hinei, I will break the mateh lechem (staff of bread, food supply) in Yerushalayim: and they shall eat lechem weighted out in rations, and with worry., and they shall drink mayim by measure, and with amazed alarm:

'**the staff of bread** the support of bread, pozon de pan in Old French.', '**and with worry** They will worry that their bread supply will be depleted.', 'דְּאָגָה means aynse in Old French, anxiety, and in our language [dialect] doubt, terror, fright.'(Rashi)

**Isaiah 13:22**

As hienas uivarão em suas fortalezas, e os chacais em seus luxuosos palácios. O tempo dela está terminando, e os seus dias não serão prolongados.

22 And the wild beasts shall howl in their strongholds, and jackals in their heichalot (palaces) of oneg (delight)., and her (Babylon’s) time is karov (near, at hand) to come, and her days shall not be prolonged.

'**And cats shall dwell in his palaces** Heb. וְעָנָה אִיִּים בְּאַלְמְנוֹתָיו. And cats shall dwell in his palaces.', 'וְעָנַָה is similar to (Hosea 2:17) “And she shall dwell (וְעָנְתָה) there.” Also (Nahum 2:13) “And his dens (וּמְעוֹנוֹתָיו) with what he had torn.” וְעָנָה may also be interpreted as an expression of raising the voice.', '**and serpents** shall dwell [or howl] in their temples of pleasure.', '**and her days** The days of her flourishing shall not be extended, for Israel was promised (Jer. 29:10): “When seventy years of Babylon are over, I will remember you.” And that remembering will be through Cyrus king of Persia, who will take the kingdom from Babylon after Darius the Mede, for they both, Media and Persia, joined over it, [i.e., over Babylon,] and stipulated between themselves, if the kings are from us, the governors are from you.'(Rashi)

**Ezekiel 1:28**

Tal como a aparência do arco-íris nas nuvens de um dia chuvoso, assim era o resplendor ao seu redor. Essa era a aparência da figura da glória do Senhor. Quando a vi, prostrei-me com o rosto em terra, e ouvi a voz de alguém falando.

28 As the appearance of the keshet (rainbow) that is in the anan in yom hageshem, so was the appearance of the radiance all around. This was the appearance of the demut Kavod Hashem. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

'**and I fell on my face** I prostrated myself.', '**and I heard a voice speaking** And what did it say?'(Rashi)

**Daniel 7:13**

"Na minha visão à noite, vi alguém semelhante a um filho de um homem, vindo com as nuvens dos céus. Ele se aproximou do ancião e foi conduzido à sua presença.

13 I was beholding in visions of the night, and, hinei, one like a Bar Enosh (Ben Adam, i.e., Moshiach) came with the clouds of Shomayim, and came to the Atik Yomin (Ancient of Days, i.e., Hashem), and before Him He was brought.

'**one like a man was coming** That is the King Messiah.', '**and...up to the Ancient of Days** Who was sitting in judgment and judging the nations.', '**came** arrived, reached.'(Rashi)

**Isaiah 34:13**

Espinhos tomarão de assalto as suas cidadelas; urtigas e sarças cobrirão as suas fortalezas. Será um antro de chacais e moradia de corujas.

13 And sirim (thorns) shall come up in her citadels, nettles and brambles in the strongholds thereof., and it shall become the habitation of jackals, and the abode for banot ya’anah (ostriches).

'**And its palaces shall grow thorns** So is the nature of ruins to grow thorns and briers, and that is ‘kimosh’ and that is ‘choach’; they are all types of thorns, e.g., ortias, (nettles,) and the like.', '**the habitat of jackals** (תַּנִּים) That is a desert, which is usually frequented by ‘tannim,’ which is a species of wild animal.'(Rashi)

**Daniel 7:20**

E também quis saber sobre os dez chifres da sua cabeça e sobre o outro chifre que surgiu para ocupar o lugar dos três chifres que caíram, o chifre que era maior do que os demais e que tinha olhos e uma boca que falava com arrogância.

20 And concerning the eser karnayim (ten horns) that were in its head, and of the other which came up, and before whom three fell, even of that horn (Anti-Moshiach) that had eyes, and a mouth that spoke arrogant things, which seemed greater than the others.

'**and [the] three [that] fell before it** and three of the first ones fell before it.', '**and the horn that was like this and that had eyes** and the horn that was like this, and had eyes, as is written above.'(Rashi)

**Zechariah 14:9**

O Senhor será rei de toda a terra. Naquele dia haverá um só Senhor e o seu nome será o único nome.

9 And Hashem shall be Melech Al Kol HaAretz (King over all the earth)., in Yom HaHu (in that day) shall Hashem be echad, and Shmo Echad.

'**shall the Lord be one** For all the nations shall abandon their vanities and acknowledge Him, that He is one, and [that] no strange deity is with Him.', '**and His name one** That His name shall be mentioned by everyone.'(Rashi)

**Genesis 19:15**

Ao raiar do dia, os anjos insistiam com Ló, dizendo: "Depressa! Leve daqui sua mulher e suas duas filhas, ou vocês também serão mortos quando a cidade for castigada".

15 And when the shachar came, then the malachim urged Lot, saying, Arise, take thy isha, and thy two banot, which are here or thou be swept away in the avon haIr.

['ויאיצו, in order that their destruction should take place at the very moment the sun, their great god, would come forth. (compare Berachot 7)'](Sforno)

**Exodus 7:20**

Moisés e Arão fizeram como o Senhor tinha ordenado. Arão levantou a vara e feriu as águas do Nilo na presença do faraó e dos seus conselheiros; e toda a água do rio transformou-se em sangue.

20 And Moshe and Aharon did so, as Hashem commanded., and he lifted up the matteh, and smote the waters that were in the Nile, in the sight of Pharaoh, and in the sight of his avadim., and all the mayim that were in the Nile were turned to dahm.

['AND HE LIFTED UP THE ROD, AND SMOTE THE WATERS THAT WERE IN THE RIVER IN THE SIGHT OF PHARAOH. That is to say, Aaron lifted up the rod and stretched out his hand over the land of Egypt in all directions,125*Ramban’s intent is to state that the lifting up of the rod, mentioned here in Verse 20, is identical with “stretch out thy hand,” mentioned in G-d’s command in Verse 19. Ibn Ezra, as stated further in the text, differs with this opinion.* and afterwards *he smote the waters that were in the river, in the sight of Pharaoh*. In Pharaoh’s sight, *all the waters that were in the river turned to blood, and the blood was* furthermore *throughout all the land of Egypt*.126*Verse 21. Ramban thus explains that the waters that were in the river turned to blood by reason of the smiting of the rod, while the waters in all other places turned into blood by reason of Aaron’s stretching forth his hand in all directions (Bachya).* And Rabbi Abraham ibn Ezra said that Scripture mentioned the smiting of the river but found it unnecessary to mention the stretching out of the hand [in all directions] over the entire land of Egypt.127*Thus according to Ibn Ezra, Scripture merely shortened its account here and did not mention the stretching out of Aaron’s hand, but not, as Ramban has it, that the stretching out of the hand is already included in the act of the smiting of the waters of the river.*'](Ramban)

**Genesis 3:3**

mas Deus disse: ‘Não comam do fruto da árvore que está no meio do jardim, nem toquem nele; do contrário vocês morrerão’ ".

3 But of the p’ri haEtz which is in the middle of the gan (garden), Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**Deuteronomy 29:20**

O Senhor jamais se disporá a perdoá-lo; a sua ira e o seu zelo se acenderão contra tal pessoa. Todas as maldições escritas neste livro cairão sobre ela, e o Senhor apagará o seu nome de debaixo do céu.

20 (19) Hashem will not spare him, but then the wrath of Hashem and His kina (jealousy) shall burn against that ish, and kol haalah (all the curses) that are written in this sefer shall fall upon him, and Hashem shall blot out shmo from under Shomayim.

'הכתובה בספר התורה הזה — Above, however, (Deuteronomy 28:61) it says: And every sickness and every plague … [which is not written] הזאת) בספר התורה הזאת the feminine form, whilst here we have הזה, the masculine)?! But the explanation is: הזאת, the feminine form, refers to the feminine word התורה, whilst הזה, the masculine form, refers to the masculine word הספר in our text. Through the division into clauses by means of the tonic accents (which serve also as marks of interpunctuation) they (the two phrases) are shown to be two different expressions: in the chapter containing the curses (ch. Deuteronomy 28:61) the Tipcha (a disjunctive accent) is placed beneath the word בספר, and the words התורה הזאת are connected one with the other, therefore it says הזאת, the feminine form, (since it has to be connected with a feminine noun), whilst here the Tipcha is placed beneath the word התורה, and consequently the words ספר התורה are connected one with the other (i.e. they form one phrase), — therefore it is a masculine word that is applicable after it, because the term (the pronoun) refers to הספר (which is masculine).'(Rashi)

['AND THE ETERNAL SHALL MARK HIM OFF FOR EVIL. This refers to a tribe from among the remaining tribes of Israel.'](Ramban)

**Deuteronomy 12:32**

Apliquem-se a fazer tudo o que eu lhes ordeno; não lhe acrescentem nem lhe tirem coisa alguma.

32 (13:1) What thing soever I command you, be shomer to do it., thou shalt not add thereto, nor take away or diminish from it.

**Exodus 28:20**

na quarta, um crisólito, um ônix e um jaspe.

20 And the fourth row tarshish, shoham, and yashfeh., they shall be set in zahav in their settings.

'משבצים זהב יהיו SET IN GOLD SHALL THEY — the rows — BE במלאותם IN THEIR SETTINGS — surrounded by gold settings in depth of such a size that each shall be filled by the thickness of the stone. This is the meaning of במלאותם, “in their fillings”: of such a size as will be filled by the thickness of the stones shall be the depth of the settings, neither more nor less.'(Rashi)

**Psalms 11:6**

Sobre os ímpios ele fará chover brasas ardentes e enxofre incandescente; vento ressecante é o que terão.

6 Upon the resha’im He shall rain snares, eish and gofrit, and a burning wind., this shall be the portion of their kos (cup).

'**charcoal** Heb. פחים, an expression of charcoal (פחם).', '**burning** Heb. זלעפות, an expression of burning. Menachem (p. 79) interprets it as an expression of (Isa. 28:2) “a storm of destruction (שער קטב).” Likewise, (in Lam. 5:10), “because of the heat of (זלעפות) hunger”; (below 119:53), “burning (זלעפה) seized me.” That is to say, (as in Ezek. 27:35), “became greatly alarmed (שערו שער).” (The quotation from Menachem appears only in several early printed editions, and not in any manuscript.)'(Rashi)

**Daniel 1:14**

Ele concordou e fez a experiência com eles durante dez dias.

14 So he consented to them in this matter, and tested them yamim asarim (ten days).

**Exodus 12:28**

Depois os israelitas se retiraram e fizeram conforme o Senhor tinha ordenado a Moisés e a Arão.

28 And the Bnei Yisroel went away, and did as Hashem had commanded Moshe and Aharon, so did they.

' וילכו ויעשו בני ישראל AND THE CHILDREN OF ISRAEL WENT AND DID — But did they really do this at once — was not all this spoken to them at the beginning of the month (cf. Rashi on v. 3) and they carried out the command only on the tenth and the fourteenth? But the explanation is: so soon as they had taken these duties upon themselves Scripture accounts it unto them as though they had already performed them (Mekhilta d\'Rabbi Yishmael 12:25).', ' וילכו ויעשו THEY WENT AND DID — Scripture enumerates their going also, to give them a reward for going and a reward for doing (Mekhilta d\'Rabbi Yishmael 12:25).', ' כאשר צוה ה\' את משה ואהרן [THEY DID] AS THE LORD HAD COMMANDED MOSES AND AARON — This is stated for the purpose of declaring Israel’s praise — that they did not omit a single matter of all the commandments of Moses and Aaron. And what is the meaning of כן עשו SO DID THEY? Moses and Aaron also did thus!(Mekhilta d\'Rabbi Yishmael 12:25).'(Rashi)

['AND THE CHILDREN OF ISRAEL WENT AND DID SO; AS THE ETERNAL HATH COMMANDED MOSES AND AARON, SO DID THEY. That is, they departed from before Moses and went to the sheep and slaughtered the Passover-offering at eventide [of the fourteenth day of Nisan]. Now such is Scriptural custom to repeat and say, *so did they*, in order to explain that they did not omit anything from whatever they were commanded, as I have explained in the case of Noah.270*Genesis 6:22. See Vol. I, p. 114.* A similar case is the verse, *And Moses saw all the work, and behold, they had done it; as the Eternal had commanded, even so had they done it*.271*Further, 39:42.*  
Now our Rabbis have a Midrash on this verse, since it was not necessary for Scripture to mention that the children of Israel “went” [and did so]. Therefore they explained:272*Mechilta on the verse before us.* “*And the children of Israel went*. This indicates that reward is given for going [to perform a religious duty] as well as for actually performing it. *And they did so*. And had they already done so?273*“Was not all this spoken to them at the beginning ot the month?” (Rashi). They were commanded to take the lamb on the tenth day and slaughter it on the fourteenth. Thus they could not actually have done it all at once.* No, but once they undertook to perform these duties, Scripture accounts it to them as if they had done them. *As the Eternal hath commanded Moses and Aaron, so did they*. This is to make known the praiseworthiness of Israel, i.e., that they did exactly as Moses and Aaron told them. Another interpretation: What is the meaning of the words, *so did they?* It is to teach us that Moses and Aaron also did so.”274*Since one of the main purposes of the slaughtering of the lamb was a rejection of the belief in idolatry — see Ramban above, Verse 3 — one might have thought that Moses and Aaron, whose belief in the One True G-d was perfect, were not in need of taking part in this commandment. Scripture therefore informs us, according to this Mechilta, that they did as all Israel did, inasmuch as they so cherished G-d’s commandment. (From the commentary Zeh Yenachmeinu on the Mechilta, mentioned in my Hebrew work, p. 335.)* The Rabbis thus expounded first that the repetition [of the phrase, *so did they*], was in praise of Israel, i.e., that they did not forget [all they were commanded], and that they did not omit anything of whatever was told to them. This is the customary way of the [Sacred] Language in many places.'](Ramban)

**Ezekiel 37:10**

Profetizei conforme a ordem recebida, e o espírito entrou neles; eles receberam vida e se puseram de pé. Era um exército enorme!

10 So I prophesied as He commanded me, and the ruach came into them, and they lived, and stood up upon their raglayim, a chayil gadol me’od me’od.

**Zechariah 12:10**

E derramarei sobre a família de Davi e sobre os habitantes de Jerusalém um espírito de ação de graças e de súplicas. Olharão para mim, aquele a quem traspassaram, e chorarão por ele como quem chora a perda de um filho único, e lamentarão amargamente por ele como quem lamenta a perda do filho mais velho.

10 And I will pour upon the Bais Dovid, and upon the inhabitants of Yerushalayim, the Ruach (Spirit) of Chen (grace) and of Tachanunim (supplications for favor)., and they shall look upon Me whom they have pierced [dakar, "pierce through" cf. Yeshayah 53:5., Targum HaShivim Tehillim 22:17], and they shall mourn for Him (Moshiach) as one mourneth for his yachid (only son), and shall grieve in bitterness for him, as one that is in bitterness for his bechor (firstborn).

'**a spirit of grace and supplications** That it should come into their mind to supplicate Me, and they will be in My good graces.', '**a spirit** Talant in Old French, a desire.', '**they shall look to Me because of those who have been thrust through** Jonathan renders: And they shall supplicate Me because of their wanderings.', '**And they shall look to Me.** to complain about those of them whom the nations thrust through and slew during their exile.', '**and they shall mourn over it** Over that slaughter.', '**as one mourns over an only son** As a man mourns over his only son. And our Sages expounded this in tractate Sukkah (52a) as referring to the Messiah, son of Joseph, who was slain.'(Rashi)

**Isaiah 30:33**

Tofete está pronta já faz tempo; foi preparada para o rei. Sua fogueira é funda e larga, com muita lenha e muito fogo; o sopro do Senhor, como uma torrente de enxofre ardente, a incendeia.

33 For Tophet [i.e., the place where humans are sacrificed to Molech in Gey Hinnom] is ordained of old., indeed, for Melech [Molech] it is prepared. He hath made it deep and wide., the fire pit thereof is eish and much wood., the nishmat Hashem (breath of Hashem), like a stream of gofrit (brimstone, burning sulfur), doth kindle it [see Isa 66:24].

'**For...is set up from yesterday** The second day of the Creation of the world a day that has a yesterday but not a day before yesterday.', '**Tophteh** Gehinnom, for whoever is enticed (מִתְפַּתֶּה) by his temptation falls into there.', '**has been prepared for the king** For the necessity of Sennacherib and his army.', '**its pile** (מְדֻרָתָהּ) an expression of a heated fire. An arrangement of wood on the fire is called מְדוּרָה.', '**the breath of the Lord** the blowing of His breath.', '**burning** (בֹּעֲרָה) equivalent to בּוֹעֶרֶת.'(Rashi)

**Ezekiel 1:23**

Debaixo dela cada ser vivente estendia duas asas ao que lhe estava mais próximo, e com as outras duas asas cobria o corpo.

23 And under the raki’a were their kenafayim stretched out, the one toward the other., every one had two, which covered on this side, and every one had two, which covered on that side, their geviyot.

['**straight** Parallel.'](Rashi)

**Zechariah 3:4**

O anjo disse aos que estavam diante dele: "Tirem as roupas impuras dele". Depois disse a Josué: "Veja, eu tirei de você o seu pecado, e coloquei vestes nobres sobre você".

4 And he [the malach] answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, See, I have taken away thine avon (iniquity, guilt) from thee, and I will clothe thee with machalatzot (extra fine, white clothing).

'**“Take the filthy garments off him.”** Let his sons separate from their wives, and he will be forgiven.', '**clean garments** A change of beautiful garments; i.e., merits. Since he compared the iniquity to filthy garments, he compares the merit to clean garments; beautiful, white garments.'(Rashi)

**Isaiah 60:2**

Olhe! A escuridão cobre a terra, dessas trevas envolvem os povos, mas sobre você raia o Senhor, e sobre você se vê a sua glória.

2 For, hinei, the choshech shall cover Eretz, and gross darkness the nations., but Hashem shall arise upon thee, and His kavod shall be seen upon thee.

**Isaiah 61:2**

para proclamar o ano da bondade do Senhor e o dia da vingança do nosso Deus; para consolar todos os que andam tristes,

2 To proclaim the Shnat Ratzon L’Hashem (the year of the L-rd’s favor and grace), and the Yom Nakam L’Eloheinu (our G-d’s Day of Vengeance)., to comfort all the avelim (mourners).,

['**a year of acceptance** A year of appeasement and good will.'](Rashi)

**Jeremiah 25:15**

Assim me disse o Senhor, o Deus de Israel: "Pegue de minha mão este cálice com o vinho da minha ira e faça com que bebam dele todas as nações a quem eu o envio.

15 For thus saith Hashem Elohei Yisroel unto me, Take this kos hayayin haChemah (wine cup of wrath, see Lk 22:42) from My yad, and cause kol HaGoyim, to whom I send thee, to drink it.

'**cup of the wine of fury** The prophecy of retribution', '**and you shall give...to drink it** Prophesy to them that it will no longer be retracted for any repentance.'(Rashi)

**Psalms 96:1**

Cantem ao Senhor um novo cântico; cantem ao Senhor, todos os habitantes da terra!

96 O sing unto Hashem a shir chadash., sing unto Hashem, kol ha’aretz.

'**a new song** This song deals with the future, as is proven by the final verse, “for He has come to judge the earth.” Any reference to a “new song” deals with the future.'(Rashi)

**Exodus 7:17**

Assim diz o Senhor: Nisto você saberá que eu sou o Senhor: com a vara que trago na mão ferirei as águas do Nilo, e elas se transformarão em sangue.

17 Thus saith Hashem, In this thou shalt know that I am Hashem: hinei, I will strike with the matteh that is in Mine yad upon the mayim which are in the Nile, and they shall be turned to dahm.

' ונהפכו לדם AND THEY SHALL BE TURNED INTO BLOOD — Because rain does not fall in Egypt but the Nile rises and irrigates the land and the Egyptians on this account worshipped the Nile, therefore God first smote their deity and afterwards smote them (Exodus Rabbah 9:9).'(Rashi)

["'בזאת תדע כי אני ה; I will turn something that never changes in nature and never ceases to flow, into something else. This will demonstrate My power over natural law."](Sforno)

**Zechariah 1:12**

Então o anjo do Senhor respondeu: "Senhor dos Exércitos, até quando deixarás de ter misericórdia de Jerusalém e das cidades de Judá, com as quais estás indignado há setenta anos? "

12 Then the Malach Hashem answered and said, O Hashem Tzva’os, until when wilt Thou withhold mercy on Yerushalayim and on the towns of Yehudah, against which Thou hast been angry these threescore and ten shanah?

['**And the angel of the Lord replied** The angel that was speaking to me.'](Rashi)

**Daniel 8:17**

Quando ele se aproximou de mim, fiquei aterrorizado e caí prostrado. E ele me disse: "Filho do homem, saiba que a visão refere-se aos tempos do fim".

17 So he came near where I stood., and as he came, I was filled with fear, and I fell down upon my face, but he said unto me, Understand, O ben adam, the chazon (vision) points to the time of the ketz (end).

['**to the time of the end.** For many days this vision will come about.'](Rashi)

**Jeremiah 12:9**

O povo de minha propriedade tornou-se para mim como uma toca de hiena, sobre pairam a qual as aves de rapina. Reúnam todos os animais selvagens; tragam-nos para o banquete.

9 Mine nachalah is unto Me as a speckled bird of prey, the birds of prey round about are against her., come ye, assemble all the chayyat hasadeh (beasts of the field), come to devour.

'**Is...a speckled bird of prey?** The ‘heh’ is that of the interrogative. Therefore, it is vowelized with a ‘pattah.’ Are they like a speckled bird of prey, stained with blood, around which other birds gather? Another explanation:', '**Is...a speckled bird of prey** One bird is speckled, and all the birds gather around it to eat it because they hate it.', '**Are there birds of prey around her?** Are these armies fowl of the heavens, the swift troops that are around her?'(Rashi)

**Exodus 25:8**

"E farão um santuário para mim, e eu habitarei no meio deles.

8 And let them make Me a Mikdash., that I may dwell among them.

[' ועשו לי מקדש AND LET THEM MAKE ME A SANCTUARY — Let them make to the glory of My Name (cf. Rashi on v. 2) a place of holiness.'](Rashi)

['\'ושכנתי בתוכם ככל אשר אני מראה אותך וגו, “I will dwell among them permanently in order to receive their prayers and their sacrificial offerings in a manner similar to the way I displayed My presence at the mountain.” Henceforth My presence will be manifest between the two cherubs on the lid of the Holy Ark as part of the overall structure called the Tabernacle. [I will paraphrase from here on in. Ed.]The author perceives of different degrees of holiness, just as the kabbalists perceive holiness in the extra terrestrial world as consisting of spiritually progressively higher different levels. The outer structure known as תבנית המקדש, “the format,” visual image, lead up to the cherubs in the innermost part of that structure. The very concept of the Tabernacle leads the intelligent viewer to conclude that hidden deep within it, G’d’s presence, שכינה must be manifest. The prophet Isaiah 6,2 phrased this as the שרפים עומדין ממעל לו, the types of angels of a rank known as “Seraphim” were in attendance above G’d’s throne. This was the closest to G’d’s essence that the prophets were shown in their visions. The terrestrial Tabernacle, if viewed as parallel to G’d’s throne in the celestial domains, contained different sections of progressively higher levels of sanctity which progressively restricted the type of people allowed to approach those levels. The Torah itself, for which the Holy Ark served as repository, was in an ark constructed of wood but overlaid with gold on the inside and on the outside, to reflect the saying of our sages in Yuma 72 that every Torah scholar whose external appearance did not reflect his internal stature is not a Torah scholar at all. The levels of sanctity in the Tabernacle, beginning already with the courtyard around it, were not sealed off from one another, but, on the contrary, were connected to one another all the way to the innermost sanctuary to demonstrate that sanctity is attainable progressively. On top of the physical box containing the spiritual teaching, the Torah, there was placed a lid also made from pure gold which symbolised the image of G’d. [in the sense that man was created in the image of G.d.] This lid was not linked, attached, to the ark itself at all. The detached nature of this “lid, כפורת,” symbolised that at a certain level of holiness there is no longer a physical bond with the human body, with the terrestrial domain, a domain which is essentially mortal, i.e. requiring regeneration from time to time. The description of the cherubs on top of the כפורת facing each other (verse 20) symbolises the interaction of the spiritual message contained in the Torah and its transmission to the human being studying it. The cherubs themselves are described as facing the lid, i.e. facing the Torah that is beneath that lid. As a result of such an attitude to Torah, i.e. looking to it for inspiration, the cherubs are then described as spreading their wings in an upward direction, as if reflecting that they had received spiritual inspiration enabling them to fly. This description of the cherubs’ posture reflects what Solomon described in Proverbs 15,24 אורח חיים למעלה למשכיל, “for an intelligent man the path of life is upward.” As a result of our relating to Torah in the manner described, we will merit what Isaiah 66,2 describes as ואל זה אביט, when he refers to the prerequisite character traits necessary to merit Divine inspiration.', '**And so should you make [it].** Hashem’s presence would dwell among them only by means of the Tabernacle. This was a step down from what He had promised them before the sin of the Calf, “In *every* place that I permit My Name to be mentioned I will come to you and bless you” (20:21).'](Sforno)

**Genesis 15:18**

Naquele dia o Senhor fez a seguinte aliança com Abrão: "Aos seus descendentes dei esta terra, desde o ribeiro do Egito até o grande rio, o Eufrates:

18 On that day Hashem cut a brit (covenant) with Avram, saying, Unto thy zera have I given ha’aretz hazot, from the Wadi of Mitzrayim unto the great river, the river Euphrates:

['IN THAT DAY THE ETERNAL MADE A COVENANT WITH ABRAM, SAYING. Now the Holy One, blessed be He, promised Abraham the gift of the land many times, and all of the promises served a purpose. When he originally arrived in the land, He said to him, *Unto thy seed will I give this land*,337*Above, 12:7.* but He did not clarify the extent of His gift, for included in this promise is only the land where he walked, *unto the place of Shechem unto the oak of Moreh*.338*Ibid.*, Verse 6. Afterwards, when his merits increased while in the Land, He bestowed upon him the additional promise: *Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward*,339*Ibid.*, 13:14. meaning that He will give him all those lands in their totality, for the meaning of the expression, *which thou seest*,340*Ibid.*, Verse 15. is not literally “with your eyes” for the sight of a person does not extend far. Rather, it means that He will give him [land which lies in] every direction in which he looks. It may be that He miraculously showed him all the land of Israel, as was the case with Moshe Rabbeinu.341*Deuteronomy 34:1-3.* He further added in this second blessing: *and to thy seed forever*,340*Ibid.*, Verse 15. and that his seed will increase *as the dust of the earth*.342*Above, 13:16.* At the third time, He clarified to him the boundaries of the land, mentioning all the ten nations [who presently inhabited it],343*Here, Verses 19-21.* and in addition He made a covenant with him that sin would not cause [the annulment of the gift]. When He commanded him concerning circumcision, He told him, *for a possession forever*,344*Further, 17:8.* that is to say, if they will be exiled from it they will again return and inherit it.345*The promise, And to thy seed forever* (13:15), does not imply that if they will be exiled from the land they will return and re-inherit it. It assures legal title but not necessarily actual possession. However, the expression, *for ‘a possession’ forever*, does indicate that it is to be their land forever. Hence even if they are exiled they will return and possess it. He also added at that time, *And I will be their G-d*,346*See Ramban to Leviticus 18:25.* meaning that He in His Glory will lead them, and they shall not be under the rule of a star or constellation or any power of the powers above, as will yet be explained in the Torah.346*See Ramban to Leviticus 18:25.*  
Now at the time of the first gift, Scripture states, *Unto thy seed will I give*,337*Above, 12:7.* the verb being in a future tense, and similarly in the second time,347*To thee will I give it*. (Above, 13:15). because until then He had not given him the entire land, and therefore, He said to him, *will I give it*.337*Above, 12:7.* But at the third time, during the covenant, He said, *Unto thy seed have I given*,348*In Verse 18 here.* meaning that He will make the covenant for the gift that He had already given him. Similarly, at the time of the circumcision, when He said, *for a possession forever*,344*Further, 17:8.* He said to him, *And I will give unto thee*,344*Further, 17:8.* in the future tense.349*Since, as explained above, this promises that if they will be exiled from the land, they will return and inherit it, the future tense refers to this future return to and repossession of the land.*  
Rashi wrote: *Unto thy seed have I given*.348*In Verse 18 here.* The word of the Supreme One is as if it were already accomplished. — But there is no need for this explanation in this passage.350*Instead, the explanation is as set forth above.*'](Ramban)

**Numbers 14:30**

Nenhum de vocês entrará na terra que, com mão levantada, jurei dar-lhes para sua habitação, exceto Calebe, filho de Jefoné, e Josué, filho de Num.

30 Not one of you shall come into HaAretz, concerning which I swore to make you dwell therein, except for Kalev ben Yephunneh, and Yehoshua ben Nun.

**Daniel 2:29**

"Quando estavas deitado, ó rei, tua mente se voltou para as coisas futuras, e aquele que revela os mistérios te mostrou o que vai acontecer.

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter., and He that revealeth razim (secrets) maketh known to thee what shall come to pass.

'**your thoughts** Aram. רַעְיוֹנָיךְ.', '**came while on your bed** What you were thinking of during the day, what would be after you, came [to you] on your bed.', '**and the Revealer of secrets** and the Holy One, blessed be He, Who reveals secrets, let you know what will come about.'(Rashi)

**Isaiah 53:10**

Contudo foi da vontade do Senhor esmagá-lo e fazê-lo sofrer, e, embora o Senhor faça da vida dele uma oferta pela culpa, ele verá sua prole e prolongará seus dias, e a vontade do Senhor prosperará em sua mão.

10 Yet it pleased Hashem to bruise him., He hath put him to suffering., when Thou shalt make his nefesh an asham offering for sin, he (Moshiach) shall see zera [see Psalm 16 and Yn 1:12 OJBC], He shall prolong his yamim (days) and the chefetz Hashem (pleasure, will of Hashem) shall prosper in his [Moshiach’s] hand.

'**And the Lord wished to crush him, He made him ill** The Holy One, blessed be He, wished to crush him and to cause him to repent; therefore, he made him ill.', '**If his soul makes itself restitution, etc.** Said the Holy One, blessed be He, “I will see, if his soul will be given and delivered with My holiness to return it to Me as restitution for all that he betrayed Me, I will pay him his recompense, and he will see children, etc.” This word אָשָׁם is an expression of ransom that one gives to the one against when he sinned, amende in O.F., to free from faults, similar to the matter mentioned in the episode of the Philistines (I Sam. 6:3), “Do not send it away empty, but you shall send back with it a guilt offering (אָשָׁם).”'(Rashi)

**Jeremiah 51:37**

A Babilônia se tornará um amontoado de ruínas, uma habitação de chacais, objeto de pavor e de zombaria, um lugar onde ninguém vive.

37 And Bavel shall become heaps of ruin, a ma’on for jackals, a horror to behold, astonishment, and a hissing, without an inhabitant.

**Amos 3:13**

"Ouçam isto e testemunhem contra a descendência de Jacó", declara o SENHOR Soberano, o Deus dos Exércitos.

13 Hear ye, and testify in Bais Ya’akov, saith Adonoi Hashem Elohei HaTzva’os,

**Ezekiel 38:9**

Você e todas as suas tropas e as muitas nações com você subirão, avançando como uma tempestade; você será como uma nuvem cobrindo a terra.

9 Thou shalt ascend and advance like a storm, thou shalt be like a storm cloud covering ha’aretz, thou, and all thy troops, and many peoples with thee.

'**like mist** [Heb. כַּשּׁוֹאָה,] like darkness that covers the earth, שּׁוֹאָה is broine, bruine in Old French, fog, mist.'(Rashi)

**Daniel 2:32**

A cabeça da estátua era feita de ouro puro, o peito e o braço eram de prata, o ventre e os quadris eram de bronze,

32 This tzelem’s head was of fine gold, his chest and his arms of silver, his middle and his thighs of bronze,

'**of fine gold** [as translated,] of fine gold.', '**its breast** [as translated,] its breast.', '**and its arms** [as translated,] and its arms.', '**its belly and thighs** [as translated,] its belly and thighs.'(Rashi)

**Joel 2:4**

Eles têm a aparência de cavalos; como cavalaria, atacam galopando.

4 The appearance of them is as the appearance of susim., and as horsemen, so shall they run.

'**Like the appearance of horses is its appearance**—I.e., in their running.'(Rashi)

**Isaiah 21:9**

Veja! Ali vem um homem num carro com uma parelha de cavalos. E ele responde: ‘Caiu! A Babilônia caiu! Todas as imagens dos seus deuses estão despedaçados no chão! ’ "

9 And, hinei, here cometh a merkavah with a man, a pair of parashim. And he answered and said, Bavel (Babylon) is fallen, is fallen., and all the pesilim (images) of her elohim (g-ds) hath been shattered on the ground.

'**And behold this is coming** When he prays concerning this, he will see sort of a chariot of men, etc.', '**Babylon has fallen, yea, it has fallen** Jonathan renders: Has fallen and is also destined to fall. This denotes two downfalls in two consecutive years, first through Media and Persia, and in the second year, through Heaven, as it is stated (supra 13:19): “And Babylon, the beauty of the kingdoms, the glory of the pride of the Chaldees, shall be like God’s overturning of Sodom...” And so we find in Seder Olam (ch. 28): And in that year the news came concerning Darius, and after him, in the year, the news, “And Babylon, the beauty of the kingdoms...shall be like the overturning, etc.” (supra 13:19).'(Rashi)

**Psalms 115:15**

Sejam vocês abençoados pelo Senhor, que fez os céus e a terra.

15 May a barukhah be upon you by Hashem, Oseh Shomayim va’Aretz (Maker of Heaven and Earth).

**Isaiah 49:13**

Gritem de alegria, ó céus, regozije-se, ó terra; irrompam em canção, ó montes! Pois o Senhor consola o seu povo e terá compaixão de seus afligidos.

13 Sing joyfully, O Shomayim., and rejoice, O Eretz., and break forth into singing, O Harim., for Hashem hath comforted His people, and will have rachamim upon his afflicted ones.

['**for the Lord has consoled** His people.'](Rashi)

**Daniel 11:36**

"O rei fará o que bem entender. Ele se exaltará e se engrandecerá acima de todos os deuses e dirá coisas jamais ouvidas contra o Deus dos deuses. Ele terá sucesso até que o tempo da ira se complete, pois o que foi decidido irá acontecer.

36 And HaMelech shall do according to his will., and he shall exalt himself, and magnify himself above every g-d, and shall speak monstous things against the G-d of g-ds, and shall prosper till the wrath be accomplished., for that is determined shall be done.

'**And the king will do as he wishes** the kingdom of Rome.', '**and he will succeed until the fury is spent** until the wrath of the Holy One, blessed be He, returns from Israel.', '**when it will be finished and executed** when His decree will be finished. כִּי is like כַּאֲשֶׁר, when.'(Rashi)

**Leviticus 5:5**

"Quando alguém for culpado de qualquer dessas coisas, confessará em que pecou

5 And it shall be, when he shall be guilty in one of these things, that v’hitvaddah (he shall confess) that he hath sinned in that thing.,

['AND HE SHALL CONFESS THAT WHEREIN HE HATH SINNED. 6. AND HE SHALL BRING HIS GUILT-OFFERING. This was not the [order of the] procedure.339*For the offering had to be brought first, then the laying of hands was performed during which [while his hands lay on the offering] he confessed his sin (see Note 64 above). Hence the expression and he shall bring his guilt-offering* must mean “and he who comes to bring an offering to effect atonement for his guilt … ” Rather, he first brought the sin-offering and laid his hands upon it, and then confessed, similarly to that which is [explicitly] said further on, *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel*.340*Further, 16:21.* Here, however, Scripture does not state “and he shall lay his hand,” because He explained previously in the case of all sin-offerings341*Above, Chapter 4, Verses 4,15, 24 and 29.* that they require the laying of hands, and similarly, in the case of freewill offerings.342*Ibid.*, Chapter 1, Verse 4; Chapter 3, Verses 2, 8 and 13. See also Note 11 above. But He did not explain [the duty of] confession above in the case of the other sin-offerings, [although it is required in those cases as well].  
In line with the simple meaning of Scripture it would appear that here He said *and he shall confess*, because in the case of an “oath of testimony”332*The section here discusses the offering of higher or lower value (see above, Note 15), the verse before us stating that this offering is required in the case of a false oath concerning testimony. Thus, if the person interested in the evidence called upon him by an oath, adjuring him that if he knows any evidence favorable to him he should testify before the court, and he swore that he knows of no testimony concerning him, when in fact he does know, in such a case, if he swore either unintentionally or wilfully, he must offer what is called an offering of higher or lower value. See “The Commandments,” Vol. I, pp. 82-83. In the following verse another transgression for which this offering is required is mentioned. — Ramban now proceeds to explain the sense of the triple expression, and he is a witness, or knows, or saw*. the offering is to be brought even if the oath was taken wilfully. So also in the case of an “oath of deposit”343*If Reuben says to Shimon, “Give me my deposit which you have,” and Shimon replies “I swear I have naught of yours,” or if Shimon said, “I have naught of yours,” and Reuben says, “I adjure thee” and he answers “Amen” — in this case too Shimon is liable to bring an offering [in addition to the restitution] even if he wilfully swore falsely. The offering, however, is not the one of higher or lower value mentioned in this section — but a guilt-offering, as explained further on (in Verses 23-26). Ramban mentions the “oath of deposit” here only to liken it to the “oath of testimony” in the sense that the offerings in each case are brought even if committed wilfully. This is a novel point in the law of offerings, for all other offerings brought for commission of a sin effect atonement only in case the transgression has been committed in error; otherwise, the offering of the wicked is an abomination* (Proverbs 21:27). Ramban thus suggests [in line with the plain meaning of Scripture] that since the offerings in these two cases — that of the “oath of testimony” and the “oath of deposit” — are required to be brought even when committed wilfully, therefore the Torah mentions in their cases the subject of confession. But in the case of all other sin-offerings, since they are brought only when the transgression was committed in error, there is no need for confession of sin. However, Ramban will immediately refute this position, for the Rabbis have clearly interpreted that all sin-offerings require confession of sin. He mentioned, *then they shall confess their sin which they have done*.344*Numbers 5:7.* But in the case of the sin-offering brought for transgression in error, He did not mention confession.345*“But [when bringing] the sin-offering for a sin committed in error he does not confess” (Tur in quoting the language of Ramban).* But in the opinion of our Rabbis346*Sifre Zuta* 5:5. the expression, *and he shall confess that wherein he hath sinned*, refers to everything mentioned in this section, including the defiling of the Sanctuary and the holy food, and an “oath of utterance,”337*This is the second type of case for which the offering of higher or lower value is required. It is known as “the defilement of the Sanctuary or its hallowed things.” Thus if a person who has been made unclean by any of the primary sources of uncleanness, unintentionally enters the Sanctuary, or unintentionally eats meat that is holy, he must bring the above-mentioned offering. A third — and final — case is if one swears an oath of utterance [“I shall eat” or “I shall not eat” and the like], and unintentionally fails to keep it. In this case too he is required to bring this offering.* which offerings have to be brought [only] when [the sins are] committed in error, and [in the case of] all other sin-offerings [which are also brought only when the transgression was done in error, the need for confession when bringing them] is derived from here. He mentioned confession, however, [specifically] here because the “oath of testimony” and the “oath of utterance” do not make one liable to excision [if done wilfully, unlike the sin-offering which is brought only for those sins committed in error which, if committed wilfully, incur the punishment of excision], and yet He requires confession in these cases, and [thus it follows] all the more that in the case of the fixed347*As distinct from the offering of higher or lower value, where the offering varies according to the means of the transgressor, a fixed sin-offering must be of an animal and is alike for poor and rich, so that if the poor cannot afford it he is not obligated to bring another offering in its stead, as is the case of the offering of higher or lower value. See “The Commandments,” Vol. I, pp. 78-79.* sin-offerings mentioned above, he must confess [since his sin, were it to be committed wilfully, would incur] the penalty of excision. Our Rabbis have said348*Sifre Naso* 2. that the expression here, *and he shall confess that wherein he hath sinned* is a general principle in the case of all sin-offerings, that they require confession. The verses written in the section of *Naso*, stating, *and that soul shall be guilty. Then they shall confess their sin which they have done*,349*Numbers 5:6-7.* is to include all guilt-offerings [in the requirement of confession]. So it is explained in the Sifre.348*Sifre Naso* 2. There the Rabbis have interpreted: “*And that soul shall be guilty. Then they shall confess*.349*Numbers 5:6-7.* This establishes the general rule for all those executed [by the court] that they require confession” [to achieve full forgiveness of their sin].'](Ramban)

**Zechariah 14:7**

Será um dia único, no qual não haverá separação entre dia e noite, porque quando chegar a noite ainda estará claro. Um dia que o Senhor conhece.

7 But it shall be Yom Echad, known to Hashem, with no Yom, nor Lailah., but it shall come to pass, that at erev it shall be ohr.

'**And it shall be one day** And this thing shall be one day of the day of the Holy One, blessed be He. That day shall be known, that it is for the preparation of the salvation by the Holy One, blessed be He.', '**neither day** Neither [will it be] a light of splendor, like the light of the world to come, as it is stated (Isa. 30:26): “The light of the sun shall be sevenfold as the light of the seven days.”', '**nor night** Nor a time of trouble, like the trouble of the preceding subjugation by the kingdoms, shall [these days] be, for they will be the days of the Messiah, and there shall be no subjugation during these days.', '**and it shall come to pass that at eventide** Before the thousand years are up there shall be a splendrous light, and all the good promised to Israel [will come]. And so did Jonathan translate: Not like the light of day and not like the darkness of night.'(Rashi)

**2 Chronicles 6:18**

"Mas será possível que Deus habite na terra com os homens? Os céus, mesmo os mais altos céus, não podem conter-te. Muito menos este templo que construí!

18 But will Elohim really dwell with HaAdam on ha’aretz? Hinei, Shomayim and the Shmei HaShomayim cannot contain Thee., how much less this Beis which I built!

**Job 7:15**

Prefiro ser estrangulado e morrer do que sofrer assim;

15 So that my nefesh chooseth machanak (strangling) and mavet (death) rather than this skeleton.

['**death rather than these my bones** I choose death rather than these limbs in my body.'](Rashi)

**Isaiah 48:6**

Você tem ouvido essas coisas; olhe para todas elas. Você não irá admiti-las? De agora em diante eu lhe contarei coisas novas, coisas ocultas, que você desconhece.

6 Thou hast heard, look at all this., and will not ye preach it? I have caused thee to hear chadashot (new things) from this time, even netzurot (hidden things) and thou didst not know them.

'**You have heard, see all of it** You have heard the first ones that I told; see that all of them have come about.', '**and you, will you not tell** and testify for Me that nothing failed?', '**I let you hear new things from now** Now I come back and let you hear new things that are new to you, but to Me they are revealed from time immemorial.', '**and hidden things** and things guarded in My treasure houses, and you did not know them.'(Rashi)

**Exodus 19:16**

Ao amanhecer do terceiro dia houve trovões e raios, uma densa nuvem cobriu o monte, e uma trombeta ressoou fortemente. Todos no acampamento tremeram de medo.

16 And it came to pass on the Yom HaShelishi when the boker was breaking, that there were thunderings and lightnings, and a heavy cloud upon HaHar, and the blast of the shofar exceeding loud., so that kol HaAm that was in the machaneh trembled with terror.

'בהיות הבקר lit., WHEN IT WAS BEING MORNING — This phrase tells us that He was there before them at the place of the Divine Revelation, something which it is not customary for human beings to do — that the teacher should await the arrival of his disciple. A similar instance we find in Scripture (Ezekiel 3:22,23): “[God said unto me]. Arise, go forth into the plain, [and I will there speak with thee]. Then I arose, and went forth into the plain; and, behold the glory of the Lord stood there already” (Midrash Tanchuma, Ki Tisa 15; cf. Nedarim 8a).'(Rashi)

['ויהי קולות וברקים. The spectacle was similar to that experienced by the prophet Elijah at the same mountain in Kings I 19,11-12. David, in Psalms 68,9, also describes what happened at Sinai in similar terms.'](Sforno)

**Ezekiel 1:25**

Então veio uma voz de cima da abóboda sobre as suas cabeças, enquanto eles ficavam de asas fechadas.

25 And there was a kol (voice) from the raki’a that was over their rosh, when they stood still, and had let down their kenafayim.

'**And there was a voice above the expanse** Jonathan rendered: And at the time that there was a will before Him to make His speech heard to His servantsthe prophets of Israelthere was a voice, and it was heard from above the expanse, from between the cherubim, from beneath the expanse that was over their heads.', '**they would let down their wings** out of the fear of the speech.'(Rashi)

**Joel 2:11**

O Senhor levanta a sua voz à frente do seu exército; Como é grande o seu exército! Como são poderosos os que obedecem à sua ordem! Como é grande o dia do Senhor! Como será terrível! Quem poderá suportá-lo?

11 And Hashem shall utter His voice before His army., His machaneh (camp) is very great., for the executor of His devar (word, command) is strong., for the Yom Hashem is gadol and very terrible., and who can endure it?

'**And the Lord gave forth (upon them) His voice**—by the statement of His prophets prior to His sending this host of His.', '**for His camp is great**—I.e, the camp He will send against you if you do not improve.'(Rashi)

**Zechariah 14:8**

Naquele dia águas correntes fluirão de Jerusalém, metade delas para o mar do leste e metade para o mar do oeste. Isto acontecerá tanto no verão quanto no inverno.

8 And it shall be in Yom HaHu, that mayim chayyim (living waters) shall go out from Yerushalayim., half toward the eastern sea [i.e., Dead Sea], and half toward the western sea [i.e., Mediterranean Sea]., in kayitz (summer) and in khoref (winter) shall it be.

'**And it shall come to pass on that day** when the Mount of Olives will split from east to west.', '**spring water shall come forth from Jerusalem** and flow to the east by way of the crevice to... **the eastern sea** which is to the east of the world; and half of it will turn to the west, to the western sea. This is the spring concerning which Joel (4:18) prophesied: “And a spring shall emanate from the house of the Lord.” That is the spring concerning which Ezekiel (47:3) prophesied: “And he measured a thousand cubits and he made me pass through the water.”'(Rashi)

**Isaiah 41:4**

Quem fez tudo isso? Quem chama as gerações à existência desde o princípio? Fui eu mesmo, o Senhor, o primeiro, que continuarei sendo, até mesmo com os últimos. "

4 Who hath wrought and done it, calling forth the dorot from the beginning? I Hashem, the Rishon (First), and with the Acharonim (Last ones)., I am He.

'**Who worked and did** for him all this? He Who called the generations from the beginning, to Adam, He did this also for Abraham.', '**I, the Lord, am first** to perform wonders and to aid.', '**and with the last ones I am He** Also with you, the last sons, I will be, and I will aid you.'(Rashi)

**Ezekiel 27:31**

Raparão a cabeça por sua causa e porão vestes de lamento. Chorarão por você com angústia na alma e com pranto amargurado.

31 And they shall [in mourning] make themselves utterly bald for thee, and gird themselves with sackcloth and shall weep for thee with mar nefesh and bitter mourning.

**Exodus 25:34**

Na haste do candelabro haverá quatro taças com formato de flor de amêndoa, cada uma com botão e flor.

34 And on the Menorah shall be four cups engraved like almonds, its knobs and its flowers.

' ובמנרה ארבעה גבעים AND IN THE CANDELABRUM SHALL BE FOUR CUPS — i. e, on the body of the candlestick (on the vertical branch), were four goblets, viz., one jutting out from beneath the branches and three above the points from which emerged the branches that went out from its sides.', ' משקדים כפתריה ופרחיה GOBLETS MODELLED, WITH THEIR KNOBS AND THEIR FLOWERS (or it may be translated also: GOBLETS, MODELLED WITH THEIR KNOBS AND FLOWERS — The word משקדים being separated from the preceding by an אתנחתא seems to belong to the next words, to כפתוריה ופרחיה, but the fact that in the preceding verse it had been used of the goblets only suggests the reading גביעים משקדים. This is one of the five verses in Scripture the syntactical construction of which is undecided: it is not clear whether one should read גביעים משקדים or משקדים כפתריה ופרחיה (Yoma 52b).'(Rashi)

**Daniel 2:31**

"Tu olhaste, ó rei, e diante de ti estava uma grande estátua: uma estátua enorme, impressionante, e sua aparência era terrível.

31 Thou, O king, sawest, and behold a great tzelem (image, idol, statue). This great tzelem, whose brightness was extraordinary, stood before thee., and the form thereof was awesome.

'**you were watching** [as translated,] you were watching.', '**and behold** Aram. וַאֲלוּ, an expression of “behold.”', '**an image which had a large base** [as translated,] an image which had a large base.', '**with unusual splendor, was standing opposite you** [as translated,] standing opposite you.', '**and its form was frightening** [as translated,] and its form was frightening.'(Rashi)

**Genesis 9:16**

Toda vez que o arco-íris estiver nas nuvens, olharei para ele e me lembrarei da aliança eterna entre Deus e todos os seres vivos de todas as espécies que vivem na terra".

16 And the keshet shall be in the anan., and I will look upon it, that I may remember the brit olam between Elohim and kol nefesh chayyah of kol basar that is upon ha’aretz.

['וראיתיה לזכור ברית עולם, I will take a close look at how the righteous of that time call the ordinary people to order, and whether their prayers are on behalf of their contemporaries. If they make their weight felt, I, in turn, will remember My covenant in their favour, and My wrath at them will be turned aside.'](Sforno)

**Isaiah 4:5**

o Senhor criará sobre todo o monte Sião e sobre aqueles que se reunirem ali uma nuvem de dia e um clarão de fogo de noite. A glória tudo cobrirá

5 And Hashem will create upon the whole place of Mt Tziyon, and upon her assemblies, an anan and smoke by yom, and the shining of a flaming eish by lailah., for upon all the kavod shall be a Chuppah.

'**וְעַל מִקְרָאֶהָ** and over those summoned therein.', '**a cloud by day and smoke** to protect them from the nations.', '**for, in addition to every honor** stated to them, shall be a shelter, for I will cause My Shechinah to cover them. Seven chupoth [shelters or canopies] are [mentioned here]: cloud, smoke, splendor, fire, flame, shelter, Shechinah.'(Rashi)

**Ezekiel 1:9**

e as suas asas encostavam umas nas outras. Quando se moviam andavam para a frente, e não se viravam.

9 Their kenafayim were joined one to another., they turned not as they went., they went every one face forward.

'**Their wings joined one to the other** Each one’s wing was spread out to the side of the other one’s wing this way [lit. to here] and that way [lit. to here] until they join and touch each other, thereby covering their faces, for the wings are spread out over the face.', '**they did not turn when they walked** If they wished to walk in any desired direction, they did not need to turn their faces because they have faces on every side; therefore each one went in the direction of his facein the direction of the face on that side where they desired to go, they would go.'(Rashi)

**Jeremiah 9:15**

Por isso, assim diz o Senhor dos Exércitos, o Deus de Israel: "Vejam! Farei este povo comer comida amarga e beber água envenenada.

15 (14) Therefore thus saith Hashem Tzva’os, the Elohei Yisroel., Hineni, I will make this people eat la’anah (wormwood), and give them poisoned water to drink.

**Jeremiah 7:34**

Darei fim às vozes de júbilo e de alegria, às vozes do noivo e da noiva nas cidades de Judá e nas ruas de Jerusalém, pois esta terra se tornará um deserto.

34 Then will I cause to cease from the towns of Yehudah, and from the chutzot Yerushalayim, the sound of joy, and the sound of simchah, the sound of the Choson (Bridegroom) and the sound of the Kallah (Bride)., for HaAretz shall be desolate.

**Ezekiel 27:12**

" ‘Társis fez negócios com você, tendo em vista os seus muitos bens; eles deram prata, ferro, estanho e chumbo em troca de suas mercadorias.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches., with kesef, barzel (iron), bedil (tin), and oferet (lead), they traded for thy goods.

'**Tarshish** a sea named Tarshish.', '**with the multitude of all wealth** that was in your midst. The merchants were confident that they would find in you the merchandise fit for them.', '', '**your aid** [Heb. עִזְבוֹנָיִךּ,] your strength and your aid, like (Neh. 3:8): “and they strengthened Jerusalem to the... wall,” and a person’s money is his strength. which sets him up on his feet.'(Rashi)

**Exodus 25:38**

Seus cortadores de pavio e seus apagadores serão de ouro puro.

38 And the tongs thereof, and the spoons thereof, shall be of zahav tahor.

' ומלקחיה — These were tongs made for taking the wicks out from the oil, to put them in position and to draw them into the mouths. Because people took things with them they were called מלקחים, (from לקח, “to take”). The word צבתהא by which Onkelos renders it is the same as the more familiar term צבת, “a pair of tongs”; tenailles in old French', ' ומחתתיה AND ITS SNUFF-DISHES — These were like small bowls into which the High Priest raked the ashes every morning when he cleansed out the lamps from the ashes of the wicks that had burned all night and had become extinguished. The word מחתה is fougère (feuchière) in old French, as in, (Isaiah 30:14) “to rake (לחתות) fire from the hearth.”'(Rashi)

**Proverbs 21:2**

Todos os caminhos do homem lhe parecem justos, mas o Senhor pesa o coração.

2 Every derech ish is yashar (right) in his own eynayim, but Hashem weigheth the hearts.

'**Man’s every way is straight in his own eyes, but the Lord counts** Heb. ותכן.'(Rashi)

**Psalms 16:3**

Quanto aos fiéis que há na terra, eles é que são os notáveis em quem está todo o meu prazer.

3 But to the Kedoshim that are in ha’aretz, they are the glorious ones, in whom is all my delight.

'**For the holy ones who are in the earth** For the sake of the holy ones who are buried in the earth, who walked before You with sincerity.', '**and the mighty ones in whom is all my delight** They are the mighty ones in whom is all my delight and for whose sake all my necessities are accomplished.'(Rashi)

**Ezekiel 1:16**

Esta era a aparência das rodas e a sua estrutura: Reluziam como o berilo; e as quatro tinham aparência semelhante. Cada roda parecia estar entrosada na outra.

16 The appearance of the Ofanim and their making was like unto the color of tarshish., and they four had one demut., and their appearance and their making was as it were an Ofan within an Ofan.

'**like the appearance of crystal** Heb. תַּרְשִּׂישּׂ, like a precious stone named tarshish, cristal in French.', '**as...would be** A wheel set within a wheel, crosswise. Since they go to every side, with their faces to the four directions, the wheel must roll in its four directions.'(Rashi)

**1 Chronicles 29:11**

Teus, ó Senhor, são a grandeza, o poder, a glória, a majestade e o esplendor, pois tudo o que há nos céus e na terra é teu. Teu, ó Senhor, é o reino; tu estás acima de tudo.

11 Thine, Hashem is HaGedulah, and HaGevurah, and HaTiferet and HaNetzach and HaHod., for all that is in the Shomayim and in Ha’aretz is Thine., Thine is the Mamlachah, O Hashem, and Thou art exalted as Rosh above all.

**Jeremiah 24:10**

Enviarei contra eles a guerra, a fome e a peste até que sejam eliminados da terra que dei a eles e aos seus antepassados’ ".

10 And I will send the cherev, the ra’av (famine), and the dever (pestilence), among them, until they are consumed from off ha’aretz that I gave unto them and to their avot.

**Nehemiah 9:1**

No dia vinte e quatro do mês, os israelitas se reuniram, jejuaram, vestiram pano de saco e puseram terra sobre a cabeça.

9 Now in the 24th day of this month the Bnei Yisroel were assembled with a tzom, with sack-cloth, and adamah upon them.

['**and [with] earth upon them** They had put earth on their heads.'](Rashi)

**Isaiah 34:11**

A coruja-do-deserto e a coruja estridente a possuirão; o corujão e o corvo farão nela os seus ninhos. Deus estenderá sobre Edom o caos como linha de medir, e a desolação como fio de prumo.

11 But the desert owl and the screech owl shall possess it., even the yanshuf (great owl) and the orev (raven) shall dwell in it., and He shall stretch out upon it the measuring line of tohu, and the plumbline of vohu [See Genesis 1:2].

'**owl** (קִפֹּד) a bird that flies at night (chouette in French), an owl.', '**a line of waste** A judgment of desolation.', '**and weights of destruction** Weights of the judgment of destruction. (אַבְנֵי, lit., stones.) Comp. (Deut. 25:15) “a whole weight (אֶבֶן).”'(Rashi)

**Isaiah 9:14**

Por essa razão o Senhor corta de Israel tanto a cabeça como a cauda, tanto a palma como o junco, num único dia;

14 (13) Therefore Hashem will root out of Yisroel head and tail, palm branch and reed, in yom echad.

**Daniel 12:1**

"Naquela ocasião Miguel, o grande príncipe que protege o seu povo, se levantará. Haverá um tempo de angústia tal como nunca houve desde o início das nações e até então. Mas naquela ocasião o seu povo, todo aquele cujo nome está escrito no livro, será liberto.

12 And at that time shall Micha’el stand, the Sar HaGadol who standeth over the banim of thy people, and there shall be an et tzarah (time of tribulation), such as has not been from the existence of a nation to that time., and in that time thy people shall be delivered, every one that shall be found written in the Sefer.

'**Now at that time, Michael...will be silent** He will be silent like a mute person, for he will see the Holy One, blessed be He, judging by Himself and saying, “How will I destroy a great nation like this for the sake of Israel?”', '**and it will be a time of distress** in heaven there will be accusations against Torah scholars, [and there will be] plunderers and plunderers of plunderers, as our Rabbis said in the Aggadah in the last chapter of Kethuboth (112b).', '**your people will escape** The kingdom of Gog will be destroyed and Israel will escape.', '**everyone who is found inscribed in the book** This is a short verse, [meaning] whoever is found inscribed in this Book, through the dreams inscribed in it (7: 11): “until the beast is slain”; (verse 18): “and the high holy ones will receive the kingdom.” All will be fulfilled.'(Rashi)

**Ezekiel 9:2**

E vi seis homens que vinham da porta superior, que está voltada para o norte, cada um com uma arma mortal na mão. Com eles estava um homem vestido de linho e que tinha um estojo de escrevente à cintura. Eles entraram e se puseram ao lado do altar de bronze.

2 And, hinei, shishah anashim (six men) came from the derech of the Sha’ar HaElyon, which lieth toward the north, and every ish a keli mapatz (slaughter weapon) of his in his yad., and one ish among them was clothed with linen, with a keset hasofer (writing case) at his side., and they went in, and stood beside the Mizbe’ach HaNechoshet.

'**six men** Our Rabbis explained them in Tractate Shabbath (55a) as Anger, Wrath, Fury, Destroyer, Breaker, Annihilator.', '**his sledgehammer** Heb. כְּלִי מַפַּצוֹ, which smashes everything, as in (Ps. 137: 9): “and dash (וְנִפֵּץ) your infants.”', '**with a scribe’s tablet** [Synonymous with] פִּנְקַס. These are wax- covered tablets upon which they engrave with a stylus.', '**beside the copper altar** This was the stone altar erected by Solomon instead of the copper altar that Moses had made in the desert.'(Rashi)

**Isaiah 49:10**

Não terão fome nem sede, o calor do deserto e o sol os atingirá. Aquele que tem compaixão deles os guiará e os conduzirá para as fontes de água.

10 They shall not hunger nor thirst., neither shall the sharav [35:7] nor shemesh beat on them., for He that hath rachamim on them shall guide them, even by the springs of mayim shall He lead them.

'**heat** Heb. שָׁרָב, heat.'(Rashi)

**Judges 5:31**

"Assim pereçam todos os teus inimigos, ó Senhor! Mas os que te amam sejam como o sol quando se levanta na sua força". E a terra teve paz durante quarenta anos.

31 So let all thine enemies perish, Hashem., but let them that love Him be as the shemesh in its gevurah. And HaAretz had rest arba’im shanah.

' **So may perish**. Devorah declared,59*Our verse was not recited by Sisera’s mother, but by Devorah. (Yalkut,58.)* her consolation is hollow—may all your enemies perish, Adonoy, as he perished.', '**But those who love him**—as the sun emerging in its full power in the world to come, sevenfold over the light of the seven days of creation, or three hundred forty three to one. This equals forty nine times seven.60*Sevenfold over the light of all seven days of creation is equivalent to forty nine-fold over the original light of creation. (Rashi to Zechariah,4:3). The light of creation was sevenfold over our present light. (Tosafos to Bava Basra,8:b). Hence, the light of the world to come will be one hundred forty three times as great as our present light.*', "**The land was tranquil for forty years.** These words are not Devorah's, but the author's."(Rashi)

**Leviticus 26:21**

"Se continuarem se opondo a mim e recusarem ouvir-me, eu os castigarei sete vezes mais, conforme os seus pecados.

21 And if ye remain walking contrary unto Me, and will not pay heed unto Me, I will bring seven times more makkah (plagues) upon you according to your chattot (sins).

'ואם תלכו עמי קרי — Our Rabbis said (Sifra, Bechukotai, Chapter 5 5): this word signifies “irregularly”, “by chance” (מקרה), which is a thing that happens only occasionally; thus this means: if you will follow the commandments irregularly. Menachem explains it as an expression for “refraining”. Similar is, (Proverbs 25:17) “Refrain (הוקר) thy foot [from thy neighbour’s house]”; (Proverbs 17:27) “of a refraining (יקר) spirit”. This meaning approximates to the translation given by Onkelos which is a term denoting “stubbornness” (קושי) — that they harden their hearts so as to refrain from coming near unto Me. ', 'שבע כחטאתיכם SEVEN ACCORDING TO YOUR SINS — i. e. seven other punishments. These words mean: I will bring upon you more plagues (ויספתי עליכם מכה) in number, seven, corresponding to your sins (Sifra, Bechukotai, Chapter 5 5).'(Rashi)

**Exodus 19:6**

vocês serão para mim um reino de sacerdotes e uma nação santa’. Essas são as palavras que você dirá aos israelitas".

6 And ye shall be unto Me a mamlechet kohanim, and a goy kadosh. These are the words which thou shalt recount unto the Bnei Yisroel.

' ואתם תהיו לי ממלכת כהנים AND YE SHALL BE UNTO ME A KINGDOM OF כהנים — i. e. princes, just as you say, (II Samuel 8:18) “And the sons of David were princes (כהנים)”, which cannot denote priests since his sons were of the tribe of Judah and not of Levi, the priestly tribe.', ' אלה הדברים THESE ARE THE WORDS — these neither fewer nor more (Mekhilta d\'Rabbi Yishmael 19:6).'(Rashi)

['A KINGDOM OF PRIESTS. This means that you shall be a kingdom of My servants.', 'AND A HOLY NATION. I.e., to cleave unto the Holy G-d, just as He said, *Ye shall be holy, for I the Eternal your G-d am Holy*.164*Leviticus 19:2.* Thus He has assured them [of life] in this world and in the World to Come.165*See Seder Beshalach*, Note 346.'](Ramban)

['ואתם תהיו לי ממלכת כהנים, this will make you special for only you will be a kingdom of priests, by teaching and instructing all of mankind to call out in the name of G’d and for all to serve him together. This was to be a forerunner of what will happen in the distant future as predicted by the prophet Isaiah 61,6 “and you will be proclaimed ‘priests’ of the Lord.” This is also the true meaning of כי מציון תצא תורה, “the Torah emanates from Zion.” (Isaiah 2,3) [This statement is attributed to the nations of the world at that time.', 'וגוי קדוש, never to disappear from the stage of history. You will continue forever to exist as one man, as it will be in the distant future of which the prophet Isaiah 4,3 said “those who survive in Zion and those who will be left over in Jerusalem, all those who are inscribed for life in Jerusalem- shall be called ‘holy’.” [the author is making the point that somebody called קדוש is by definition immortal. Ed.] Our sages in Sanhedrin 92 describe this concept in the following words: “just as He, the Holy One, is forever, so the Jewish people are forever.” It had been G’d’s intention to make the Jewish people immortal at the time of the revelation at Mount Sinai, giving them the status that Adam had enjoyed before he sinned. Alas, just as Adam had sinned and had become mortal in Gan Eden, the Jewish people sinned with the golden calf and suffered the same fate as first man. The disaster is documented in Exodus 33,6 “the Children of Israel had to divest themselves of their jewelry which had been given them at Mount Chorev.”'](Sforno)

**Ezekiel 31:9**

Eu o fiz belo com rica ramagem, a inveja de todas as árvores do Éden, do jardim de Deus.

9 I have made him beautiful by the multitude of his branches: so that all the trees of Eden, that were in the Gan Elohim, envied him.

'**all the trees of Eden** i.e., all the praiseworthy kings.'(Rashi)

**1 Kings 21:25**

( Nunca existiu ninguém como Acabe, que se vendeu para fazer o que o Senhor reprova, pressionado por sua mulher Jezabel.

25 But there was none like unto Ach’av, which did sell himself to work rah before the eyes of Hashem, whom Izevel his isha urged on.

**Leviticus 25:51**

Se restarem muitos anos, pagará o seu resgate proporcionalmente ao preço de compra.

51 If there be yet many shanim remaining, according unto them he shall give for his Geulah the kesef that he was bought for.

'אם עוד רבות בשנים IF THERE BE YET MANY YEARS until the Jubilee. ', 'לפיהן ACCORDING TO THEM [HE SHALL RESTORE THE PRICE OF HIS REDEMPTION] — all exactly as I have explained above.'(Rashi)

['אם עוד רבות בשנים, there is no doubt that once the Jew has been in the service of his pagan master his services have become more and more valuable due to his knowing exactly what is expected of him, the compensation due to his master is based on a division of the purchase price into equal parts for every year he has not served out in his contract. The matter is described in detail in Kidushin 20'](Sforno)

**Malachi 2:2**

Se vocês não derem ouvidos e não se dispuserem a honrar o meu nome", diz o Senhor dos Exércitos, "lançarei maldição sobre vocês, e até amaldiçoarei as suas bênçãos. Aliás já as amaldiçoei, porque vocês não me honram de coração.

2 If ye will not hear, and if ye will not take it to lev, to give kavod unto My name, saith Hashem Tzva’os, I will even send a me’erah (curse) upon you, and I will curse your brakhot., yea, I have cursed them already, because ye do not take it to lev.

'**and I will curse** And I will curse your blessings; how I should bless the grain, the wine, and the oil for you.', '**Indeed I have [already] cursed it** Indeed, it is unnecessary to have the matter depend on the condition upon which I made it depend: if they do not obey. For I know that you will not obey. Therefore, I have already cursed it - from now.'(Rashi)

**Ezekiel 39:3**

Então derrubarei o arco da sua mão esquerda e farei suas flechas caírem da sua mão direita.

3 And I will knock thy keshet out of thy left hand, and will cause thine khitzim to fall out of thy right hand.

**Ezekiel 27:22**

" ‘Os mercadores de Sabá e de Raamá fizeram comércio com você; pelas mercadorias que você vende eles trocaram o que há de melhor em toda espécie de especiarias, pedras preciosas, e ouro.

22 The merchants of Sheva and Ra’amah, they were thy merchants., they traded as peddlers with choicest spices, and with all kinds of even yekarah (precious stones), and zahav.

**Isaiah 54:11**

"Ó cidade aflita, açoitada por tempestades e não consolada, eu a edificarei com turquesas, edificarei seus alicerces com safiras.

11 O thou afflicted one, tempest-tossed and unconsoled, hinei, I will lay thy stones of glistening colors, and lay thy yesod (foundation, i.e., figuratively of post-Exilic Jerusalem’s foundation) with sapphires.

'**tempestuous one** whose heart storms with many troubles.', '**I will set with carbuncle** I pave your floor with carbuncle stones.'(Rashi)

**Genesis 37:34**

Então Jacó rasgou suas vestes, vestiu-se de pano de saco e chorou muitos dias por seu filho.

34 And Ya’akov made the keriah of his clothes, and put sackcloth on his loins, and mourned for beno yamim rabbim.

['וישם שק במתניו, a section of fabric which sacks are made of. He draped his loins in enough of this material to demonstrate his being in mourning.'](Sforno)

**Proverbs 3:12**

pois o Senhor disciplina a quem ama, assim como o pai faz ao filho de quem deseja o bem.

12 For whom Hashem loveth, He correcteth., even as an av the ben in whom he delighteth.

['**as a father placates his son** He desires to benefit his son and he placates him after striking him with the staff. So will the benefit be pleasant to you after the smiting.'](Rashi)

**Isaiah 29:11**

Para vocês toda esta visão não passa de palavras seladas num livro. E se vocês derem o livro a alguém que saiba ler e lhe disserem: "Leia, por favor", ele responderá: "Não posso; está lacrado".

11 And the whole vision is become unto you as the devarim of a sefer that is sealed, which men deliver to one that is learned, saying, Read this, now., and he saith, I am not able., for it is sealed.,

'**the vision of everything** All that you used to see in the constellations shall be concealed from you like the words of a letter sealed with wax, which, if they give to read one able to read a letter, he will say, “I cannot, for I see not what is inside, for it is sealed.”'(Rashi)

**Exodus 28:17**

Em seguida, fixe nele quatro fileiras de pedras preciosas. Na primeira fileira haverá um rubi, um topázio e um berilo;

17 And thou shalt set in it settings of even (stone), four rows of gemstones: the first row shall be a odem, a pitdah, and barekes: this shall be the first row.

[' ומלאת בו AND THOU SHALT FILL IT [WITH FILLINGS OF STONES] — Because the stones fill the hollows of the settings which were specially made for them it calls them by the term מלואים “fillings”.'](Rashi)

**Exodus 38:21**

Esta é a relação do material usado para o tabernáculo, o tabernáculo da aliança, registrada por ordem de Moisés pelos levitas, sob a direção de Itamar, filho de Arão, o sacerdote.

21 These are the pekudei Mishkan, even of the Mishkan HaEdut, as it was recorded, according to the command of Moshe, for the Avodat HaLevi’im, by the yad of Itamar ben Aharon the kohen.

' אלה פקודי THESE ARE THE SUMS [OF THE TABERNCLE] — In this section are enumerated all the weights of the metals given as a contribution for the Tabernacle, of silver, gold and copper, and also there are enumerated the vessels used for every kind of service in it.', 'המשכן משכן OF THE TABERNACLE, EVEN OF THE TABERNACLE — The word משכן is mentioned here twice in allusion to the Temple that was taken in pledge (משכן) — as it were — (as a security for Israel’s repentance) by being twice destroyed for Israel’s iniquities (Midrash Tanchuma, Pekudei 5).', 'משכן העדת THE TABERNACLE OF THE TESTIMONY — The Tabernacle was a testimony to Israel that God had shown Himself indulgent to them in respect to the incident of the golden calf, for through the Temple He made His Shechinah dwell amongst them (Midrash Tanchuma, Pekudei 6).', ' עבדת הלוים THE SERVICE OF THE LEVITES — The things in the Tabernacle which were counted and its vessels constituted the service entrusted to the Levites in the wilderness — to carry them, to take them down and to set them up, each man according to the burden which was assigned to him, as is set forth in the section נשא (Numbers 4).', ' ביד איתמר BY THE HAND OF ITHAMAR — He was the officer appointed over them (the Levites) with the duty to hand over to each “house of the father” (בית אב) the service that devolved upon it.'(Rashi)

['THESE ARE THE ACCOUNTS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY. Scripture uses this expression because the term “Tabernacle” means the curtains of fine-twined linen, which are so called both when the command was given1*And thou shalt make the Tabernacle of ten curtains* (above, 26:1). and at the construction of the Tabernacle,2*And every wise-hearted man… made the Tabernacle of ten curtains* (*ibid.*, 36:8). See also Ramban further on, 39:33. while “the Tabernacle of the Testimony” includes the entire building, which is the Tabernacle made to house the Tablets of the Testimony.  
In the opinion of many scholars3*Rashi and Ibn Ezra.* the phrase *these are the accounts of the Tabernacle* refers back to all the things mentioned above, the verse stating that the Tabernacle and its vessels, namely, the house and the court and all that was made for them, constituted the service entrusted to the Levites at the command of Moses *by the hand of Ithamar* [whose duty it was to hand over to each family the service that devolved upon it]. But the holy vessels — the ark, the table, the candelabrum, and the altars — are not included in the term “Tabernacle,” for they were in the hands of Eleazar.4*Numbers 3:32. The verse refers to the time of the journeying through the wilderness.* But this is not my opinion, for why should Scripture mention the entrusting of those things given to Ithamar, and not mention that of Eleazar, which was the more honored one? Rather, *these are the accounts of* hints at those things that Scripture mentions in the section further on, thus stating that *the silver of them that were numbered of the congregation was a hundred talents* etc.,5*Further, Verse 25.* — from which were made the sockets, the hooks for the pillars, the overlaying of their capitals and their fillets.6*Ibid.*, Verses 27-28. And *the brass of the wave-offering*, which was seventy talents, from which were made the brazen altar and its grating and all its vessels, and the sockets of the court and the pins7*Ibid.*, Verses 29-31. — all these Moses gave over by number and weight through the hand of Ithamar. Now the section does not say what was done with the gold, for that was partly in the charge of Ithamar, namely, that used for covering the boards and the bars, and part of it was in the charge of Eleazar — the ark and the cover, the candelabrum, the table, and the golden altar. Now since one cannot know exactly how much gold went into the covering of each of these vessels, Scripture did not say that Moses gave it over to them by number and weight. It is for this reason that Scripture did not mention here the entrusting of the things given to Eleazar, for its intention here is only to speak of the work of the Tabernacle, not of that involved in the journeyings. Do not object [to this explanation] because Scripture mentions here *the brazen altar*,8*Ibid.*, Verse 30. which was in the charge of Eleazar,9*Numbers 3:31-32.* for Scripture had to state that they made it out of the brass of the wave-offering, therefore it was not particular to exclude this one item from the general list of objects of which it said that they were *by the hand of Ithamar*, this being the way of Scripture in many places.  
Scripture does not mention in this section the laver and its base [which were also made of brass, and were under the charge of Ithamar], because it was not made according to a specified weight; instead, he put into it all the mirrors that the women brought together10*see Ramban above, 38:8, towards the end.* and thus Moses did not know its weight. It is possible that these were not under the charge of Ithamar [and therefore they are not mentioned], but they come into the category of that which Scripture says [of the children of Kohath, whose work was under the charge of Eleazar], *and their charge was the ark, and the table, and the candelabrum, and the altars, and the vessels of the Sanctuary wherewith the priests minister*,11*Numbers 3:31.* for through the laver and its base the priests were enabled to minister at the altar. Thus they do not come into the listing given in this section.'](Ramban)

['אלה פקודי המשכן, all the individual components described previously are the ones concerning which the Torah wrote ובשמות תפקדו את כלי משמרת הקדש...ביד איתמר, “you shall list by name the objects that are their porterage tasks.” (Numbers 4,32-33) The meaning of the line is that each and everyone of these items was important enough to be known by its specific name. In other words, one did not refer to it only by the name of the category of utensils it belonged to, such as “fork,” but one had a name for each fork. This method of naming each item individually contributed to their being of permanent significance. The Talmud Yuma 71 goes to the length of stating categorically that if anyone thought that once such a utensil had been “used up,” i.e. had outlived its usefulness it would be permanently consigned to oblivion this is not so. It will even resurface after the resurrection of the people who used it when they were alive. This is derived from Exodus 26,15 עצי שטים עומדים, the word עומדים being taken to mean that they will endure indefinitely. Neither will any of the utensils used in the Tabernacle fall into the hands of our enemies. This is the opposite of what happened to the “permanent” Temple, בית עולמים, built by Solomon. It is significant that in the account of what Nebuchadnezzar captured not a word is mentioned about a single item that used to be part of the Tabernacle in the desert.', 'משכן העדות, the Torah begins to list the many ways in which this Temple (Tabernacle) was superior to those that superseded it. Firstly, it was the משכן העדות, so named because the Tablets of the Testimony were deposited therein. Secondly, אשר פקד על פי משה, it had been put up at the command of Moses; thirdly, עבודת הלוים ביד איתמר, the entire service of the Levites had been entrusted to the illustrious Ittamar, son of Aaron. Fourthly, ובצלאל בן אורי בן חור למטה יהודה עשה, the divinely inspired Betzalel was its principal architect. In view of all the above advantages of this structure none of it fell into enemy hands.  
 By contrast, the Temple erected by Solomon, most of the work for which was performed by labourers from Tzor, even though the Shechinah came to rest on it, was eventually destroyed, all of it having been lost totally. The inferiority of that structure is evident from the fact that the building itself was in need of regular, almost annual, repairs, as we know from Kings II 22,5 The second Temple was so inferior that it could not even be called משכן העדות, the residence of the Testimony, the Tablets having long since been lost. Neither had it been established by G’d’s command but by a dream that a gentile named King Cyrus dreamed that it was his duty to build a temple to the G’d in heaven. Compare Ezra 8,15. Moreover, there were hardly any Levites that bothered to return to the land of Israel at the time to take part in that return to Zion. In addition to this, consider that among the people building this second Temple, there were also pagans called Tzidonim and Tzurim, as documented in the Book of Ezra.\n'](Sforno)

**Psalms 89:27**

Também o nomearei meu primogênito, o mais exaltado dos reis da terra.

27 (28) Also I will make him My Bechor, elyon (most exalted) of the Malkhei Aretz.

**Leviticus 25:50**

Ele e o seu comprador contarão o tempo desde o ano em que vendeu a si mesmo até o ano do jubileu. O preço do resgate se baseará no salário de um empregado contratado por aquele número de anos.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the Shnat HaYovel., and the price of his release shall be based on the number of shanim, according to the value of a sakhir’s pay shall it be with him.

'עד שנת היובל [AND HE SHALL RECKON WITH HIM…] UNTO THE YEAR OF THE JUBILEE — for after all, essentially he has bought him only to work for him till the Jubilee, for surely you must admit in the Jubilee he is to go free, as Scripture states later ,on (v. 54) “[and if he be not redeemed in these ways], then he shall go out in the year of the Jubilee”. And, of course, Scripture is speaking here of a heathen who is under your control (i. e. who has to submit to your jurisdiction, for otherwise Scripture could not dictate to him) (Sifra, Behar, Chapter 9 3; Kiddushin 16a). But nevertheless you must not practise crooked ways against him because this would result in a desecration of the Name of the Lord (Bava Kamma 113a), but when he wishes to be redeemed he must be exact in his calculation — only just as much as is due each year shall the heathen allow him as a deduction from the purchase-money: (i. e. the Jew cannot demand a larger deduction); if e. g., there were twenty years from the date when he was sold till the Jubilee and he has bought him for twenty manehs — and consequently the heathen has purchased the labour of each year for one maneh — if he (the Jewish servant) stayed with him five years and then wishes to be redeemed, he (the master) has to allow him only a deduction of five manehs from the purchase-money, so that the servant must repay him fifteen manehs. This is the meaning of: והיה כסף ממכרו במספר שנים; AND THE PRICE OF HIS SALE SHALL BE CALCULATED AS HAVING BEEN ACCORDING TO THE NUMBER OF YEARS;', 'כימי שכיר יהיה עמו AS AT THE RATE OF THE DAYS OF AN HIRED SERVANT SHALL HE HAVE BEEN WITH HIM — i. e. he shall calculate the amount due for each year as though he had hired himself out with him e. g., at one maneh per year and that amount only he (the master) has to allow him.'(Rashi)

['וחשב עם קונהו, even though the pagan who purchased him is legally under your authority so that you could force him to release this Jew for less than he was worth, and moreover the sale was not legal in terms of our halachah, you must compensate him fairly.'](Sforno)

**Ezekiel 1:21**

Quando os seres viventes se moviam, elas também se moviam; quando eles ficavam imóveis, elas também ficavam; e quando os seres viventes se elevavam do chão, as rodas também se elevavam com eles, porque o mesmo Espírito deles estava nelas.

21 When those went, these went., and when those stood still, these stood still., and when those were lifted up from ha’aretz, the Ofanim were lifted up facing them., for the Ruach HaChayah was in the Ofanim.

'**When they would go** Heb. בְּלֶכְתַּם, [i.e.,] the living beings.', '**they would go** Heb. יֵלְכוּ [i.e.,] the wheels.'(Rashi)

**Isaiah 62:2**

As nações verão a sua justiça, e todos os reis, a sua glória; você será chamada por um novo nome que a boca do Senhor lhe dará.

2 And the Goyim shall see thy tzedek, and kol melachim thy kavod., and thou shalt be called by a shem chadash, which the mouth of Hashem shall designate.

'**shall pronounce** Heb. יִקֳּבֶנּוּ, shall pronounce.'(Rashi)

**Isaiah 63:1**

Quem é aquele que vem de Edom, que vem de Bozra, com as roupas tingidas de vermelho? Quem é aquele que, num manto de esplendor, avança a passos largos na grandeza da sua força? "Sou eu, que falo com retidão, poderoso para salvar. "

63 Who is this that cometh from Edom, with crimson begadim (garments) from Botzrah? This that is glorious in His apparel, striding in the greatness of His ko’ach? It is I, speaking in tzedakah, mighty to save.

'**Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.', '**Who is this coming from Edom** Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ, soiling.', '**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”', '**this one** who was stately in His attire, צֹעֶה, and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’'(Rashi)

**Exodus 12:26**

Quando os seus filhos lhes perguntarem: ‘O que significa esta cerimônia? ’,

26 And it shall come to pass, when your banim shall say unto you, Mah haavodah hazot lachem (What is this avodah to you)?

['מה העבודה הזאת לכם?, which is performed on a day that does not even bear the appellation מקרא קודש, “holy convocation? All the other mandatory communal offerings are offered on days designated as festivals. Not only that, but the whole day is available for slaughtering those offerings whereas the offering known as Passover is only accepted from noon until sunset [roughly, in fact even less time than that. Ed.] Besides, why does not a single communal offering serve as this memorial of the Exodus? Other public offerings serve each for the whole community.'](Sforno)

**Genesis 3:2**

Respondeu a mulher à serpente: "Podemos comer do fruto das árvores do jardim,

2 And the isha said unto the Nachash, We may eat of the p’ri etz hagan.,

['עץ הגן נאכלת, “we can eat from the trees of the garden and do not need to endanger our lives by eating from the tree that G’d has prohibited us to eat from on pain of death.” Having said this, however, her power of imagination kept nagging at her weighing the possibility that G’d might indeed be jealous of competition from his creature. Her doubt, i.e. the voice of the evil urge, was expressed in the words '](Sforno)

**Exodus 12:47**

Toda a comunidade de Israel terá que celebrar a Páscoa.

47 Kol Adat Yisroel shall celebrate it.

' כל עדת ישראל יעשו אתו ALL THE CONGREGATION OF ISRAEL SHALL KEEP IT — Why is this stated? Since it says of the Paschal offering offered in Egypt, (v. 3) “a lamb for the house of their fathers” which means that they are to be registered for it by families, one might think that in the case of the Paschal offering offered by future generations this must also be so! Therefore Scripture states: “All the congregation of Israel may eat it” (i.e. any of them may eat it whoever they may be who combine to do so) (Mekhilta d\'Rabbi Yishmael 12:47).'(Rashi)

**Jeremiah 11:16**

O Senhor a chamou de oliveira verdejante, ornada de belos e bons frutos. Mas com o estrondo de um grande tumulto, ele a incendiará, e os seus ramos serão quebrados.

16 Hashem called thy shem, A green zayit (olive tree), yafeh, and of goodly pri (fruit)., with the noise of a great tumult He hath kindled eish upon it, and the branches of it are broken.

'**to the sound of a great tumult** Heb. המולה, an expression of the tumult of a large multitude that will come upon them.'(Rashi)

**Exodus 12:37**

Os israelitas foram de Ramessés até Sucote. Havia cerca de seiscentos mil homens a pé, além de mulheres e crianças.

37 And the Bnei Yisroel journeyed from Rameses towards Sukkot, about 600,000 gevarim on foot, not counting women and children.

' מרעמסס סכתה FROM RAMESES TO SUCCOTH — These were distant from one another 120 miles and yet they reached there in one moment, as it is said, (Exodus 19:4) “and I carried you as on eagles’ wings” (cf. Mekhilta d\'Rabbi Yishmael 12:35 and Rashi on Exodus 19:4).', ' הגברים ADULT MALES — from twenty years old and upwards (Shir HaShirim Rabbah 3:6).'(Rashi)

**Ezekiel 5:17**

Enviarei contra você a fome e animais selvagens, que acabarão com os seus filhos. A peste e o derramamento de sangue a alcançarão, e trarei a espada contra você. Eu, o Senhor, falei".

17 So will I send upon you ra’av (famine) and chayyah ra’ah (wild beasts), and they shall leave thee bereaved as childless: and dever and dahm shall pass through thee., and I will bring the cherev upon thee. I Hashem have spoken.

**Daniel 10:6**

Seu corpo era como o berilo, o rosto como o relâmpago, os olhos como tochas acesas, os braços e pernas como o reflexo do bronze polido, e a sua voz era como o som de uma multidão.

6 His geviyah (body) also was like the chrysolite, and his face like the appearance of lightning, and his eyes like torches of eish, and his zero’ot (arms) and his raglayim (feet) like in color to polished bronze, and the sound of his words like the kol hamon (voice of a multitude).

'**And his body was like tarshish** Our Sages of blessed memory explained in Tractate Hullin (9lb): “His body was two thousand parasangs large, like the measurement of the sea named Tarshish, and that is the sea of Africa (the Mediterranean).”', '**brandished** Heb. קָלָל, smelted, refined, and shiny.', '**like the voice of a multitude** like the voice of a gathering of a large multitude, whose voice is heard from afar.'(Rashi)

**Daniel 2:38**

nas tuas mãos ele colocou a humanidade, os animais selvagens e as aves do céu. Onde quer que vivam, ele fez de ti o governante deles todos. Tu és a cabeça de ouro.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee shalit (ruler) over them all. Thou art this head of gold.

'**and has given you dominion over them all** And He gave you dominion over them all, so that even if you decree upon a horse, it will not whinny, or upon a bird, it will not fly, as it is said (Jer. 27: 6): “and even the beasts of the field I have given to him to serve him.”', '**You are the head of gold** You are the golden head of the image that you saw, for your kingdom is strong, and now it is in existence and is very prominent.'(Rashi)

**Exodus 8:6**

Assim Arão estendeu a mão sobre as águas do Egito, e as rãs subiram e cobriram a terra do Egito.

6 (8:2) And Aharon stretched out his yad over the waters of Mitzrayim., and the tzefardaya came up, and covered Eretz Mitzrayim.

' ויאמר למחר AND HE SAID, FOR TO-MORROW — He said: Pray to-day that they may be destroyed by to-morrow.'(Rashi)

['AND HE SAID, FOR TOMORROW. It is a known fact that it is man’s nature to pray that his misfortune be removed from him at once. [The question then arises: Why did Pharaoh say that the frogs were to be removed tomorrow?] In the name of the Gaon Rav Shmuel ben Chophni,139*The father-in-law of Rav Hai Gaon, the last of the Gaonim. See Vol. I, p. 97, Note 477. Rav Shmuel, who was the Gaon of the Academy of Sura, wrote extensively in Arabic on Biblical exegesis as well as on Halachic themes. Only fragments of his work are now extant. He is quoted by Ibn Ezra (as in this case) and R’dak. In Biblical commentary, his method generally was that of the rationalist.* they have explained that Pharaoh thought that perhaps some heavenly constellation brought the frogs upon Egypt, and that Moses [by his knowledge of astrology] knows the time when they will disappear, and therefore Moses had said to him, *Have thou this glory over me*,140*Verse 5.* thinking that Pharaoh will now tell him to destroy them immediately. Therefore Pharaoh extended the time until the morrow.  
The correct interpretation appears to me to be that because Moses had said, *Against what time shall I entreat for thee*,140*Verse 5.* Pharaoh thought that Moses was desirous for time, and so he fixed the shortest time limit, *And he said, For tomorrow*. Moses answered him, “*According to thy word*, let it be so, for since you did not ask that they be removed immediately, they shall not be removed until tomorrow.”'](Ramban)

['כדברך, in accordance with your wish. You had stipulated that the crocodiles should be removed from yourself, and from your people,” (verse 4) you did not ask for them to be eliminated from nature as a species.', "למען תדע כי אין כה' אלוקנו, that there is no power in the universe other than the G’d of the Israelites who possesses the power to fundamentally effect changes in natural law. At that time, consigning crocodiles exclusively to the river Nile was a fundamental change in the habitat of this species. This species is different from all other known species in that instead of moving its lower jaw when eating, it moves its upper jaw. It also ingests food without excreting waste products. G’d will banish the species only from you and your houses, as this is all you asked for."](Sforno)

**Isaiah 48:12**

"Escute-me, ó Jacó, Israel, a quem chamei: Eu sou sempre o mesmo; eu sou o primeiro e eu sou o último.

12 Pay heed unto Me, O Ya’akov and Yisroel, My called., I am He., I am Rishon, I also am Acharon.

'**Hearken to Me, O Jacob** The name that your father called you.', '**and Israel, who was called by Me** You were called Israel by Me (Gen. 32:29). Jonathan renders: Israel, My summoned one.'(Rashi)

**Joshua 1:1**

Depois da morte de Moisés, servo do Senhor, disse o Senhor a Josué, filho de Num, auxiliar de Moisés:

1 Now after the mot Moshe Eved Hashem it came to pass, that Hashem spoke unto Yehoshua ben Nun, mesharet Moshe, saying,

'**And after the death of Moshe.** This is connected to the chapter of the Torah1*The spirit of prophecy did not rest upon Yehoshua until the thirty day mourning period for Moshe was over. It was then that God began to speak to him and command him to begin the conquest of Eretz Yisroel. Yehoshua was in a state of sadness and the spirit of propecy does not rest upon a person who is sad. There are other Seforim* in *Tanach* such as Ruth, Esther, Yonah that begin with the word וַיְהִי, and it was, that are not connected to any previous event. But here the beginning is definitely connected with the conclusion of *Sefer Devorim* where the death of Moshe is related. which concluded with the passing of Moshe;2*Devorim 34:5,6,7,8.* and this (Seifer Yehoshua) is connected to it.3*Devorim 34:9.*'(Rashi)

**Isaiah 2:19**

Os homens fugirão para as cavernas das rochas e para os buracos da terra, por causa do terror que vem do Senhor e do esplendor da sua majestade, quando ele se levantar para sacudir a terra.

19 And they shall go into the holes of the rocks, and into the caves of aphar, for pachad (terror of) Hashem, and for the hadar of His majesty, when He ariseth to shake ha’aretz.

'**And they shall come** [i.e.,] the inhabitants of the earth shall come into the caves of the rocks.', '**and into the hollows** They are caves.', '**when He rises** for Judgment Day.', '**to break the earth** to break the wicked of the earth.'(Rashi)

**Jeremiah 47:2**

Assim diz o Senhor: "Vejam como as águas estão subindo do norte; elas se tornam uma torrente transbordante. Inundarão esta terra e tudo o que nela existe; as cidades e os seus habitantes. O povo clamará, gritarão todos os habitantes desta terra,

2 Thus saith Hashem: Hinei, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein., the Ir, and them that dwell therein., then the adam shall cry, and all the inhabitants of the land shall wail.

**Psalms 47:8**

Deus reina sobre as nações; Deus está assentado em seu santo trono.

8 (9) Elohim reigneth over the Goyim., Elohim sitteth upon the Kisse Kadsho.

**Psalms 78:24**

fez chover maná para que o povo comesse, deu-lhe o pão dos céus.

24 And had rained down manna upon them to eat, and had given them of the bread of Shomayim [see Yn 6:31 OJBC].

**Isaiah 34:4**

As estrelas dos céus serão todas dissolvidas, e os ceús se enrolarão como um pergaminho; todo o exército celeste cairá como folhas secas da videira e da figueira.

4 And kol Tz’va HaShomayim (all the host of heaven) shall be dissolved, and the Shomayim shall be rolled up like a sefer., and all their tz’va shall fall, like the aleh (leaf) falleth from the gefen, like that falling from the te’enah (fig tree).

'**And all the host of heaven shall melt** They shall be frightened when I cast down the princes of the heathens.([Mss. yield:] the princes of the nations.) ([Warsaw edition:] of Assyria and Babylon.)', '**shall be rolled** (וְנָגֹלּוּ) an expression of rolling. And the heavens shall be rolled like a scroll. Jonathan renders: And they shall be erased from beneath the heavens, as it is stated about them in the Book. But I explain it according to the context, for now, the kingdoms of the Ishmaelites (the nations [ms.]) (the wicked [Warsaw ed.]) have fortune and light. When they are erased and destroyed, it will be as though the world has darkened for them, as though the sun and the light are rolled up like the rolling of a scroll.', '**withers** (יִבּוֹל) withers.', '**and as a withered [fig] from a fig tree** The withered fruit of a tree is called נוֹבְלוֹת. This is what our Rabbis (Ber. 40b) explained: What are ‘noveloth’? Fruit ripened in the heater, that become ripe in the heater. After they are picked, he gathers them and they become heated and ripen.'(Rashi)

**Daniel 8:1**

No terceiro ano do reinado do rei Belsazar, eu, Daniel, tive outra visão, depois da primeira.

8 In the shnat shalosh (third year) of the reign of Belshatzar HaMelech, a chazon (vision) appeared unto me, Daniel, after that which appeared unto me in the beginning.

'**In the third year** after the first vision that appeared to me in the beginning, i.e., the dream stated above (7:1), which appeared to him in the first year of Belshazzar.'(Rashi)

**Ezekiel 1:19**

Quando os seres viventes se moviam, as rodas ao seu lado se moviam; e, quando se elevavam do chão, as rodas também se elevavam.

19 And when the Chayos went, the Ofanim went beside them., and when the Chayos were lifted up from ha’aretz, the Ofanim were lifted up.

'**off the ground** Off the floor of the expanse, and so did Jonathan render: “off the high heavens”; meaning when they lifted themselves up from the depths to the heights.'(Rashi)

**Jeremiah 51:9**

"Gostaríamos de ter curado Babilônia, mas ela não pode ser curada; deixem-na e vamos cada um para a sua própria terra, pois o julgamento dela chega ao céu, eleva-se tão alto quanto as nuvens.

9 We would have healed Bavel, but she cannot be healed., forsake her, and let us go every ish into his own country., for her mishpat reacheth unto Shomayim, and is lifted up even to the skies.

['**her judgment has touched the sky** Their retribution has reached high up to the sky.'](Rashi)

**Exodus 9:25**

Em todo o Egito o granizo atingiu tudo o que havia nos campos, tanto homens como animais; destruiu toda a vegetação, além de quebrar todas as árvores.

25 And the barad struck throughout kol Eretz Mitzrayim all that was in the sadeh, both adam and behemah., the barad struck kol esev hasadeh, and beat down kol etz of the sadeh.

**Ezekiel 3:27**

Mas, quando eu falar com você, abrirei sua boca e você lhes dirá: Assim diz o Soberano Senhor. Quem quiser ouvir ouça, e quem não quiser não ouça; pois são uma nação rebelde.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith Adonoi Hashem., He that heareth, let him hear., and he that refuseth, let him refuse., for they are a bais meri.

'**And when I speak with you** When I shall wish to speak with you, I shall send you to them.', '**and you shall say to them, “So said the Lord God”** all the words of My message.', '**He who listens will listen** This is not part of the mission. Rather, the holy spirit told the prophet, “You tell them My message, and as for them, he who listens will listen, and he who forbears will forbear, for I know that not all of them will listen, for they are a rebellious house.”'(Rashi)

**Psalms 3:8**

Do Senhor vem o livramento. A tua bênção está sobre o teu povo. Pausa

8 (9) HaYeshuah (salvation) belongeth unto Hashem., the Birkhat (blessing) of Thee is upon Thy people. Selah.

'**for You have struck all my enemies on the cheek** This is a disgraceful blow, as you say (Lam. 3: 30): “Let him offer his cheek to the smiter”; (Micah 4:14), “with a rod they strike...on the cheek.” According to the Midrash Aggadah (Mid. Ps. 3:7), this is a sickness of the mouth, [choking, croup] as you say (II Sam. 17:23): “And he [Ahithophel] gave charge to his household and he strangled himself.', '**the teeth of the wicked** Their might.'(Rashi)

**Zephaniah 2:15**

Essa é a cidade que exultava, vivendo despreocupada, e dizia para si mesma: "Eu, e mais ninguém! " Que ruínas sobraram! Uma toca de animais selvagens! Todos os que passam por ela zombam e sacodem os punhos.

15 This is HaIr HaAlizah (the rejoicing city) that dwelt carelessly, that said in her lev, I am, and there is none beside me., how is she become a desolation, a place for beasts to lie down in! Every one that passeth by her shall hiss, and shake his fist.

['**and there is none besides me** וְאַפְסִי'](Rashi)

**Isaiah 63:5**

Olhei, e não havia ninguém para ajudar-me, mostrei assombro, e não havia ninguém para apoiar-me. Por isso o meu braço me ajudou, e a minha ira deu-me apoio.

5 And I looked, and there was no ozer (helper)., and I was appalled that there was no supporter., therefore Mine own zero’a wrought Salvation for Me., and My wrath, it upheld Me.

'**And I looked, and there was no one helping** Israel.', '**and I was astounded** An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”', '**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.'(Rashi)

**2 Kings 9:20**

A sentinela relatou: "Ele chegou a eles, mas também não está voltando". E acrescentou: "O jeito do chefe da tropa guiar o carro é como o de Jeú, neto de Ninsi; dirige como louco".

20 And the tzofeh reported, saying, He reached them, and cometh not back: and the driving is like the driving of Yehu Ben Nimshi., for he driveth beshiga’on (like a meshuga, recklessly).

**Isaiah 23:17**

No fim dos setenta anos o Senhor se lembrará de Tiro. Esta voltará ao seu ofício de prostituta e servirá a todos os reinos que há na face da terra.

17 And it shall come to pass at the end of shiv’im shanah, that Hashem will visit Tzor, and she shall return to her hire, and shall commit fornication with all the mamlakhot HaAretz upon the face of ha’adamah.

'**to her hire** To her original state and to her wealth through her commerce. He denigrates her with a degrading expression.', '**and she shall have commerce** (Lit., and she shall prostitute.) She shall supply merchandise. But he denigrates her with a shameful expression.'(Rashi)

**Joel 2:1**

Toquem a trombeta em Sião; dêem o alarme no meu santo monte. Tremam todos os habitantes do país, pois o dia do Senhor está chegando. Está próximo!

2 Blow ye the shofar in Tziyon, and sound an alarm on My Har Kodesh., let all the yoshvei ha’aretz tremble., for the Yom Hashem cometh, for it is near at hand.,

'**Sound a shophar**—to announce to them that they should repent before the evil befalls them.', '**the day of the Lord**—which we mentioned above.'(Rashi)

**Isaiah 25:8**

destruirá a morte para sempre. O Soberano Senhor enxugará as lágrimas de todo o rosto e retirará de toda a terra a zombaria do seu povo. Foi o Senhor quem disse!

8 He will swallow up HaMavet (death) lanetzach (forever)., and Adonoi Hashem will wipe away tears from off kol panim., and the kherpah (shame, disgrace) of His people shall He take away from off kol ha’aretz., for Hashem hath spoken it.

['**He has concealed death** He will cover it and hide it forever from Israel.'](Rashi)

**Ezekiel 27:10**

" ‘Os persas, os lídios e os homens de Fute serviam como soldados em seu exército. Eles penduravam os seus escudos e capacetes nos seus muros, trazendo-lhe esplendor.

10 They of Paras (Persia) and of Lud (Lydia] and of Put (Libya) were in thine army, thy anshei hamilchamah., they hanged the mogen and kova (helmet) in thee., they set forth thy splendor.

**Ezekiel 1:6**

mas cada um deles tinha quatro rostos e quatro asas.

6 And every one had arba’ah panim, and every one had arba kenafayim.

'**and each one had four faces** “Each one” means that the human countenance had four faces, as did that of the lion, the eagle, and the ox, totaling sixteen [faces] to one living being. It was thus for each living being, and four wings for each of the faces, totaling sixty-four wings for each living being. This is [why] Jonathan paraphrased: two hundred fifty-six wings.'(Rashi)

**Exodus 3:14**

Disse Deus a Moisés: "Eu Sou o que Sou. É isto que você dirá aos israelitas: Eu Sou me enviou a vocês".

14 And Elohim said unto Moshe, Eh-heh-yeh ashair Ehheh- yeh (I AM WHO I AM)., and He said, Thus shalt thou say unto the Bnei Yisroel, EHHEH-YEH (I AM) hath sent me unto you.

' אהיה אשר אהיה I AM THAT I AM — I will be with them in this sorrow — I Who I will be with them in the subjection they will suffer at the hands of other kingdoms (Berakhot 9b). Whereupon Moses said to him: Lord of the Universe! Why should I mention to them other sorrows: they have enough with this sorrow! God replied to him: You have spoken rightly — כה תאמר THUS SHALT THOU SAY etc.… Ehyeh, “I am” — without the addition of אשר אהיה which has reference to future sorrows — has sent me unto you”.\n'(Rashi)

['אהיה אשר אהיה. I am an independent existence, not subject to influences by other phenomena or even caused by them. Seeing that this is so it follows that I love existing, and beings that exist. As a corollary to this love of Mine for existence, it follows that I deeply resent anything or anyone who tries to terminate such an existing being from continuing to do so. The prophet Ezekiel 18,32 phrased this thought as “for I do not desire the death of him that dies.” From this it follows that I must love righteousness and justice the objective of both virtues being the continued existence of all who deserve it. At the same time, it follows that I must hate injustice and cruelty as these vices are apt to terminate the existence of the victims of these vices. Clearly, then, this G’d must hate the violence and cruelty perpetrated on you by the Egyptians.'](Sforno)

**Isaiah 63:2**

Por que tuas roupas estão vermelhas, como as de quem pisa uvas no lagar?

2 Why art Thou adom (red) in Thine apparel, and Thy garments like him that treadeth in the winepress?

**2 Kings 9:16**

Então ele subiu em seu carro e foi para Jezreel, porque Jorão estava lá se recuperando; e Acazias, rei de Judá, tinha ido visitá-lo.

16 So Yehu rode in a merkavah, and went to Yizre’el., for Yoram lay there. And Achazyahu Melech Yehudah was come down to see Yoram.

**Jeremiah 46:10**

Mas aquele dia pertence ao Soberano, ao Senhor dos Exércitos. Será um dia de vingança, para vingar-se dos seus adversários. A espada devorará até saciar-se, até satisfazer sua sede de sangue. Porque o Soberano, o Senhor dos Exércitos, fará um banquete na terra do norte, junto ao rio Eufrates.

10 For this is the Yom Adonoi Hashem Tzva’os, a day of vengeance, that He may avenge Him on His adversaries., and the cherev shall devour, and it shall be satiate and made drunk with their dahm., for Adonoi Hashem Tzva’os hath a zevach in eretz tzafon by the river Euphrates.

'**and its thirst shall be quenched** Heb. ורותה, an expression of satiety. [Another interpretation: It] is an expression of drunkenness; cf. שֵּׁכַר, strong drink, which we translate מְרַוֵי.', '**in the north land** For Pharaoh marched on Nebuchadnezzar in Carchemish, and there he fell and his mighty men were slain, and he fled from the battle.'(Rashi)

**Genesis 3:22**

Então disse o Senhor Deus: "Agora o homem se tornou como um de nós, conhecendo o bem e o mal. Não se deve, pois, permitir que ele também tome do fruto da árvore da vida e o coma, e viva para sempre".

22 And Hashem Elohim said, See, HaAdam is become like one of Us, knowing tov v’rah., and now, lest he put forth his yad, and take also of HaEtz HaChayyim, and eat, and chai l’olam (live forever).,

['AND NOW, LEST HE PUT FORTH HIS HAND. The Holy One, blessed be He, wanted His decree concerning the death of Adam to be fulfilled, and if he were to eat of the tree of life which was created to give everlasting life to those who ate of its fruit, the decree would be nullified; for either he would not die at all or his day of death would not come at the time it was decreed for him and his descendants to die.397*See above, 2:17, where Ramban explained two theories. The teaching of the Rabbis is that man was originally designed to live forever. By having sinned, death was decreed upon him; by eating of the tree of life, he would thus restore himself to his original position of immortality. The opinion of the philosophers, however, is that man was originally destined to die; by having sinned, it was decreed that he die before the time designated at first. By eating of the tree of life he would thus live a long time and not die at the time decreed for him as punishment for his sin. This is the deeper meaning of Ramban’s words here in the text, “for either he would not die at all, etc.”* And now that Adam had the power of choice, He therefore guarded this tree from him for at first Adam did only what he was commanded and he did not eat thereof as he did not need it.  
Know and believe that the garden of Eden is on this earth398*See my Kitvei Haramban, Vol. 1, p. 309, in notes, as to why this point that the Garden of Eden is on this earth is of such vital importance to Ramban that he writes: ‘Know and believe* that the garden….’” as are also the tree of life and the tree of knowledge, and from there the river comes forth and is divided into four heads399*Above, 2:10.* which are visible to us. For the Euphrates400*Ibid.*, 2:14. is in our land and within our border,401*Deuteronomy 1:1.* and Pishon,402*Above, 2:11.* according to the words of the former scholars, is the Nile of Egypt.402*Above, 2:11.* But as these are on earth so are there also in the heavens things similarly named, and those in the heavens are the foundations of these on earth, just as the Rabbis have said:403*Midrash Shir Hashirim Zuta, 1:4, (Buber ed., pp. 9-10).* “*The king hath brought me into his chambers*404*Song of Songs 1:4.* — this teaches us that the Holy One, blessed be He, is destined to show Israel the treasures on high that are chambered in the heavens. Another interpretation of *The king hath brought me into his chambers* is that these are the chambers of the garden of Eden. It is on the basis of this that they have said: ‘The work of the garden of Eden is like the work of the firmament.’” The rivers correspond to the four camps of angels on high, and it is from there that the power of the kingdoms on earth is derived, just as it is written, *The host of the high heaven on high, and the kings of the earth upon the earth*.405*Isaiah 24:21.* Thus the Rabbis said in Bereshith Rabbah,406*16:7.* “*Into four heads*407*Above, 2:10.* — these are the four kingdoms. *The name of the first is Pishon*408*Ibid.*, 2:11. — this is Babylon, etc.” And the things called the tree of life and the tree of knowledge on high — their secret is high and lofty. Adam sinned with the fruit of the tree of knowledge below and on high, in deed and thought.  
Now if the fruit of the tree were good for food and he desired it to become wise, why did He withhold it from him? Indeed, G-d is kind and dealeth kindly; *He will withhold no good thing from them that walk uprightly!*409*Psalms 84:12.* The serpent, moreover, has today no speaking faculty, and if it did have it at first, He would surely have mentioned in His curse that its mouth become dumb, as this would have been the most grievous curse of all. But all these things are twofold in meaning, the overt and the concealed in them both being true.  
In Bereshith Rabbah the Rabbis say:410*16:8. Mentioned also above, 2:8.* “Another interpretation of *Le’ovdah uleshomrah (to cultivate her and to keep her)*411*Above, 2:15.* is that these words refer to the sacrifices, as it is said, *‘Ta’avdun’ (Ye shall serve) G-d upon this mountain*.412*Exodus 3:12.* It is this which Scripture says, *‘Tishm’ru’ (Ye shall keep) to offer unto Me in its appointed season*.”413*Numbers 28:2.* By this Midrash, the Rabbis hinted that the sacrifices will cause growth and expansion in the tree of life and the tree of knowledge and all other trees in the garden of Eden. It is this which constitutes their cultivation and care.  
Now Rabbi Abraham ibn Ezra denies what the scholars have said, namely, that Pishon is the Nile, because they found that the Nile comes from the Mountain of Frankincense [far south of the equator], and therefore it swells during the days of summer.414*For when it is summer time in the northern hemisphere, it is the time of the rainy season in the southern hemisphere. Hence the Nile, the source of which is in the southern hemisphere, swells during the summer time. And “we know that the Garden of Eden is near the equator, where day and night are always equal” (Ibn Ezra), it follows that Pishon is not the Nile, since the Nile originates far south of the equator. This is the opinion of Ibn Ezra. Ramban replies: “But it is already known, etc.”* But it is already known that many rivers come from their source and flow for a great distance and enter the bowels of the earth for a journey of many days, and then break forth again, and flow from under one of the mountains in a distant place. [This being the case, it is possible that Pishon *is* the Nile.]'](Ramban)

['כאחד ממנו לדעת טוב ורע, he will know good and evil even while continuing to wear “our image.” This would be an intolerable situation, as in spite of his tendency to give in to his evil urge he would live on forever. [the author considers בצלמנו as a reference to the infinite life prevailing among the celestial beings. Ed.] In such circumstances, this Adam whose evil urge was active would continue to chase the material blessings of this world, something which would prevent him from reaching the spiritual aims set for him on earth when G’d made him in the divine image.'](Sforno)

**Job 38:17**

As portas da morte lhe foram mostradas? Você viu as portas das densas trevas?

17 Have the sha’arei mavet been disclosed unto thee? Or hast thou seen the sha’arei tzalmavet?

['**the gates of death** This is Gehinnom.'](Rashi)

**Jeremiah 4:24**

Olhei para os montes e eles estavam tremendo; todas as colinas estavam oscilando.

24 I beheld the mountains, and, hinei, they quaked, and all the hills had crumbled.

'**moved to and fro** Heb. התקלקלו, they were uprooted and cast out of their place. Menahem associates it with: “He shakes the arrows to and fro (קלקל)” (Ezek. 21:26).'(Rashi)

**2 Kings 9:18**

O cavaleiro foi ao encontro de Jeú e disse: "O rei pergunta: ‘Vocês vêm em paz? ’ " Jeú respondeu: "Não me venha falar em paz. Saia da minha frente". A sentinela relatou: "O mensageiro chegou a eles, mas não está voltando".

18 So there went a rider on the sus to meet him, and said, Thus saith HaMelech, Is it shalom? And Yehu said, What hast thou to do with shalom? Fall in behind me. And the tzofeh told, saying, The malach reached them, but he cometh not back.

**Isaiah 47:7**

Você disse: ‘Continuarei sempre sendo a rainha eterna! ’ Mas você não ponderou estas coisas nem refletiu no que poderia acontecer.

7 And thou saidst, I shall be a Geveret ad l’olahm (Lady forever): so that thou didst not lay these things to thy lev, neither didst remember her [Babylon’s] acharit (latter end, i.e. future destruction).

'**And you said** to yourself, “I will forever be a mistress, and no retribution shall come upon me,” and this thing enticed you until you did not take to heart these blows that would come upon you, and you did not remember the end of your evil that you have done.'(Rashi)

**1 Samuel 16:7**

O Senhor, contudo, disse a Samuel: "Não considere a sua aparência nem sua altura, pois eu o rejeitei. O Senhor não vê como o homem: o homem vê a aparência, mas o Senhor vê o coração".

7 But Hashem said unto Shmuel, Look not on his mareh (appearance), or on the height of his stature., because I have rejected him., for Hashem seeth not as HaAdam seeth., for HaAdam looketh at the einayim (eyes, outward form)., Hashem looketh at the lev.

**Jeremiah 2:13**

"O meu povo cometeu dois crimes: eles me abandonaram, a mim, a fonte de água viva; e cavaram as suas próprias cisternas, cisternas rachadas que não retêm água.

13 For Ami have committed shtayim ra’ot (two evils)., they have forsaken Me, the fountain of Mayim Chayim, and hewed them out cisterns, broken cisterns, that can hold no mayim.

'**two evils** Had they exchanged their Deity [lit. their fear] for one His equal, it would be one evil, and now that they have forsaken Me, that I am a spring of living waters, to follow idols, which are like cisterns of stored up water, and they are broken and cracked, and their water is absorbed in their cracks, these are two evils.', '**to dig** Heb. לחצב, lit. to hew.', '**that do not hold** (Tendront in O.F.) their water, for the water will make their edge and their walls muddy, and they cave in.'(Rashi)

**Ezekiel 1:10**

Quanto à aparência dos seus rostos, os quatro tinham rosto de homem, rosto de leão no lado direito, rosto de boi no lado esquerdo, e rosto de águia.

10 As for the demut of their panim, they four had the face of an adam, and the face of an aryeh, on the right side., and they four had the face of a shor on the left side., they four also had the face of a nesher.

**Esther 9:22**

pois nesses dias os judeus livraram-se dos seus inimigos, e nesse mês a sua tristeza tornou-se em alegria, e o seu pranto, num dia de festa. Escreveu-lhes dizendo que comemorassem aquelas datas como dias de festa e de alegria, de troca de presentes e de ofertas aos pobres.

22 As the yamim wherein the Yehudim got relief from their oyvim, and the month which was turned unto them from yagon (sorrow) to simcha (joy), and from evel (mourning) into yontef., that they should make them yemei mishteh v’simcha, and of sending presents one to another, and mattanot (gifts) to the evyon (needy, poor).

**Joel 2:2**

É dia de trevas e de escuridão, dia de nuvens e negridão. Assim como a luz da aurora estende-se pelos montes, um grande e poderoso exército se aproxima, como nunca antes se viu nem jamais se verá nas gerações futuras.

2 A day of choshech and of gloominess, a day of anan (cloud) and of thick darkness, as the shachar (dawn) spread upon the mountains., an am rav (great people, army) and strong., there hath not been ever the like, neither shall be any more after it, even to the years of dor v’dor.

'**like the dawn, spread over the mountains**—The increasing locusts and the shearing locusts are spread over the mountains as the dawn is spread over the entire world.', '**the like of which has never been**—that all these species should come one after the other, but the species of arbeh alone did not equal that of Egypt, concerning which it is stated: (Exodus 10:14) “And after it there shall not be so.”'(Rashi)

**Ezekiel 40:2**

Em visões de Deus ele me levou a Israel e me pôs num monte muito alto, em cujo lado sul estavam alguns prédios que tinham a aparência de uma cidade.

2 In the marot Elohim (visions of G-d, Divine visions) He brought me to Eretz Yisroel, and set me upon a very high mountain, on which was a mivneh (structure) resembling an ir to the negev (south).

'**In the visions of God He brought me** He did not take me there but made it appear to me as if I were there.', '**on a very lofty mountain** For it is indeed destined to be lofty, as it is said (Isa. 2:2): “and it shall be raised above the hills.”', '**like the building of a city** [Heb. כְּמִבְנֵה עִיר.]', '**from the south** at the south of the mountain.'(Rashi)

**Ezekiel 27:24**

No seu mercado eles negociaram com você lindas roupas, tecido azul, trabalhos bordados e tapetes multicoloridos com cordéis retorcidos e de nós firmes.

24 These were thy merchants in choice things, in purple clothes, and embroidered work, and in chests of multicolored apparel, bound with chavalim (cords) and cedar boxed in thy marketplace.

'**with adornments** [Heb. בְּמַכְלֻלִים,] with things that are for adornment (מכלול), paramenz in Old French, adornments, jewelry, and what are the adornments? Wraps of embroidered blue cloth.', '**and with treasures kept in chests** With beautiful adornments that are kept in chests called escrin in Old French, (ecrin in modern French). They are covered with leather and decorated for beauty with sorts of nails forming rows and pictures, and they are called קַמְטְרַיָא in Aramaic and בְּרוֹמִים in Hebrew, and they are tied and bound with linen ropes for beauty.', '**and [enclosed in] myrtle wood** Jonathan renders: myrtle wood. Those chests were placed in chests of myrtle wood, and they would bring them into the outer chests and the chest within them, and so too, the ornaments that were inside the chests; everything all together for merchandising. This is the meaning of the wording in brief: and with treasures [kept] in chests, tied with ropes and [enclosed in] cedar wood, for the בְּרוֹמִים are the chests, and they were tied with ropes and placed in chests of myrtle, which is a species of cedar. And the adornments that were inside the chests, Jonathan calls וְכוּשּׁפִּין דְאַרְזָא בְּאִימְלִין דִּי זָהְרָיִתָא adornments that require good watching (זְהִירוּת), [i.e.,] דְמֲחֲתִין בְּקוֹמְטְרִין that were placed in chests. And the word מִגְדָּל in the Targum is like what we learn: a box and a chest (מִגְדָּל) schafreite in Middle High German, clothes chest, cupboard. [In some editions] armaise in Old French.'(Rashi)

**Isaiah 9:5**

Pois, toda bota de guerreiro usada em combate e toda veste revolvida em sangue serão queimadas, como lenha no fogo.

5 (4) For every boot of the tramping warrior in the battle’s tumult, and simlah (garments) megolalah (rolled) in damim (blood) shall be for burning and ma’acholet eish (food for fire).

'**For a child has been born to us** Although Ahaz is wicked, his son who was born to him many years ago [nine years prior to his assuming the throne] to be our king in his stead, shall be a righteous man, and the authority of the Holy One, blessed be He, and His yoke shall be on his shoulder, for he shall engage in the Torah and observe the commandments, and he shall bend his shoulder to bear the burden of the Holy One, blessed be He.', '**and...called his name** The Holy One, blessed be He, Who gives wondrous counsel, is a mighty God and an everlasting Father, called Hezekiah’s name, “the prince of peace,” since peace and truth will be in his days.'(Rashi)

**Daniel 7:5**

"A seguir vi um segundo animal, que tinha a aparência de um urso. Ele foi erguido por um dos seus lados, e na boca, entre os dentes, tinha três costelas. E lhe foi dito: ‘Levante-se e coma quanta carne puder! ’

5 And hinei another beast, a second, like a bear, and it was raised up on one side, and three ribs were in its mouth between its teeth., and it was said thus unto it, Arise, devour much basar (flesh).

'**another** [as translated,] another.', '**second** that emerged second from the sea.', '**resembling a bear** This represents the kingdom of Persia, which will reign after Babylon, who eats and drinks like a bear and is enwrapped in flesh like a bear.', '**resembling a bear** It is spelled לְדֹב [without a “vav,”] like דִיבָא, the Aramaic for זְאֵב, a wolf, for the kingdom of Persia was also called a wolf, as it is said: (Jer. 5: 6): “Therefore a lion smote them, a wolf of the deserts spoils them.”', '**and it stood to one side** and it stood to one side, indicating that when the kingdom of Babylon terminates, Persia will wait one year, when Media will reign.', '**and there were three ribs in its mouth** Aram. וּתְלָת עִלָעִין בְּפֻמַּהּ, three ribs. Our Sages explained that three provinces were constantly rebelling against it [i.e., Persia] and making peace with it; sometimes it would swallow them and sometimes spit them out. That is the meaning of “in its mouth between its teeth,” sometimes outside its teeth, sometimes inside (Kid. 72a), but I say that the three עִלָעִין are three kings who will rise from Persia: Cyrus, Ahasuerus, and Darius who built the Temple.', '**much meat** [as translated,] much meat.'(Rashi)

**Exodus 9:23**

Quando Moisés estendeu a vara para o céu, o Senhor fez vir trovões e granizo, e raios caíam sobre a terra. Assim o Senhor fez chover granizo sobre a terra do Egito.

23 And Moshe stretched forth his matteh toward Shomayim., and Hashem sent thunder and barad, and the eish flashed down upon the ground., and Hashem rained barad upon Eretz Mitzrayim.

['ותהלך אש ארצה, the atmosphere which had already been heated descended earthward with the same speed as the hail. [Normally, fire has a tendency to rise into higher levels of the atmosphere. Here, the reverse happened. Ed.]'](Sforno)

**Malachi 3:2**

Mas quem suportará o dia da sua vinda? Quem ficará de pé quando ele aparecer? Porque ele será como o fogo do ourives e como o sabão do lavandeiro.

2 But who may abide the Yom Bo’o (day of His coming)? Who shall stand when He appeareth? For He is like a refiner’s eish, and like fullers’ soap:

'**Now who can abide** This is synonymous with; וּמִי יָכִיל', '**and who will stand** Will be able to stand.', '**and like fullers’ soap** Like soap used by the fullers, which removes the entire stain. So will he remove all the wickedness. **and like soap** It is an herb which removes stains, erbe savonijere in Old French, probably soapwort. The word בֹּרִית signifies a thing that cleans and purifies, as in (Ps. 73:1), “to the pure of heart.”'(Rashi)

**Ezekiel 16:37**

por esse motivo vou ajuntar todos os seus amantes, com quem você encontrou tanto prazer, tanto os que você amou como aqueles que você odiou. Eu os ajuntarei contra você de todos os lados e a deixarei nua na frente deles, e eles verão toda a sua nudez.

37 Hineni, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated., I will even gather them around about against thee, and will uncover thy ervah (nakedness) unto them, that they may see all thy ervah (nakedness, pudenda).

'**you mingled** Heb. עָרַבְתְּ, mellas in Old French.'(Rashi)

**Isaiah 11:16**

Haverá uma estrada para o remanescente do seu povo que for deixado na Assíria, como houve para Israel quando saiu do Egito.

16 And there shall be a mesillah (highway) for the she’ar (remnant) of His people, which shall be left, from Assyria., just as it was for Yisroel in the Yom that he came up out of Eretz Mitzrayim.

['**And there shall be a highway** in the midst of the water for the remnant of His people.'](Rashi)

**Ezekiel 1:18**

Seus aros eram altos e impressionantes e estavam cheios de olhos ao redor.

18 As for their rims, they were so high that they were dreadful., and their rims were mele’ot einayim saviv (full of eyes round about) the four of them.

'**And they had backs** Heb. וְגַבֵּיהֶן, lit. and their backs. And they had backs.', '**and they were very high, and they were dreadful** They were frightful to look upon. Others interpret: “they had fear,” meaning they stood in awe.', '**and their eyebrows** Heb. וְגֲבֹּתָם, et leurs sourcils in French.', '**were full of eyes round about** to see in all directions, for they did not turn when they went.'(Rashi)

**Ezekiel 16:39**

Depois eu a entregarei nas mãos de seus amantes, e eles despedaçarão os seus outeiros e destruirão os seus santuários elevados. Eles arrancarão as suas roupas e apanharão as suas jóias finas e a deixarão nua.

39 And I will also give thee into their yad, and they shall throw down thine gev, and shall break down thy ramot (high places, cult prostitution sites of pagan worship)., they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee erom (naked) and bare.

'**and they will demolish your eminent place** Your tall ceremonial buildings.', '**and your lofty places** An expression used for high altars.'(Rashi)

**Jeremiah 51:6**

"Fujam da Babilônia! Cada um por si! Não sejam destruídos por causa da iniqüidade dela. É hora da vingança do Senhor; ele pagará a ela o que ela merece.

6 Flee out of the midst of Bavel, and deliver every ish his nefesh., be not slain because of her avon., for this is the time of Hashem’s vengeance., He will render unto her a full recompence.

'**Flee** Israel, from within Babylon.'(Rashi)

**Jeremiah 50:32**

A arrogância tropeçará e cairá, e ninguém a ajudará a se levantar. Incendiarei as suas cidades, e o fogo consumirá tudo ao seu redor. "

32 And the zadon shall stumble and fall, and none shall raise him up., and I will kindle an eish in his towns, and it shall devour all around him.

**Ezekiel 1:26**

Acima da abóboda sobre as suas cabeças havia o que parecia um trono de safira, e, bem no alto, sobre o trono, havia uma figura que parecia um homem.

26 And above the raki’a that was over their rosh was the demut kisse, as the appearance of a precious stone, a sapphire., and upon the demut hakisse was the demut like the appearance of adam above upon it.

**Jeremiah 50:31**

"Vejam, estou contra você, ó arrogante", declara o Soberano Senhor dos Exércitos, "pois chegou o seu dia, a sua hora de ser castigada.

31 Hineni, I am against thee, O thou zadon (proud one), saith Adonoi Hashem Tzva’os., for thy day is come, the time that I will visit thee [for punishment].

**Exodus 25:22**

Ali, sobre a tampa, no meio dos dois querubins que se encontram sobre a arca da aliança, eu me encontrarei com você e lhe darei todos os meus mandamentos destinados aos israelitas.

22 And there I will meet with thee, and I will commune with thee from above the kapporet, from between the two keruvim which are upon the Aron HaEdut, of all things which I will give thee in commandment unto the Bnei Yisroel.

' ונועדתי AND [THERE] I WILL BE MET [BY THEE] — When I shall appoint you a place of meeting to speak to you that place will I appoint as the place of meeting whither I will come to speak to you.', ' ודברתי אתך מעל הכפרת AND I SHALL SPEAK WITH THEE FROM ABOVE THE COVER — In another passage, however, it says, (Leviticus 1:1) “And God spake unto him out of the appointed tent, saying” — this is that part of the Tabernacle outside the partition veil whilst the ark and the cover were on the other tide of the veil — consequently we have two verses contradicting each other! But there comes a third verse and reconciles them: (Numbers 7:89) “And when Moses came into the appointed tent to speak with Him, he heard the voice speaking unto him from off the covering etc.” This verse explains exactly what happened. Moses came into the Tabernacle and as soon as he had passed the entrance a voice fell from heaven to the place on the cover which was between the cherubim, and from there it issued and was heard by Moses in the tent of meeting (outside the Holy of Holies; cf. Sifrei Bamidbar 58 and Rashi on Numbers 7:89).', ' ואת כל אשר אצוה אותך אל בני ישראל AND OF ALL WHICH I SHALL COMMAND THEE CONCERNING THE CHILDREN OF ISRAEL — This ו of the word ואת is redundant and without import; there are many sentences similar to this in Scripture. However if you wish to explain this ו the verse must be interpreted as follows: [I shall speak with thee from above the cover] and that which (ואת) I shall speak to you will be everything I shall command thee concerning the children of Israel.'(Rashi)

['ונועדתי לך שם ודברתי אתך, G’d assures Moses that this is the site where He will communicate with him and become as familiar to him as it is possible for G’d to become familiar to man. This is where the Shechinah’s presence will become “stationed,” as already spelled out in the opening verses of our chapter (8-9) with the words ושכנתי בתוכם ככל אשר אני מראה אותך, “I will dwell among them in accordance with the blueprint which I have shown you.” The meaning of the words וכן תעשו at the end of verse 9, is that once the Jewish people or their elite engage in study of the relationship of physics to metaphysics, something known in the parlance of the Talmud as מעשה מרכבה, and they will do so motivated by the acceptable purpose, i.e. to become better servants of the Lord, not only will the Shechinah assist us but the ministering angels will also be of help in furthering such study. (Chagigah 14)\n'](Sforno)

**Ezekiel 1:15**

Enquanto eu olhava para eles, vi uma roda ao lado de cada um deles, diante dos seus quatro rostos.

15 Now as I beheld the Chayos, hinei there was one Ofan ba’aretz etzel the Chayos, with its four panim.

'**one wheel [was] on the ground** On the floor of the expanse.', '**for its four faces** of each living being, or the wheel had four faces. Our Rabbis said (Chag. 13b): “This is Sandalphon [the angel], who stands on the ground yet whose head reaches up among the living beings.” From the context we learn that the wheels were four.'(Rashi)

**Daniel 2:45**

Esse é o significado da visão da pedra que se soltou de uma montanha, sem auxílio de mãos, pedra que esmigalhou o ferro, o bronze, o barro, a prata e o ouro. "O Deus poderoso mostrou ao rei o que acontecerá no futuro. O sonho é verdadeiro, e a interpretação é fiel".

45 Forasmuch as thou sawest that the even (stone) was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold, the great G-d hath made known to the king what shall come to pass after this., and the chalom (dream) is certain, and the pesher (interpretation, explanation) thereof trustworthy.

'**Just as you saw** just as you saw that a stone was broken off the mountain, which crumbled the entire image. This is the interpretation that the fifth kingdom will destroy and shatter them all.', '**what will be after this** what will be after this, after this kingdom of yours.', '**and its interpretation is reliable** for the Eternal of Israel neither lies nor repents.'(Rashi)

**Zechariah 12:14**

e todas as demais famílias com suas mulheres.

14 All the mishpochot that remain, all mishpochot apart, and their wives apart.

'**All the remaining families** of the house of David.', '**and their wives apart** because of decency. Now why were the families of the priesthood and the kingdom [mentioned]? In order to restore their crowns to them, as it is stated in the beginning of the Book (4:14): “These are the two anointed ones who stand before the Lord of all the earth.”'(Rashi)

**Daniel 7:9**

"Enquanto eu olhava, "tronos foram postos no lugar, e um ancião se assentou. Sua veste era branca como a neve; o cabelo era branco como a lã. Seu trono ardia em fogo, e as rodas do trono estavam todas incandescentes.

9 I was beholding until kisot (thrones) were placed, and the Atik Yomin (Ancient of Days, i.e., Hashem) did sit, whose raiment was like white snow, and the hair of His rosh like pure wool., His kes (throne) was like the fiery flames, and its wheels like burning eish.

'**until thrones were set up** Thrones were set up and established to sit in judgment, one for judgment for the nations of the world and one for charity for Israel.', '**and the Ancient of Days sat** The Holy One, blessed be He, was sitting in judgment on this kingdom and on those before it, who provoked Him and oppressed His children.', '**as white as snow** to whiten the iniquities of His people.', '**and the hair of His head was like clean wool** He cleanses Himself of the merits that the nations have before Him, and He pays them all their reward in this world. In Lev. Rabbah.'(Rashi)

**Deuteronomy 1:7**

Levantem acampamento e avancem para a serra dos amorreus; vão a todos os povos vizinhos na Arabá, nas montanhas, na Sefelá, no Neguebe e ao longo do litoral, à terra dos cananeus e ao Líbano, até o grande rio, o Eufrates.

7 Turn you, and take your journey, and go to the Har HaEmori (hill country of the Amorites), and unto all the places nigh thereunto, in the Aravah, in the hills, in the Shefelah, and in the Negev, and by the seacoast, to the Eretz HaKena’ani (Land of the Canaanites), and unto Lebanon, unto the great river, the river Euphrates.

'פנו וסעו לכם TURN YOU AND JOURNEY — this was the journey to Arad and Hormah mentioned in Numbers 21:1—3.', 'ובאו הר האמרי — Understand this according to what it literally implies.', 'ואל כל שכניו AND TO ALL ITS NEIGHBOURING PLACES — Ammon, and Moab, and Mount Seir.', 'בערבה IN THE PLAIN — this is the plain of the forest.', 'בהר IN THE MOUNTAIN — this is the King’s mountain.', 'ובשפלה AND IN THE LOW LAND — this is the low land of the south country.', 'ובנגב ובחוף הים AND IN THE SOUTH COUNTRY AND BY THE SEA COAST — Ashkelon and Gaza and Caesarea, etc., all as is stated in Sifrei Devarim 6:1.', 'עד הנהר הגדל TO THE GREAT RIVER [THE RIVER EUPHRATES] — Because it is mentioned in connection with the Land of Israel, it terms it "great". A popular proverb says: A king’s servant is a king, attach yourself to a captain and people will bow down to you; go near to an anointed (a distinguished) person and you become anointed (distinguished) yourself (cf. Rashi on Shevuot 47b and Genesis 15:18).'(Rashi)

['TURN YOU, AND TAKE YOUR JOURNEY, AND GO TO THE MOUNT OF THE AMORITE etc. He mentioned to them the Land and the road that they are to traverse in their stages, and afterwards He said, *Behold, I have set the Land before you* which I swore to your fathers; *go in and possess the Land*67*Verse 8.* — this being a command, not just an assurance and promise, as I have explained.68*Numbers 33:53, Ramban thus reiterates here his theory that the precept to conquer the Land of Israel is included in Taryag* (six hundred and thirteen) *mitzvoth* which are binding for all times; that we are not to leave it in the hands of other nations, that we are not to leave it to waste, and that we are to dwell in it. See more fully in Vol. IV, pp. 385-386.'](Ramban)

**Exodus 28:19**

na terceira, um jacinto, uma ágata e uma ametista;

19 And the third row a leshem, shevo, and achlamah.

**Psalms 62:12**

Contigo também, Senhor, está a fidelidade. É certo que retribuirás a cada um conforme o seu procedimento.

12 (13) Also unto Thee, Adonoi, belongeth chesed., for Thou renderest to ish (every man) according to his ma’asim (deeds).

'**God spoke one thing** I heard two things from it, and what are the two things? First, that God has strength to repay a man according to his deed. Second, that You, O Lord, have kindness. Now, from which statement do we derive this? From the second commandment of the Decalogue. We derive from it that the Holy One, blessed be He, punishes iniquity and preserves kindness, as it is stated therein: “I visit the iniquity of the fathers upon the children, etc.” Therefore, I am confident that He will pay a good reward to the righteous and punishment to the wicked. I learned from the work of Rabbi Moshe Hadarshan, but our Sages interpreted it as referring to [the maxim that] “Remember” and “Keep” were stated in a single utterance.'(Rashi)

**Nehemiah 8:12**

Então todo o povo saiu para comer, beber, repartir com os que nada tinham preparado e para comemorar com grande alegria, pois agora compreendiam as palavras que lhes foram explicadas.

12 And kol HaAm went their way to eat, and to drink, and to send portions, and to make simchah gedolah, because they had understood the words that were declared unto them.

**Isaiah 65:15**

Vocês deixarão seu nome como uma maldição para os meus escolhidos; o Soberano Senhor dará cabo de vocês, mas aos seus servos dará outro nome.

15 And ye shall leave your shem for a curse unto My Bechir., for Adonoi Hashem shall put thee to death, and call His Avadim by another shem.,

'**your name for an oath** From your name shall be taken a curse and an oath for generations, “If it does not befall me as it befell So-and-so.”', '**and...shall slay you** an eternal death.', '**but to His servants He shall call another name** A good name and a mention for a blessing.'(Rashi)

**Isaiah 43:4**

Visto que você é precioso e honrado à minha vista, e porque eu o amo, darei homens em seu lugar, e nações em troca de sua vida.

4 Since thou wast precious in My sight, thou hast been honored, and I have loved thee: therefore will I give adam [see Isaiah 53:8] in exchange for thee, and people in exchange for thy nefesh.

['**and I give** I am always accustomed to this.'](Rashi)

**Isaiah 53:9**

Foi-lhe dado um túmulo com os ímpios, e com os ricos em sua morte, embora não tivesse cometido qualquer violência nem houvesse qualquer mentira em sua boca.

9 And he made his kever (grave) with the resha’im, and with the oisher (rich man., see Mt 27:57-60) bemotayv (in his deaths, intensive plural should be translated singular, death)., because he had done no chamas (violence), neither was any mirmah (deceit) in his mouth. T.N. We stray as sheep., we return in Moshiach as children (zera)., the Techiyas HaMoshiach (Resurrection of Moshiach) predicted in v. 10 [Dead Sea Scrolls Isaiah Scroll says Moshiach "will see the light [of life].," see also the Targum HaShivim]

'**And he gave his grave to the wicked** He subjected himself to be buried according to anything the wicked of the heathens (nations [mss., K’li Paz]) would decree upon him, for they would penalize him with death and the burial of donkeys in the intestines of the dogs.', '**to the wicked** According to the will of the wicked, he was willing to be buried, and he would not deny the living God.', '**and to the wealthy with his kinds of death** and to the will of the ruler he subjected himself to all kinds of death that he decreed upon him, because he did not wish to agree to (denial) [of the Torah] to commit evil and to rob like all the heathens (nations [mss., K’li Paz]) among whom he lived.', '**and there was no deceit in his mouth** to accept idolatry (to accept a pagan deity as God [Parshandatha]).'(Rashi)

**1 Kings 18:38**

Então o fogo do Senhor caiu e queimou completamente o holocausto, a lenha, as pedras e o chão, e também secou totalmente a água na valeta.

38 Then the Eish of Hashem fell, and consumed the olah and the wood, and the avanim, and the aphar, and licked up the mayim that was in the te’alah (trench).

**Ezekiel 38:16**

Você avançará contra Israel, o meu povo, como uma nuvem que cobre a terra. Nos dias vindouros, ó Gogue, trarei você contra a minha terra, para que as nações me conheçam quando eu me mostrar santo por meio de você diante dos olhos deles.

16 And thou shalt come up against My people Yisroel, like an anan (cloud) covering ha’aretz., it shall be in the acharit hayamim, and I will bring thee against My land, so that the Goyim may know Me, when I shall be shown as set apart as kodesh in thee, O Gog, before their eynayim.

**Ezekiel 38:19**

Em meu zelo e em meu grande furor declaro que naquela época haverá um grande terremoto em Israel.

19 For in My kina (jealousy) and in the eish of My evrah (wrath) have I spoken, Surely in that day there shall be a ra’ash gadol (great earthquake) in Admat Yisroel.,

'**a great noise** [Heb. רַעַשּׁ,] through noise and thunder, as he states.'(Rashi)

**Psalms 145:17**

O Senhor é justo em todos os seus caminhos e é bondoso em tudo o que faz.

17 [Tzadi] Tzaddik is Hashem in all His drakhim, and chasid in all His ma’asim,

**Joel 3:13**

Lancem a foice, pois a colheita está madura. Venham, pisem com força as uvas, pois o lagar está cheio e os tonéis transbordam, tão grande é a maldade dessas nações! "

13 (4:13) Put ye in the sickle, for the katzir is ripe., go in, tread., for the winepress is full, the vats overflow., for their ra’ah is great.

**Exodus 23:22**

Se vocês ouvirem atentamente o que ele disser e fizerem tudo o que lhes ordeno, serei inimigo dos seus inimigos, e adversário dos seus adversários.

22 But if thou shalt indeed obey his [bat] kol, and do all that I speak., then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

[' וצרתי — render this as the Targum does: I will distress.'](Rashi)

['כי אם שמוע תשמע בקולו...ואיבתי את אויביך, My relationship to you then will not be protective, defensive, i.e. that I need to protect you, but aggressive, by treating your enemies as My enemies. This is the reverse of G’d’s attitude to Nineveh in Jonah 4,11 where G’d asked Jonah: “how can I not relate protectively to a city of over 120.000 people?”'](Sforno)

**Numbers 25:2**

que os convidavam aos sacrifícios de seus deuses. O povo comia e se prostrava perante esses deuses.

2 And they invited the people unto the zevakhim of their g-ds., and the people did eat and bowed down to their g-ds.

'וישתחוו לאלהיהן AND THEY PROSTRATED THEMSELVES BEFORE THEIR GODS — When anyone’s passions overpowered him and he said to her, “Submit to me”, she took out for him an image of Peor from her bosom, saying to him, “First prostrate yourself before this" (Midrash Tanchuma, Balak 18).'(Rashi)

**2 Samuel 7:14**

Eu serei seu pai, e ele será meu filho. Quando ele cometer algum erro, eu o punirei com o castigo dos homens, com açoites aplicados por homens.

14 I will be his Av, and he shall be My Ben [HaElohim]. If he commit iniquity, I will chasten him with the shevet anashim, and with the floggings of bnei adam.,

**Isaiah 11:15**

O Senhor fará secar o golfo do mar do Egito; com um forte vento varrerá com a mão o Eufrates, e o dividirá em sete riachos, para que se possa atravessá-lo de sandálias.

15 And Hashem shall utterly destroy the leshon Yam Mitzrayim (tongue of the Red Sea)., and with His scorchimg Ruach shall He shake His Yad over the Nahar [i.e., Euphrates River], and shall break it into seven streams, and make men go over dryshod.

'**And...shall dry up** [lit. shall cut off] to dry it, so that the exiles of Israel will pass through it from Egypt.', '**over the river** The Euphrates River, for the exiles from Assyria to cross.', '**with the strength of His wind** Heb. בַּעְיָם. This is hapax legomenon in Scripture, and according to the context it can be interpreted as “with the strength of His wind.”', '**into seven streams** into seven segments, for the aforementioned seven exiles: from Assyria and from Egypt, etc. Those from the islands of the sea are not from that side.', '**and He shall lead** the exiles within it.', '**with shoes** on dry land.'(Rashi)

**Jeremiah 8:3**

Todos os sobreviventes dessa nação má preferirão a morte à vida, em todos os lugares para onde eu os expulsar, diz o Senhor dos Exércitos’.

3 And mavet shall be chosen rather than chayyim by all the She’erit of them that remain of this mishpakhah hara’ah, which remain in all the places where I have banished them, saith Hashem Tzva’os.

'**And death shall be preferable to life** Although they see the dead being subjected to disgrace, the distress of the living is worse than that, and they will choose death.'(Rashi)

**Nehemiah 11:18**

Os levitas totalizavam 284 na cidade santa.

18 All the Levi’im in the Ir HaKodesh were two hundred fourscore and four.

**Daniel 8:10**

Cresceu até alcançar o exército dos céus, e atirou na terra alguns componentes do exército das estrelas e os pisoteou.

10 And it became great, even unto the tzva HaShomayim., and it caused to fall down to the earth some of the host and some of the kokhavim it trampled.

'**until the host of heaven** They are Israel, who were compared to the stars.'(Rashi)

**2 Kings 23:29**

Durante o seu reinado, o faraó Neco, rei do Egito, avançou até o rio Eufrates ao encontro do rei da Assíria. O rei Josias marchou para combatê-lo, mas o faraó Neco o enfrentou e o matou em Megido.

29 In his days Pharaoh Nekhoh Melech Mitzrayim went up against Melech Ashur to the river Euphrates., and Melech Yoshiyah went out against him., and he slaughtered him at Megiddo, when he saw him.

**Isaiah 26:19**

Mas os teus mortos viverão; seus corpos ressuscitarão. Vocês, que voltaram ao pó, acordem e cantem de alegria. O teu orvalho é orvalho de luz; a terra dará à luz os seus mortos.

19 Thy mesim (dead men, see also Dan 12:2) shall live, together with my nevelah (dead bodies, corpses) shall they arise. Awake and sing for joy, ye that dwell in aphar (dust)., for Thy tal (dew) is like the orot tal (morning dew), and Eretz shall give birth to repha’im (dead ones).

'**May Your dead live** Above (v. 14) he prayed that the wicked should not live, and here he prayed that the righteous should live. I beseech You that those who were slain for Your sake come to life. May a royal edict emanate from You saying, “My corpses shall rise.” The corpses of My people who made themselves corpses for My sake, they shall be raised up. This is the opposite of what is written above (v. 14): “Slackers shall not rise.” These, however, shall rise.', '**awaken and sing** All this the Holy One, blessed be He, shall say to them. “Awaken and sing,” is an imperative form.', '**for a dew of lights is Your dew** For it is fitting for You to do so, that the dew of Your Torah and Your commandments shall be to them dew of light.', '**and [to the] earth You shall cast the slackers** And to the earth and to the dust You shall cast the land of (sic) the slackers who slackened their hands from Your Torah.', '**You shall cast the slackers** Since he stated (v. 18) “Neither do the inhabitants of the world fall,” he repeats, “You cast them down, for our merits do not suffice to cast them down.”'(Rashi)

**Daniel 2:43**

E, como viste, o ferro estava misturado com o barro. Isso quer dizer que se procurará fazer alianças políticas por meio de casamentos, mas essa união não se firmará, assim como o ferro não se mistura com o barro.

43 And whereas thou sawest iron mixed with baked clay, so the zera of the people will be a mixture and will not remain united, even as iron is not mixed with clay.

'**that they will mingle with the seed of men** They will intermarry with the other nations but they will not be at peace and truly cleave to them wholeheartedly, and their laws will differ from the laws of the other nations.', '**as iron does not mix with clay** Is it not just as iron does not stick well to clay?'(Rashi)

**Exodus 7:15**

Vá ao faraó de manhã, quando ele estiver indo às águas. Espere-o na margem do rio para encontrá-lo e leve também a vara que se transformou em serpente.

15 Get thee unto Pharaoh in the boker., hinei, he goeth out unto the mayim., and thou shalt stand by the bank of the Nile to meet him., and the matteh which was turned to a nachash shalt thou take in thine yad.

'הנה יצא המימה LO, HE GOETH OUT UNTO THE WATER to ease himself. For he claimed to be a god and asserted that because of his divine power he did not need to ease himself; and therefore he used to rise early and go to the Nile and there eased himself in secret (Midrash Tanchuma, Vaera 14; Exodus Rabbah 9:8).'(Rashi)

['נהפך לנחש, not only in appearance but also in its movements. This is implied by the word ויבלע, “it swallowed” (verse 12). We encountered this phenomenon already in 4,3 when Moses himself fled from the serpent his staff had turned into.'](Sforno)

**Daniel 7:6**

"Depois disso, vi um outro animal, que se parecia com um leopardo. E nas costas tinha quatro asas, como asas de uma ave. Esse animal tinha quatro cabeças, e recebeu autoridade para governar.

6 After this I beheld, and hinei another, like a leopard, which had upon its sides four wings of a bird., the beast had also arba’ah rashim (four heads) and dominion was given to it.

'**four wings...four heads** They are the four rulers to whom Alexander of Macedon allotted his kingdom at his death, as is written in the book of Joseph ben Gurion (Book 3, ch. 14), for this third beast is the kingdom of Antiochus, and it is called נָמֵר because it issued decrees upon Israel [which were] spotted (מְנֻמָּרוֹת) and varied one from the other.', '**and dominion was given it** [as translated,] and dominion was given it.'(Rashi)

**Isaiah 6:1**

No ano em que o rei Uzias morreu, eu vi o Senhor assentado num trono alto e exaltado, e a aba de sua veste enchia o templo.

6 In the year that the Melech Uziyah died, I saw Adonoi sitting upon a kisse, high and lifted up, and His robe filled the Heikhal.

'**In the year of the death** i.e., when he was smitten with zaraath.', '**and His lower extremity** Heb. וְשׁוּלָיו, comp. (Exodus 28:34) “On the hem (שׁוּלֵי) of the robe,” meaning its lower extremity. I saw Him sitting on His throne in heaven with His feet in the Temple, His footstool in the Sanctuary, to pass judgment on Uzziah, who came to usurp the crown of the priesthood.'(Rashi)

**Daniel 7:21**

Enquanto eu observava, esse chifre guerreava contra os santos e os derrotava,

21 I was beholding, and the same keren (horn, Anti-Moshiach) made war against the kadoshim, and prevailed against them.,

'**I looked** in my first dream, which I told above.', '**with the holy ones** with Israel.'(Rashi)

**Job 3:21**

aos que anseiam pela morte, e esta não vem, e a procuram mais do que a um tesouro oculto,

21 Which long for mavet, but it cometh not., and dig for it more than for hidden treasures.,

'**Who await death** to those of bitter spirit, who long for and desire death and complain, saying, “it is not here.”', '**and they spy after it** Heb. ויתפרהו, and they spy after it.', '**more than after hidden treasures** More than people spy after hidden treasures.'(Rashi)

**Jeremiah 15:16**

Quando as tuas palavras foram encontradas eu as comi; elas são a minha alegria e o meu júbilo, pois pertenço a ti, Senhor Deus dos Exércitos.

16 Thy Devarim were found, and I did eat them., and Thy Davar was unto me the sasson and simchat levavi., for I am called by Thy Shem, Hashem Elohei Tzva’os.

'**Your words were found and I ate them** eagerly at the beginning, and they were a joy for me, for I thought that now they would listen to me.'(Rashi)

**Exodus 25:36**

Os braços com seus botões formarão uma só peça com o candelabro, tudo feito de ouro puro e batido.

36 Their knobs and their branches shall be of the same., all of it shall be one hammered out work of zahav tahor.

**Daniel 2:34**

Enquanto estavas observando, uma pedra soltou-se, sem auxílio de mãos, atingiu a estátua nos pés de ferro e de barro e os esmigalhou.

34 Thou sawest till that an even (stone [Moshiach., see Tehillim 118:22., Yeshayah 53:3, Tehillim 2:9]) was cut out without hands, which struck the tzelem upon his feet that were of iron and clay, and broke them to pieces.

'**until one stone was hewn** that one stone was cut and separated.', '**without hands** not with hands, but by itself.', '**and it struck the image** [as translated,] and it struck the image.', '**and crumbled them** [as translated,] and crumbled them.'(Rashi)

**Nahum 1:5**

Quando ele se aproxima os montes tremem e as colinas se derretem. A terra se agita na sua presença, o mundo e todos os que nele vivem.

5 The mountains quake before Hashem, and the hills melt away, and ha’aretz heaveth at His presence, yea, tevel (the world), and all that dwell therein.

'**Mountains quaked because of Him**—The kings and the princes (of the heathens) shall fear His decree.', '**raised up** Heb. וַתִּשָׂא ; i.e., raised up a pillar of smoke.'(Rashi)

**Daniel 3:3**

Assim todos eles, sátrapas, prefeitos, governadores, conselheiros, tesoureiros, juízes, magistrados e todas as autoridades provinciais se reuniram para a dedicação da imagem que o rei Nabucodonosor mandara erguer, e ficaram de pé diante dela.

3 Then the satraps, the prefects, and governors, the judges, the treasurers, the counselors, the magistrates, and all the rulers of the provinces, were gathered together unto the dedication of the tzelem that Nevuchadnetzar the king had set up., and they stood before the tzelem that Nevuchadnetzar had set up.

**Exodus 12:35**

Os israelitas obedeceram à ordem de Moisés e pediram aos egípcios objetos de prata e de ouro, bem como roupas.

35 And the Bnei Yisroel did according to the devar Moshe., they requested of the Egyptians k’lei kesef, and k’lei zahav, and garments.,

' כדבר משה [THEY DID] ACCORDING TO THE WORD OF MOSES which he had spoken to them in Egypt, viz., (Exodus 11:2) “And let every man ask his fellow…”', ' ושמלות AND GARMENTS — These were even more valued by them than the silver and than the gold: the later a thing is mentioned in the text the more valued it is (cf. Mekhilta d\'Rabbi Yishmael 12:35) (i. e. the fact that silver is mentioned before gold shows that the text is mentioning the objects in the ascending scale of value and consequently the garments, as being mentioned last, must have been most valued by them).'(Rashi)

**Psalms 40:3**

Pôs um novo cântico na minha boca, um hino de louvor ao nosso Deus. Muitos verão isso e temerão, e confiarão no Senhor.

3 (4) And He hath put a shir chadash in my mouth, even tehillah (hymn of praise) unto Eloheinu., many shall see it, and fear, and shall trust in Hashem.

'**out of the roaring pit** From the imprisonment of Egypt and from the roaring of their tumult.', '**from the thick mire** From the sea. היון is an expression of mud, fanyas in Old French (fange in modern French), slime.', '**He established** Heb. כונן, He prepared my steps.'(Rashi)

**Exodus 12:43**

Disse o Senhor a Moisés e a Arão: "Estas são as leis da Páscoa: Nenhum estrangeiro poderá comê-la.

43 And Hashem said unto Moshe and Aharon, This is the Chukkat HaPesach: there shall no ben nekhar eat thereof.,

' זאת חקת הפסח THIS IS THE ORDINANCE OF THE PASSOVER — This chapter was spoken to them on the 14th day of Nisan.', ' כל בן נכר NO STRANGE PERSON — one whose actions are estranged from his Heavenly Father (Zevachim 22b); both a heathen and an apostate Israelite therefore are implied in this term (Mekhilta d\'Rabbi Yishmael 12:43:2).'(Rashi)

['AND THE ETERNAL SAID UNTO MOSES AND AARON: THIS IS THE ORDINANCE OF THE PASSOVER. “This chapter was related to them on the fourteenth day of Nisan.” Thus the language of Rashi. This is correct, since at the end of this chapter it is written, *Thus did all the children of Israel, as the Eternal hath commanded*,340*Further, Verse 50.* attesting concerning them that they and their servants were circumcised, [as this is a prerequisite for eating the Passover-offering].341*Verses 44 and 48.* But if so, Scripture should have logically mentioned this chapter before the section, *And it came to pass at midnight*.342*Above, Verse 29.* But the reason [*the section of the ordinance of the Passover* is placed here] is as follows: The chapter of *This month shall be unto you the beginning of months*343*Ibid.*, Verse 2. was said on the first of the month.344*Pesachim 6b.* Immediately on that day, Moses fulfilled his mission, [as it states], *Then Moses called for all the elders of Israel, and said unto them*,345*Above, Verse 21.* meaning that he commanded them concerning *the ordinance of the Passover* [mentioned here], and he assured them that they will be redeemed on the night of the fifteenth day [of Nisan]. They believed, *and the people bowed the head and worshipped*.346*Ibid.*, Verse 27. To this account Scripture adjoined the section, *And it came to pass at midnight*,342*Above, Verse 29.* in order to state that He fulfilled the promise He made to them. On finishing this section, Scripture then reverts to the first theme in order to complete the ordinance of the Passover.  
This chapter adds many commandments [concerning the Passover-offering]: the prohibitions of an alien or an uncircumcised Israelite eating thereof, the prohibitions of removing the flesh thereof from where it is eaten and of breaking any of its bones, and the law of the Passover-offering of a proselyte. These commandments applied immediately and for all generations.347*Unlike certain other laws which applied only to the Passover-offering in Egypt. (See Ramban above, Verse 24 and Note 267).* Then Scripture completed the section by saying that the children of Israel did all this; *as G-d commanded… so did they*.340*Further, Verse 50.* It uses the expression, *all the children of Israel*,340*Further, Verse 50.* in order to explain that there was not one person who transgressed the command of G-d concerning all these matters [mentioned here in the section beginning, *This is the ordinance of the Passover*], as well as all He commanded regarding the laws of the Passover mentioned in the sections above.  
Rabbi Abraham ibn Ezra wrote that this chapter dealing with the Passover of the generations, [as distinguished from the Passover of Egypt], was said *after* the Passover of Egypt, and the verse, *Thus did all the children of Israel*,340*Further, Verse 50.* refers to the Passover in the wilderness, which they observed in the second year after the exodus.348*Numbers 9:1.* [Although it should logically precede the Passover in the wilderness, according to Ibn Ezra] it is written here because of the general commandment [on the Passover here], the case being similar [to that of the jar of manna which Aaron was to put up before the Testimony in the Tabernacle, of which Scripture says], *And Aaron laid it up before the Testimony, for a charge*.349*Further, 16:34.* [This account should logically follow that of the building of the Tabernacle, but instead it was mentioned in the chapter dealing with the manna in order to complete the subject.]  
This opinion [of Ibn Ezra here] is a mistake. The commandments in all these chapters deal only with the Passover of Egypt and the Passovers which they were to observe in the Land of Israel, as it is said above, *And it shall come to pass, when ye be come to the Land*, etc.350*Above, Verse 25.* The Passover in the wilderness, however, was a commandment only for that particular time.351*I.e., only for the second year after the exodus. During all other years in which they were in the wilderness, they did not sacrifice the Passover-offering (see Joshua 5:5), although the other laws of the Passover were of course, observed.*', 'THERE SHALL NO ‘BEN NEICHAR’ (ALIEN) EAT THEREOF. “This means one whose actions are estranged from his Heavenly Father, and applies both to a non-Israelite and an Israelite.”352*In our Rashi: “an apostate Israelite.”* Thus the language of Rashi quoting from the Mechilta.353*Mechilta on the verse before us.* The verse of course is needed only for the case of an [apostate] Israelite. And so did Onkelos translate: “*There shall no ‘ben neichar’ eat thereof*, i.e, any Israelite who has become an apostate,” meaning he has estranged himself from his brethren and from his Heavenly Father through his evil deeds.  
This is the word *neichar*, mentioned by the Sages in all places, which means estranged, and the purport thereof is *m’shumad*, one who is a known [opponent to the Torah]. The usage of the word is similar to the Aramaic expression, *‘ve’isht’moda’* (*And*) *Joseph* (*knew*) *his brethren, but they ‘isht’modei’* (*knew*) *him not*.354*Genesis 42:8.* In the case of the word *m’shumad*, it is missing the letter *ayin*, just as it is absorbed in many [Aramaic] words: *midam* (anything) in place of *mida’am; dor kati* in place of *dor katia* (a chopped generation),355*Kethuboth 10b.* *baki* in place of *b’kia* (expert).356*Sanhedrin 5b.*'](Ramban)

['זאת חקת הפסח, for the generations following the Exodus. The Torah legislates where it is to be eaten, by whom, how, when, etc. Only the requirement to put the blood of the sacrificial animal on the doorposts and to eat it in haste, ready for marching, were commandments applicable to the first such offering. All the other ordinances would apply for all future times. (compare Pessachim 96)'](Sforno)

**Ezekiel 7:2**

"Filho do homem, assim diz o Soberano Senhor à nação de Israel: Chegou o fim! O fim chegou aos quatro cantos da terra de Israel.

2 Also, thou ben adam, thus saith Adonoi Hashem unto Eretz Yisroel: Ketz (End), the End is come upon the four corners of ha’aretz.

'**The end has come** Because I had said (Deut. 4:25): “and you will have grown old (וְנוֹשַּׁנְתֶּם) in the land, and you will practice corruption, etc., so that you will be lost.” [The word] וְנוֹשַּׁנְתֶּם has the numerical value of 852, but they stayed there for [only] 850 years: 440 from the time they entered it until the Temple was built, and [then] the Temple stood 410 years.'(Rashi)

**Psalms 32:2**

Como é feliz aquele a quem o Senhor não atribui culpa e em quem não há hipocrisia!

2 Ashrei is the adam unto whom Hashem imputeth not avon (iniquity), and in whose ruach there is no remiyyah (guile, deceit).

'**to whom the Lord ascribes no iniquity** provided that in his spirit there is no guile, thinking to revert to his “vomit.”'(Rashi)

**Ezekiel 47:1**

O homem levou-me de volta à entrada do templo, e vi água saindo de debaixo da soleira do templo e indo para o leste, pois o templo estava voltado para o oriente. A água descia de debaixo do lado sul do templo, ao sul do altar.

47 Afterward he [the angelic being] brought me again unto the Petach HaBeis [HaMikdash]., and, hinei, mayim issued out from under the threshold of the Beis [HaMikdash] eastward., for the forefront of the Beis [HaMikdash] stood toward the east, and the mayim came down from under from the right side of the Beis [HaMikdash], at the south side of the Mizbe’ach.

'**Then he brought me back** into the Inner Court.', '**To the entrance of the House.** And the water was descending from under the right side of the House, flowing from under the threshold, which was in the center of the east[ern side] and [going] diagonally toward the right, and going out of the Court at the south of the altar, and proceeding out of the city. In Tractate Yoma we learned (77b): Said Rabbi Phinehas in the name of Rab Huna of Sepphoris: The fountain emanating from the Holy of Holies at first resembles the points of rocks. As soon as it reaches the entrance of the Hall, it becomes like a woof thread. When it reaches the entrance of the Heichal, it becomes like a warp thread. When it reaches the entrance of the Court, it becomes like the mouth of a small jug.'(Rashi)

**Exodus 12:30**

No meio da noite o faraó, todos os seus conselheiros e todos os egípcios se levantaram. E houve grande pranto no Egito, pois não havia casa que não houvesse um morto.

30 And Pharaoh rose up in the lailah, he, and all his avadim, and kol Mitzrayim., and there was a tze’akah gedolah (great wail) in Mitzrayim., for there was not a bais where there was not one dead.

' ויקם פרעה AND PHARAOH AROSE from his bed, ', 'לילה AT NIGHT and not, as is the way of kings, at three hours in the day (9 o’clock in the morning) (Mekhilta d\'Rabbi Yishmael 12:30; cf. Berakhot 9b). ', ' הוא HE, first — and afterwards עבדיו HIS SERVANTS — this informs us that he went round to the houses of his servants and made them get up (Mekhilta d\'Rabbi Yishmael 12:30).', ' כי אין בית אשר אין שם מת FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD — If there was a firstborn there, he died: if there was no firstborn there, then the chief person in the house died because the chief person in the house is called בכור, as it is said, (Psalms 89:28) “I also will appoint him to be a בכור, [the highest of the kings of the earth]” (Mekhilta DeRashbi 12:30; cf. Rashi on 4:22; Pesachim Rabbah, Midr. Vajosha). Another explanation is: the Egyptian women were unfaithful to their husbands and bore children from young men, unmarried, and thus they (the Egyptian men) had many firstborn sons sometimes there were five to one woman, each being the firstborn to his own father (thus there might well be no house in which there was not a firstborn) (cf. Mekhilta d\'Rabbi Yishmael 12:33).'(Rashi)

['FOR THERE WAS NOT A HOUSE WHERE THERE WAS NOT ONE DEAD. Rashi comments: “If there was a firstborn there, he died; if there was no firstborn there, the chief person in the house died because he is called *b’chor* (firstborn), as it is said, *I also will appoint him firstborn*.275*Psalms 89:27.* Another interpretation: The Egyptian women led dissolute lives under their husbands and bore children from unmarried young men. Thus they had many firstborn sons, sometimes [as many as] five to one woman, each one being the firstborn to his own father.”  
In line with the plain meaning of Scripture, the firstborn that died in Egypt were the firstborn of their mothers, and this is why He sanctified in their place *all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast*.276*Further, 13:2.* *The firstborn of Pharaoh that sat on his throne*277*Verse 29.* was the firstborn to his mother. And such indeed is the custom among kings that the reigning mistress be a virgin, something like it is said in the case of Ahasuerus.278*Esther 2:3.* But in accordance with the opinion of our Rabbis [who say that the firstborn of a father also died], we shall explain that in Egypt, He smote all their firstborn. That is to say, the firstborn of the father, since he is the first-fruit of his strength,279*See Genesis 49:3.* and the firstborn of the mother, since he opened the womb, and also the chief person in the house. Yet it was His desire to sanctify in Israel in their place only the firstborn of the mother, because that is a matter more known and of open knowledge. In cattle, only the firstborn of the mother is known at all, and therefore He chose from among all of them only [the firstborn of the mother]. A sort of proof for this [statement of the Rabbis that the firstborn of the father was also smitten] is the verse: *And He smote all the firstborn in Egypt, the first-fruits of their strength in the tents of Ham*,280*Psalms 78:51.* for such an expression, [i.e., the first-fruits of his strength], is said only of a male.'](Ramban)

**Joel 2:5**

Com um barulho semelhante ao de carros saltam sobre os cumes dos montes, como um fogo crepitante que consome o restolho, como um exército poderoso em posição de combate.

5 Like the noise of merkavot (chariots) on the tops of mountains shall they leap, like the noise of a flame of eish that devoureth the stubble, as a strong people drawn up in milchamah (battle).

'**like the sound of a flame**—A flame, consuming stubble, makes noise.', '**arrayed for battle** Heb. עֱרוּךְ. Since it is in the construct state, it is vowelized with a “hataf segol.”'(Rashi)

**Genesis 1:1**

No princípio Deus criou os céus e a terra.

1 In the beginning Elohim created hashomayim (the heavens, Himel) and haaretz (the earth).

['IN THE BEGINNING G-D CREATED. Rabbi Yitzchak said: The Torah, which is the book of laws, should have begun with the verse, *This month shall be unto you the first of the months*,1*Exodus 12:2.* which is the first commandment given to Israel.2*It is true the book of Genesis contains three commandments (1:28; 17:10; 32:33), but after the Revelation on Sinai these laws became incumbent upon Israel. Hence the verse this month*, etc., is “the *first* commandment given to Israel” as a people. What then is the reason that it begins with the creation? Should the nations of the world say to Israel, “You are robbers because you took unto yourselves the lands of the seven nations of Canaan,” they [Israel] may reply to them, “The whole world belongs to the Holy One, blessed be He. He gave it to whom He pleased, and according to His Will, He took it [the land] from them and gave it to us.”  
This is a homiletic exposition3*Found in Tanchuma (Buber), Bereshith* 11. See also Rashi (Berliner) p. 424. as quoted by Rabbi Shlomo [Rashi] in his commentaries.  
One may object that it was indeed very necessary to begin the Torah with the chapter of *In the beginning G-d created* for this is the root of faith, and he who does not believe in this and thinks the world was eternal denies the essential principle of the [Judaic] religion and has no Torah at all.4*A person who thinks the world is eternal cannot believe in miracles since, if G-d did not create the world, He cannot possibly change it. Ramban explains in many places (e.g., see further, 17:1; 46:15) that all Divine promises concerning the blessings or imprecations which will follow upon our observance or disregard of the Torah are miraculous in nature of “invisible miracles.” A person who believes that the world is eternal thus has “no Torah at all.” See further my English work, Ramban: His Life and Teachings, Chapter 13.*  
The answer is that the process of creation is a deep mystery not to be understood from the verses, and it cannot truly be known except through the tradition going back to Moses our teacher who received it from the mouth of the Almighty, and those who know it are obligated to conceal it.5*Chagigah 11 b: “The process of Creation may not be expounded before two.”* It is for this reason that Rabbi Yitzchak said that it was not necessary for the Torah to begin with the chapter of *In the beginning G-d created* and the narration of what was created on the first day, what was done on the second and other days, as well as a prolonged account of the creation of Adam and Eve, their sin and punishment, and the story of the Garden of Eden and the expulsion of Adam from it, because all this cannot be understood completely from the verses. It is all the more unnecessary for the story of the generations of the flood and of the dispersion to be written in the Torah for there is no great need of these narratives, and, for people who believe in the Torah, it would suffice without these verses. They would believe in the general statement mentioned to them in the Ten Commandments: *For in six days the Eternal made heaven and earth, the sea, and all that is in them, and rested on the seventh day*,6*Exodus 20:11.* and the knowledge of the process of creation would remain with individuals as a tradition from Moses who received the law on Sinai together with the Oral Torah.  
Rabbi Yitzchak then gave a reason for it. The Torah began with the chapter of *In the beginning G-d created* and recounted the whole subject of creation until the making of man, how He [G-d] granted him dominion over the works of His hands, and that He put all things under his feet;7*See Psalms 8:7.* and how the Garden of Eden, which is the choicest of places created in this world, was made the place of his abode until his sin caused his expulsion therefrom; and how the people of the generation of the flood were completely expelled from the world on account of their sin, and the only righteous one among them — he [Noah] and his children — were saved; and how the sin of their descendants caused them to be scattered to various places and dispersed to different countries, and how subsequently they seized unto themselves places *after their families, in their nations*,8*Genesis 10:5.* as chance permitted. If so, it is proper that when a people continues to sin it should lose its place and another people should come to inherit its land, for such has been the rule of G-d in the world9*The Hebrew word ba’aretz* (world) may also refer here to “the land,” especially the Land of Israel. See Ramban further, 26:5. from the beginning. This is true all the more regarding that which is related in Scripture, namely that Canaan was cursed and sold as a servant forever.10*Genesis 9:25.* It would therefore not be proper that he inherit the choicest of places of the civilized world. Rather, the servants of G-d — the seed of His beloved one, Abraham11*See Isaiah 41:8.* — should inherit it, even as it is written, *And He gave them the lands of the nations, and they took the labor of the peoples in possession; that they might keep His statutes, and observe His laws*.12*Psalms 105:44-45.* That is to say, He expelled those who rebelled against Him, and settled therein those who served Him so that they know by serving Him they will inherit it, whereas if they sin against Him, the land will vomit them out, just as it vomited out the nation before them.13*See Leviticus 18:28.*  
Elucidating the explanation I have written are the words of the Sages in Bereshith Rabbah, wherein they say as follows:14*1:3.* “Rabbi Yehoshua, of the city of Siknin, in the name of Rabbi Levi opened [his discourse on this chapter of Creation with the verse]: *He hath declared to His people the power of His works*.15*Psalms 111:6.* Why did the Holy One, blessed be He, reveal to Israel what was created on the first day and what was created on the second day? It is on account of the seven nations who inhabited the land of Canaan, so that they should not taunt Israel and say to them: ‘Are you not a nation of robbers?’ Israel could then reply to them: ‘And you, is it not booty in your hands? *Have not the Caphtorim that came forth from Caphtor destroyed them and dwelt in their stead?*16*Deuteronomy 2:23.* The world and the fullness thereof belong to the Holy One, blessed be He. When He willed it, He gave it to you, and when He willed it, He took it from you and gave it to us.’ It is this which Scripture says, *To give them the heritage of the nations*.15*Psalms 111:6.* *He hath declared to His people the power of His works* in order *to give them the heritage of the nations*. Hence He told them the account of creation.”  
There is yet another source for the subject I have mentioned: the mysteries in the process of creation. It is what our Rabbis of blessed memory have said:17*This Midrash is quoted by Rambam in his Preface to Moreh Nebuchim. See Batei Midrashoth, ed. Wertheimer, I, p. 251.* *“He hath declared to His people the power of His works*.15*Psalms 111:6.* To declare the power of the process of creation to a mortal being is impossible. Therefore, Scripture closed the matter: *In the beginning G-d created.”* Thus is elucidated what we have said on this subject.18*That the details in the process of creation and the settlement of the earth were written for the purpose of justifying Israel’s possession of the land while the essential process of creation itself remains a mystery.*', 'IN THE BEGINNING G-D CREATED. Rashi wrote: “This verse calls aloud for elucidation,19*The difficulties in the verse are: (a) The word bereshith* (in the beginning) appears throughout the Bible in a construct form such as: *In the beginning of the reign of Jehoiakim* (Jeremiah 27:1). But here it cannot be in construct form since such a form can be used only in connection with a noun, and the word *bara* (He created) is a verb. (b) Again, it cannot be said that here *bereshith* is actually in a construct form and that a missing noun is implied, thus making the sense of the verse, “in the beginning of all, G—d created…,” for if so, the following difficulty presents itself: since Scripture, according to this interpretation, sets out to tell us the order in which things were created, why does it say in Verse 2 *And the spirit of G-d hovered over the face of the waters* when it has not yet told us when water was created? Hence Rashi turns to a Midrashic interpretation in which the word *reshith* is another name for the Torah and Israel. The word *bereshith* is thus not in a construct form but stands by itself, and the sense conveyed is: “For the sake of that which is *reshith* [Torah and Israel] G-d created.” as our Rabbis have explained it:20*Bereshith Rabbah 1:6; Tanchuma (Buber) Bereshith* 3. “For the sake of Torah which is called *reshith*, as it is said, *The Eternal made me as ‘reshith’* (the beginning) *of His way*,21*Proverbs 8:22.* and for the sake of Israel who is called *reshith*, as it is said, *Israel is the Eternal’s hallowed portion, the ‘reshith’* (first-fruits) *of His increase*.”22*Jeremiah 2:3.*  
This Midrash of our Rabbis is very hidden and secret for there are many things the Rabbis found that are called *reshith* and concerning which they give Midrashic interpretations, and those wanting in faith count their multitude. For example, they [the Rabbis] have said:23*Bereshith Rabbah 1:6.* “For the merit acquired by [fulfilling the commandments associated with] three things has the world been created: for the merit of the Dough-offering, for the merit of Tithes and for the merit of the First-fruits. *In the beginning G-d created. Reshith* surely signifies the Dough-offering, as it is said, *The first of your dough*.24*Numbers 15:20.* *Reshith* surely signifies the Tithes, as it is said, *The first of thy corn*.25*Deuteronomy 18:4.* *Reshith* surely signifies the First-fruits, as it is said, *The first-fruits of thy land*.”26*Exodus 23:19.*  
The Rabbis have further said:23*Bereshith Rabbah 1:6.* “For the merit acquired by Moses [the world has been created], as it is said, *And he chose a first part for himself*.”27*Deuteronomy 33:21. Reference here is to Moses who took the territory of Kings Sihon and Og as he knew that his grave was to be therein. (See Rashi, ibid.*) It was thus for the sake of this meritorious person, of whom *reshith* was said, that the world was created.  
Their intent in the above texts is as follows: the word *bereshith* alludes to the creation of the world by Ten Emanations, and hints in particular to the emanation called Wisdom, in which is the foundation of everything, even as it says, *The Eternal hath founded the earth by wisdom*.28*Proverbs 3:19.* This is the Heave-offering [referred to in the Midrash mentioned above], and it is holy; it has no precise measure,29*By law of the Torah, the Heave-offering given to the priest has no fixed measure; the owner may give according to his discretion. “Even one grain frees the whole mound” (Kiddushin 58 b). Similarly, our conception of Divine wisdom is infinitesimal in relation to its true scope.* thus indicating the little understanding created beings have of it. Now just as a man counts ten measures — this alludes to the Ten Emanations — and sets aside one measure of the ten as a Tithe, so do the wise men contemplate the tenth Emanation and speak about it. The Dough-offering, which is the single commandment pertaining to the dough, alludes to this. Now Israel, which is called *reshith* as mentioned above, is “the congregation of Israel,” which is compared in the Song of Songs to a bride and whom Scripture in turn calls “daughter,” “sister” and “mother.” The Rabbis have already expressed this in a homiletic interpretation of the verse, *Upon the crown wherewith his mother hath crowned him*,30*Song of Songs 3:11.* and in other places. Similarly, the verse concerning Moses, *And he chose a first part for himself*,27*Deuteronomy 33:21. Reference here is to Moses who took the territory of Kings Sihon and Og as he knew that his grave was to be therein. (See Rashi, ibid.*) It was thus for the sake of this meritorious person, of whom *reshith* was said, that the world was created. which they [the Rabbis in the above Midrash] interpret to mean that Moses our teacher contemplated [the Deity] through a lucid speculum,31*So clearly stated in Yebamoth 49b.* and he saw that which is called *reshith* (the first) for himself, and therefore he merited the Torah. Thus all the above Midrashim have one meaning. Now it is impossible to discuss this explanation at length in writing, and even an allusion is dangerous since people might have thoughts concerning it which are untrue. But I have mentioned this [i.e., the above brief explanation] in order to close the mouths of those wanting in faith and of little wisdom, who scoff at the words of our Rabbis.', 'IN THE BEGINNING. Rashi wrote: “If you wish to explain it [the word *bereshith*] in accordance with its plain meaning, explain it thus: at the beginning of the creation of the heaven and earth, and the earth was formless and void and there was darkness, the Holy One, blessed be He, said, *Let there be light*.” If so, the whole text leads into the creation of light.  
Rabbi Abraham ibn Ezra explained it in an identical way. However, he established that the letter *vav* in the word *veha’aretz* (and the earth) does not şerve [as a connecting letter as it normally does and which would mean “and,” but it serves rather as the word “when.”] There are many such examples in Scripture. The meaning then according to Rabbi Abraham would be: at the beginning of the creation of heaven and dry land, there was no habitable place on earth; rather, it was unformed and void and covered with water, and G-d said, *Let there be light*. According to Abraham ibn Ezra’s opinion, only light32*According to Rashi in Verse 6 (also 2:4), the sun, etc., was also created on the first day.* was created on the first day.  
The difficulty which Rabbi Shlomo [Rashi] had which led him to the above interpretation is, as he said: For if Scripture intended to teach the order in which the acts of creation took place, it should have written *barishonah* [instead of *bereshith*], since wherever the word *reshith* occurs in Scripture it is in the construct state. But there is the verse, *Declaring the end ‘mereshith’ [from the beginning]*.33*Isaiah 46:10. Here the word reshith* is not in the construct state. And if one will connect it with the missing word *davar* [thing — thus making the verse read: “Declaring the end of a thing from the beginning of a thing”—] here too it could be connected to a missing word.34*Thus reading: Bereshith kol*, (In the beginning of everything [G—d created]). There is also the verse, *And he chose ‘reshith’ (a first part) for himself*.27*Deuteronomy 33:21. Reference here is to Moses who took the territory of Kings Sihon and Og as he knew that his grave was to be therein. (See Rashi, ibid.*) It was thus for the sake of this meritorious person, of whom *reshith* was said, that the world was created. [Here again the word *reshith* is not used in the construct state.] And Rashi raised other objections.  
Now listen to the correct and clear explanation of the verse in its simplicity. The Holy One, blessed be He, created all things from absolute non-existence. Now we have no expression in the sacred language for bringing forth something from nothing other than the word *bara* (created). Everything that exists under the sun or above was not made from non-existence at the outset. Instead He brought forth from total and absolute nothing a very thin substance devoid of corporeality but having a power of potency, fit to assume form and to proceed from potentiality into reality. This was the primary matter created by G-d; it is called by the Greeks *hyly* (matter). After the *hyly*, He did not create anything, but He formed and made things with it, and from this *hyly* He brought everything into existence and clothed the forms and put them into a finished condition.  
Know that the heavens and all that is in them consist of one substance, and the earth and everything that is in it consist of one substance. The Holy One, blessed be He, created these two substances from nothing;35*Such is also the theory of Rambam: “All things on earth have one common substance; the heavens and the things in them have one substance different from the first” (Moreh Nebuchim II, 26).* they alone were created, and everything else was constructed from them.  
This substance, which the Greeks called *hyly*, is called in the sacred language *tohu*, the word being derived from the expression of the Sages:36*Kiddushin 40b.* “*betohei* (when the wicked bethinks himself) of his doings in the past.” If a person wants to decide a name for it [this primordial matter], he may bethink himself, change his mind and call it by another name since it has taken on no form to which the name should be attached. The form which this substance finally takes on is called in the sacred language *bohu*, which is a composite word made up of the two words *bo hu* (in it there is [substance]). This may be compared to the verse, *Thou art not able ‘asohu’ (to perform it)*,37*Exodus 18:18.* in which case the word *asohu* is missing a *vav* and an *aleph* [and is a composite of the two words] *aso hu*. It is this which Scripture says, *And he shall stretch over it the line of ‘tohu’ (confusion) and the stones of ‘bohu.’*38*Isaiah 34:11. “The stones,” which are forms in the building (as explained later on by Ramban), thus constitute substance as expressed in the Hebrew bohu*. [The *tohu* in Hebrew or *hyly* in Greek] is the line by which the craftsman delineates the plan of his structure and that which he hopes to make. This is derived from the expression, *Kavei (Hope) unto G-d*.39*Psalms 27:14.* *The stones* are forms in the building. Similarly it is written, *They are accounted by Him as nought and ‘tohu,’*40*Isaiah 40:17.* as *tohu* comes after nothingness and there is nothing yet in it.  
So the Rabbis have also said in Sefer Yetzirah:41*2:6. Sefer Yetzirah (Book of Creation) is one of the earliest Hebrew books of the Cabala tradition. (See introduction to Bereshith, Note 56.) Some of the profoundest mystic commentaries have been written on this book. See my Hebrew work, Kithvei Haramban, Vol. 2, pp. 451-461.* “He created substance from *tohu*, and made that which was nothing something.”  
They have furthermore said in the Midrash of Rabbi Nechunya ben Hakanah:42*Called also Sefer Habahir (Book of the Bright Light), 2. This book too is a classic in the mystic teachings of the Cabala. It was written in the style and manner of the Midrashim.* “Rabbi Berachyah said: ‘What is the meaning of the verse, *And the earth was ‘tohu’ (without form) ‘vavohu’* (*and void*)? What is the meaning of the word “was?” It had already been *tohu*. And what is *tohu*? It is a thing which astonishes people. It was then turned into *bohu*. And what is *bohu*? It is a thing which has substance, as it is written, [*bohu* is a composite of the two words] ‘*bo hu*’ (in it there is substance).’”', 'AND ‘ELOKIM’ (G-D) SAID. The word *Elokim* means “the Master of all forces,” for the root of the word is *e-il*, meaning force, and the word *Elokim* is a composite consisting of the words *e-il heim*, as if the word *e-il* is in a construct state, and *heim*, [literally] “they,” alludes to all other forces. Thus *Elokim* means “the Force of all forces.” A secret will yet be disclosed in connection with this.43*See Ramban, Exodus 20:3.*  
If so, the simple correct explanation of the verse is as follows: *In the beginning*44*Ramban thus indicates his opinion that the word bereshith* is not in a construct state. This is contrary to Rashi, as explained above. *G-d created the heavens* means He brought forth their matter from nothing; *and the earth* means that He brought forth its matter from nothing. *And the earth*, includes all the four elements,45*Fire, wind, water, and earth.* [not merely the land] as in the verse, *And the heaven and the earth were finished*,46*Genesis 2:1.* which includes the entire lower sphere, and in *Praise the Eternal from the earth, ye sea-monsters, and all deeps*,47*Psalms 148:7.* and as in many other verses. Now with this creation, which was like a very small point having no substance, everything in the heavens and on the earth was created. The word *eth* —[*eth hashamayim ve’eth ha’aretz*] — is like “the essence of a thing.” The Sages have always set it forth as serving to include,48*Pesachim 22b.* since it is derived from the expression, *The morning ‘atha’ (cometh), and also the night*.49*Isaiah 21:12.* And so did our Rabbis say:50*Bereshith Rabbah 1:19.* “*‘Eth hashamayim (the heavens)’ — eth* includes the sun, moon, stars and constellations. *‘Ve’eth ha’aretz (and the earth)’ — ve’eth* includes the trees, herbs, and the Garden of Eden.” These include all created things which are corporeal.  
Now after having said that with one command G-d created at first the heavens and the earth and all their hosts, Scripture returns and explains that the earth after this creation was *tohu*, that is, matter without substance. It became *bohu* when He clothed it with form. Then it [Scripture] explains that in this form was included the form of the four elements: fire, water, earth, and air. The word *ha’aretz* (the earth) includes these four elements. In this verse, the element of fire is called “darkness”51*And darkness was upon the face of the deep*. So also explained in the Moreh Nebuchim, II:30: “By *Choshech* the element fire is meant, nothing else.” Ramban’s reasoning on this point is also found there. because the elemental fire is dark. Were it red, it would redden the night for us. The element of water with which the dust was kneaded is here called “deep.”51*And darkness was upon the face of the deep*. So also explained in the Moreh Nebuchim, II:30: “By *Choshech* the element fire is meant, nothing else.” Ramban’s reasoning on this point is also found there. This is why the waters of the oceans are called “the deeps,” as it is written, *The deeps cover them;*52*Exodus 15:15.* *The deeps were congealed;*53*Ibid.*, 8. *The deep was round about me*.54*Jonah 2:6.* The bottom of the ocean is also referred to as “deep:” *And He rebuked the Red Sea, and it was dried up, and He led them through the depths, as a wilderness;*55*Psalms 106:9.* *He led them through the deep as a horse in the wilderness*.56*Isaiah 63:13.* And the element air is here called “spirit.”57*And the spirit of G-d hovered over the face of the waters*.  
Now it is already known that the four elements fill up the whole space with matter.58*“This sphere in its totality is composed of the celestial orbs, the four elements and their combinations; there is no vacuum whatever therein, but the whole space is filled up with matter.” (Guide of the Perplexed, Friedlander’s translation, I, 72.)* That which stands still is the sphere of earth. The waters surround the earth, the air encompasses the waters, and the fire envelopes the air.59*From the language of Rambam, ibid.* It is to be noted that Ramban follows Yehudah al Charizi’s translation of Rambam’s philosophic work and not that of Shmuel ibn Tibbon. See my Hebrew work, The Life of Ramban, pp. 23-24, on the far-reaching significance of this point. Scripture thus states that the earth took on form, and the fire above enveloped the intermingled waters and dust, and the wind blew and rose in the darkness and hovered over the waters.  
It appears to me that this [primeval] point, [which G-d created out of absolute nought], which took on form and became *bohu*, is what the Sages call:60*Yoma 54b. This “foundation rock” is the stone on which the Ark of the Covenant rested in the Holy of Holies in King Solomon’s Temple.* “‘The rock of foundation’ from which the world was founded.”  
The purport of the verses is thus: In the beginning G-d created the heavens from nought, and He created the earth from nought. The earth, when created, was *tohu* and then it became *bohu*, and in these there were “darkness” [i.e., fire, as explained above], water, dust and the wind blowing upon the water. Thus everything was created and made. The reason why *ruach* (wind) is attached to the name of G-d [as it says, *and the spirit of God*] is that it is the least substantial of all elements61*Although fire is thinner than wind, since the element of fire is alluded to in the verse by the word “darkness,” as explained above, it would not be fitting to attach it to the name of G—d. (Bachya).* and is above them, hovering upon the face of the waters only by command of the Holy One, blessed be He.  
In case you seek information concerning the creation of the incorporeal angels, you will not find it explained in the Torah. The Sages, however, have explained concerning them that they were created on the second day, so that you should not say that they assisted in the creation of the world.62*Bereshith Rabbah 3:11.* But if you will merit and understand the secret of the word *bereshith* and why Scripture does not begin by saying, “G-d created in the beginning,” you will know that, in the way of truth,63*A reference to the true wisdom of the Cabala which enables one to grasp the mysteries of the Torah.* Scripture tells about the lower creations and alludes to the higher ones and that the word *bereshith* refers covertly to the Emanation called Wisdom, which is the head of all beginnings, as I have mentioned. This is why they translated *bereshith* in the Jerusalem Targum to mean “in wisdom,” and the word is adorned in the Torah with a crown on the letter *beth*.64*The adornment on the top of the letter beth* hints at the *Kether* (Crown) above, from which all emanations issue. It is also referred to as *Ein Sof* (the Infinite). See my Hebrew commentary, p. 15.'](Ramban)

['בראשית, at the beginning of time; this is the first moment which is indivisible into shorter periods. There had not been a concept “time” previous to this, i.e. there had only been unbroken continuity. [The author perceives “time” as one of the creations. Ed.]', 'ברא, He had converted “nothing” into “something.” There had been no need to invoke “time” in order to accomplish this.', 'אלוקים, The expression “elo-ha” refers to something enduring, eternal. This is why Moses (Deut. 32,17) refers to demons, שדים, as לא אלו-ה, seeing that they are not eternal, are subject to death as our sages taught (Chagigah 16) The reason that the term “elo-ha” here appears in the plural mode, i.e. “elo-him,” is to teach us that G’d is the origin of all the various visible and invisible manifestations in the universe. This is what the prophet (Isaiah 6,3) has in mind when he described G’d as מלא כל הארץ כבודו, “the entire globe is a manifestation of His glory.” There is no other existence unless it has emanated from His existence. This is what Nechemyah 9,6 had in mind when he said ואתה מחיה את כלם, “You provide life for all of them.” When speaking of “appearances,” every phenomenon which is abstract as distinct from being tangible, is described by the generic term אלוקים. Professional, i.e. expert judges are called אלוהים, as they are able to pronounce judgment בצלם אלוקים, reflecting Divine wisdom. Their very profession is testimony to something enduring, divine in nature.', 'את השמים, the word שם refers to a place which is distant, as opposed to the word פה, which means “here.” Every plural mode when accompanied by an accented penultimate syllable vocalised with a patach signals 2 of something which are equi-distant from all sides. This is something possible only in connection with an orbiting planet. This is something which is not possible, i.e that two points are equidistant from the center unless they are part of an orbiting spherical planet. The Torah therefore says that G’d created the phenomenon which at this time is far distant from us in such a way that all its sides are equi-distant from us, in other words the phenomenon is a planet, something spherical.', 'ואת הארץ, and the center which is orbited by the planet.'](Sforno)

['IN THE BEGINNING. Our wise men1*The Hebrew grammarians. See Ibn Janah, Sefer ha-Rikmah*, 6:2. taught that the letter *bet* (of *bereshit*, in the beginning) is superfluous.2*The letter bet* placed before the word *reshit* has no translatable meaning. According to Weiser it is there for emphasis. Our verse should thus be rendered: First God created heaven and earth. They compare it to the *bet* in the word *ba-rishonah* (at the first) (Genesis 13:4). We know the *bet* in *ba-rishonah* to be superfluous for we find *they shall set forth first* (rishonah) (Numbers 2:9).3*According to this opinion rishonah* and *ba-rishonah* mean the same. Hence the *bet* of *ba-rishonah* is superfluous. However, if this were so the *bet* (of *bereshit*) would be vocalized with a long *kamatz*.4*As is the bet* of *ba-rishonah*. The fact that the *bet* of *bereshit* is vocalized with a *sheva* proves that both cases are not exactly the same. Other scholars maintain that the word *bereshit* is always in the construct and its meaning in our verse is: “In the beginning of the evening, or of the night, or of the darkness.”5*The word or phrase that bereshit* is connected to is missing and must be supplied by the reader. According to Cherez, I.E. is trying to explain why the superfluous *bet* of *bereshit* is vocalized with a *sheva* while that of *ba-rishonah* is vocalized with a *kamatz*. The reason is that *bereshit* is in the construct and therefore is vocalized with a *sheva*. However, they have overlooked *And he chose a first part* (reshit) *for himself* (Deuteronomy 33:21).6*Where the word reshit* is in the absolute. Others say that the *bet* of *bereshit* is a preposition.7*The Hebrew texts printed in our editions are most probably incorrect. We have followed Vat. Ebr*. 38, which has *kli ta’am* rather than *bli ta’am*. For alternate interpretations see Filwarg, Weiser and Cherez. They explain that Scripture intends to preclude the thought that heaven and earth were preexisting. Hence it states, *In the beginning*.8*The bet* is there for emphasis. The meaning of the verse is: *In the* beginning, i.e., before anything was created, God created heaven and earth. I believe that *bereshit* is in the construct, as in *In the beginning of* (bereshit) *the reign of Jehoiakim* (Jeremiah 26:1).9*I.E. agrees that bereshit* is in the construct. He disagrees with the earlier quoted opinion only in maintaining that it is not always in the construct. Don’t ask, how can a word in the construct be connected to a verb in the perfect.10*A noun is usually in the construct when connected to another noun, hence I.E.’s comment.* This presents no problem, for we find that very case in the verse *When the Lord spoke at first with Hosea* (Hosea 1:2),11*Techillat* (at first) is in the construct with *dibber* (spoke). and in the verse *the city where David encamped* (Isaiah 29:1).12*Kiryat* (the city) is in the construct with *chanah* (encamped). The meaning of *bereshit* will be explained in our comments on the next verse.13*That is, the explanation of what bereshit* in the construct is to be connected to.', 'CREATED. Most Biblical commentators explain that the word *bara* (created) indicates creation *ex nihilo*. *But if the Lord make* (yivra) *a new thing* (beri’ah) (Num. 16:30) is similar. However, they have overlooked *And God created* (va-yivra) *the great sea monsters*14*God obviously did not create the sea monsters ex nihilo*, for the verse concludes, *and every living creature that creepeth, wherewith the waters swarmed*, which shows that the sea monsters were created out of the water. Also, it is absurd to assume that on the fifth day of creation God would create sea monsters *ex nihilo*. (Gen. 1:21) and the three times the word created is used in one verse, viz., *And God created* (va-yivra) *man in His own image, in the image of God created* (bara) *He him; male and female created* (bara) *He them* (Gen. 1:27). They also failed to consider *I form the light, and create darkness* (Is. 45:7) wherein darkness, which is the opposite of light, an existing entity, is described by the prophet as being created.15*Darkness is the absence of light. Thus Isaiah uses the term created in the opposite sense of creation ex nihilo*. In Isaiah it means the creation of nothing out of something (Krinsky). Hence *bara* does not necessarily imply creation *ex nihilo*. The following is the precise explanation of the word *bara*. *Bara* has two meanings, one of which has been noted above.16*That is, to create or make.* The second17*That is, to eat.* is found in the verse *neither did he eat* (bara) *bread with them* (II Samuel 12:17). However, in the latter case, an *alef* has been substituted for a *heh*.18*Most of our manuscripts of the Bible have barah* with a *heh*. However, Ibn Ezra’s manuscript must have had *bara* with an *alef*. See also Jacob ben Haim’s edition of the Hebrew Bible, 1524, which has the same reading as Ibn Ezra. There is some difficulty in understanding this comment as the printed text is corrupt. We have followed *Vat. Ebr*. 38 as suggested by Weiser. For a different rendering see Filwarg. The reason is that *bara* (in I Sam. 12:17) is similar to *le-havrot* (to urge to eat) in *And all the people came to cause David to eat* (le-havrot) *bread* (II Sam. 3:35). The verb *le-havrot* appears in the *hifil* (and its root ends with *heh*), for if it ended with an *alef*, Scripture would have read *le-havri*, as in *to make yourselves fat* (le-havri’achem) *with the chiefest of all the offerings of Israel* (I Sam. 2:29). We also find *bara* conjugated in the *pi’el*, as in *and cut down* (u-vereta) *for thyself (trees)* (Joshua 17:15). This is not like the similar word *beru* in *choose* (beru) *you a man for you* (I Sam. 17:8) but rather like *bare* (hack, dispatch) in *and dispatch them* (u-vare) *with their swords*19*Ibn Janah, The Book of Roots*, root *bet, resh, alef*, explains *bara* in Josh. 17:15 to mean chose, as in I Sam. 17:8. Ibn Ezra disagrees. The point of I.E’s comment is that *bara* spelled *bet, resh, alef* primarily means to cut. It is encountered with this meaning in both the *kal* and *pi’el*. *Bara* also means to eat. However, in the latter case its root is *bet, resh, heh*, although it is found spelled *bet, resh, alef* in I Sam. 17:8. In the latter instance, however, we treat it as if there were an interchange between the *heh* and *alef*. (Ezekiel 23:47). The meaning of *bara* is to cut or to set a boundary. The intelligent person will understand what I am alluding to.20*I. Husik, A History of Medieval Jewish Philosophy*, p. 190, notes, “The Hebrew word *bara*, ordinarily translated “created,” which implies to most people the idea of *creatio ex nihilo*, Ibn Ezra renders, in accordance with its etymology, to limit, to define, by drawing or incising a line or boundary. Having said this, Ibn Ezra, in his wonted mysterious manner, stops short, refusing to say more, and preferring to mystify the reader by adding the tantalizing phrase, ‘The intelligent will understand.’ He means apparently to indicate that an eternal matter was endowed with form.” Nahman Krochmal, *More Nevuche Ha-zeman* (quoted by Krinsky), suggests that Ibn Ezra’s belief is similar to that of the Kabbalists; i.e., the world was created out of an emanation from God. See also C. Sirot, *Philosophy in the Middle Ages* (Hebrew), p. 112. Ibn Ezra was a neo-Platonist. According to neo-Platonism the world came about by emanation from God. Ibn Ezra is apparently saying that at the creation spoken of in the first chapter of Genesis, God gave final form to what had previously emanated from Him.', 'GOD. *Elohim* (God) is a plural. We know this because we come across the singular form *Elo’ah*.21*Ps. 114:7. Elo’ah* being the singular of *Elohim*. *Elohim* is employed stylistically. Every language has honorific terminology. In the non-Hebrew tongues when an inferior addresses a superior he employs the plural. In Arabic it is customary for a dignitary such as a king to speak in the plural. In Hebrew, too, it is considered a sign of dignity to employ the plural when speaking of a superior. Such is the case with the words *adonim* (lords) and *be’alim* (owners). Thus Scripture says, *a cruel lord* (adonim) (Is. 19:4),22*Adonim* is a plural, yet its meaning in this verse is singular (lord). The singular of *adonim* is *adon*. and *and the owner thereof* (be’alav) *shall accept it* (Exodus 22:10).23*Be’alav* literally means, its owners. The terms *alav* (upon him), *elav* (to him), and *adav* (unto him) are similar.24*All of these words have plural endings, yet are used to indicate singulars.* It is for this reason that Scipture reads *bara Elohim* and not *bare’u Elohim*.25*Since Elohim* is to be understood as singular, the verb following it (*bara*) is in the singular. If *Elohim* were plural, the verb following it would also be plural (*bare’u*). We know from the study of logic that speech is called *safah*26*Safah* is the Hebrew word for lip. The point is that more than the lips are involved in speech, but speech is so called because it is seen to come from the lips. because it is seen to come from the lips. Similarly man’s highest soul is called heart (*lev*) even though the soul itself is incorporeal while the heart is corporeal. It is referred to in this manner because the heart is its first resting place. Similarly God is called *Elohim* because His actions are executed via angels who do His will and who are referred to as *Elohim*.27*Man’s soul is often referred to in Scripture as lev* because the soul acts via the heart. Similarly God is called *Elohim* because He acts via the angels. Husik, p. 191, points out that according to I.E., “God cannot come in contact with the material and changeable (hence)…it follows that (the terrestrial world)…was not made directly by him, but by angels; hence the word *Elohim* is used in the first chapter of Genesis, which means primarily the angels, and secondarily God as acting through the angels.” I will explain part of the secret of God’s name when I comment on *for My name is in him* (Ex. 23:21). Pay no heed to the opinion of Rabbi Saadiah Gaon who holds that man is superior to the angels. I have already explained to you in *The Book of Foundation* that all of his proofs are wrong. We know that the prophets are the most exalted human beings. Nevertheless, the prophet Joshua fell upon his face and prostrated himself before God’s angel and said to him, *What saith my lord unto his servant* (Josh. 5:14).28*Joshua’s bowing before God’s angels proves that angels are superior to prophets.* The same is true of the prophets Zechariah and Daniel.29*Both address the angels as superiors. See Zechariah 1:9 and Dan. 10:17.* Why should I elaborate when this point is so elementary?The meaning of Lord of Hosts (*Elohe ha-tzeva’ot*) is the same as *God of gods* (*Elohe ha-Elohim*) (Deut. 10:17).30*We thus see that Elohim* means the same as *tzeva’ot* (hosts or angels). The definition of *elohim* (lord) is angels.31*Reading malakh* (angel) rather than *melekh* (king) (Weiser). People engaged in the dispensation of God’s justice are also called *elohim*.32*According to Rabbinic interpretation Elohim* at times signifies a judge. See *Mekhilta* on Ex. 21:6. *Elohim* is an adjective, not a proper noun.33*Hence it can be declined and be in the construct. A proper noun cannot. I.E. seems to limit the term noun to proper nouns. Apparently common nouns were treated like adjectives.* It is not found conjugated in the perfect or imperfect.34*Hebrew adjectives have verbal forms. However, Elohim* is never found in the verbal form. Nevertheless, Ibn Ezra insists that it is an adjective. One should not assume that angels are composed of fire and air because Scripture states, *Who makest winds Thy messengers, The flaming fire Thy ministers* (Psalms 104:4).35*Which implies that God makes his angels out of wind.* This is not the literal meaning of this verse. David (in Psalm 104) speaks first of creation. He starts with light and says, *Who coverest Thyself with light as with a garment* (Ps. 104:2). He then goes on to say, *Who stretchest out the heavens like a curtain*, heaven referring to the firmament upon which is water, fire, snow and wind. David next says that the wind serves as God’s agent; i.e., it goes wherever God sends it. He speaks in a similar vein of fire as one of God’s ministers.36*Psalm 104. It is not to be taken as implying that the angels are made out of fire. It rather means that fire is God’s agent. Cf. Ibn Ezra on Ps. 104:4.* David then says, *Who didst establish the earth upon its foundations* (Ps. 104:5), which refers to dry land. Similarly it is written, *Stormy wind, fulfilling His word* (Ps. 148:8).37*Which shows that the wind is God’s agent. Krinsky suggests that this quote is misplaced and should follow, “it (the winds) goes wherever God sends it.”*', '*Et* indicates the very thing. It signifies the direct object, as in *the heaven* (et ha-shamayim).38*Gen. 1:1. The word et* is a most difficult word to translate because it has many different meanings, depending on the context. However, sometimes it is omitted, as in *that God created man* (Deut. 4:32). It is also found placed before the subject, as in *and when there came a lion, or* (ve-et) *a bear* (I Sam. 17:34). However, the latter usage is very rare. Furthermore, *et* is used in place of with or from.39*Cf. Ex. 2:21; 9:29.*', 'THE HEAVEN. The definite article (*ha*) is placed before heaven (*shamayim*) to indicate that Scripture speaks of the heaven visible to man.40*That is, the firmament. According to I.E. there is a heaven above the firmament which is invisible to man. This heaven is eternal. It contains the spheres in which the planets and constellations are embodied. Above this heaven is the abode of the angels. Cf. Husik, p. 190.* Heaven (*shamayim*) is always written in the plural.41*The word shamayim* (heaven) is a plural. It is possible that *its dominion* in *Knowest thou the ordinances of the heavens*? *Canst thou establish its dominion over the earth*?42*In this verse its dominion* is in the singular. Since *shamayim* is a plural, we would expect “their dominion” rather than “its dominion.” (Job 38:33) refers to the dominion exercised by each one of the heavenly spheres.43*See note 40 above. See also Ibn Ezra’s Introduction, page XVII, second paragraph.* The meaning of *shamayim* (heaven) is high and above, as it is in Arabic, a language akin in form to Hebrew. There is also a heaven of heavens.44*Cf. Ps. 148:4. Scripture in our chapter speaks of the visible heaven. However, in Psalm 148 it speaks of the “heaven of heavens.” The heaven of heavens* is the spheres (Krinsky). See note 40. The word for heaven (*shamayim*) is never written in the singular.45*Even if the reference is to one of the heavens.* It is like the words millstone (*rechayim*) and noon (*tzohorayim*). Those who are well-versed in geometry will understand these secrets.46*They will understand the reference to the heaven of heavens.* Saadiah Gaon says that the earth may be compared to a point and the heaven to a thread circling it. Since Scripture tells us that heaven and earth were created, we deduce from this that all their contents, such as fire and water, were also created.47*Scripture does not explicitly mention the creation of fire and water, two of the four elements. However, according to Saadiah the creation of these two elements is implied. There was no need for Scripture to mention their creation as their creation is self evident. For how could the fire and water, which filled the void between heaven and earth, be in existence before the creation of their container? Cf. I.E.’s alternate commentary on this verse in Weiser, p. 145.* Others say that the earth includes water and the heaven air.48*Hence Scripture does state that these two elements were created.* However, in my opinion the heaven and earth spoken of in our verse refer only to the firmament and the dry land.49*Gen. 1:1 does not tell us that God created heaven and earth on the first day; neither does it deal with the creation of matter. I.E. will explain the meaning of this verse later on in his comments.* For only one thing was created on each day. Thus light was created on the first day, the firmament on the second, plants on the third, luminaries on the fourth, and living creatures on the fifth and the sixth. This interpretation is borne out by the psalm quoted above (Psalm 104). It is impossible to maintain that the line circling the dot was created before the dot, or the dot before the circle. Hence our sages say that heaven and earth were created simultaneously.50*Hagigah* 12a. They offer as proof of their viewpoint, *Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together* (Is. 48:13).51*They stand up together* implies that they were created simultaneously. However, this proof is questionable. The plain meaning of this verse is not so, for how could God address that which was not yet created?52*How can the Bible say, “When I call unto them,” if they were not yet in being?* How could He call to that which was in a chaotic state? The explanation of this verse is as follows: I, God, created heaven and earth. When I call them, they stand before Me as servants ready to do My will. The meaning of this verse is similar to that of *Thy word standeth fast in heaven* (Ps. 119:89). After stating this the Psalmist makes mention of the earth (Ps. 119:90). He then goes on to say that heaven and earth stand ready to execute any commands that God will direct to them (Ps. 119:91).'](Ibn Ezra)

**Jeremiah 16:9**

Porque assim diz o Senhor dos Exércitos, o Deus de Israel: Farei cessar neste lugar, diante dos olhos de vocês e durante a vida de vocês, a voz de júbilo e a voz de alegria, a voz do noivo e a voz da noiva.

9 For thus saith Hashem Tzva’os Elohei Yisroel: Behold, I will cause to cease out of hamakom hazeh before your eyes, and in your days, the voice of sasson, and the voice of simcha, the voice of the choson, and the voice of the kallah.

**Numbers 16:35**

Então veio fogo da parte do Senhor e consumiu os duzentos e cinqüenta homens que ofereciam incenso.

35 And there came out from Hashem an eish, and consumed the 250 men that offered ketoret.

**Ezekiel 48:30**

"Estas serão as saídas da cidade: Começando pelo lado norte, que tem dois mil e duzentos e cinqüenta metros de comprimento,

30 And these are the outer limits of the Ir on the north side, four alafim and five hundred measures.

'**The exits of the city** the gates of its four sides.', '**measures** that is of the measuring rod: 4,500 rods.'(Rashi)

**Isaiah 63:6**

Na minha ira pisoteei as nações; na minha indignação eu as embebedei e derramei na terra o sangue delas. "

6 And I will trample down the amim (nations) in Mine wrath, and make them drunk in My fury, and I will pour out the juice of their life blood down on the earth.

'**And I trod** Heb. וְאָבוּס. An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בֹּסְסוּ) My field.”', '**their power** Heb. נִצְחָם, the might of their victory.'(Rashi)

**2 Kings 9:14**

Então Jeú, filho de Josafá e neto de Ninsi, começou uma conspiração contra o rei Jorão, na época em que este defendeu, com todo Israel, Ramote-Gileade contra Hazael, rei da Síria.

14 So Yehu Ben Yehoshaphat Ben Nimshi plotted a kesher against Yoram. (Now Yoram had been shomer over Ramot Gil‘ad, he and Kol Yisroel, because of Chazael Melech Aram (Syria).

**Isaiah 34:14**

Criaturas do deserto se encontrarão com hienas, e bodes selvagens balirão uns para os outros; ali também descansarão as criaturas noturnas e acharão para si locais de descanso.

14 The tziyyim (martens) shall also encounter iyyim (wild cats), and a sa’ir (wild goat) calls to its companion, and lilit (night creature) dwells there and finds for itself a mano’ach (place of rest).

'**And martens shall meet cats** And martens shall meet with cats. In this matter Jonathan rendered it. תַּמְוָן is נִמִּיּוֹת (martrines in O.F.), martens.', '**and a satyr** A demon.', '**rests** (הִרְגִּיעָה) an expression related to מַרְגּוֹעַ, rest.', '**lilith** The name of a female demon.'(Rashi)

**Ezekiel 1:13**

Os seres viventes pareciam carvão aceso; eram como tochas. O fogo ia de um lado a outro entre os seres viventes, e do fogo saíam relâmpagos e faíscas.

13 As for the demut of the Chayos, their appearance was like coals of eish burning, and like the appearance of lapidim (torches)., it spread back and forth among the Chayos., and the eish was brilliant, and out of the eish went forth barak (lightning).

'**it was going among the living beings** That appearance (מַרְאָה) was going among all the living beings.', '**there was a brightness to the fire** More than [there is to] our fire.', '**lightning** Heb. בָּרָק, flandours in Old French, lightning flashes.'(Rashi)

**Exodus 7:12**

Cada um deles jogou ao chão uma vara, e estas se transformaram em serpentes. Mas a vara de Arão engoliu as varas deles.

12 For they cast down every man his matteh, and they became serpents: but the matteh Aharon swallowed up their mattot.

' ויבלע מטה אהרן BUT AARON’S STAFF SWALLOWED (It states that the staff swallowed) — after it had again become a staff it swallowed all of them (Shabbat 97 a; Exodus Rabbah 9:7).'(Rashi)

['ויהיו לתנינים, they looked and felt like these kinds of monsters. They were not able to move like these monsters move, or even not at all.', 'ויבלע מטה אהרן את מטותם, this would demonstrate that only the G’d in heaven can grant life to inert phenomena, something Pharaoh’s sorcerers were unable to do.'](Sforno)

**Ezekiel 1:11**

Assim eram os seus rostos. Suas asas estavam estendidas para cima; cada um deles tinha duas asas que se encostavam na de outro ser vivente, de um lado e do outro, e duas asas que cobriam os seus corpos.

11 Thus were their panim., and their kenafayim were stretched upward., two wings of every one were joined one to another, and two covered their geviyot.

'**And so were their faces, and their wings were extended upward** Had I not seen the cantillation sign of a “zakef gadol” [indicating a pause] punctuating “And so were their faces,” I would not know how to explain it, but the punctuation taught me to separate them [the words of the verse] one from the other and to place the word וּפְנֵיהֶם by itself. And so, [this] is its explanation: And they had faces and their wings were extended above their faces and covered them. How so? “Each had two wings joined to each other”to each face, their two wings were joined. On each one, the wing of this living being was stretched out towards the side of that living being, and this one’s towards the side of this one, and the face that was in between was covered by them. [A verse whose wording] is similar to the language of this verse appears again in this chapter (verse 18): “And they had backs, and they were very high and they were dreadful.” The word וְגֲבֵּיהֶן, “and they had backs,” stands by itself.', '**and two covering their bodies** And the two remaining wings would cover their bodies.'(Rashi)

**Daniel 2:39**

"Depois de ti surgirá um outro reino, inferior ao teu. Em seguida surgirá um terceiro reino, reino de bronze, que governará sobre toda a terra.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of bronze, which shall bear rule over kol ha’aretz.

'**And after you will arise another kingdom lower than you** And after you, after the reign of your son, Belshazzar, will arise a kingdom that will take the ruling power from your seed, lower and humbler than your kingdom.', '**lower** Aram. אֶרַע, lower, as silver is lower and humbler than gold, and you saw that the breast, which is after the head, was of silver; so will the kingdom of Media and Persia, which will follow the kingdom of Babylon, be humbler than the kingdom of Nebuchadnezzar.', '**and another, a third kingdom** [as translated,] another.', '**of copper** as strong as copper, and that is the kingdom of Alexander of Macedon.'(Rashi)

**Exodus 10:13**

Moisés estendeu a vara sobre o Egito, e o Senhor fez soprar sobre a terra um vento oriental durante todo aquele dia e toda aquela noite. Pela manhã, o vento havia trazido os gafanhotos,

13 And Moshe stretched forth his matteh over Eretz Mitzrayim, and Hashem brought a ruach kadim upon the land all that yom, and all that lailah., and when it was boker, the ruach hakadim brought the arbeh.

' ורוח הקדים THE EAST WIND — It was an east wind that brought the locusts because that came (blew) from the direction opposite to it (to Egypt), since Egypt was in the south-west, relative to Palestine, as it is explained in another place (Numbers 34:3).'(Rashi)

**Exodus 12:49**

A mesma lei se aplicará ao natural da terra e ao estrangeiro residente".

49 Torah echad shall be to him that is native-born, and unto the ger that sojourneth among you.

' תורה אחת וגו׳ ONE LAW etc. — This is stated in addition to the similar text in v. 48 in order to declare that the proselyte is equal to the native also in respect to all other commands of the Torah (i. e. the preceding text has reference only to the Paschal offering whilst this is a general statement) (Mekhilta d\'Rabbi Yishmael 12:49).'(Rashi)

**2 Samuel 3:31**

Então Davi disse a Joabe e a todo o exército que o acompanhava: "Rasguem suas vestes, vistam roupas de luto e vão chorando à frente de Abner". E o rei Davi seguiu atrás da maca que levava o corpo.

31 And Dovid said to Yoav, and to kol HaAm that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Avner. And Dovid HaMelech himself followed the mittah (bier, frame or bed holding corpse).

**Isaiah 63:4**

Pois o dia da vingança estava no meu coração, e chegou o ano da minha redenção.

4 For Yom Nekam (Day of Vengeance) is in Mine lev, and My Shanat Geulah (Year of Redemption) is come.

**Jeremiah 2:3**

Israel era santo para o Senhor, os primeiros frutos de sua colheita; todos os que o devoravam eram considerados culpados, e a desgraça os alcançava", declara o Senhor.

3 Yisroel was Kodesh unto Hashem, and the reshit (firstfruit) of his tevu’ah (crop): all that devour him are held guilty., ra’ah shall overtake them, saith Hashem.

'**Israel is holy** like terumah.', '**the first of His grain** Like the first of the harvest before the Omer, which it is forbidden to eat, and whoever eats it is liable, so will all those who eat him be guilty. So did Jonathan render it.'(Rashi)

**Ezekiel 3:12**

Depois o Espírito elevou-me, e ouvi esta estrondosa aclamação: "Que a glória do Senhor seja louvada em sua habitação! "

12 Then the Ruach [Hakodesh] lifted me and took me up, and I heard behind me a kol ra’ash gadol (a voice of a great rustling), saying, Baruch Kavod Hashem from His makom (place, home).

'**And a wind lifted me up** After He finished His words, He commanded the wind to carry me to the place where the people of the exile were.'(Rashi)

**Joshua 7:6**

Então Josué, com as autoridades de Israel, rasgou as vestes, prostrou-se, rosto em terra, diante da arca do Senhor, cobrindo de terra a cabeça, e ali permaneceu até à tarde.

6 And Yehoshua tore his clothes, and fell to the ground upon his face before the Aron Hashem until erev, he and the Ziknei Yisroel, and they put dust upon their heads.

**Exodus 12:34**

Então o povo tomou a massa de pão ainda sem fermento e a carregou nos ombros, nas amassadeiras embrulhadas em suas roupas.

34 And the people took their batzek (deaf dough, having no indication of fermentation [see 1C 5:7 OJBC]) before it was leavened, their kneading pans being wrapped up in their clothes [and carried] upon their shoulders.

' טרם יחמץ BEFORE IT WAS LEAVENED — The Egyptians would not allow them to stay long enough for the dough to become leavened.', ' משארתם (from the root שאר “to be left over”) denotes the leavings (what was left) of the unleavened bread and bitter herbs (Mekhilta d\'Rabbi Yishmael 12:34).', ' על שכמם UPON THEIR SHOULDER — Although they took many cattle with them yet they bore this upon their shoulders because the commands of God were so dear unto them (Mekhilta d\'Rabbi Yishmael 12:34).'(Rashi)

**Job 1:9**

"Será que Jó não tem razões para temer a Deus? ", respondeu Satanás.

9 Then Hasatan answered Hashem, and said, Is Iyov a yire Elohim (G-d fearer) for nothing?

['**“Does Job fear God for nothing?”** This is a question.'](Rashi)

**Jeremiah 50:8**

"Fujam da Babilônia; saiam da terra dos babilônios e sejam como os bodes que lideram o rebanho.

8 Flee out of the midst of Bavel, and go forth out of the Eretz Kasdim (Chaldeans), and leave as the male goats before the tzon.

'**Wander out of Babylon** Accordingly, go out of there.', '**like the he goats before the flocks** It is customary for the he-goats to go before the flock, at the head of the she-goats.'(Rashi)

**Exodus 15:1**

Então Moisés e os israelitas entoaram este cântico ao Senhor: "Cantarei ao Senhor, pois triunfou gloriosamente. Lançou ao mar o cavalo e o seu cavaleiro!

15 Then sang Moshe and the Bnei Yisroel this shirah (song) to Hashem, and spoke, saying, I will sing unto Hashem, for He hath triumphed gloriously: the sus and its rider hath He cast into the yam.

' אז ישיר משה THEN SANG MOSES — with regard to the usage of the future ישיר, the meaning is: THEN — i. e. when he saw the miracle it entered his mind that HE WOULD SING a song. Similar is, (Joshua 10:12) “Then Joshua would speak (אז ידבר)”; and similar, (1 Kings 7:8) “and a house he would make (יעשה) for Pharaoh’s daughter”, which signifies “he purposed in his heart that he would make it for her”. So, also, ישיר here signifies: his heart told him that he should sing, and thus did he actually do, as it states, “and they (Moses and Israel) spake as follows, ‘I will sing unto the Lord’”. And in the same way, in the case of Joshua, it means: then (או) — when he saw the miracle mentioned in that narrative — his heart told him (prompted him) to speak, and thus did he actually do, as it is stated, “and he spake before the eyes of all Israel”. The same applies to the Song of the Well (Numbers 21:17) which begins with the words: אז ישיר ישראל, “then would Israel sing”; it expresses the intention quite plainly in the following words, “Come up, O Well — sing ye unto it” (i. e. these words are a call to the people to sing to it after Israel had expressed their intention so to do and are not part of the song itself which begins with the words that follow). With regard to (1 Kings 11:7) אז יבנה שלמה במה our Rabbis explained that He proposed to build a high place for Chemosh but actually did not build it (Sanhedrin 91b). This, too, teaches us that the י as a prefix of the imperfect is used in reference to intention to do a thing. This explanation serves to settle the literal meaning of the text. But so far as its Midrashic explanation is concerned our Rabbis, of blessed memory, said: from here (i. e. from the fact that the future tense is used) we may derive an intimation that the tenet of the Resurrection of the Dead is from the Torah (is alluded to, although only by inference, in the Torah) (Sanhedrin 91b). And thus, also, do they explain in the case of all them (all of the examples quoted) except in the case of that referring to Solomon which they explained in the sense that he purposed to build a high place but did not build it. — One cannot say that this can be appropriately explained in the same way as one explains other passages which are written in the future tense, but which really refer to an immediate action (i. e. to a then present time); for example, (Job. 1:5) “Thus was Job doing (יעשה)”; (Numbers 9:18) “At the command of the Lord were they encamping (יחנו)”; (Numbers 9:20) “And there were occasions when the cloud was (יהיה) upon the tabernacle”, because these were each of them something that was continuously happening, and there is proper to it either the future tense or the past tense (cf. Rashi on Genesis 29:3). But this (אז ישיר and other passages quoted) which happened only at the particular moment mentioned (once and once only), one cannot fittingly explain in this sense (i. e. of continuous action).', ' כי גאה גאה FOR HE IS GLORIOUSLY SUBLIME — render this as the Targum does: for He is exalted above all exalted beings and real exaltation (supremity) is His alone. [Another explanation: the repetition of the word is intended to state that He has done something which it is impossible for a human being (lit., flesh and blood) to do. When he (the latter) fights against another and vanquishes him he throws him off the horse, but here — horse and its rider together hath He hurled into the sea. The usage is, that in the case of everything which cannot possibly be done by anyone except Him the appropriate expression to use is a form of the root גאה, as in (Isaiah 12:5), “for He hath done גאות” — gloriously. In the same way you will find that throughout the whole Song the words are repeated: (v. 2) “The strength and vengeance of the Lord have become my help”; (v. 4). “The Lord is a man of war, the Lord is His name” (cf. Rashi’s explanation of this), and this is the case in all the verses]. Another explanation of כי גאה גאה: I will sing unto the Lord although (כי) He is exalted high above all songs and however much I may praise Him there will still remain something additional in Him to be praised (עוד יש בו תוספת — I can never exhaust his praises), and not as is the practice in respect to a human king whom one praises, attributing to him certain virtues whilst these are really not in him (cf. Mekhilta d\'Rabbi Yishmael 15:1:6).', ' סוס ורכבו THE HORSE AND ITS RIDER — both of them attached one to the other; and the waters lifted them up and then they descended into the depths and yet they did not become separated (Mekhilta d\'Rabbi Yishmael 15:1:6).', ' רמה means HE HATH CAST. Similar is (Daniel 3:21) “and they were cast (ורמיו) into the midst of the fiery furnace”. And an Agadic explanation is: One verse says רמה, which involves the idea of raising (רום), and another verse (v. 4) says, ירה which implies casting from a height (cf. Rashi on ירה יירה 19:13)! This teaches us that they first went up on high and then went down into the depths (i. e. they were tossed up and down). The meaning of ירה here is the same as in (Job. 38:6) “Who laid (ירה) the corner-stone thereof?” — implying laying from above to below (Mekhilta d\'Rabbi Yishmael 15:1:6).'(Rashi)

['AZ YASHIR MOSHEH\'(THEN MOSES WILL SING).91*It is of course translated as a past tense: “Then Moses sang.” Rashi and Ramban will discuss why the future tense is used here by the Torah.* Rashi comments: “[*Then*], when Moses saw the miracle, the thought came to his heart that he would sing a song,92*According to Rashi, this explains why the future tense — yashir* (he will sing) — is used here by the Torah, since the expression denotes Moses’ thought that he should sing. Rashi thus interprets *yashir* to be a pure future. Ramban will differ with this interpretation. and thus he actually did, [as it is said], *and they spoke, saying*. Similarly, *az yedabeir Yehoshua*93*Joshua 10:12. Literally: “Then Joshua will speak.”* means that when he saw the miracle [mentioned there], his heart prompted him to speak, and thus he actually did, [as it is said], *and he said in the sight of Israel*.94*Ibid.* The same interpretation applies to the Song of the Well, which begins with the words, *az yashir Yisrael*,95*Numbers 21:17. Literally: “Then Israel will sing.”* and Scripture explains after that, *Spring up, O well, sing ye unto it*.96*Ibid.* This part of the verse shows that the preceding expression, *az yashir Yisrael*, denotes intent of heart to sing, thus: “*Then*, when they saw the miracle, their hearts told them that they should sing,” and so they did, as is indicated by the expression *sing ye unto it*, which is the call to the people to sing. Likewise: *az yivneh Shlomoh*,97*I Kings 11:7. Literally: “Then Solomon will build [a high place].”* which the Sages of Israel explained it as meaning98*Sanhedrin 91b.* that he proposed to build but did not build it.99*“Thus we learn that the yod* as a prefix of the imperfect verb, [i.e., the future tense of a verb], indicates an intent to do a thing” (Rashi). This explanation serves to clarify the literal meaning of the text.”  
But what will the Rabbi [Rashi] say concerning these verses: *‘Ya’asu’* [literally: “They will make”] *a calf in Horeb;*100*Psalms 106:19.* *How oft ‘yamruhu’* [literally: “will they rebel”] *against Him in the wilderness, and ‘ya’atzivuhu’* [literally: “they will grieve Him”] *in the desert!*101*Ibid.*, 78:40. The entire psalm is so written [in the future tense]: *yaharog* [literally: “He will destroy”] *their vines with hail;*102*Ibid.*, Verse 47. *y’shalach* [literally: “He will send”] *among them swarms of flies*103*Ibid.*, Verse 45. — [when all of these verbs refer to past events]! Similarly: *And from whence ‘yavo’u’* [literally: “shall they come”] *unto thee?*104*II Kings 20:14.* *Of the wounds which the Arameans ‘yakuhu’* [literally: “shall smite him”].105*Ibid.*, 8:29. Likewise, *Now Moses ‘yikach’* [literally: “will take”] *the tent*106*Further, 33:7.* does not denote a continuous event,107*At this point, Ramban’s intent is directed to another statement in Rashi’s explanation, namely, that where an action is continuously happening, it is proper to use either the future tense or the past tense. Where the action is mentioned once and once only, the future cannot be used. However, Ramban points out, in the verse, Now Moses ‘yikach’ the tent*, where the future tense “shall take” is used, the action is not one of continuous happening and still the future tense is used! since he took it only once.108*See Rashi further, 33:11, towards the end (“The Midrash explains, etc.”), that Moses’ removing his tent to pitch it outside the camp happened only once.* Instead, [we must conclude that] it is the way of Scripture to use the future tense in place of the past form, and in many places the reverse is quite usual. The reason for this is that it is a distinctive way of language for a narrator of an event to place himself at a certain point of time which he desires, and he then alludes to the event. At times, he places himself at the moment of the action, and he speaks of it in the present tense as if he is watching it from its very beginning. He would say, “Israel is singing,” as if they were singing right before him, and so also in other cases. However, at times the narrator places himself after the event and says, “This has already been done.” It is all a matter of conveying an event realistically. It is for this reason that this interchangeable use of the tenses occurs in matters of prophecy.', 'KI GA’OH GA’AH’ (FOR HE IS HIGHLY EXALTED). “[He is exalted] high above songs, and however much I may praise Him, there still remain additional [splendor and praiseworthiness] in Him to be expressed.” Thus the language of Rashi. [The Rabbi] thus interpreted *ga’oh ga’ah* as an expression of exaltation and supreme power. Perhaps this is so, such usage [of the word *ga’oh*] being found in the verses: *And here shall thy high (‘big’on’) waves be stayed;*109*Job 38:11.* *For the waters were risen (‘ga’u’);*110*Ezekiel 47:5.* *And if it exalt itself (‘v’yigeh’), Thou huntest me as a lion*111*Job 10:16.* — all of which are expressions of power and ascendancy.  
But the correct interpretation is the opinion of Onkelos, who rendered it literally an expression of pride. The verse is thus stating that He was ennobled above the horse that proudly goes to battle together with its mighty rider, for He threw both of them into the sea. Similarly, the verse, *And in the greatness of Thy ‘g’oncha’*,112*Further, Verse 7.* and all other such cases are all expressions of pride, for he who indulges in a feeling of pride elevates himself in importance.'](Ramban)

['אז ישיר, he agreed to sing this song.', 'כי גאה גאה, He alone is entitled to feel this sense of superiority seeing He is the source of all goodness in the universe. This is in contrast to Pharaoh who boasts about having created the Nile as the source of Egypt’s affluence, (Ezekiel 29.3) a totally spurious claim.', 'סוס ורוכבו רמה בים, a reference to Pharaoh and his horse. Compare Psalms 136,15 ונער פרעה וחילו בים, “He tossed Pharaoh and his armed might into the Sea.”'](Sforno)

**2 Samuel 22:9**

Das suas narinas saiu fumaça; da sua boca saiu fogo consumidor; dele saíram brasas vivas e flamejantes.

9 There went up an ashan (smoke) out of His nostrils, and eish out of His peh (mouth) devoured., coals were kindled by it.

**2 Kings 9:11**

Quando Jeú voltou para junto dos outros oficiais do rei, um deles lhe perguntou: "Está tudo bem? O que esse louco queria com você? " Jeú respondeu: "Vocês conhecem essa gente e as coisas que dizem".

11 Then Yehu came forth to the avadim adonav: and one said unto him, Is all shalom (well)? Why came this meshuga (crazy fellow) to thee? And he said unto them, Ye know the ish and his babble.

**Deuteronomy 4:2**

Nada acrescentem às palavras que eu lhes ordeno e delas nada retirem, mas obedeçam aos mandamentos do Senhor, o Deus de vocês, que eu lhes ordeno.

2 Ye shall not add unto the word which I command you, neither shall ye take anything from it, that ye may be shomer mitzvot of the commandments of Hashem Eloheichem which I command you.

'לא תספו YE SHALL NOT ADD — For instance, to place five chapters in the Tephillin, to employ five species of fruit and plants in the fulfilment of the command of Lulab And to place five fringes on one’s garment. Thus, too, must we explain the following words ולא תגרעו, Ye shall not diminish [from it" (Sifrei Devarim 82:4).'(Rashi)

['YE SHALL NOT ADD [UNTO THE WORD WHICH I COMMAND YOU] — “such as placing five sections [of the Torah] in the phylacteries, five species in a *lulav*,22*The four species in the commandment of the lulav* are: the palm-branch, the *ethrog*, the myrtle and the willows. — For phylacteries See Vol. II, p. 168, Note 406. five fringes [in a garment].23*Further 22:12.* The same principle applies to the prohibition, *neither shall ye diminish from it*” [by placing three sections of the Torah in the phylacteries etc.]. This is Rashi’s language. And thus the Rabbis said in the Sifre:24*Sifre, R’eih* 82. “Whence do we know that you are not to add to [the four species in the commandment of] the *lulav*,22*The four species in the commandment of the lulav* are: the palm-branch, the *ethrog*, the myrtle and the willows. — For phylacteries See Vol. II, p. 168, Note 406. nor to the [four] fringes?23*Further 22:12.* Scripture therefore says, *Ye shall not add*. And whence do we know that you are not to diminish from them? Because Scripture states, *neither shall ye diminish*. Whence do we know that if [a priest] began to recite the Priestly Blessing25*Numbers 6:24-26.* he is not to say: ‘Since I began to bless [the people], I will [further] say, *The Eternal, the G-d of your fathers, make you a thousand times so many more as ye are?*’26*Above, 1:11.* Because Scripture states, [*Ye shall not add*] *unto the ‘word’* — even ‘a word’ you are not to add to it.” However, not only concerning these [commandments] have the Rabbis said [that the prohibitions neither to add nor to diminish, apply], but also in the case of someone who sleeps in a Booth on the eighth Day [of the Festival of Tabernacles]27*Leviticus 23:42: Ye shall dwell in Booths ‘seven’ days*. Thus the Torah specifically states that the commandment to dwell in Booths applies to seven days only, and not to the eighth Day, which is a separate festival (*Shemini Atzereth*). Sleeping is part of the commandment “to dwell” in a Booth. [However, because of the general rule that he who feels uncomfortable is exempt from sitting in a Booth, sleeping there, in the colder climates in which we live, is practiced only by those who are very strict in religious observance (Orach Chayim 639:2, R’ma).] with the intent [of performing a religious duty] that he is liable to whipping [for having added to the commandment], as is mentioned in Tractate Rosh Hashanah.28*Rosh Hashanah 28 b.* So also if he were to observe the Festival of Tabernacles for only six days, he would be transgressing this negative commandment [*neither shall ye diminish from it*].  
In my opinion, even if someone devised an independent commandment [rather than altering an existing one] such as establishing a festival *in a month which he had devised of his own accord*,29*I Kings 12:33.* as Jeroboam did,29*I Kings 12:33.* he transgresses the negative commandment [*Ye shall not add unto the word which I command you*]. And so did the Rabbis say with reference to the reading of the Scroll of Esther [on Purim]:30*Megillah 14 a.* “One hundred and eighty prophets31*In our text of the Talmud: “Forty-eight prophets.” See my Hebrew commentary, page 360.* arose in Israel and they did not diminish from nor add even one letter to what was written in the Torah, except for reading the Scroll of Esther [which was instituted by the prophets]. What basis did they have for that? etc.”32*“Rabbi Chiya bar Abbin in the name of Rabbi Yehoshua ben Korcha said: It is a matter of kal vachomer* (reasoning from minor to major): If [when Israel was delivered] from slavery to freedom they sang [in praise of G-d], how much more ought they to do so when they were saved from death [that was decreed upon Israel through the plot of Haman] to life!” (Megillah 14 b). The reading of the Scroll of Esther constitutes the praise to G-d for our deliverance (*ibid.*). And in the Yerushalmi it is stated:33*Yerushalmi Megillah I, 7. On the term “Yerushalmi” see Vol. III, p. 192, Note 44.* “Eighty-five elders, among them many prophets, were troubled about the matter [of the new duty to read the Scroll of Esther]. They said, ‘It is written, *These are the commandments which the Eternal commanded Moses*.34*Leviticus 27:34.* These are the commandments that [we] were ordered by the mouth of Moses, and Moses told us that no other prophet is destined to establish anything new for you — and Mordecai and Esther want to establish something new for us!’ They did not move from there while discussing the matter, until the Holy One, blessed be He, enlightened their eyes [and they found the new commandment intimated in the Torah, Prophets, and Writings].” Thus you see that [the institution of] this commandment [of reading the Scroll of Esther on Purim] would have been forbidden to them [were it not for the fact that ultimately they found it intimated in the Torah, etc.]; otherwise it would have been included in the principle, *thou shalt not add thereto*.35*Further, 13:1. — It should be noted that at this point Ramban cites the later verse (13:1) instead of the verse here. The reason would seem to be that the verse here relates to adding to, or diminishing from, a Divine commandment, such as placing five sections of the Torah, or only three, in the phylacteries instead of the four sections ordained. The verse of 13:1, however, refers to adding a completely new commandment to the number of Taryag* (613) Commandments, or of abolishing altogether one of the Divine precepts. In speaking, therefore, of the prophetic precept of reading the Scroll of Esther on Purim, Ramban thus rightly cites the verse from further on (13:1), for were it not that the prophets and Sages of that time found it intimated in the Torah, the prohibition against instituting such a new commandment would have come under the admonition, *thou shalt not add thereto*. However, the prohibition against adding [to the Torah] by word of a prophet we derive only from the verse stating, *These are the commandments*,34*Leviticus 27:34.* which establishes,36*Torath Kohanim, at end of Bechukothai*. “From now on, no prophet is permitted to originate anything [in the Torah].” Whatever [laws] the Sages have established in the nature of “a fence [around the Torah],” such as the secondary degrees of forbidden marriages37*Yebamoth 21a-b.* — that activity of [establishing fences] is itself a requirement of the Torah, provided only that one realizes that these [laws] are a result of a particular fence and that they are not [expressly] from the mouth of the Holy One, blessed be He, in the Torah.38*In other words, the duty devolving upon the Sages to establish “fences” [i.e., safeguards against trespassing the law of the Torah] is specifically stated in the Torah, but the precise terms of these “fences” are not written. — The duty of establishing such preventive Rabbinical laws is based on the verse, ushmartem eth mishmarti* (*and ye shall keep My charge* — Leviticus 18:30), tradition interpreting this to mean: “Make a *mishmereth* (a protection, a fence as a safeguard) *l’mishmarti* (for My commandment)” (Yebamoth 21 b).'](Ramban)

['ולא תגרעו ממנו לשמור, a person should not make the mistake made by King Solomon that he can ignore a prohibition since he knows the reason for the prohibition and can create conditions when such a prohibition would not be justified. [the Torah had forbidden a king to marry too many women, warning that these could lead him astray. Solomon relied on his wisdom not to lead him astray and ignored the Torah’s law with disastrous consequences for his kingdom. Ed.]'](Sforno)

**Jeremiah 50:39**

"Por isso, criaturas do deserto e hienas nela morarão, e as corujas nela habitarão. Ela jamais voltará a ser habitada nem haverá quem nela viva no futuro.

39 Therefore the wild animals of the desert with the hyenas shall dwell in her [Babylon], and the ostriches shall dwell therein., and it shall be no more inhabited lanetzach (forever)., neither shall it be dwelt in from dor vador.

['**martens...with cats** Jonathan [renders]: And martens shall meet cats. [These are] species of animals found in ruins.'](Rashi)

**Ezekiel 27:32**

Quando estiverem gritando e pranteando por você, erguerão este lamento a seu respeito: "Quem chegou a ser silenciada como Tiro, cercada pelo mar? "

32 And in their wailing they shall take up a kinah (lamentation) for thee, and lament over thee, saying, Who is like Tzor, like the destroyed in the midst of the yam?

'**And they will lift up over you with their wailing** [Heb. בְּנִיהֶם,] with their wailing.', '**“as Dummah”** [Heb. כְּדֻמָּה.] This was the name of the heads of Edom, as the matter is stated (Isa. 21: 11): “The harsh prophecy about Dumah (דּוּמָה).” Jonathan renders: There is none like (דָמֵי) as one of her likeness (כַּדוֹמָה).'(Rashi)

**Isaiah 55:1**

"Venham, todos vocês que estão com sede, venham às águas; e, vocês que não possuem dinheiro algum, venham, comprem e comam! Venham, comprem vinho e leite sem dinheiro e sem custo.

55 Come, kol tzameh (all ye who are thirsty), come ye to the mayim and he that hath no kesef., come ye, buy, and eat., yes, come, buy yayin and cholov without kesef and without mekhir (price, cost).

'**Ho! All who thirst** Heb. הוֹי. This word הוֹי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) “Ho! Ho! and flee from the north land.”', '**go to water** to Torah.', '**buy** Heb. שִׁבְרוּ. Comp. (Gen. 42:3) “To buy (לִשְׁבֹּר) corn,” buy.', '**wine and milk** Teaching better than wine and milk.'(Rashi)

**Exodus 9:24**

Caiu granizo, e raios cortavam o céu em todas as direções. Nunca houve uma tempestade de granizo como aquela em todo o Egito, desde que este se tornou uma nação.

24 So there was barad, and eish mingled with the barad, very grievous, such as there was none like it in kol Eretz Mitzrayim since it became a nation.

'מתלקחת בתוך הברד [AND FIRE] FLASHING UP AMIDST THE HAIL — a miracle within a miracle! Fire and hail mingled, although hail is water! But in order to perform the will of their Creator they made peace one with the other (Exodus Rabbah 12:4).'(Rashi)

['ואש מתלקחת בתוך הברד. Driven by the immense velocity and pressure of the descending hailstones. The heat generated in the atmosphere resulted in unnatural sounds being heard everywhere. Both hard and soft plants were destroyed by the hail. Verse 25 spells all this out in detail.'](Sforno)

**Ezekiel 28:4**

Mediante a sua sabedoria e o seu entendimento, você granjeou riquezas e acumulou ouro e prata em seus tesouros.

4 With thy chochmah and with thine tevunah (understanding) thou hast gotten thee riches, and hast gotten zahav and kesef into thy otzarot.,

'**did you acquire wealth for yourself** [Heb. עָשִיתָ לְךָ חָיִל. lit. did you make.] Did you acquire property for yourself?', '**and gather gold and silver** [Heb. וְתַעַשּׂ,] and gather.'(Rashi)

**Ezekiel 38:15**

Você virá de seu lugar, do extremo norte, você, acompanhado de muitas nações, todas elas montadas em cavalos, uma grande multidão, um exército numeroso.

15 And thou shalt come from thy makom (place) out of the far north, thou, and amim rabbim (many peoples) with thee, all of them riding upon susim, a kahal gadol, and a mighty army.,

**Ezekiel 48:31**

as portas da cidade receberão os nomes das tribos de Israel. As três portas do lado norte serão a porta de Rúben, a porta de Judá e a porta de Levi.

31 And the she’arim of the Ir shall be after the shmot of the Shivtei Yisroel., three she’arim northward: one sha’ar of Reuven, one sha’ar of Yehudah, one sha’ar of Levi.

**Ezekiel 43:2**

e vi a glória do Deus de Israel que vinha do lado leste. Sua voz era como o rugido de águas avançando, e a terra estava refulgente com a sua glória.

2 And, hinei, the Kavod Elohei Yisroel came from the derech of the east., and His voice was like a kol mayim rabbim and ha’aretz was radiant with His Kavod.

**Jeremiah 13:14**

Eu os despedaçarei, colocando uns contra os outros, os pais e os filhos, diz o Senhor. Nem a piedade, nem a misericórdia nem a compaixão me impedirão de destruí-los’ ".

14 And I will dash them one against another, even the avot and the banim together, saith Hashem., I will not pity, nor spare, nor have rachamim, but destroy them.

'**And I will dash them one against the other** I will dash one against the other until they break into small pieces. Cf (Psalms 2:9) “Like a potter’s vessel shall you shatter them (תנפצם)” (ibid. 137: 9). “And dash ונפץ your babes”; and so is every expression of נפוץ in Scripture.', '**and the fathers and the sons** I will dash one against the other.'(Rashi)

**Micah 5:13**

Destruirei as suas imagens esculpidas e as suas colunas sagradas; vocês não se curvarão mais diante da obra de suas mãos.

13 (5:12) Thy graven images also will I cut off, and thy sacred pillars out of the midst of thee., and lo tishtachaveh (thou shalt no more bow down to, worship) the work of thine hands.

'**and I will destroy your enemies** Heb. עָרֶיךָ. *Jonathan* renders: And I will destroy your enemies. Similarly, (Isa. 14:21) “And fill the surface of the earth with enemies (עָרִים),” and (I Sam. 28:16) “And has become your adversary (עָרֶךָ).”'(Rashi)

**Isaiah 13:21**

Mas as criaturas do deserto lá estarão, e as suas casas se encherão de chacais; nela habitarão corujas e saltarão bodes selvagens.

21 But wild beasts of the desert shall lie there., and their batim (houses) shall be full of owls., and ostriches shall dwell there, and demons shall dance there.

'**martens** Heb. צִיִּים. Jonathan translates: תַּמְוָן, identical with נִמִּיּוֹת [found in the Talmud] martrines in O.F.', '**ferrets** Heb. אֹחִים. I do not know what kind of animal they are. [אֹחִים is an expression of thorns, thistles, and briars.]', '**and satyrs** demons.'(Rashi)

**Zephaniah 2:14**

No meio dela se deitarão rebanhos e todo tipo de animais selvagens. Até a coruja do deserto e o mocho se empoleirarão no topo de suas colunas. Seus gritos ecoarão pelas janelas. Haverá entulho nas entradas, e as vigas de cedro ficarão expostas.

14 And herds shall lie down in the midst of it, all the beasts of the Goyim., both the desert owl and the screech owl will roost on her columns., their voice shall hoot in the windows., desolation shall be in the thresholds., the beams of cedar will be exposed.

'**all the beasts of the nations** all the cattle of the nations.', '**the pelican and the owl** birds. [**owl** a bird that flies at night (chouette in French), an owl.]', '**in its lintels** rounded knobs on the top of the roof; pomels in French.', '**Their voice shall sing in the window** The voice of the birds chirping in the windows.', '**desolation, in the doorpost** The desolation shall be discernible in the doorposts of the house.', '**for the cedarwork has been destroyed** For he has uprooted its cedars, as in (Ps. 137:7) “Raze it, raze it.” *Jonathan* rendered: And they demolished its roof. That is the roof of the house that is ceiled with cedar; even stone houses are ceiled with boards of wood.'(Rashi)

**Ezekiel 28:7**

trarei estrangeiros contra você, das mais impiedosas nações; eles empunharão suas espadas contra a sua beleza e a sua sabedoria e traspassarão o seu esplendor fulgurante.

7 Hineni, therefore I will bring zarim upon thee, the most terrible of the Goyim., and they shall draw their charavot (swords) against the beauty of thy chochmah, and they shall defile thy splendor.

'**and they will draw their swords** [This is to be understood] according to its apparent meaning. [According to] Midrash Aggadah (see Mechilta to Exod. 15:9; Tan. Va’era 9), it means homosexuality, for he was used sexually as women are. Three pretended to be gods and were sexually molested like women: Joash the son of Ahaziah, as it is said (II Chron. 24:24): “and upon Joash they exacted judgment,” Hiram, and Nebuchadnezzar.', '**your brightness** [Heb. יִפְעָתֶךָ,] your brightness, an expression of the appearance of the countenance. The Medrash interprets it as “the beauty of your time (יְפֵה עִתֶּךָ) .”'(Rashi)

**Psalms 87:2**

o Senhor ama as portas de Sião mais do que qualquer outro lugar de Jacó.

2 Hashem loveth the sha’arei Tziyon more than all the mishkenot Ya’akov.

**Joel 2:31**

O sol se tornará em trevas, e a lua em sangue; antes que venha o grande e terrível dia do Senhor.

31 (3:4) The shemesh shall be turned into choshech, and the yarei’ach into dahm, before the great and terrible Yom Hashem come.

**Job 1:10**

"Acaso não puseste uma cerca em volta dele, da família dele e de tudo o que ele possui? Tu mesmo tens abençoado tudo o que ele faz, de modo que todos os seus rebanhos estão espalhados por toda a terra.

10 Hast not Thou made a hedge [of protection] about him, and about his bais, and about all that he hath on every side? Thou hast blessed the ma’aseh (work) of his hands, and his possessions are increased in ha’aretz.

'**Haven’t You made a hedge around him** Because he knows that You visit him frequently to perform miracles for him, and he is fruitful and multiplies; therefore he performs all these righteous deeds—but You have not tested him.', '**made a hedge around him** You protected him like a wall, as in (Isa. 5:5) “I will remove its hedge (משוכתו),” its wall. Every expression of בעד stated in the Hebrew language is only an expression of “opposite and before him,” as in (Lev.16:6), “and he shall effect atonement for himself (וכפר בעדו),” he shall wipe away the sin from opposite you and before you (sic), so that the atonement shall be a shield about you. Similarly (Ps. 3:4), “[But You,] O Lord, are a shield about me (בעדי) .”', '**spread out in the land** Heb. פרץ, gained strength, as in (Exod. 1:12), “So would they gain strength (יפרץ), which the Targum renders: And so would they become strong. This is its simple meaning, but our Sages of blessed memory stated in the Aggadah (Baba Bathra 15b,16a) that they broke the fence of the world, for the goats would slay the wolves.'(Rashi)

**Leviticus 16:13**

Porá o incenso no fogo perante o Senhor, e a fumaça do incenso cobrirá a tampa que está acima das tábuas da aliança, a fim de que não morra.

13 And he shall put the ketoret upon the eish before Hashem, that the anan of the ketoret may cover the Kapporet that is upon the Edut, that he die not.,

'על האש UPON THE FIRE which was in the censer.', 'ולא ימות THAT IIE DIE NOT — Hence, if he did not offer it according to regulation he was liable to the death penalty (Sifra, Acharei Mot, Chapter 3 10; Yoma 53a).'(Rashi)

**Genesis 22:8**

Respondeu Abraão: "Deus mesmo há de prover o cordeiro para o holocausto, meu filho". E os dois continuaram a caminhar juntos.

8 And Avraham said, My son, G-d will provide Himself a seh (lamb) for a burnt offering: so they went both of them together.

**Exodus 25:39**

Com trinta e cinco quilos de ouro puro faça o candelabro e todos esses utensílios.

39 Of a talent of zahav tahor shall he make it, with all these vessels.

' ככר זהב טהור OF A TALENT OF PURE GOLD [SHALL HE MAKE IT WITH ALL THESE VESSELS] — i. e. that its weight together with (את) all its vessels shall he exactly one talent, neither more nor less (cf. Menachot 88b). A common (not holy) kikkar (one used for weighing ordinary articles) was sixty manehs, that used for sacred purposes double as much, hundred and twenty manehs; a maneh was equal to a litra (the Roman libra, a pound) by which silver is weighed, according to the standard weight of Cologne. This is hundred denars which is the equivalent of twenty-five Sela’im, one Sela being four denars (cf. Bekhorot 5a).'(Rashi)

['OF A TALENT OF PURE GOLD SHALL HE MAKE IT WITH ALL THESE VESSELS. This means “that its weight together with all its vessels shall be exactly one talent, neither less nor more.” This is Rashi’s language. And such indeed is the simple meaning of Scripture. But if that be so, there is here a point which is greatly to be wondered about, namely that Scripture should not specify at all how much of the talent of gold should go into the candelabrum itself! For in that case half of the talent or even more could then go into the making of the tongs and the snuffdishes175*Verse 38.* which are vessels separate from the candelabrum, while the candelabrum itself could be made of less than half the talent, or perhaps the candelabrum would be made of the entire talent less one *maneh* [a sacred talent consisted of one hundred and twenty *manoth*] and all these vessels would be made of the one *maneh*! Moreover, what reason is there that the total weight of the candelabrum with its many separate vessels should be given as one talent, and why was it not explained how many tongs and snuffdishes should be made from it?  
But the opinion of our Rabbis is not as the Rabbi [Rashi] stated it, for thus did the Sages teach in Tractate Menachoth:176*Menachoth 88b.* “The candelabrum and its seven lamps177*Verse 37. — These were a kind of small receptacle into which the oil and the wicks were put (Rashi).* came from the talent, but not its tongs and snuffdishes. And if you ask how will I then explain, [*Of a talent of pure gold shall he make it*,] *with all these vessels?* Then I reply that this includes the lamps. These are the words of Rabbi Yehudah. Rabbi Nechemyah says: the candelabrum [alone] came from the talent but not its lamps, tongs, and snuffdishes. And if you ask how will I then explain the expression, *with all these vessels?* I answer that it teaches that they all be made of gold [aside of the talent mentioned].” There in Tractate Menachoth the Rabbis have further said, that according to Rabbi Yehudah [who says that the lamps came from the talent], the lamps were also of beaten work together with the candelabrum; yet Scripture calls them *these ‘vessels,’* because they are receptacles for the oil, known by a name of their own, since in all other candelabrums they are separate from them [although here they were hammered out of the same talent of gold from which the whole candelabrum was made]. And according to Rabbi Nechemyah [who says that the lamps did not come from the talent, the Rabbis] have said there that the lamps were not of beaten work together with the candelabrum. Thus according to Rabbi Yehudah included in the weight of the talent — with that which was of beaten work with it — is only the candelabrum itself but none of the separate vessels thereof. And according to Rabbi Nechemyah the Rabbis have said there: “And if you ask how will I then explain the expression, *with all these vessels*? I answer, it teaches that they all be made of gold, this being necessary to be stated because of the mouth of the lamps.”178*One might think that the mouth of the lamps where the wicks burn and become blackened should not be made of pure gold, since the Torah cares for the wealth of Israel; therefore Scripture let it be known that even the mouth of the lamps be made of pure gold (Rashi, Menachoth 88 b).*  
According to the simple meaning of Scripture the verse states: “*Of a talent of pure gold shall he make it; all these vessels* he shall [also] make of pure gold,” since He did not explain at first that the lamps179*That the tongs and snuffdishes are to be made of pure gold is clearly stated in Verse 38. However, concerning the lamps He did not mention at all (in Verse 37) that they be made of pure gold. Hence the reverting to them in Verse 39 before us.* should be of gold. Similarly, Scripture relates at the time of the making of the candelabrum, *And he made the lamps thereof, seven, and the tongs thereof, and the snuffdishes thereof, of pure gold*,180*Further, 37:23.* the expression *of pure gold* referring only to the tongs and the snuffdishes [but not to the lamps], and therefore He explained it further and said, *Of a talent of pure gold he made it, and all the vessels thereof*,181*Ibid.*, Verse 24. the meaning being that all its vessels he [i.e., Bezalel] made of pure gold, not that he made them out of the talent of gold. Included in the expression *all the vessels thereof* are the oil vessels, for he made with the candelabrum many vessels besides those mentioned, just as it is said during the journeyings, *And they shall cover the candelabrum of the light, and its lamps, and its tongs, and its snuffdishes, and all the oil vessels thereof, wherewith they minister unto it*.182*Numbers 4:9.* And the verse which states, *unto the base thereof, and unto the flowers thereof, it was beaten work*,183*Ibid.*, 8:4. likewise indicates according to its plain sense that only the candelabrum itself was of beaten work but not its lamps. All this is in accordance with the line of teaching of the Gemara.  
But in the Beraitha of the work of the Tabernacle184*See above, Note 108.* it is taught in another way. “The candelabrum which Moses made in the wilderness was made of gold. It had to be made by a process of beating, and had to have cups, knops, and flowers, for it is said, *And thou shalt make a candelabrum of pure gold*.185*Above, Verse 31.* I might have thought that [the cups etc.] may be made separately and then soldered on to the candelabrum; Scripture therefore states, *they shall be of one piece with it*.186*Verse 36.* How do we know that this includes lamps, so that they must also be made of one piece with it? Scripture therefore says, [*Of a talent of pure gold*] *he shall make*.187*Verse 39 before us.* I might think this also includes its cups, knops, and flowers? Scripture therefore says, *it* [*he shall make ‘it’*]. Now how do you know that you are to include its lamps and exclude its cups, knops and flowers? Since Scripture has here used a term of amplification and followed it by a term of limitation,188*A literal translation of the text here reads: “After it included its lamps Scripture limited.” I have followed on this point Ish Shalom’s text (see Note 108). The thought conveyed would seem to be identical in both versions.* I reason as follows: I include its lamps because they have to be made with the candelabrum, and I exclude its cups, knops and flowers because they do not always have to be made with it.189*The intent, as explained further on, is as follows: even if the candelabrum is made of any other metal beside gold it must also contain the branches. But cups, knops, and flowers are to be made only if the candelabrum is made out of gold. — When the Hasmonean kings recaptured the Temple from the hands of the Greeks the candelabrum was first made of iron, then of silver and finally when the people could afford it, they made it of gold (Menachoth 28 b). Now when it was made of iron or silver it did not need cups, knops etc.* And how do I know that I am to include its *malkocheha*190*Up to this point we have followed all standard commentators — Rashi, Onkelos, etc. as well as all translations — that melkochayim* are “tongs.” But from this point on it is clear [and Ramban will so clarify it further] that *melkochayim* are a sort of cover-like part for each of the lamps so that no impurities fall into the lamp while it is burning. Ramban’s comment that “in the same way they make today in candelabrums for kings” is obviously a reference to what he had personally seen in the royal palace of the Kingdom of Aragon which as the recognized leader of the Jews he often visited. and *machtotheha?*191*The same change applies to machtoth* which we have translated till now as “snuffdishes.” But it is clear that Ramban interprets it now as meaning that underneath each lamp there was a small receptacle for the sparks to fall into. Scripture therefore says, [*of beaten work*] *shall it be done*.185*Above, Verse 31.* I might think I am also to include the *tzvatim* (tongs) and the snuffers; Scripture therefore says, [*Of a talent of pure gold he shall make*] *it*.187*Verse 39 before us.* And how do you know that you are to include the *malkocheha* and *machtotheha* and exclude the tongs and the snuffers? Since Scripture has here used a term of amplification and followed it by a term of limitation, I reason as follows: I include the *malkocheha* and *machtotheha* because they are used with the candelabrum, and I exclude the tongs and the snuffers because they are not used with it. Rabbi Yehoshua the son of Korcha says: *It* [i.e., the candelabrum] is made of the talent, but not its vessels, for it is said, *Of a talent of pure gold he shall make ‘it.’*187*Verse 39 before us.* And if you ask how will I then explain the expression, *and all its vessels*? Then I reply that it means that they should be made of pure gold [but not of the talent].” Thus far is the text of the Beraitha.  
It appears from that which the Rabbis, of blessed memory, have said, that the lamps, the *melkochayim*, and the *machtoth* were all made of beaten work together with the candelabrum; since the *melkochayim* were not tongs [as we understood the word till now]192*And as Rashi and Onkelos interpreted melkochayim* to mean “tongs.” but they were rather golden lids which were made on the rim of the lamps for opening and closing, and would cover them so that nothing fell into the oil, in the same way that they make today in candelabrums for kings. This usage [of the word *melkochayim*] is associated with the expression, *and my tongue cleaveth ‘malkochay’*193*Psalms 22:16.* — the palate and bottom parts of the mouth being called *melkochayim* [of the root *loko’ach* — “taking”] because they “take in” the tongue between them.194*The above-mentioned verse from the Psalms would then mean: “and my tongue cleaveth to the roof and bottom of my mouth.”* The *machtoth* are receptacles under each lamp to catch the sparks of fire which might fall from them. The *melkochayim* and the *machtoth* were all of one beaten work with the candelabrum and were made out of the talent of gold. But the tongs and the snuffers, which were not used in the candelabrum itself but were instead vessels separate from it and not attached thereto, did not come from the talent at all. Similarly this Beraitha excluded its cups, knops and flowers, so that if he wanted to make them not of beaten work together with the candelabrum he was so permitted, the reason according to the Beraitha being “because they are not made with it,” that is to say, they do not invalidate the candelabrum. For if he made it of any other metal besides gold, it did not come with cups, knops and flowers, but the [six] branches [with the central shaft] always invalidated the candelabrum if lacking therefrom.  
According to this Beraitha then, the Scriptural expression, *and all the vessels thereof*181*Ibid.*, Verse 24. means that Bezalel made of gold all vessels needed for the proper use of the candelabrum and appropriate to it — these being the tongs and the snuffers that are necessary in the use of all candelabrums. Similarly, *All the instruments of the Tabernacle in all the service thereof*195*Further, 27:19.* means all instruments needed for [erecting] the Tabernacle. These He did not explain but mentioned only that they were to be made of brass. But the verse before us which states, *Of a talent of pure gold shall he make it, with all these vessels*, refers to those vessels mentioned [in the preceding verse, namely, *malkocheha* and *machtotheha*], and they were all of beaten work with it. It is possible that the statement which Scripture uses at the construction, namely, *and all the vessels thereof*,181*Ibid.*, Verse 24. alludes to these vessels [the *malkocheha* and *machtotheha*] mentioned there in the preceding verse, so that they were all to be made with the candelabrum of beaten work, as is the plain meaning of Scripture. But *the vessels of oil*182*Numbers 4:9.* were not mentioned at the construction just as they were not mentioned at the command [for making the candelabrum], but they made them on their196*I.e., Bezalel and Oholiab.* own accord. Perhaps Bezalel did not make them but certain individuals made them and dedicated them to the public.  
In summary, the candelabrum itself came from the talent, but nothing outside of it came therefrom, according to the words of all authorities.'](Ramban)

**Psalms 139:21**

Acaso não odeio os que te odeiam, Senhor? E não detesto os que se revoltam contra ti?

21 Should not I hate them, Hashem, that hate Thee? And am not I to be at odds with those that rise up against Thee?

**2 Kings 2:11**

De repente, enquanto caminhavam e conversavam, apareceu um carro de fogo, puxado por cavalos de fogo, que os separou, e Elias foi levado aos céus num redemoinho.

11 And it came to pass, as they still walked on, and talked, that, hinei, there appeared a merkavah of eish, and susim of eish, and separated the two of them between them., and Eliyahu went up in a se’arah (storm wind, whirlwind) into Shomayim.

**Zechariah 6:5**

O anjo me respondeu: "Estes são os quatro espíritos do céu, que acabam de sair da presença do Soberano de toda a terra.

5 And the malach answered and said unto me, These are the arba ruchot HaShomayim, which go forth from standing before Adon Kol HaAretz [T.N. See Malachi 3:1 where Moshiach is referred to similarly].

'**These are the four corners of the heavens** The heavenly princes of the nations that rule over the four corners of the heavens.', '**coming forth from standing, etc.** They came before Him, and He gave them permission from His mouth to rule.'(Rashi)

**Psalms 115:13**

abençoará os que temem o Senhor, do menor ao maior.

13 Yevarech Yirei Hashem (He will bless those who fear Hashem), the ketanim with the gedolim.

**Ezekiel 44:17**

" ‘Quando entrarem pelas portas do pátio interno, estejam vestindo roupas de linho; não usem nenhuma veste de lã enquanto estiverem ministrando junto às portas do pátio interno ou dentro do templo.

17 And it shall come to pass, when they enter in at the Sha’arei HeKhatzer HaPenimit, they shall be clothed with linen., and no tzemer shall come upon them, while they minister at the Sha’arei HeKhatzer HaPenimit, within.

'**when they enter the gates of the Inner Court** the Inner Sanctum on the Day of Atonement.', '**and no wool shall be upon them** They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.'(Rashi)

**Ezekiel 32:7**

Quando eu o extinguir, cobrirei o céu e escurecerei as suas estrelas; cobrirei o sol com uma nuvem, e a lua não dará a sua luz.

7 And when I shall put out thy light, I will cover the Shomayim, and make the kokhavim thereof dark., I will cover the shemesh with an anan (cloud), and the yarei’ach (moon) shall not give her light.

'**And with your smoke I will cover the heavens** [Heb. בְּכַבּוֹתְךָ, lit. with you extinguishing.] When your conflagration will be extinguished, the smoke will rise and cover the sky and darken the luminaries; i.e., all who hear the news of what happened to you will mourn and be astonished, because everyone will worry about himself, saying, “The destroyer will stand up over us as well.”'(Rashi)

**Psalms 10:6**

pensando consigo mesmo: "Nada me abalará! Desgraça alguma me atingirá, nem a mim nem aos meus descendentes".

6 He hath said in his lev, I shall not be shaken., throughout all generations I shall never be in trouble.

['**“for all generations I will not be in adversity”** Adversity will not befall me throughout my generations.'](Rashi)

**Deuteronomy 21:23**

não deixem o corpo no madeiro durante a noite. Enterrem-no naquele mesmo dia, porque qualquer que for pendurado num madeiro está debaixo da maldição de Deus. Não contaminem a terra que o Senhor, o seu Deus, lhes dá por herança.

23 His nevelah shall not remain all night upon the etz, but thou shalt in any wise bury him that day., for he that is talui (hanged) is under Kilelat Elohim (curse of G-d)., that thy adamah be not defiled, which Hashem Eloheicha giveth thee for a nachalah [see 2Sm 18:14., Yn 19:31., Ga 3:13].

'כי קללת אלהים תלוי FOR HE THAT IS HANGED IS A קללת אלהים — i.e., a degradation of the Divine King, for man is made in His image and the Israelites are His children. A parable! It may be compared to the case of two twin brothers who very closely resembled each other: one became king and the other was arrested for robbery and was hanged. Whoever saw him on the gallows thought that the king was hanged (Sanhedrin 46b). — Wherever the term קללה occurs in Scripture it has the meaning of bonding in light esteem and despising, as e.g., (1 Kings 2:8) “[Shimei the son of Gera, a Benjamite of Bahurim] who cursed me with a severe curse (קללני קללה נמרצת)” (cf. II Samuel 16:5—8).'(Rashi)

['AND THOU DEFILE NOT THY LAND. In the opinion of our Rabbis this is not merely a reason, meaning [that a corpse may not be left hanging] “in order that you defile not your Land,” for, if so, it would be permissible [to leave the dead overnight] outside the Land. Instead, this is a second negative commandment. Now, whoever leaves overnight the corpse of a criminal hanging, or of any dead body in the Land transgresses two negative commandments [*his body shall not remain all night upon the tree*, and *thou defile not the Land*] and a positive commandment [*but thou shalt surely bury him the same day*]. Outside the Land [whenever someone allows any corpse to remain overnight] he violates the positive commandment [mentioned] and the negative commandment [*his body shall not remain all night*] which is derived from the law of the hanging corpse, as I have explained. It is by reason of this negative commandment that Joshua buried the Canaanite kings121*Joshua 10:27.* during the day of their execution, although, in their hanging, there would not have been the curse which our Rabbis mentioned with regards to the blasphemer and idol-worshipper. Rather, it was on account of the uncleanness of the Land [which their hanging would have caused] or because he was apprehensive of the desecration of G-d on the basis of the parable of the two brothers, as I have mentioned.'](Ramban)

['כי קללת אלוהים תלוי, every disembodied creature is known as elohim; this includes the soul of human beings known as צלם אלוהים, “image of G’d.” [as He is without body, so this essence of a human being is without a body, does not need a body. Ed.] (Genesis 1,27) This is how we can understand the woman, known as בעלת אוב in Samuel I 28,13 whom King Sha-ul approached and asked to raise the prophet Samuel for him producing a disembodied image. Seeing that the disgrace done to a person after he has died is also an insult to this disembodied essence of him, the Torah describes it as קללת אלוהים, equivalent to cursing the dead person’s eternal essence. קללת אלהים, leaving the dead corpse hanging without burial is an insult to that very eternal essence of a human being called אלהים. ', 'ולא תטמא, do not allow the spirit of impurity, death, to linger overnight in a location where a body remains unburied.\n'](Sforno)

**Zechariah 2:10**

"Cante e alegre-se, ó cidade de Sião! Porque venho fazer de você a minha habitação", declara o Senhor.

10 (2:14) Sing and rejoice, O Bat Tziyon., for, hineni, I will come, and I will dwell in the midst of thee, saith Hashem.

'**Ho, Ho!** “Ho” is only an expression of proclamation and an announcement of assembly. And so did *Jonathan* render it: Announce to the scattered ones. אַכְלוּ means announce, as in (II Sam. 22: 14): “The Lord thundered from heaven,” which *Jonathan* renders: אַכְלוּ מִן שְׁמַיַּא', '**Flee from the land of the north** The exiles of My people, [flee] from within Babylon and Assyria.'(Rashi)

**Daniel 9:25**

"Saiba e entenda que a partir da promulgação do decreto que manda restaurar e reconstruir Jerusalém até que o Ungido, o líder, venha, haverá sete semanas, e sessenta e duas semanas. Ela será reconstruída com ruas e muros, mas em tempos difíceis.

25 Have da’as, therefore, and get seichel, that from the going forth of the decree to restore and to rebuild Yerushalayim unto Moshiach Nagid shall be shivah heptads, and threescore and two heptads., the rechov shall be built again, and the charutz, even in troublous times.

'**And you shall know and understand from the emergence of the word** From the emergence of this word, which emerged at the beginning of your supplications to tell you, you shall know to understand [how] to restore and build Jerusalem.', '**until the anointed king** Time will be given from the day of the destruction until the coming of Cyrus, king of Persia, about whom the Holy One, blessed be He, said that he would return and build His city, and He called him His anointed and His king, as it says (Isa. 45:1): “So said the Lord to His anointed one, to Cyrus etc.” (verse 13): “He shall build My city and free My exiles, etc.”', '**seven weeks** Seven complete shemittah cycles they will be in exile before Cyrus comes, and there were yet three more years, but since they did not constitute a complete shemittah cycle, they were not counted. In the one year of Darius, in which Daniel was standing when this vision was said to him, seventy years from the conquest of Jehoiakim terminated. Deduct eighteen years from them, in which the conquest of Jehoiakim preceded the destruction of Jerusalem, leaving fifty-two years. This is what our Rabbis learned (Yoma 54a): “For fifty-two years no one passed through Judea.” They are the fifty-two years from the day of the destruction until they returned in the days of Cyrus. Hence, we have seven shemittah cycles and three years.', '**and in sixty-two weeks it will return and be built** i.e., the city with its streets.', '**and moat** Heb. וְחָרוּץ. They are the moats that they make around the wall to strengthen the city, which are called fosse in French, ditch or moat.', '**but in troubled times** But in those times they will be troubled and distressed, for in the subjugation of the kings of Persia and the heathens, they will burden them with harsh bondage. Now although there are sixty-two weeks and four years more that remain from the eighth week, whose beginning, viz. the three years, was included in the fifty-two years of the duration of the exile, those four years were not counted here because here he counted only weeks, and you find that from the beginning he started to count seventy weeks, and at the end, when he delineated their times and their judgments, he counted only sixty-nine, proving that one week was divided, part of it here and part of it there; and he mentioned only whole weeks.', '**but in troubled times** They will be troubled in those times.'(Rashi)

**Ezekiel 27:18**

" ‘Damasco, em razão dos muitos produtos de que você dispõe e da grande riqueza de seus bens, fez negócios com você, pagando-lhe com vinho de Helbom e lã de Zaar.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches., in the yayin of Chelbon, and white wool.

'**with white wine** [Heb. בְּיֵין חֶלְבּוֹן,] cooked white wine, and Menachem (p. 89) connects it with (Ps. 147:14): “the best (חֵלֶב) of the wheat,” an expression of goodness', '**and white wool** [Heb. צָחֹר.] [Jonathan renders:] “fine white covered wool.” On the day the lamb is born, and its mother cleanses it by licking it, they make a cover and wrap it around it with clasps so that that its wool be clean.', 'צָחֹר means white, like (Jud. 5:10): “white (צִרוֹרוֹת) donkeys.'(Rashi)

**Psalms 2:1**

Por que se amotinam as nações e os povos tramam em vão?

2 Why do the Goyim rage, and the Amim (peoples) imagine a vain thing?

'**Why have nations gathered** Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): “And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.,” and they fell into his hands. Concerning them, he says, “Why have nations gathered,” and they all gathered.', '**and kingdoms think** vain things in their heart.', '**and kingdoms** Heb. ולאמים. Menachem interprets לאמים, אמות, and גוים as all closely related.'(Rashi)

**Daniel 1:12**

"Peço-lhe que faça uma experiência com os seus servos durante dez dias: Não nos dê nada além de vegetais para comer e água para beber.

12 Prove thy servants, I beseech thee, yamim asarim (ten days)., and let them give us vegetables to eat, and mayim (water) to drink.

'**test** Heb. נַס an expression of (נִסָיוֹן) testing.', '**some pulse** a type of beans instead of the food.'(Rashi)

**Psalms 134:1**

Venham! Bendigam ao Senhor todos vocês, servos do Senhor, vocês, que servem de noite na casa do Senhor.

134 (Shir HaMa’alot) Hinei, barakhu Hashem, kol avedei Hashem, which balailah stand [ministering] in the Bais Hashem.

**Isaiah 55:4**

Vejam, eu o fiz uma testemunha aos povos, um líder e governante dos povos.

4 See, I have given him [Moshiach, Ac 13:34 OJAC] for an ed l’ummim (witness to the Nations), a Nagid and Metzavveh (commander) for the Nations.

'**a witness to nations** A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)'(Rashi)

**1 Kings 22:19**

Micaías prosseguiu: "Ouça a palavra do Senhor: Vi o Senhor assentado em seu trono, com todo o exército dos céus ao seu redor, à sua direita e à sua esquerda.

19 And he said, Shema Devar Hashem: I saw Hashem sitting on his kisse, and all the Tzva HaShomayim standing by Him on His right hand and on His left.

**Ezekiel 40:3**

Ele me levou para lá, e eu vi um homem que parecia de bronze; ele estava de pé junto à entrada, com uma corda de linho e uma vara de medir na mão.

3 And He brought me there, and, hinei, there was an ish, whose appearance was like the appearance of nechoshet, with a cord of linen in his yad, and a keneh hamiddah (measuring rod)., and he [the angelic being] stood in the sha’ar (i.e., the Eastern Gate., see further 43:1-5., 44:1-3., Hashem’s glory enters and exits here and Moshiach, see 44:3).

'**like...copper** Like the shine of the Living Beings (above 1:7): “and they sparkled like the color of burnished copper.”', '**with a linen cord in his hand** For measuring land, there is nothing better than linen cord.', '**and a measuring rod** with which to measure the thickness of the wall and the length and width of the gates.'(Rashi)

**Exodus 32:32**

Mas agora, eu te rogo, perdoa-lhes o pecado; se não, risca-me do teu livro que escreveste".

32 Yet now, if Thou wilt forgive their chattat but if not, blot me, now, out of Thy Sefer which Thou hast written.

' ועתה אם תשא חטאתם YET NOW, IF THOU WILT FORGIVE THEIR SIN — well and good: then I do not suggest to You, “Blot me out [of Thy book], ואם אין מחני BUT IF NOT, BLOT ME OUT.” This is an elliptical sentence, the words “Well and good” being omitted; of such there are many in Scripture.', ' מספרך OF THY BOOK — of the entire book of the Torah; that people should not say about me that I was not worthy enough to pray effectively for them.'(Rashi)

['YET NOW, IF THOU WILT FORGIVE THEIR SIN. Rashi comments: “If You forgive their sins — well and good, and I do not say to you ‘Blot me out.’ *But if not, blot me out*. This is thus an abbreviated verse. There are many cases similar to it. *Out of Thy book* — this means out of the whole Torah; so that people should not say about me that I was not worthy [successful] to seek mercy for them.” But if so, what was the answer that the Holy One, blessed be He, gave to Moses — *Whosoever hath sinned against Me, him will I blot out of My book*401*Verse 33.* — since there was no one else to be blotted out of His book [i.e. the Torah, since they are not mentioned therein to begin with]? Perhaps [Rashi] will interpret it thus: “I shall only blot out [from My Torah] those who have sinned against Me, and you have not sinned against Me.” But this is not correct.  
Rabbi Abraham ibn Ezra wrote that the expression *out of Thy book which Thou hast written* is like, *The judgment was set, and the books were opened*,402*Daniel 7:10.* “the books” in Ibn Ezra’s opinion being the dispositions of the heavenly bodies upon which the fate of the lower creatures depends. And G-d answered, *Whosoever had sinned against Me, him will I blot out from My book*,401*Verse 33.* which means: “I will not blot you out, but I will blot out from among the people those sinners who have sinned against Me in their thoughts, and were not killed by the sons of Levi.” It is with reference to this that it is said, *And the Eternal smote the people*.403*Verse 35.* — This interpretation [of Ibn Ezra] does not appear to me to be correct, for besides those killed by the sword of the sons of Levi and those who died in the plague, most of the people had sinned against Him, as I have written.404*Above, Verse 7.*  
In my opinion [the interpretation of the verse is as follows]: Moses said, “*Yet now, if Thou wilt forgive their sin* in Thine mercies [— well and good]; *but if not, blot me out* in their place *from the book* of life, and I will share their punishment,” it being similar to what Scripture says, *But he was wounded because of our transgressions, he was crushed because of our iniquities; the chastisement of our welfare was upon him, and with his stripes we were healed*.405*Isaiah 53:5.* And the Holy One, blessed be He, answered Moses: “I will erase from My book [of life] whosoever sinned, but not you, for you have not sinned.”'](Ramban)

['אם תשא חטאתם ואם אין מחני נא מספרך, regardless if You, G’d, will forgive their sins or will not forgive them, wipe out any merits I have accumulated in Your Book and transfer them to the credit balance of this people.'](Sforno)

**Genesis 3:24**

Depois de expulsar o homem, colocou a leste do jardim do Éden querubins e uma espada flamejante que se movia, guardando o caminho para a árvore da vida.

24 So He drove out HaAdam., and He placed miKedem (at the east) of the Gan Eden HaKeruvim, and a flaming cherev which was ever-turning, to be shomer over the Derech Etz HaChayyim (the Way of the Tree of Life, see Yn 14:6 on Derech).

['**He banished the man.** Neither he nor his offspring would be permitted to return.', '**He stationed.** The Cherubim were stationed to guard the Tree of life even before Adam and Chavah left the Garden to ensure that they would not partake on their way out.', 'לשמור את דרך עץ החיים, to ensure that on the way out they would not take from its fruit and eat thereof.'](Sforno)

**Isaiah 56:5**

a eles darei, dentro de meu templo e dos seus muros, um memorial e um nome melhor do que filhos e filhas, um nome eterno, que não será eliminado.

5 Even unto them will I give in Mine Bais [HaMikdash] within My chomot a yad vashem tov better than of banim and of banot., I will give them a Shem Olam, that shall not be yikaret (cut off).

**Exodus 12:42**

Assim como o Senhor passou em vigília aquela noite para tirar do Egito os israelitas, estes também devem passar em vigília essa mesma noite, para honrar ao Senhor, por todas as suas gerações.

42 It is a night of shimmurim (keepings, watchings, vigils) for Hashem to keep watch to bring them out from Eretz Mitzrayim., this is halailah hazeh unto Hashem., shimmurim (watchings, vigils) for kol Bnei Yisroel in their dorot.

' ליל שמרים IT WAS NIGHT OF WATCHING [UNTO THE LORD] — a night which the Holy One, blessed be He, was watching for and looking forward to, that He might fulfill His promise להוציאם מארץ מצרים TO BRING THEM OUT FROM THE LAND OF EGYPT.', ' \'הוא הלילה הזה לה IT IS THIS NIGHT OF THE LORD — it is the night of which He said to Abraham, “On this night will I redeem your children” (Mekhilta d\'Rabbi Yishmael 12:42; cf. Rashi on Genesis 39:11).', ' שמרים לכל בני ישראל לדרתם [IT IS A NIGHT] OF PROTECTION FOR ALL THE CHILDREN OF ISRAEL THROUGHOUT THEIR GENERATIONS — this night is protected, and comes as such from ages past, against all destructive forces, as it is said, (v. 33) “And He will not permit the destroyer [to enter your houses]” (Pesachim 109b; Rosh Hashanah 11b).'(Rashi)

['IT WAS A NIGHT OF WATCHING UNTO THE ETERNAL FOR BRINGING THEM OUT FROM THE LAND OF EGYPT. The verse is stating that from the time He decreed the exile upon them, He observed the matter that He bring them out on that night once the end had come, for *I will hasten it in its time*.314*Isaiah 60:22.* It may be that the verse, *It was a night of watching unto the Eternal*, means that He was watching and looking forward to the night when He would bring them out from the land of Egypt, for the Holy One, blessed be He, looked forward to the time when they would merit to be brought out therefrom.  
Now if we are to say [as Rashi did, quoted in the commentary on Verse 40], that the [period referred to in] the verse, *that thy seed shall be a stranger in a land that is not theirs*,299*Genesis 15:13. And they shall serve them, and they shall afflict them four hundred years*. begins from the time that Abraham had seed, and that the reckoning [of the four hundred and thirty years] begins from the birth of Isaac, you will find that they stayed in Egypt two hundred and forty years, according to the explanation we mentioned.315*Thus: Isaac was sixty years old when Jacob and Esau were born (Genesis 25:26). When he stood before Pharaoh, Jacob was one hundred and thirty years old (ibid.*, 47:9). We thus have one hundred and ninety years since the birth of Isaac. Deduct them from the sum of four hundred and thirty, and you have two hundred and forty years remaining for the stay in Egypt. But this too in my opinion is not correct according to the plain meaning of Scripture, since all the days of Abraham cannot be counted as exile with respect to his seed.  
The correct interpretation is that He was saying to Abraham “*that thy seed shall be a stranger in a land that is not theirs … four hundred years*299*Genesis 15:13. And they shall serve them, and they shall afflict them four hundred years*. from this day on.”316*I.e., from the time of the “covenant between the parts.” According to Ramban, who is now following the simple meaning of Scripture, this covenant took place after Abram had left Haran when he was seventy-five years old or thereabout. Thus at the time of the covenant, Abraham was about eighty years old, and not seventy, as we reasoned before according to Rashi. (See beginning of Verse 40.)* The purport thereof was to tell him: “your children will not immediately inherit this land which I give them, but instead they will be strangers like you were, in a land not theirs [for a period of] four hundred years and more. They will not return here till the fourth generation308*Genesis 15:16.* when four hundred and thirty years will be completed.” But if so, then their stay in Egypt lasted about two hundred and twenty years or thereabouts.317*According to Ramban’s interpretation, Abraham was about eighty years old at the time of the covenant. (See Note above). It was twenty years from then until Isaac’s birth, since Scripture states that Abraham was one hundred years old when Isaac was born. Isaac was sixty years old when Jacob was born, and when Jacob stood before Pharaoh, he was one hundred and thirty. Thus we have two hundred and ten years. Deduct them from four hundred and thirty, and you are left with two hundred and twenty, which is the length of time they stayed in Egypt.* Now if the numerical value of the word *‘r’du’* (*get you down*) *thither*,318*Genesis 42:2. These were Jacob’s words to his sons upon sending them to buy food in Egypt. He did not use the word l’chu* (go you), but *r’du (get you down)*, because the numerical value of the word *r’du* is two hundred and ten. There was thus an allusion here to the time the Israelites would stay in Egypt. [which is two hundred and ten], be an established tradition in Israel, it is possible that [Jacob, by using the word *r’du*], alluded to those who arrived in Egypt that after Jacob’s death they would stay there two hundred and ten years. With the seventeen years that Jacob lived in the land of Egypt,319*Genesis 47:28.* their stay altogether totalled two hundred and twenty-seven years.  
And I have already mentioned320*Ibid.*, 15:13 (in Vol. I, *Seder Lech Lecha*, p. 203). the explanation of Rabbi Abraham ibn Ezra that the expression, *that thy seed shall be a stranger*, means “in servitude and affliction until the end of a four-hundred year period commencing from this day of the covenant.” And Ibn Ezra further said that the thirty additional years [mentioned here in Verses 40-41] represent the time that elapsed between Abraham’s departure from his country321*I.e., his native country, Ur of the Chaldees. From there he went with his father to Haran, where they stayed five years, and then Abraham left for the land of Canaan. He was then seventy-five years old. Twenty-five years later when Isaac was born, the thirty year period, commencing from the time he left Ur of the Chaldees, was thus completed (Ibn Ezra).* [and the day of the covenant]. Accordingly, the explanation of the verse here is as follows: “*Now the time that the children of Israel dwelt in Egypt* until the end of the period when they and their ancestors were strangers in a land not theirs, *was four hundred and thirty years*.”  
I maintain further that the most lucid explanation of all is that we say that the decree of the four-hundred year period, [as mentioned in Genesis 15:13], is to be reckoned from that day [of the “covenant between the parts],” as we have mentioned, and these thirty additional years — [in Verses 40-41 here] — were due to the sin of that generation. If exile and affliction are decreed upon a person for a year or two because of his sin and he will fully continue to add to his transgressions, exile and visitation of seven times322*See Leviticus 26:28.* the original magnitude will be his lot; his first punishment is no guarantee against his being punished for the additional sin he committed. Now it had been decreed upon Abraham that his children would be strangers in a land not their own [for a period of] four hundred years, and that they will not return until the fourth generation, *for the iniquity of the Amorite is not yet full*.308*Genesis 15:16.* Abraham was given no assurance [concerning the precise ending of the exile], except in the promise, *And afterward they will come out with great substance*,323*Genesis 15:14.* and that [“afterward”] could be immediately [after the four-hundred year period] or some subsequent time. Even that promise was given conditionally, as He said, *And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance*,323*Genesis 15:14.* meaning that He will bring them to judgment to determine whether they did to Israel in accordance with their deeds and as was decreed upon them.324*For fuller explanation of this point, see Vol. I, pp. 204-205.* Besides, no assurance is immune to annulment because of subsequent sin unless it is accompanied by an oath. And it is a known fact that the Israelites in Egypt were wicked and exceeding sinners, having also done away with circumcision, as it is written, *And they rebelled against Me, and would not hearken unto Me; they did not every man cast away the detestable things of their eyes, neither did they forsake the idols of Egypt; then I said I would pour out My fury upon them in the midst of the land of Egypt*.325*Ezekiel 20:8.* Again it says, *And put away the gods which your fathers served beyond the River, and in Egypt, and serve ye the Eternal*.326*Joshua 24:14.* It was for this reason that He prolonged their exile for thirty years.  
In fact, it should have been prolonged even more, but on account of their cries and many prayers, [it was shortened to thirty years]. This is the sense of the verses: *And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d;*327*Above, 2:23.* *And G-d heard their groaning*,328*Ibid.*, Verse 24. *And now, behold, the cry of the children of Israel is come unto Me*.329*Ibid.*, 3:9. And it further states, *And we cried unto the Eternal, the G-d of our fathers, and the Eternal heard our voice, and saw our affliction, and our toil, and our oppression*,330*Deuteronomy 26:7.* since they did not deserve to be redeemed on account of the end [of the four-hundred year period], but only because He accepted their cry and their groaning on account of the great agony they were in, as I have explained in *Seder V’eileh Shemoth*.331*Above, 2:25.* Why should the earlier scholars — [i.e., Rashi and Ibn Ezra] — find it difficult to explain that their exile was prolonged after the end [of the four-hundred year period] by thirty years, when on account of the sin of the spies their stay in the wilderness was later prolonged forty years!332*Numbers 14:34.* Those forty years were indeed an affliction to them, as Scripture states, *And thou shalt remember all the way which the Eternal thy G-d hath led thee these forty years in the wilderness, that He might afflict thee*.333*Deuteronomy 8:2.* And it further says, *And He afflicted thee, and suffered thee to hunger*.334*Ibid.*, Verse 4. Thus they were subject [in the wilderness] to complete exile in a land given over to *serpents, fiery serpents, and scorpions*,335*Ibid.*, Verse 15. and the promise, *And in the fourth generation they shall come back hither*,308*Genesis 15:16.* was not fulfilled in them, since during those forty years, that generation surely passed away after the [fifth] generation was already born. Thus the sins caused all delays.  
It is possible that this [delay of the thirty years] was on account of the children of Ephraim who went out [from the land of Egypt] thirty years before the coming of Moses our teacher, and as our Rabbis have mentioned.336*Sanhedrin 92b.* They reckoned [the end of the four-hundred year period from the time it was declared to Abraham], and they made no error, *but his own iniquities shall ensnare the wicked*.337*Proverbs 5:22. In other words, the children of Ephraim were accurate in their reckoning. However, they failed to know that on account of the sins of the generation, thirty years had been added to the length of the bondage.* And may the Holy One, blessed be He, forgive us all sin and error.', 'THIS SAME NIGHT IS A NIGHT OF WATCHING UNTO THE ETERNAL FOR ALL THE CHILDREN OF ISRAEL THROUGHOUT THEIR GENERATIONS. The intent of this is “that this night set aside by G-d to bring Israel out of Egypt is *unto the Eternal*. That is to say, it is to be sanctified to His Name. [It is] *a night of watching for all the children of Israel throughout their generations*, meaning that they are to observe it by worshipping Him through the eating of the Passover-offering, the remembering of the miracles, and the reciting of praise and thanksgiving to His Name,” just as He said, *And thou shalt keep this ordinance*.338*Further, 13:10. The Hebrew v’shamarta* (*and thou shalt keep*) is of the same root as *shimurim* (*watching*) here. And He further said, *Observe the month of Aviv, and keep the Passover*.339*Deuteronomy 16:1. Here too the word shamor* (*observe*) is of the same root as *shimurim* in the verse before us. It thus proves that *leil shimurim* (*a night of watching*) means “a night of observance of the Passover service.”  
Rabbi Abraham ibn Ezra explained that the intent of the expression, *It was a night of watching unto the Eternal*, is that G-d watched the Israelites and did not suffer the destroyer to come into their homes. This is not correct, since Scripture continues to state, *It was a night of watching… for bringing them out from the land of Egypt*.'](Ramban)

["ליל שמורים הוא לה' להוציאם, the night G’d had been looking forward to, to take the Jews out from there. G’d had not caused the Israelites all this suffering in Egypt out of caprice, just in order to keep to a timetable of His, but He simply had not found them ready and worthy of redemption until that particular night. He had reserved this night for that event because He is so full of loving kindness. This is what our sages meant when they stated that G’d was מחשב את הקץ, He had manipulated history in order to bring about the redemption so much earlier than even the Israelites had thought it would come, based on the prophecy to Avraham. (Haggadah shel Pessach.)", "הוא הלילה הזה לה' שמורים, just as G’d had looked for ways and means to bring the redemption to the Jewish people from their suffering in Egypt, so He is looking for legal ways and means to redeem us from the present exile and to bring on the final redemption. Isaiah phrased this asולכן יחכה ה' לחננכם, “Truly, the Lord is waiting to show you grace.” (Isaiah 3018)", 'לכל בני ישראל לדורותיכם, in accordance with the statement of our sages in Rosh Hashanah 11 “just as the Israelites have been redeemed from Egypt in the month of Nissan, so the final redemption will also occur during the month of Nissan.”'](Sforno)

**Ezekiel 39:18**

Comerão a carne de poderosos e beberão o sangue dos príncipes da terra como se eles fossem carneiros, cordeiros, bodes e novilhos, todos eles animais gordos de Basã.

18 Ye shall eat the basar gibborim, and drink the dahm of the nasi’im of ha’aretz, as of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan.

'**rams, lambs, he-goats, and bulls** kings and dukes, rulers, and princes.', '**fatlings of Bashan** [Heb. מְרִיאִי בָשָּׁן,] An ox given to be fattened is called al meri in Arabic.'(Rashi)

**Daniel 2:46**

Então o rei Nabucodonosor caiu prostrado diante de Daniel, prestou-lhe honra e ordenou que lhe fosse apresentada uma oferta de cereal e incenso.

46 Then the king Nevuchadnetzar fell upon his face, prostrate before Daniel, and paid him honor and ordered that a minchah and incense be presented to him.

['**ordered to offer up... libations** He wished to deify him.'](Rashi)

**Psalms 33:6**

Mediante a palavra do Senhor foram feitos os céus, e os corpos celestes, pelo sopro de sua boca.

6 By the Devar Hashem were Shomayim made., and all the tz’va (host) of them by the ruach (breath) of His mouth [MJ 11:3., Yn 1:1., Psa 56:5].

**Exodus 12:32**

Levem os seus rebanhos, como tinham dito, e abençoem a mim também".

32 Also take your tzon and your herds, as ye have said, and be gone., and bless me also.

' גם צאנכם גם בקרכם קחו TAKE ALSO YOUR FLOCKS AND HERDS — And what is the force of כאשר דברתם AS YE HAVE SPOKEN? It is an allusion to (10:25) “Thou, also, must give into our hands sacrifices and burnt offerings” — it means: take of my cattle also even as ye said.', ' וברכתם גם אתי AND BLESS ME ALSO — Pray on my behalf that I should not die because I am a firstborn (cf. Targum Jonathan on Exodus 12:32 and Mekhilta d\'Rabbi Yishmael 12:29).'(Rashi)

['AND BLESS ME ALSO. The purport of it is that “when you will sacrifice to the Eternal your G-d as you have said, and you will pray for yourselves that He should not strike you with pestilence or sword,293*See above, 5:3.* remember me also in your prayers together with yourselves.”  
Now Rashi commented: “Pray on my behalf that I should not die, for I am a firstborn.” The plain meaning thereof is that they should bless him and his kingdom, for included within the blessing to a king is the state of peace of the whole kingdom. And in the Mechilta we read:294*Mechilta on the verse before us.* “*And bless me also*. Pray on my behalf that the punishment may desist from me,” meaning that he should no longer be punished on their account.'](Ramban)

**Daniel 7:25**

Ele falará contra o Altíssimo, oprimirá os seus santos e tentará mudar os tempos e as leis. Os santos serão entregues nas mãos dele por um tempo, tempos e meio tempo’.

25 And he (Anti-Moshiach) shall speak great words against Elyon, and shall wear out the kadoshim Elyon, and think to change set times and law, and they shall be given into his hand until a time and times and half a time.

'**against the Most High** [as translated,] against the Most High.', '**and he will oppress the high holy ones** He will burden and oppress Israel.', '**and he will think to change the times and the law** He will plan in his heart to cause them to transgress all their appointed times and their laws.', '**until a time, two times, and half a time** This is an obscure end, as was said to Daniel (12:4): “And you, Daniel, close up the words and seal,” and the early commentators expounded on it, each one according to his view, and the ends have passed. We can still interpret it as I saw written in the name of Rav Saadia Gaon, that they are the 1,335 years stated at the end of the Book (12:12): “Fortunate is he who waits [and reaches the days one thousand three hundred and thirty-five],” and he explains the appointed time as until the time of two times and a half time, and he [Rav Saadia Gaon] said that the times are 480 [years], which is the time from the Exodus from Egypt until the Temple was built, and 410 [years], [which are] the days of the First Temple, totaling 890, and another half of this time,445, totaling 1,335. Figure these from the time the daily sacrifice was discontinued until the daily sacrifice will be restored to its place; it was discontinued six years prior to the destruction, and there is somewhat of a proof in this Book. [See Rashi to 8:14.] Others bring further proof to this computation, namely that (Deut. 31:18): “And I, will hide My face” [the words] הַסְתֵּר אַסְתִּיר add up in gematria to 1,335.'(Rashi)

**Jeremiah 50:15**

Soem contra ela um grito de guerra de todos os lados! Ela se rende, suas torres caem e suas muralhas são derrubadas. Esta é a vingança do Senhor; vinguem-se dela! Façam a ela o que ela fez aos outros!

15 Shout against her all around., she hath surrendered her yad., her bulwarks are fallen, her chomot (walls) are torn down., for it is the vengeance of Hashem., take vengeance upon her., just as she hath done, do unto her.

'**she gave her hand** like a person who has no strength and stretches forth his hand to whomever he sees, to beg mercy and aid. Cf. We gave our hand to Egypt” (Lam. 5:6).', '**her foundations have fallen** Heb. אשיותיה. The strength of her foundations. Cf. “And the foundations (וְאֻשַּׁיָא) shall be fastened” (Ezra 4:12). And in the language of the Mishnah: Those who dig for foundations (לְאֻשִׁין) [Baba Kamma 50a]. Cf. “And strengthen yourselves (והתאוששוּ)” (Isa. 46:8), equivalent to והתחזקוּ, and strengthen yourselves.', '**as she did** to the city of the Lord.'(Rashi)

**Isaiah 26:17**

Como a mulher grávida prestes a dar à luz se contorce e grita de dor, assim estamos nós na tua presença, ó Senhor.

17 Like a woman with child, that draweth near the time of her delivery, in travail, and crieth out in her pangs., so have we been in Thy sight, Hashem.

'**As a pregnant woman comes near to give birth, etc.** So were we because of You; we see troubles being renewed, and we think that they are sorts of indications of salvation and redemption, for we are promised to be redeemed out of straits, as a woman giving birth.', '**because of You** Because of Your decrees.'(Rashi)

**Jeremiah 51:48**

Então o céu e a terra e tudo o que existe neles gritará de alegria por causa da Babilônia, pois do norte destruidores a atacarão", declara o Senhor.

48 Then the Shomayim and ha’aretz, and all that is therein, shall sing joyously over Bavel., for the plunderers shall come unto her from the tzafon (north), saith Hashem.

**Jeremiah 51:63**

Quando você terminar de ler este rolo, amarre nele uma pedra e atire-o no Eufrates.

63 And it shall be, when thou hast made an end of reading this sefer, that thou shalt bind an even (stone) to it, and cast it into the midst of Euphrates.,

**Ezekiel 48:34**

"No lado oeste, que tem dois mil e duzentos e cinqüenta metros de comprimento, haverá três portas: a porta de Gade, a porta de Aser e a porta de Naftali.

34 At the west side four alafim and five hundred, with their three she’arim: one sha’ar of Gad, one sha’ar of Asher, one sha’ar of Naphtali.

**Ezekiel 31:8**

Os cedros do jardim de Deus não eram rivais para ele, nem os pinheiros conseguiam igualar-se aos seus ramos, nem os plátanos podiam comparar-se com os seus galhos; nenhuma árvore do jardim de Deus podia equiparar-se à sua beleza.

8 The cedars in the Gan Elohim could not compare with him., the pine trees were not like his boughs, and the plane trees were not like his branches., nor any etz (tree) in the Gan Elohim was like unto him in his beauty.

'**did not dim it** They did not dim its form; i.e., none among them surpassed it in beauty.', '**in the garden of God** i.e., in the entire world.', '**and chestnut trees** [Heb. ועֲרְמֹנִים,] chastaniyers, chastaneyrs in Old French [chataigniers in Modern French].'(Rashi)

**Psalms 98:1**

Cantem ao Senhor um novo cântico, pois ele fez coisas maravilhosas; a sua mão direita e o seu braço santo lhe deram a vitória!

98 (A Mizmor) O sing unto Hashem a shir chadash., for He hath done marvellous things., His right hand, and His zero’a kodesh, hath gotten Him victory.

['**Sing to the Lord** All these are for the future.'](Rashi)

**Jeremiah 51:45**

"Saia dela, meu povo! Cada um salve a sua própria vida, da ardente ira do Senhor.

45 My people, come ye out of the midst of her, and save ye every ish his nefesh from the charon af Hashem.

**Isaiah 44:2**

Assim diz o Senhor, aquele que o fez, que o formou no ventre, e que o ajudará: Não tenha medo, ó Jacó, meu servo, Jesurum, a quem escolhi.

2 Thus saith Hashem that made thee, and formed thee from the beten (womb), Who will help thee., Fear not, O Ya’akov, Avdi., and thou, Yeshurun, whom I have chosen.

**Hosea 12:8**

Efraim orgulha-se e exclama: "Como fiquei rico e abastado! Em todos os trabalhos que realizei, não encontrarão em mim nenhum crime ou pecado".

8 (9) And Ephrayim boasts, Yet I am become an oisher, I have found me out wealth., in all my gain they shall find none avon (iniquity, offense) in me that would be chet (sin).

'**A trafficker who has deceitful scales in his hand** You rely on your gain, for you are traffickers and deceivers, and concerning your wealth you say...'(Rashi)

**Deuteronomy 32:43**

Cantem de alegria, ó nações, com o povo dele, pois ele vingará o sangue dos seus servos; retribuirá com vingança aos seus adversários e fará propiciação por sua terra e por seu povo.

43 Rejoice, O ye Goyim, with His people: for He will avenge the dahm of His avadim, and will render nakam (vengeance) to His adversaries, and will make kapporah for the land of His people.

'הרנינו גוים עמו SING ALOUD, O YE NATIONS, OF HIS PEOPLE — At that time (when I shall take vengeance on them) the nations will praise Israel (Sifrei Devarim 333:2): “See, how praiseworthy is this people, — that they have cleaved to the Holy One, blessed be He, amidst all the troubles which have passed over them, and have not forsaken Him, for they had constantly experienced His goodness and His excellence”.', 'כי דם עבדיו יקם FOR HE WILL AVENGE THE BLOOD OF HIS SERVANTS — i.e., the shedding of their blood, as the phrase usually implies.', 'ונקם ישיב לצריו AND HE WILL RENDER VENGEANCE TO HIS ADVERSARIES for their robbery and their violence, just as it is stated, (Joel 4:19) “Egypt shall be a desolation and Edom shall be a desolate wilderness, for the violence against the children of Judah …”, and it states in another passage (Obadiah 10) “For the violence against thy brother Jacob [shame shall cover thee]” (cf. Sifrei Devarim 333:3).', 'וכפר אדמתו עמו means, and He will appease His land and His people for the miseries that have passed over them and for that which the enemy has caused them.', 'וכפר is an expression denoting appeasing and calming, as e.g. (Genesis 32:21) אכפרה פניו which is rendered in the Targum by “I will appease his anger” (cf. Rashi on that verse).', 'וכפר אדמתו AND HE WILL PROPITIATE HIS LAND — and what is His land? עמו HIS PEOPLE — when His people receives comfort His land, too, receives comfort, and so, too, it states, (Psalms 85:2) “Thou hast been favourable, O Lord, unto Thy land” — whereby hast Thou been favourable unto Thy land? The words that follow in the text give the answer: “Thou hast brought back the captivity of Jacob” (Thy people). ', '— In a different manner is it (the section from v. 26 onwards) expounded in Sifrei, and there is a difference of opinion regarding it between R. Judah and R. Nehemiah. R. Judah expounds the whole of it as having reference to Israel, whilst R. Nehemiah refers the whole of it as referring to the other nations (Sifrei Devarim 327). R. Judah explains it as referring to Israel as follows: (26) אמרתי אפאיהם in the same manner as I have explained it, up to (27) כי גוי אבד עצות המה (28) .ולא ה\' פעל כל זאת FOR THEY ARE A NATION LOSING COUNSEL, i.e., they have lost My Torah, which was a fitting counsel for them, ואין בהם תבונה AND THERE IS NO UNDERSTANDING IN THEM to consider,# (30) איכה ירדף אחד HOW ONE MAN of the nations COULD PURSUE אלף A THOUSAND of them, אם לא כי צורם מכרם EXCEPT THAT THEIR ROCK HAD DELIVERED THEM into their power.# (31) כי לא כצורנו צורם — all as I have explained, right up to the end. — R. Nehemiah expounds it as referring to the other nations as follows: (28) כי גוי אבד עצות המה — This he explains as I have explained it at first up to (31): ואיבינו פלילים', '— (\u200e32) כי מגפן סדם גפנם FOR AS THE VINE OF SODOM IS THEIR VINE — i.e. the vine of the other nations.', 'ומשדמת עמרה AND OF THE FIELDS OF GOMORRAH etc., — and they do not set their mind to attribute the greatness to Me.', 'ענבמו ענבי רוש THEIR GRAPES ARE GRAPES OF GALL — This is what it stated above לולא כעס אויב אגור WERE IT NOT THAT THE ANGER OF THE ENEMY IS HEAPED UP against Israel to destroy them (cf. Rashi’s explanation of אגור above) — so, too, here: "their grapes are grapes of gall”, to make them (the Israelites) reel and to embitter their lives, and therefore אשכלות מררות למו BITTER CLUSTERS ARE FOR THEM to make them swallow them for what they have done to My children.', '(33) חמת תנינם יינם WINE OF DRAGONS IS THEIR WINE — i.e., the wine prepared to give them to drink for what they have done to them (יינם “their wine” is not the wine which they prepare, but that which is prepared for them).', '(34) כמס עמדי IS IT NOT LAID WITH ME — “it” means that cup (which is implied in the word יינם, “the wine prepared for them”), as it states. (Psalms 75:9) “For in the hand of the Lord is a cup … [and the dregs thereof all the wicked of the earth shall drink them]”.', '(35) לעת תמוט רגלם AT THE TIME THEIR FOOT (i.e., of the enemies) SHALL TOTTER — this is similar to what is said, (Isaiah 26:6) “The foot shall tread it down”.', '(36) כי ידין ה׳ עמו — In this explanation, in the phrase כי ידין the word כי is used in the meaning of “because” (not as in the former explanation where it means “when”), and ידין is not an expression for sufferings (the meaning it was given above) but it means as much as: For He (God) will plead their cause (take their parts) against the power of their oppressors, כי יראה כי אזלת יד וגו׳, when He sees that the hand of the enemy waxes mighty, etc.', '(37) ואמר אי אלהימו AND HE SAYS WHERE IS THEIR GOD — i.e., when the enemy (cf. this with Rashi’s previous explanation) will say, “Where is the God of Israel?” — even as Titus, the wicked, asked, when he pierced the curtain of the Holy of Holies (cf. Gittin 56b), just as it is said, (Micah 7:10) “Then my enemy shall see it, and shame shall cover her who said unto Me, Where is the Lord, thy God?”', '(39) ראו עתה כי אני וגו׳ means, then the Lord will display His saving power and will say, SEE NOW, THAT IT IS I, EVEN I — from Me came the evil upon them (the Israelites) and from Me will good come upon them.', 'ואין מידי מציל AND THERE IS NONE THAT CAN DELIVER OUT OF MY HAND — i.e. that can deliver you (the nations) from the evil which I shall now bring upon you.', '(40) כי אשא אל שמים ידי — The first two words (continuing this exposition) are as much as כי נשאתי, “Because I have lifted up”, and the text means: everlasting I made the heaven the dwelling-place of My Glory, — as the Targum takes it (“For I have established in heaven the place of My Divine Glory”) — therefore there will surely be none that can deliver you, for even when the weak person is above and the strong below, the fear of him that is above lies upon him that is below; how much more is this so when “I”, the strong, am above and you, the weak, are below.', '— ידי means the place of My Divine Glory, as (Numbers 2:17) “every man by his place (ידו)”, — therefore I had the power to punish you immediately, but I said that I shall live forever, therefore I need not hasten to exact punishment, because I have time for this matter: I live for ever and in later generations can punish them, for I have the power to exact punishment both from the living and the dead. A human king who is always going to die (may die at any moment), takes quick vengeance to punish during his lifetime, because either he or his enemy may die with the result that he would never exact his vengeance from him; but I live for ever, and if they (My enemies) should die and I shall not have exacted punishment from them during their lifetime, I can exact it when they are dead.', '(41) אם שנותי ברק חרבי — There are many instances where the particle אם is not used conditionally (i.e., it does not signify “if”). Here, also: when I shall whet ברק חרבי MY GLITTERING SWORD AND MY HAND SHALL HOLD FAST ON JUSTICE, etc., etc., all as I have explained above.'(Rashi)

['הרנינו גויים, “you who are the arrows of the Lord and His sword make the nations acclaim, sing aloud! So that they will realise that G’d is fair and does not commit any injustice. Compare Psalms 67,5 ישמחו וירננו לאומים כי תשפוט עמים מישור,”nations will exult and shout for joy, for You rule the peoples with equity” ', 'עמו, His people shall give thanks with shouts of joy and music, כי דם עבדיו יקום ונקם ישיב לצריו, for He does avenge the blood of His servants. G’d punishes the nations by avenging what they have done to the Jewish people.', 'וכפר אדמתו, for the soil of the Land of Israel having been desolate and barren while its people were in exile and for what had occurred on that soil in the interval.', 'עמו, His people will also have to atone for all the wrongs they did during the long years they had been in exile. The purpose of this dual atonement by both the soil and the people is to bring back the Shechinah, G’d’s benevolent presence to the Land of Israel, as envisioned in Isaiah 52,8 כי עין בעין יראו בשוב ה\' ציון,”for every eye will see when G’d returns to Zion.”\n'](Sforno)

**Zechariah 12:13**

a família de Levi com suas mulheres; a família de Simei com suas mulheres,

13 The mishpachat Bais Levi apart, and their wives apart., the mishpachat Shimei apart, and their wives apart., [Bamidbar 3:17-18,21]

'**the house of Levi** The priests and the Levites.', '**the family of the Shimeites** Shammua the son of David. Scripture first makes a generality about the house of David, and then it specifies each one.'(Rashi)

**Exodus 25:31**

"Faça um candelabro de ouro puro e batido. O pedestal, a haste, as taças, as flores e os botões do candelabro formarão com ele uma só peça.

31 And thou shalt make a Menorah of zahav tahor., hammered out shall the Menorah be made., its base, its shaft, and its cups, its knobs, and its blossoms, shall be of the same.

' מקשה תיעשה המנורה OF BEATEN WORK SHALL THE CANDELABRUM BE MADE — i. e. one should not make it of separate pieces nor shall one make its branches or its lamps as separate limb — a kind of work called souder in old French, Engl, to solder, but is was to be made in its entirety of a single mass of gold. He (who made it) beat it with the hammer and cut away with the implements of his craft thus making the branches spread out in this direction and in that (cf. Sifrei Bamidbar 61:1).', ' מקשה — This word is translated in the Targum by נגיד, an expression for “drawing out;” he renders it thus because the parts of the candle-stick were drawn from the lump in this direction and in that by the blow of the hammer. The term מקשה denotes knocking with the hammer — batediz in old French — as the verb in (Daniel 5:6) “and his knees knocked (נקשן) one against another”.', 'תיעשה המנורה [OF BEATEN WORK] SHALL THE CANDELABRUM BE MADE — The passive form used here in contradistinction to the active forms of עשה used throughout this section in connection with the making of the vessels indicates that it shall be made of itself (automatically). Because Moses was puzzled by it (the work of the candlestick), the Holy One, blessed be He, said to him, “Cast the talent of gold into fire and it will be made of itself.” For this reason it does not say here תַּעֲשֶׂה “thou shalt make” (Midrash Tanchuma, Beha\'alotcha 3)', 'ירכה — the foot (the base) below, which was made in form of a box, three legs coming out from it underneath.', ' וקנה — ITS SHAFT — its middle branch that rose from the central point of the base vertically upwards. On it was the middle lamp, made in the form of a cup into which to pour the oil and to put the wick.', ' גביעיה — They were like that kind of goblets which are made of glass and which are long and slender; in old French they are termed maderins (cf. Rashi on Genesis 44:2). These, however, were made of gold and came out as projections from each branch to the number which Scripture enjoins for them. They were on it for embellishment only.', ' כפתריה ITS KNOBS — These were like apples, globular, projecting all round the middle branch (shaft), such as are made for candlesticks of princely houses (lit., which stand before the princes), and which are called pommeaux in old French, apple-shaped ornaments. Their number is stated in this section — how many knobs projected from it (the middle branch) and how much was left plain between one knob and the other.', ' ופרחיה AND ITS FLOWERS — Figures were made on it in the shape of flowers.', ' ממנה יהיו SHALL BE OF THE SAME — All shall be of beaten work coming out of this block-shaped piece: one must not make them separately and then join them on the branches.'(Rashi)

['ועשית מנורת זהב טהור. This commandment follows the establishment of “2 crowns,” the crown of Torah as represented by the Ark, and the crown of Royalty as represented by the Table. The Torah arranged the subject of the Menorah as something that it totally integrated, i.e. just as the Menorah was to be constructed of a single chunk of gold, not as a composite structure, so the seven lights were also to be arranged in such a way that the light from the lamps would converge in one above the light burning on top of the central shaft. This is the meaning of the words והאיר על עבר פניה, (verse 36) this means that the lights both on the right of the center shaft and those on the left should be arranged so that the respective flames would focus in the direction of the middle. Inasmuch as the lights symbolised spiritual “enlighten-ment,” the lesson is that in all our efforts at obtaining such enlightenment, and during all the digressions that the pursuit of such disciplines necessarily entails, we must never lose sight of the direction in which we are striving and keep this central idea of such enlightenment resulting in us becoming better servants of the Lord, constantly in front of our mental eye. The reason that there were lights on both the right side of the center shaft as well as on the left side, is that pursuit of enlightenment expresses itself both in gaining of theoretical knowledge, ethical imperatives, but no less so in the practical application of such lessons learned. Both must be placed in the service of the נר המערבי, the light from the center shaft, the one which faces the Shechinah directly. Only the focusing on our spiritual goal ensures that the six lights on the various arms will continue to burn without hindrance. The thought we just tried to portray is expressed in Numbers 8,2-4 בהעלותך את הנרות אל מול פני המנוה יאירו שבעת הנרות “when you kindle the lamps, toward the face of the Menorah shall the seven lamps cast light.” This is the symbolism contained in the words וזה מעשה המנורה מקשה, (Numbers 8,4) i.e. in spite of what appears to be a multiplicity of lights emanating from this Menorah, their function is singular, one of unification, just as the Menorah from which they emanate was cast out of a single chunk of gold, something unified.'](Sforno)

**Jeremiah 51:8**

A Babilônia caiu de repente e ficou arruinada. Lamentem por ela! Consigam bálsamo para a ferida dela; talvez ela possa ser curada.

8 Bavel is suddenly fallen and broken., wail for her., take balm for her pain, perhaps she may be healed.

**Exodus 7:16**

Diga-lhe: O Senhor, o Deus dos hebreus, mandou-me dizer-lhe: Deixe ir o meu povo, para prestar-me culto no deserto. Mas até agora você não me atendeu.

16 And thou shalt say unto him, Hashem Elohei HaIvrim hath sent me unto thee, saying, Let My people go, that they may serve Me in the midbar: and, hinei, hitherto thou wouldest not hear.

' עד כה means UNTIL NOW. A Midrashic explanation (taking this sentence to mean, “thou wilt not hearken until (עד) thou hearest the word “כה”) is: until thou hearest from me the announcement of the slaughter of the first-born, which I will begin with the words, (Exodus 11:4) “Thus (כה) saith the Lord, About midnight etc.”'(Rashi)

['AND, BEHOLD, HITHERTO THOU HAST NOT HEARKENED. Because this was one of the [ten] plagues and henceforth He will begin to smite him, He therefore said to him that it was his wickedness which was responsible for the bringing of the punishment upon him since he hearkened not to the command of his Creator. Now at this time, [i.e., when the warning about the first plague was given to him], Pharaoh did not declare to Moses and Aaron that he will neither hearken to G-d’s words nor let the people go. It was only at the first time [when they came before him] that he said, *I know not the Eternal, and moreover I will not let Israel go*.122*Above, 5:2.* At present, he did not rebuke them; he only heard their words and remained silent, for since they performed the wonder of the serpent before him and Aaron’s rod swallowed up their rods,123*Verse 12.* he was already afraid of the plagues, except that during the first plagues he attempted that the magicians do likewise, that is, by means of deeds of sorcery. Thus he was afraid, and yet he hardened his heart. This is the sense of the expression, *And Pharaoh’s heart was hardened*.124*Further, Verse 22.*'](Ramban)

**Psalms 23:6**

Sei que a bondade e a fidelidade me acompanharão todos os dias da minha vida, e voltarei à casa do Senhor enquanto eu viver.

6 Surely tov and chesed shall follow me kol y’mei chaiyyai (all the days of my life): and I will dwell in the Bais Hashem l’orech yamim (for length of days, whole life

**1 Kings 17:1**

Ora, Elias, o tesbita da Tisbe de Gileade, disse a Acabe: "Juro pelo nome do Senhor, o Deus de Israel, a quem sirvo, que não cairá orvalho nem chuva nos anos seguintes, exceto mediante a minha palavra".

17 And Eliyahu HaTishbi, who was of the inhabitants of Tishbe-Gil`ad, said unto Ach’av (King Ahab of Israel), As Hashem Elohei Yisroel liveth, before whom I stand [ministering, as minister], there shall not be tal nor matar these shanim [ahead], except according to my word.

**Joel 1:6**

Uma nação invadiu a minha terra, poderosa e inumerável; seus dentes são dentes de leão, suas presas são de leoa.

6 For a Goy is come up upon my land, strong, and without number, whose teeth are the teeth of an aryeh (lion), and he hath the fangs of a lioness.

'**For a nation has ascended upon my land**—He named these locusts as a host of nations.', '**and its molars are like those of a young lion**—These are the thick teeth with which he chews.'(Rashi)

**Ezekiel 2:9**

Então olhei, e vi a mão de alguém estendida para mim. Nela estava o rolo de um livro,

9 And when I looked, hinei, a yad was sent unto me., and, hinei, a megillat sefer was therein.,

'**and behold, etc.** Some things adopt both masculine and feminine gender, such as (Gen. 19:23): “The sun had risen (יָצָא) [msc.] over the earth, etc.”; (Mal. 3:20), “And for you who fear My name, shall the sun of mercy rise (וְזָרְחָה) [fem.]), etc.” [Likewise] (Gen. 32:9), “If Esau comes to the one camp (הָאַחַת) [fem.] and strikes it (וְהִכָּהוּ) [msc.].'(Rashi)

**Exodus 9:9**

Ela se tornará como um pó fino sobre toda a terra do Egito, e feridas purulentas surgirão nos homens e nos animais em todo o Egito".

9 And it shall become fine dust in kol Eretz Mitzrayim, and shall be a sh’khin (boil) breaking forth with festers upon adam, and upon behemah, throughout kol Eretz Mitzrayim.

' לשחין פרח אבעבעת A BOIL BREAKING FORTH INTO BLAINS — Render it as the Targum does: a boil growing blains, — the idea is, that through it (the boil) blains burst out on them (on the people). ', 'שחין has the meaning of “heat”. In the Mishnaic Hebrew there are many examples of its use; e. g., (Yoma 53b) “a hot (שחונה) year”. '(Rashi)

['AND IT SHALL BECOME SMALL DUST OVER ALL THE LAND OF EGYPT. According to the opinion of our Rabbis,204*Shemoth Rabbah 11:6.* [the small quantity of] soot [in the hands of Moses] became the dust which settled over the whole land of Egypt, and that dust, coming *upon man and upon beast*, caused them to break forth with boils and blains *throughout all the land of Egypt*, since it was a burning hot dust. Perhaps the wind caused the dust to enter the homes as well, and there was thus no escape from it. This is a correct [conjecture]. Many times during a drought, the fall of the dew is accompanied by a sort of dust, and it is furthermore written, *The Eternal will make the rain of thy land powder and dust*.205*Deuteronomy 28:24.*  
It is also possible to say, in line with the plain meaning of Scripture, that the purport of the expression, *And it shall become small dust*, is that the dust which will be produced in that place from the soot will bring the boils *over all the land of Egypt*, as He infected the air to do so, it being a decree of the Supreme One.206*According to this interpretation, the miracle entailed was thus greater than the one in consonance with the first interpretation, which had the dust throughout the land of Egypt causing the boils and the blains. According to the second interpretation, the soot of the furnace became dust only over the place where the miracle was wrought, which in turn caused the whole atmosphere over Egypt to effect the boils.*'](Ramban)

**Genesis 12:3**

Abençoarei os que o abençoarem, e amaldiçoarei os que o amaldiçoarem; e por meio de você todos os povos da terra serão abençoados".

3 And I will bless the one blessing you, and curse him that curses you., and kol mishpochot haadamah shall be blessed through you.[T.N. There is a brocha in this verse that many do not know but that every true follower of Moshiach should know.]

**Deuteronomy 8:5**

Saibam, pois, em seu coração que, assim como um homem disciplina o seu filho, da mesma forma o Senhor, o seu Deus, os disciplina.

5 Thou shalt also consider in thine lev, that, as a man chasteneth bno, so Hashem Eloheicha chasteneth thee.

['AND THOU SHALT CONSIDER IN THY HEART, THAT, AS A MAN CHASTENETH HIS SON, placing upon him the yoke of instruction for his benefit, as it is said, *Chasten thy son, for there is hope; but set not thy heart on his destruction*75*Proverbs 19:18.* — SO THE ETERNAL THY G-D CHASTENETH THEE, at first with the affliction of the wilderness and the trial with the manna so that the goodness of the Land and its fruits should be pleasing to you. Therefore walk after Him, *for the Eternal thy G-d bringeth thee into a good Land*.76*Verse 7.*'](Ramban)

['מיסרך; along with the commandments He has given you, He gives you a superior moral/ethical challenge to help you achieve perfection as seen from His perspective.'](Sforno)

**Hosea 11:10**

Eles seguirão o Senhor; ele rugirá como leão. Quando ele rugir, os seus filhos virão tremendo desde o Ocidente.

10 They shall walk after Hashem., He shall roar like an aryeh., when He shall roar, then the banim shall come trembling from the west.

'**He shall roar like a lion** He will yet roar to them like a lion that they leave the exile and follow Him.', '**and the children shall hasten from the west** And the exiles shall be gathered from the west. [from Jonathan]'(Rashi)

**2 Kings 9:7**

Você dará fim à família de Acabe, seu senhor, e assim eu vingarei o sangue de meus servos, os profetas, e o sangue de todos os servos do Senhor, derramado por Jezabel.

7 And thou shalt strike down the Bais Ach’av adoneicha, that I may avenge the dahm of My avadim the Nevi’im, and the dahm of kol avdei Hashem, shed by Izevel.

**Proverbs 24:12**

Mesmo que você diga: "Não sabíamos o que estava acontecendo! " Não o perceberia aquele que pesa os corações? Não o saberia aquele que preserva a sua vida? Não retribuirá ele a cada um segundo o seu procedimento?

12 If thou sayest, See, we knew it not, doth not He that weigheth the levavot consider it? And He that is guard over thy nefesh, doth not He know it? And shall not He render to every adam according to his works?

['**will you say** Heb. כי תאמר. And this instance of כי is used as an expression of “perhaps.”'](Rashi)

**Ezekiel 1:7**

Suas pernas eram retas; seus pés eram como os de um bezerro e reluziam como bronze polido.

7 And their regalim were regel yesharah., and the sole of their feet was like the sole of a regel egel., and they gleamed like the shining of burnished nechoshet.

'**were straight legs** [Jonathan renders]: רִגְלִין כֵּיוָנָן parallel legs, this one opposite this one. Another explanation: “straight,” meaning they had no knee joints by which to bend their legs because they do no sitting or lying. Therefore they do not require joints like those of animalsthe upper joint and the lower joint by which it bends its legs to lie down.', '**a round foot** Heb. עֵגֶל, a round foot, and so did Jonathan render it: round feet.', '**and they sparkled** Because of their brilliance, sparks seemed to emanate from them, as we say in tractate Yoma (37b): She too [Queen Helene] made a golden candelabrum, etc. When the sun shone, sparks would [seemingly] emanate from it, etc. וְנוֹצְצִים is etincelants in French, gleaming.', '**like the color** Heb. כְּעֵין, like מַרְאֶה, the appearance.', '**burnished copper** Heb. קָלָל, clarified and gleaming. Menachem (Machbereth p. 155) associated it with (Lev. 2: 14): “roasted (קָלוּי) in fire.”'(Rashi)

**Exodus 12:29**

Então, à meia-noite, o Senhor matou todos os primogênitos do Egito, desde o filho mais velho do faraó, herdeiro do trono, até o filho mais velho do prisioneiro que estava no calabouço, e também todas as primeiras crias do gado.

29 And it came to pass, that at midnight Hashem struck down kol bechor in Eretz Mitzrayim, from the bechor of Pharaoh sitting on his throne unto the bechor of the captive that was in the dungeon., and all the bechor behemah.

' וה׳ “AND” THE LORD — Wherever it is stated וה׳ “And the Lord” it signifies He and His celestial Court, because the prefix ו expresses an addition, just as one says, “Mr. So-and-so and Mr. So-and-so” (Genesis Rabbah 51:2; cf. Rashi on Genesis 19:24).', ' הכה כל בכור SMOTE ALL THE FIRSTBORN — all: such, also, belonging to another people who happened to be in Egypt (Mekhilta d\'Rabbi Yishmael 12:29; cf. Rashi on v. 12).', ' מבכר מרעה means FROM THE FIRSTBORN PHARAOH’S — Pharaoh too, was a firstborn, but he alone was allowed to remain of the firstborn; and regarding this it states, (Exodus 9:16) “[But for this cause I have maintained thee in life in order to show thee my power” — i. e. to show thee my power at the Read Sea (cf. Mekhilta d\'Rabbi Yishmael 12:29).', 'עד בכור השבי UNTO THE FIRSTBORN OF THE CAPTIVE — because they rejoiced at the misfortune of the Israelites (Midrash Tanchuma, Bo 7); and a further reason why they were slain is that they should not say, — if they remained alive — it was our god who brought punishment upon our oppressors, the Egyptians (Mekhilta d\'Rabbi Yishmael 12:29) The firstborn of the handmaid, threatened with death in 40:5 but not mentioned here as having been slain, is included in those stated here to have been slain since it enumerates here (i. e. the terms used here are intended to include everyone) from the most important amongst all of them to the least important, and the firstborn of the handmaid as belonging to the Egyptian people, is certainly more important than the firstborn of the captive (cf. Rashi on 11:6).'(Rashi)

["וה' הכה, while the Jews were busy with preparing and eating the Passover offering, G’d was busy with killing the firstborn of Egypt and orchestrating the redemption of His people."](Sforno)

**Zechariah 4:3**

Há também duas oliveiras junto ao recipiente, uma à direita e outra à esquerda".

3 And two zeytim (olive trees) by it, one upon the right side of the oil vessel, and the other upon the left side thereof.

'**And [there were] two olive trees near it** Beside it were two trees upon which olives were growing.', '**one on the right of the bowl, one on the its left, etc.** Here [the prophet] does not explain about the two golden vats mentioned below in the chapter, which are the sorts of bowls or vats of the oil press. [These vats] stand beside the olive trees. The olives beat themselves into the vats and are heated there as [if] in a vat or pit where olives are generally packed. There they are pressed in the oil press, and the oil falls into the vats, and from the vats into the bowl, and from the bowl into the tubes, and from the tubes into the lamps. The tubes and the lamps number forty-nine, an allusion to the light, for in the future the light of the sun will be sevenfold the light of the seven days forty-nine times the light of a day of Creation.'(Rashi)

**Psalms 5:6**

Destróis os mentirosos; os assassinos e os traiçoeiros o Senhor detesta.

6 (7) Thou shalt destroy them that speak kazav (falsehood)., Hashem will abhor the ish damim u’mirmah (bloody and deceitful man).

'**Confused people** who make themselves man, and in the language of the Mishnah, מערבבין, confused.'(Rashi)

**Ezekiel 40:17**

Depois ele me levou ao pátio externo. Ali eu vi alguns quartos e um piso que havia sido construído ao redor de todo o pátio; ali havia trinta quartos ao longo de todo o piso.

17 Then he [the angelic being] brought me into the khatzer hakhitzonah (outer courtyard), and, hinei, there were leshakhot (chambers), and ritzpah (pavement) constructed for the khatzer (courtyard) all around., thirty leshakhot were along the ritzpah.

'**and a balcony** [Heb. וְרִצְפָּה,] planchez in Old French, flooring, paving: and I say that it was a surrounding balcony, like the one of which we learned (Middoth 2:5): “Originally it had been quite bare, but they surrounded it with a balcony” and on that balcony were the chambers, chanbres in Old French. And from that which is stated in this account “And the balcony was to the side of the gates,” and its base was on line with the height of the gates - we learn that this flooring was a balcony.'(Rashi)

**Exodus 12:50**

Todos os israelitas fizeram como o Senhor tinha ordenado a Moisés e a Arão.

50 Thus did kol Bnei Yisroel., as Hashem commanded Moshe and Aharon, so did they.

**Daniel 10:5**

Olhei para cima, e diante de mim estava um homem vestido de linho, com um cinto de ouro puríssimo na cintura.

5 Then I lifted up mine eyes, and looked, and, hinei, there before me was as an ish clothed in linen, around whose waist was a belt of the finest gold of Uphaz.

'**clad in linen** a linen garment.', '**with a girdle of gold studded with jewels** Heb. בְּכֶתֶם אוּפָז, with a girdle of a cluster of pearls. Every [instance of] כֶּתֶם is an expression of a cluster of gold and precious stones.'(Rashi)

**2 Kings 9:8**

Toda a família de Acabe perecerá. Eliminarei todos os de sexo masculino de sua família em Israel, seja escravo seja livre.

8 For the kol Bais Ach’av shall perish: and I will cut off from Ach’av mashtin b’kir (him that urinates against the wall, i.e., all males), and him that is atzur (bond) or azuv (free) in Yisroel:

**Ezekiel 38:22**

Executarei juízo sobre ele com peste e derramamento de sangue; desabarei torrentes de chuva, saraiva e enxofre ardente sobre ele e sobre as suas tropas e sobre as muitas nações que estarão com ele.

22 And I will judge him with dever and with dahm., and I will rain upon him, and upon his troops, and upon the amim rabbim (many peoples) that are with him, a torrential rain, and great hailstones, eish, and burning gofrit.

'**and great hailstones** Hailstones that glisten like precious stones named גָּבִישּׁ, crystal, as the matter is stated (Job 28:18): “Coral and crystal (וְגָּבִישּׁ).” Our Sages said (Ber. 54b): עַל גַב אִישּׁ: Hailstones that started to fall on Egypt, and stood in the air over the man (עַל גַב אִישּׁ), Moses, who prayed that they not fall, as the matter that is stated (Exod. 9:33), לֹא נִתַּךְ אַרְצָה “[it] did not reach the ground.”'(Rashi)

**Isaiah 60:5**

Então o verás e ficarás radiante; o seu coração pulsará forte e se encherá de alegria, porque a riqueza dos mares lhe será trazida, e a você virão as riquezas das nações.

5 Then thou shalt see, and be radiant, and thine lev shall fear, and swell., because the hamon yam shall be converted unto thee, the chayil Goyim (wealth of the Nations) shall come unto thee.

'**Then you shall see and be radiant** Heb. וְנָהַרְתָּ, from נְהוֹרָה, [Aramaic for light,] then you shall see and be radiant [from Jonathan].', '**and your heart shall be startled and become enlarged** And your heart shall wonder and become enlarged.', '**for the abundance of the west shall be turned over to you** for the abundance of the west shall be turned over to you [after Jonathan].', '**the wealth of the nations** The possessions of the nations [after Jonathan].'(Rashi)

**Isaiah 50:3**

Visto os céus com trevas e faço da veste de lamento a sua coberta".

3 I clothe Shomayim with blackness, and I make sackcloth their covering.

'**I clothe the heavens** The host of the heavens, the princes of the heathens (nations [Mss. and K’li Paz]), when I come to mete out retribution upon the nations.'(Rashi)

**Isaiah 11:1**

Um ramo surgirá do tronco de Jessé, e das suas raízes brotará um renovo.

11 And there shall come forth a Khoter (Branch) out of the Geza (Stem, Stump, Stock) of Yishai, and a Netzer [Branch [see Tzemach, Moshiach Jer 23:5., 33:15., Zech 3:8., 6:12, Ezra 3:8 which give as Moshiach’s Namesake Yehoshua/Yeshua., compare Mt.2:23 OJBC] shall bear fruit of his roots:

'**And a shoot shall spring forth from the stem of Jesse** And if you say, ‘Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?’ It is not lost! Eventually, the King Messiah shall come and redeem them.', '**a shoot** [This is symbolic of] the royal scepter.', '**and a twig** an expression of a sapling.', '**and a twig shall sprout from its roots** and the entire section, and at the end (v. 11), “And it shall come to pass, that on that day, the Lord shall apply His hand again...[from Assyria]...Hence, [it is obvious] that this prophecy was said to console those exiled to Assyria.'(Rashi)

**Ezekiel 28:6**

" ‘Por isso, assim diz o Soberano Senhor: " ‘Porque você pensa que é sábio, tão sábio quanto um deus,

6 Therefore thus saith Adonoi Hashem: Because thou hast set thine mind as the lev elohim.,

**Exodus 10:22**

Moisés estendeu a mão para o céu, e por três dias houve densas trevas em todo o Egito.

22 And Moshe stretched forth his yad toward Shomayim., and there was a thick choshech in kol Eretz Mitzrayim shloshet yamim.,

' שלשת ימים denotes a triad of days. old French terziane; so, too, שבעת ימים everywhere it occurs denotes in old French a septaine of days (a period of seven days).', 'ויהי חשך אפלה … שלשת ימים — there was darkness of gloom when no man saw another during those three days, and there was moreover another period of three days’ darkness twice as thick as this when no man rose from his place: one who happened to be sitting when this second period of darkness began was unable to rise, and one who was then standing was unable to sit down. And why did He bring darkness upon them? Because there were wicked people amongst the Israelites of that generation who had no desire to leave Egypt, and these died during the three days of darkness so that the Egyptians might not see their destruction and say, “These, (the Israelites) too have been stricken as we have”. And a further reason is that the Israelites searched (the darkness came just in order that they might do this) and saw their (the Egyptians’) jewels, and when they were leaving Egypt and asked them for their jewels, and they replied, “We have none at all in our possession”, they answered them, “I have seen it in your house and it is in such and such a place” (cf. Midrash Tanchuma, Bo 1; Exodus Rabbah 14:3).'(Rashi)

**Daniel 7:8**

"Enquanto eu estava refletindo nos chifres, vi um outro chifre, pequeno, que surgiu entre eles; e três dos primeiros chifres foram arrancados para dar lugar a ele. Esse chifre possuía olhos como os olhos de um homem e uma boca que falava com arrogância.

8 I was contemplating the karnayim (horns), and, hinei, there came up among them another keren (horn), a little one, before whom there were three of the first karnayim plucked up by the roots., and, hinei, in this keren were eyes like the eyes of man, and a mouth speaking great things.

'**and behold** Aram. וַאֲלוּ, like וַאֲרוּ, an expression of “behold.”', '**speaking arrogantly** words of arrogance. That is Titus, about whom the Rabbis, of blessed memory, said (Gittin 56b) that he blasphemed and berated and entered the Heichal with brazenness.'(Rashi)

**Jeremiah 11:20**

Ó Senhor dos Exércitos, justo juiz que provas o coração e a mente, espero ver a tua vingança sobre eles, pois a ti expus a minha causa.

20 But, Hashem Tzva’os, Shofet Tzedek, that testeth the kelayot (kidneys) and the lev, let me see Thy vengeance on them., for unto Thee have I committed my cause.

['**Let me see Your vengeance against them** He cursed the people of Anathoth.'](Rashi)

**Zechariah 4:11**

A seguir perguntei ao anjo: "O que significam estas duas oliveiras à direita e à esquerda do candelabro? "

11 Then I replied by asking him, What are these two olive trees upon the right side of the menorah and upon the left side thereof?

'**What are these two olive trees?** What do they symbolize, and what do the two olive branches (*troches* in Old French) symbolize? [They are] a cluster of olives on a branch, as if a type of ear of grain.'(Rashi)

**Job 31:12**

Isso é um fogo que consome até a Destruição; teria extirpado a minha colheita.

12 For it is an eish that consumeth to Abaddon, and would root out all mine increase.

'**and it uproots all my grain** i.e., this fire. Therefore, I refrained from committing [this sin]. When he speaks with an expression of uprooting, he says תְּשָרֵש, and to express roots, he also uses תְּשָרֵש. Similarly, יְשׁרָשוּ is an expression of uprooting and יְשׁרָשוּ is an expression of a root.'(Rashi)

**Deuteronomy 31:29**

Pois sei que depois da minha morte vocês com certeza se corromperão e se afastarão do caminho que lhes ordenei. Nos dias futuros a desgraça cairá sobre vocês, porque vocês farão o que o Senhor reprova e o provocarão à ira por aquilo que as mãos de vocês terão feito".

29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from HaDerech which I have commanded you., and hara’ah will befall you in the acharim hayamim., because ye will do rah (evil) in the sight of Hashem, to provoke Him to anger through the work of your hands.

'אחרי מותי כי השחת תשחתון [FOR I KNOW THAT] AFTER MY DEATH YE WILL UTTERLY CORRUPT YOURSELVES — But, you see, as a matter of fact, that all the days of Joshua they did not corrupt themselves, for it states, (Judges 2:7) “And the people served the Lord all the days of Joshua”?! (How, then, could Moses say that they would corrupt themselves after his death, by which he evidently meant immediately after his death, cf. v. 16)? But we may derive from here that one’s pupil should be as dear to him as his own self: — it appeared to Moses that so long as Joshua would live it would be as though he himself would be living (he thus alluded by the words “after my death” to a period after Joshua’s death).'(Rashi)

['כי ידעתי, in the course of that song (poem) I will reveal that I know how you will act so that the evil, if and when it befalls you, will not be perceived as “bad luck,” as coincidence, but can be traced back to my warnings. Once you realise and admit hat you had become guilty of a corrupt way of life, you will repent and turn to G’d in sincere remorse. Compare Isaiah 48,5 ואגיד לך מאז, בטרם תבוא השמעתיך, פן תאמר עצבי אשם, “Therefore I told you long beforehand, announced things to you before they happened, that you might not say: “my idol caused them.”\n'](Sforno)

**Isaiah 66:24**

"Sairão e verão os cadáveres dos que se rebelaram contra mim; o seu verme não morrerá, e o seu fogo não se apagará, e causarão repugnância a toda a humanidade. "

24 And they shall go forth, and look upon the pigrei ha’anashim that have rebelled against Me., for their tola’at (worm) shall not die, neither shall their eish be quenched., and they shall be dera’on (loathsome, an abomination) to kol basar [See also on Gehinnom Dan 12:2].

'**their worm** The worm that consumes their flesh.', '**and their fire** in Gehinnom.', '**and abhorring** Heb. דֵרָאוֹן, an expression of contempt. Jonathan, however, renders it as two words: enough (דֵּי) seeing (רְאִיָה), until the righteous say about them, We have seen enough.'(Rashi)

**Exodus 30:1**

"Faça um altar de madeira de acácia para queimar incenso.

30 And thou shalt make a Mizbe’ach to burn ketonet (incense) upon., of acacia wood shalt thou make it.

' מקטר קטרת FOR THE BURNING OF INCENSE — to raise smoke (קיטור) on it, viz., the smoke of incense.'(Rashi)

['AND THOU SHALT MAKE AN ALTAR TO BURN INCENSE UPON. Now the altar of incense being one of the articles in the inner part of the Sanctuary, it should have been mentioned with the table and the candelabrum together with which it was placed, as indeed they are mentioned at the actual construction in the section of *Vayakheil*.232*Further, 37:25 — next to the making of the candelabrum.* But the reason for mentioning it here after the Tabernacle and all its vessels and the sacrifices [for the seven days of consecration], is because of what He said at the completion of them all, *and the Tent shall be sanctified by My Glory;*233*Above, 29:43.* *and I will dwell among the children of Israel*.234*Ibid.*, Verse 45. Therefore He now said that they will yet be obliged to make an altar for the burning of incense — to burn it for the glory of G-d. This was a secret which was transmitted to Moses our Teacher,235*Shabbath 89a.* that the incense checks the plague.236*Numbers 17:11-13.* For the incense is of the attribute of justice, as it is said, *they shall put incense ‘b’apecha’*,237*Deuteronomy 33:10. It is generally translated: “before Thee,” but Ramban suggests that b’apecha* is of the root *aph* (anger). which is of the root *v’charah api (My wrath shall wax hot)*.238*Above, 22:23.* It is for this reason that He said of strange incense, *and before all the people I will be glorified*,239*Leviticus 10:3.* meaning that they will know My glory, *for He will not pardon your transgression*.240*Above, 23:21.* For this reason too He said here [of the altar of incense], *And thou shalt put it before the veil that is by the ark of the Testimony, before the ark-cover that is over the Testimony, where I will meet with thee*.241*Verse 6.* For why is it necessary to speak at length of all these matters, and why did He not say briefly, “and thou shalt put it before the ark of the Testimony in the Tent of Meeting,” as He said in the section of *Vayakheil?*242*It is found in the section of Pekudei* (further, 40:5). But the extended form of the verse here indicates the purport [of the altar of incense].'](Ramban)

['מזבח מקטר קטורת, he will put only a minimal amount of fire on that altar in order to burn the incense thereon. This altar did not have to be hollow, filled with earth, as was the copper altar which was filled with earth in order that the supply of fire be on the earth, literally. On this altar the fire was kept on the gold overlay. Seeing that there was only a minimal amount of fire kept going thereon this did not damage or burn wood underneath the gold overlay.  
 The reason that this altar has not been mentioned together with the major altar standing outside the sanctuary, details of which the Torah described in Parshat Terumah, is that this altar was not intended to ensure that the Shechinah made its permanent home among the Jewish people. The purpose of all the other furnishings in the Tabernacle was just that. (compare how G’d defined this purpose in Exodus 25,8-9) Its purpose was also not to attract the glory of the Lord into the Tabernacle, as was the purpose of all the other communal sacrifices burnt-offering, gift offerings, etc. Concerning G’d’s response to those offerings we had read in Exodus 29,43 ונועדתי שמה לבני ישראל, “and there I will meet with the Children of Israel.” Moses himself had confirmed that this was the purpose of the furnishings, etc., in the Tabernacle when he said: (Leviticus 9,6) “and as a result the glory of the Lord will become manifest to you.”  
 The sole purpose of the golden altar was to honour G’d after He had accepted our service with goodwill mornings and evenings. We used this as a means to welcome His presence by presenting the incense. We find that Chronicles I 16,29 expresses this thought, David saying:הבו לה\' כבוד שמו ובאו לפניו, “Ascribe to the Lord the glory of His name!”'](Sforno)

**Isaiah 29:6**

o Senhor dos Exércitos virá com trovões e terremoto e estrondoso ruído, com tempestade e furacão e chamas de um fogo devorador.

6 Thou shalt be visited [in punishment] by Hashem Tzva’os with ra’am (thunder), and with earthquake, and a kol gadol, with storm and tempest, and the flame of devouring eish.

'**From the Lord of Hosts shall he be visited** And after you become humble and your speech chirps, Ariel shall be visited by Me to save them, with thunder and with earthquake, etc.'(Rashi)

**Exodus 30:6**

Coloque o altar em frente do véu que se encontra diante da arca da aliança, diante da tampa que está sobre ele, onde me encontrarei com você.

6 And thou shalt put it in front of the Parochet that is before the Aron HaEdut, before the Kapporet that is over HaEdut, where I will set My meetings with thee.

' לפני הכפרת BEFORE THE PARTITION VEIL — But this vail was drawn across the entire width of the Tabernacle, and you may perhaps say that the altar was not to be placed exactly before (exactly in a straight line with) the Ark but might be withdrawn from the straight line to the North or to the south since in that position, too, it would be before the partition vail; therefore it states further, “before the covering of the Ark”, i. e. exactly in front of the Ark but outside the veil.'(Rashi)

**Leviticus 17:11**

Pois a vida da carne está no sangue, e eu o dei a vocês para fazerem propiciação por si mesmos no altar; é o sangue que faz propiciação pela vida.

11 For the nefesh of the basar is in the dahm: and I have given it to you upon the Mizbe’ach to make kapporah for your nefashot: for it is the dahm that maketh kapporah for the nefesh. [see Zecharyah 9:11., Tehillim 50:5]

'כי נפש הבשר FOR THE LIFE OF THE FLESH of every creature, not only of animals brought as sacrifices, is dependent on its blood (בדם היא), and it is for this reason that I have placed it [on the altar] to make expiation for the life of man: let life come and expiate for life!'(Rashi)

['FOR THE LIFE OF THE FLESH IS IN THE BLOOD; AND I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE ATONEMENT FOR YOUR SOULS. The sense of this verse is to state that He forbade us [to eat] blood because He has given it to us to be upon the altar and to effect atonement for our souls, and it is therefore the part dedicated to G-d, just as is the case with the forbidden fat.184*Above, 3:17.* And if one should ask: “Why then has He forbidden us to eat the blood of a wild animal and that of a fowl, from which offerings are not brought?” We will dismiss the questioner by saying that it was His wish to keep us far away from eating any kind of blood, in order that we should never make a mistake therein [and eat forbidden blood as a result of failing to distinguish between one kind of blood and another]. In the case of fat, however, He did not [categorically] forbid all kinds of fat, because [the permissible kind of fat] is distinguishable from the non-permissible.185*See Ramban above, 3:9, that even in the same animal the prohibited fat is distinguishable from the permitted fat. So also are the fats of a permitted fowl and wild beast [which are permitted to be eaten] distinguishable from those fats of a permitted animal that may not be eaten. This is not so in the case of blood; hence He prohibited all blood, even that of fowls and wild animals which are not offered upon the altar.*  
Now the Rabbi [Moshe ben Maimon] wrote in the Moreh Nebuchim186*Guide of the Perplexed, III, 46.* that the Chaldeans loathed blood, considering it impure, and only those who sought to establish contact with the demons and to foretell the future would eat it. Now the Torah always seeks to destroy these foolish theories, by [ordaining measures which are] contrary to their ideas. Therefore He prohibited the eating of blood and chose it as the means of purifying [the impure] by means of the sprinklings thereof,187*Such as in the case of the leper (above, 14:14).* and to throw it upon the altar of G-d for atonement. Therefore He said, *I will set My face against that soul that eateth blood*,188*Above, Verse 10.* just as He said with reference to him who gives of his children to Molech,189*Further, 20:6: And I will set My face against that soul*. because this [practice of eating blood] leads to a kind of idol worship, such words not being stated concerning any other commandment. Now these words [of Rabbi Moshe ben Maimon] are sensible in themselves, however the verses do not indicate [that the reason for the prohibition against eating blood is] so [as the Rabbi has said], for they always state the reason for that prohibition to be, *For as to the life of all flesh, the blood thereof is all one with the life thereof;*190*Further, Verse 14.* *For the life of the flesh is in the blood*.191*In Verse 11 before us.* And in the Book of Deuteronomy He again states, *Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh*.192*Deuteronomy 12:23.*  
It is proper, therefore, to explain the reason for the prohibition against eating blood by saying that G-d created all lower creatures for the purpose of man, since only he amongst all of them recognizes his Creator. Nonetheless, He did not at first permit man to eat anything except for vegetation, but no living creatures at all, just as is stated in the Chapter of Creation where it is said, *Behold, I have given you every herb yielding seed* etc. *for food*;193*Genesis 1:29. See Ramban there (Vol. I, pp. 57-58) for a full exposition of the thought presented here briefly.* but when the flood came and they [the lower creatures] were saved by the merit of Noah, and he brought offerings from them to G-d which were acceptable before Him,194*Ibid.*, 8:21. He gave man permission to slaughter [and eat them], just as He said, *Every moving thing that liveth shall be for food for you; as the green herb have I given you all*,195*Ibid.*, 9:3. since their existence was because of man. Thus He permitted man to use their bodies for his benefit and needs because their life was on account of man’s sake, and that their soul [i.e., blood] should be used for man’s atonement when offering them up before Him, blessed be He, but not to eat it, since one creature possessed of a soul is not to eat another creature with a soul, for all souls belong to G-d. The life of man just as the life of the animal are all His, *even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath*.196*Ecclesiastes 3:19.*  
Now in the opinion of the Greek philosopher [i.e., Aristotle] as interpreted by those who scrutinize his words, it was out of the Active Intellect197*A concept of great significance in Medieval philosophy, the Active Intellect denoted an incorporeal substance, the role of which was to make the forms of the imagination “actual” objects of the intellect, after they have been only “potential” objects of the intellect. Yehudah Halevi in his “Al Khazari,” when presenting the view of the philosophers, writes of it: “This is the degree of the Active Intellect, namely, that angel whose degree is below the angel who is connected with the sphere of the moon” (p. 37). It is out of that Active Intellect that the animal soul originated.* that there emitted a very fine and bright flash and glitter of light, from which came forth the spark which is the soul of the animal. It is thus in a certain sense a real soul. It therefore has sufficient understanding to avoid harm, and to seek its welfare, and a sense of recognition towards those with whom it is familiar, and love towards them, just as dogs love their masters, and they have a wonderful sense of recognition of the people of their households, and similarly pigeons have a sense of knowledge and recognition. Now it is also known that the food one eats is taken into the body of the eater *and they become one flesh*.198*Genesis 2:24.* If one were to eat *the life of all flesh*,190*Further, Verse 14.* it would then attach itself to one’s own blood and they would become united in one’s heart, and the result would be a thickening and coarsensss of the human soul so that it would closely approach the nature of the animal soul which resided in that which he ate, since blood does not require digestion as other foods do, which thereby become changed, and thus man’s soul will become combined with the blood of the animal! And Scripture states, *Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?*199*Ecclesiastes 3:21.* It is for this reason that He said, *For as to the life of all flesh, the blood thereof is all one with the flesh thereof*,190*Further, Verse 14.* for all flesh, whether man or beast, has its soul in the blood, and it is not fitting to mix the soul that is destined to destruction with that which is to live [in the hereafter]. Rather, it is to be as an atonement upon the altar to be acceptable before G-d. This is the sense of the expression, *Therefore I said to the children of Israel: No soul of you shall eat blood*,200*Verse 12.* meaning: “Because the blood is identical with the soul, and it is not proper that one soul devour another, therefore I had compassion upon man’s life and gave it [the animal’s soul] to him upon the altar, so that the soul of the animal should effect atonement for his soul.” Thus we have been taught in the Sifre:201*Sifre, R’eih* 76. “*Only be steadfast in not eating the blood*.192*Deuteronomy 12:23.* Rabbi Yehudah says, [From the fact that it states, *only be steadfast*, which indicates that a special effort was required], you learn that they were addicted to eating blood etc. *For the blood is the life*192*Deuteronomy 12:23.* — this teaches you why it was prohibited. *And thou shalt not eat the life with the flesh*192*Deuteronomy 12:23.* — this prohibits the eating of a limb cut from a living animal.” This is a hint and proof for what we have explained. It is for this reason that He further commanded that we are to cover up all blood of an [edible] wild beast or fowl [which have been ritually slaughtered]202*Verse 13.* because their blood is not brought upon the altar, for even of fowls only two species [i.e., young pigeons and turtle doves] may be brought as offerings, and they too are not slaughtered [in the usual way];203*See above, 1:15.* but in the case of cattle, most of them that are found among men may be slaughtered to the Glorious Name and their blood is used for atonement, and it is therefore not to be covered. There was no necessity to require the covering of the blood of an ordinary [unconsecrated] animal, since the slaughtering of cattle for ordinary meat was not permitted in the desert,204*See Ramban above, Verse 2.* and even afterwards [when Israel came into the Land of Israel and a meal of ordinary meat was permitted], the commandment of the Torah is directed to the majority [and since in most cases cattle were brought as offerings, and their blood would be needed for the altar, therefore He did not require covering of the blood even if the cattle were not slaughtered as offerings].'](Ramban)

**Amos 4:13**

Aquele que forma os montes, cria o vento e revela os seus pensamentos ao homem, aquele que transforma a alvorada em trevas, e pisa sobre as montanhas da terra; o SENHOR, o Deus dos Exércitos, é o seu nome.

13 For, hinei, He that formeth the harim, and createth the ruach, and declareth unto man what is his thought, that maketh the shachar darkness, and treadeth upon the high places of the earth, Hashem Elohei Tzva’os Shmo.

'**what his speech is**—All his deeds are related in detail before him at the time of his death.', '**He makes dawn**—for the righteous like a bright light.', '**darkness**—He turns the brightness of the wicked into darkness. Cf. (Isa. 8:22) “And behold, distress and darkness, darkness (מְעוּף) of oppression.” Similarly, (Job 10:22) “Land of darkness (עֵפָתָה)”; (ibid. 11:17) “Darkness (תָּעֻפָה) shall be like morning.” Your darkness shall shine like the morning.', '**and treads upon the high places of the earth**—He humbles the high and haughty.'(Rashi)

**Psalms 137:8**

Ó cidade de Babilônia, destinada à destruição, feliz aquele que lhe retribuir o mal que você nos fez!

8 O Bat Bavel, who art to be destroyed, ashrei shall he be, that repayeth thee the gemul thou hast done to us.

**Daniel 8:18**

Enquanto ele falava comigo, caí prostrado, rosto em terra, e perdi os sentidos. Então ele tocou em mim e me pôs de pé.

18 Now while he was speaking with me, I swooned upon my face toward the ground, but he touched me, and made me stand upright.

'**I fell into a sound sleep** An expression of slumber and bewilderment.', '**and stood me up where I had been standing** Where my feet were standing.'(Rashi)

**Jeremiah 19:11**

e diga-lhes: ‘Assim diz o Senhor dos Exércitos: Assim como se quebra o vaso de oleiro, que não pode ser mais restaurado, quebrarei este povo e esta cidade, e os mortos em Tofete serão sepultados até que não haja mais lugar.

11 And shalt say unto them, Thus saith Hashem Tzva’os., Even so will I break this people and this city, as one breaketh a yotzer’s vessel, that cannot be made whole again., and they shall bury them in Tophet, until there be no makom (place, room) to bury.

'(**which can no longer be repaired** This refers to the people, but the city I will make like the Topheth and purify it in the future.)'(Rashi)

**Daniel 2:36**

"Foi esse o sonho, e nós o interpretaremos para o rei.

36 This is the chalom (dream)., and we will tell the pesher thereof before the king.

'**This is the dream** Behold this is the dream that you dreamed.', '**and its interpretation we shall recite, etc.** and its interpretation we shall tell you.'(Rashi)

**Nahum 3:4**

Tudo por causa do desejo desenfreado de uma prostituta sedutora, mestra de feitiçarias, que escravizou nações com a sua prostituição e povos, com a sua feitiçaria.

4 Because of the multitude of the harlotries of the alluring zonah, the ba’alat keshafim (the mistress of sorceries), that enslaveth Goyim through her prostitutions, and mishpochot through her keshafim.,

'**Because of the many harlotries of the harlot**—Because of the extensive flattery of the city, for they knew how to seduce the kings of the earth to join them, and they would eventually subordinate [these kings] to them.'(Rashi)

**Daniel 6:17**

Taparam a cova com uma pedra, e o rei a selou com o seu próprio anel-selo e com os anéis dos seus nobres, para que a situação de Daniel não se modificasse.

17 (6:18) And an even (stone) was brought, and laid upon the mouth of the den., and the king sealed it with his own signet ring, and with the signet ring of his nobles, that the purpose might not be changed concerning Daniel.

**Habakkuk 2:2**

Porque se a mensagem transmitida por anjos provou a sua firmeza, e toda transgressão e desobediência recebeu a devida punição,

2 And Hashem answered me, and said, Write the chazon, and make it plain upon tablets, so that a herald may run with it.

'**And the Lord answered me and said: Write** for yourself the vision that will be revealed to you, and explain it well on the tablets so that one may read it swiftly. And this is the vision that you shall write.'(Rashi)

**Psalms 79:10**

Por que as nações haverão de dizer: "Onde está o Deus deles? " Diante dos nossos olhos, mostra às nações a tua vingança pelo sangue dos teus servos.

10 Why should the Goyim say, Where is Eloheihem? Let there be known among the Goyim in our sight, vengeance for the shefach dahm of Thy avadim.

**Ezekiel 9:11**

Então o homem de linho com o estojo de escrevente à cintura voltou com um relatório, e disse: "Fiz o que me ordenaste".

11 And, hinei, the ish clothed with linen, which had the keset ([writing] case) at his side, reported, saying, I have done as Thou hast commanded me.

**1 Kings 16:31**

Ele não apenas achou que não tinha importância cometer os pecados de Jeroboão, filho de Nebate, mas também se casou com Jezabel, filha de Etbaal, rei dos sidônios, e passou a prestar culto a Baal e adorá-lo.

31 And it came to pass, as if it had not been enough for him to walk in the chattot Yarov‘am Ben Nevat, he even took as isha Izevel Bat Etba’al Melech Tzidonim, and went and served Ba’al, and worshipped him.

**Jeremiah 50:29**

"Convoquem flecheiros contra a Babilônia, todos aqueles que empunham o arco. Acampem-se todos ao redor dela; não deixem ninguém escapar. Retribuam a ela conforme os seus feitos; façam com ela tudo o que ela fez. Porque ela desafiou o Senhor, o Santo de Israel.

29 Call together the archers against Bavel., all ye that bend the keshet, encamp against it all around., let none thereof escape., repay her according to her work., according to all that she hath done, do unto her., for she hath arrogantly defied Hashem Kadosh Yisroel.

'**Gather archers against Babylon** Heb. השמיעו, an expression similar to: “And Saul called the people together (וַיְשַׁמַע)” (I Sam. 15:4). Call out that archers assemble against Babylon. Cf. “His archers (רַבָּיו) surround me” (Job 16:13).'(Rashi)

**Jeremiah 51:25**

"Estou contra você, ó montanha destruidora, você que destrói a terra inteira", declara o Senhor. "Estenderei minha mão contra você, eu a farei rolar dos penhascos, e farei de você uma montanha calcinada.

25 Hineni, I am against thee, O Har HaMashchit (Destroying Mountain), saith Hashem, which destroyest kol ha’aretz., and I will stretch out Mine Yad upon thee, and roll thee down from the cliffs, and will make thee a har serefah (burned out mountain).

**Exodus 40:35**

Moisés não podia entrar na Tenda do Encontro, porque a nuvem estava sobre ela, e a glória do Senhor enchia o tabernáculo.

35 And Moshe was not able to enter into the Ohel Mo’ed, because the [Shekinah] cloud abode thereon, and the Kavod Hashem filled the Mishkan.

' ולא יכל משה לבא אל אהל מועד AND MOSES WAS NOT ABLE TO COME INTO THE APPOINTED TENT — But another verse says, (Numbers 7:89) “And when Moses came into the appointed tent [to speak with Him then he heard the voice]”! There comes, however, a third verse and reconciles these apparently contradictory verses, for it says here כי שכן עליו הענן “For (or when) the cloud abode thereon (on the appointed tent)”. Hence you may say: so long as the cloud was upon it “he was not able to come into the appointed tent”, but as soon as the cloud disappeared he entered it and spoke with Him (Sifra, Braita d\'Rabbi Yishmael 18).'(Rashi)

**Jeremiah 10:7**

Quem não te temerá, ó rei das nações? Esse temor te é devido. Entre todos os sábios das nações e entre todos os seus reinos não há absolutamente ninguém comparável a ti.

7 Who would not fear thee, O Melech HaGoyim? For this is Thy due., forasmuch as among all the chachamim of the Goyim, and in kol malchut of them, there is none like unto Thee.

['**for it befits You** It is proper for you.'](Rashi)

**Exodus 12:31**

Naquela mesma noite o faraó mandou chamar Moisés e Arão e lhes disse: "Saiam imediatamente do meio do meu povo, vocês e os israelitas! Vão prestar culto ao Senhor, como vocês pediram.

31 And he called for Moshe and Aharon by night, and said, Rise up, and get you forth, leave from among my people, both ye and the Bnei Yisroel., and go, serve Hashem, as ye have said.

' ויקרא למשה ולאהרן לילה AND HE CALLED FOR MOSES AND AARON BY NIGHT — This tells us that he went round to the entrances leading into the city (i. e. to each different district) crying out, “Where does Moses reside? Where does Aaron reside?” (Mekhilta d\'Rabbi Yishmael 12:31).', ' גם אתם BOTH YE — the men, ', 'גם בני ישראל AND THE CHILDREN OF ISRAEL — the little ones (i. e. בני must be understood literally).', ' ולכו עבדו את ה\' כדברכם AND GO, SERVE THE LORD, AS YE HAVE SAID — everything shall be as you have said and not as I have said: annulled is what I have said, (5:2) “I will not let you go” (“Arise, go out”); annulled is, (10:8) “who are they that shall go?” (“go, both you and the children of Israel”); annulled is, (10:24) “but your flocks and herds must remain” (“Take also your flocks and herds”) (cf. Mekhilta d\'Rabbi Yishmael 12:31).'(Rashi)

['AND HE CALLED FOR MOSES AND AARON BY NIGHT. “This teaches us that Pharaoh went round to the entrances leading into the city, crying out, ‘Where does Moses dwell? Where does Aaron dwell?’” Thus the language of Rashi. Now this happened because Moses and Aaron lodged [close to the vicinity of the palace] that night, [the city of] Egypt, so that Moses’ words would be fulfilled, as he said, *And all these thy servants shall come down unto me, and bow down unto me, saying: Get thee out*.281*Above, 11:8.* And when Pharaoh came to them, they sent messengers to the land of Goshen where the children of Israel dwelled, giving them permission to leave, and they all assembled in Rameses.282*Verse 37.* By that time, it was already well into the day. From there they journeyed *with a high hand*, with Moses at their lead, as it is said, *And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians*.283*Numbers 33:3.* The verse stating, *The Eternal thy G-d brought thee forth out of Egypt by night*284*Deuteronomy 16:1.* [is no contradiction], since from the time Pharaoh gave them permission to go — [which was at night] — they are already deemed as “going forth” from Egypt.  
And thus the Rabbis have said in the Sifre:285*Sifre, Re’ei*, 128. See above, Note 209, on the word “Sifre.” “Had they not gone forth out of Egypt only at daytime, as it is said, *On the morrow after the Passover the children of Israel went out?*283*Numbers 33:3.* [How then does Scripture say that we were brought forth out of Egypt *by night?*]284*Deuteronomy 16:1.* Simply, this teaches us that the redemption [from bondage] took place at night [although the actual exodus took place during the day].” And in the Gemara of Tractate Berachoth we read:286*Berachoth 9a.* “All Rabbis agree that the redemption took place at night, as it is said, *The Eternal thy G-d brought thee forth out of Egypt by night*,284*Deuteronomy 16:1.* but the actual going forth took place only at daytime, as it is said, *On the morrow after the Passover the children of Israel went with a high hand in the sight of all the Egyptians*.”283*Numbers 33:3.*  
And some scholars say287*Mentioned by Ibn Ezra here.* that they went out from [the city of] Egypt at night, and at daytime they went out from the land of Egypt, which is Rameses, for many of them dwelled in the city of Egypt, and they left at night and joined their brothers in Rameses. But this is not correct, since Scripture says, *And none of you shall go out of the door of his house until the morning*.288*Above, Verse 22.* Thus they were forbidden to go out of their homes at all at night. And similarly the Rabbis have said in the Mechilta:289*Mechilta on the Verse before us, with changes. A Midrashic text closer to the one Ramban mentions appears in Midrash Tehilim 113:2. See my Hebrew commentary, p. 336.* “*And he called to Moses, and Aaron by night, and said: Rise up, get you forth*. But Moses said to Pharaoh: ‘Thus we have been commanded: *And none of you shall go out of the door of his house until the morning*.288*Above, Verse 22.* Are we thieves that we should go forth at night? We shall go forth only *with a high hand in the sight of all the Egyptians*.’”  
Now Onkelos explained290*The verse of Deuteronomy 16:1, The Eternal thy G-d brought thee forth out of Egypt by night*, was translated by Onkelos thus: “The Eternal thy G-d brought thee forth out of Egypt and did miracles for you at night.” that the miracles which were done for the Israelites on that night make it proper to say that on that night G-d “brought thee forth,” because on account of these miracles, they went forth from Egypt.', 'RISE UP, GET YOU FORTH FROM AMONG MY PEOPLE. The intent thereof is that it was a royal command that they go forth at once, “for I will not give you permission to tarry among my people at all, since they are being killed on account of you.”', 'BOTH YE — [i.e., Moses and Aaron], who do the smiting291*This is unlike Rashi who explained: “Both ye*, the men; *and the children of Israel*, the little ones.” — AND THE CHILDREN OF ISRAEL. “All of you go out, and do not tarry here under any circumstance.” This was to fulfill what G-d had said to Moses, *He shall surely thrust you hence*.292*Above, 11:1.*', 'AND GO SERVE THE ETERNAL, AS YE HAVE SAID. Pharaoh said this by way of conciliation so that they would be willing to go forth and listen to him, “since you have been wanting to go to the desert to serve the Eternal.”'](Ramban)

**Deuteronomy 28:35**

O Senhor afligirá os seus joelhos e as suas pernas com feridas dolorosas e incuráveis, e que se espalharão sobre vocês desde a sola do pé até o alto da cabeça.

35 Hashem shall strike thee in the birkayim (knees), and in the legs, with shekhin rah (foul boil) that cannot be healed, from the sole of thy foot unto the top of thy head.

**Ezekiel 27:23**

" ‘Harã, Cane e Éden e os mercadores de Sabá, Assur e Quilmade fizeram comércio com você.

23 Charan, and Canneh, and Eden, the merchants of Sheva, Asshur (Assyria), and Kilmad, were thy merchants.

['**Assyria and Media** [Heb. אַשּׁוּר כִּלְמַד.] Jonathan renders: the states of Assyria and Media.'](Rashi)

**Daniel 7:14**

A ele foram dados autoridade, glória e reino; todos os povos, nações e homens de todas as línguas o adoraram. Seu domínio é um domínio eterno que não acabará, e seu reino jamais será destruído.

14 And there was given Him (Moshiach) dominion, and honor, and sovereignty, that all people, Goyim, tongues, should pey-lammed-chet (see Dan 3:12, serve, reverence as deity Him (Moshiach). His dominion is an everlasting dominion, which shall not pass away, and His (Messianic) Kingdom that which shall not be destroyed.

'**And He gave him dominion** And to that man He gave dominion over the nations, for the heathens he likens to beasts, and Israel he likens to a man because they are humble and innocent.', '**which will not be removed** [as translated,] will not be removed.'(Rashi)

**Deuteronomy 32:40**

Ergo a minha mão para os céus e declaro: Juro pelo meu nome que,

40 For I lift up My hand to Shomayim, and say, Chai Anochi L’Olam (I live forever).

'כי אשא אל שמים ידי FOR I SHALL LIFT UP MY HAND TO HEAVEN — This means; for in My wrath I shall lift up My hand to Myself in an oath.', 'ואמרתי חי אנכי — This is the expression of an oath: I SWEAR AS TRUE AS I LIVE [FOR EVER].\n'(Rashi)

['FOR I LIFT UP MY HAND TO HEAVEN. By way of the plain meaning of Scripture this is an oath by His throne. He states *I lift up*, for whoever takes an oath raises his hand and touches the object by which he swears. And by way of the Truth, [the mystic teachings of the Cabala], during the time of the exile *He hath cast down from heaven unto the earth the beauty of Israel*.137*Lamentations 2:1.* He, therefore states that now *in an acceptable time*138*Isaiah 49:8.* He will lift His hand to the highest heavens, the reference being to *the great hand*139*Exodus 14:31. See Ramban there (Vol. II, pp. 190-191).* that fights on behalf of Israel. And this is the sense of the expression, *And I say: As I live forever*,140*In Verse 40 before us.* for I make My strong hand active when *I whet the lightning of My sword*141*Verse 41.* and support it [My hand] to prevail for the justice of Israel [which, until then, had been cast down to the earth]142*Abusaula.* and to *recompense them that hate Me*,141*Verse 41.* for then will G-d’s Name be full and the throne perfect.143*See Exodus 17:16 (Vol. II, pp. 246-248).* The student learned in the mysteries of the Cabala will understand.  
Now this Song, which is our true and faithful testimony, tells us clearly all that will happen to us. It mentions first the mercy that the Holy One, blessed be He, bestowed upon us from the time He took us to be His portion. It mentions the favors that He did for us in the wilderness, and that He caused us to possess the lands of great and mighty nations, and the abundant good, wealth, and honor that He made us inherit there. Yet despite the abundance of all good, they rebelled against G-d to worship the idols, and it mentions how He was provoked by them until He visited upon them in their country pestilence, famine, the evil beast, and the sword, and then He dispersed them in every direction and corner. It is known that all this has been fulfilled, and it was so. And the Song states that ultimately *He will render vengeance to His adversaries*144*Verse 43.* *and will recompense them that hate* Him.141*Verse 41.* The reason [for their punishment] is that they inflicted all these evils upon us out of their hatred of the Holy One, blessed be He: because they do not hate Israel for having made idols like theirs, but only because they do not imitate their deeds. Instead they serve the Holy One, blessed be He, and observe His commandments, neither intermarrying with them nor eating of their slaughterings, and they [Israel] hold their idol in contempt and remove it from their places, similar to what [the psalmist] said, *but for Thy sake are we killed all the day*.145*Psalms 44:23.* If so, it is because of their hatred of the Holy One, blessed be He, that they inflict all these evils upon us; they are thus His adversaries and His enemies, and it is for Him to wreak vengeance upon them. And it is clear, that He assures [Israel] concerning the future redemption, for, during the construction of the Second Temple, the nations did not rejoice with His people,144*Verse 43.* but mocked them: *What are these feeble Jews doing?*146*Nehemiah 3:34. Will they revive the stones out of the heaps of rubbish, seeing they are burned?* And their leaders were servants in the palace of the king of Babylon147*See Daniel 1:19. So was Nehemiah the cupbearer to the Persian king (Nehemiah 2:1).* and all the Jews were subject to him. In those days He did not *render vengeance to His adversaries and* He did not *make expiation for the land of His people*.144*Verse 43.*  
Now, in this Song there is no condition of repentance or service [of G-d as a prerequisite for the coming redemption], but it is a testamentary document that the evils will come and that we will endure them, and that He, blessed be He, will do with us *in furious rebukes*148*Ezekiel 5:15.* — but He will not destroy our memory. Rather, He will return and be comforted and will punish the enemies *with His sore and great and strong sword*,149*Isaiah 27:1.* *and forgive our sins, for* His *Name’s sake*.150*Psalms 79:9.* If so, this Song is a clear-promise of the future redemption — the infidels notwithstanding. And so the Rabbis mentioned in the Sifre:151*Sifre, Ha’azinu* 333. “Great is this Song, for there is in it the present, the past, the future, and there is in it this world and the World to Come.” It is to this that Scripture alludes in saying, *And Moses came and spoke all the words of this Song in the ears of the people*.152*Verse 44.* It mentions *all* [*‘all’ the words*] in order to indicate that the Song contains everything that is to come upon them although it is brief in words, for Moses explained its many subjects to them.  
Now, if this Song had been written by one of the astrologers *declaring the end from the beginning*153*Isaiah 46:10.* it would have earned belief therein because all its words have been fulfilled by now, *not one thing hath failed*.154*Joshua 23:14.* Certainly we shall continue to believe and look forward with all our heart for the word of G-d by the mouth of His prophet, *the* most *trusted in all* His *house*,155*Numbers 12:7.* [*and like unto him*] *was there no one before him, neither after him*156*II Kings 23:25.* — peace be upon him!  
V’zoth Habrachah'](Ramban)

['כי אשא אל שמים ידי, in order to swear an oath. This is a formulation similar to Daniel 12,7 וירם ימינו ושמאלו אל השמים,”he raised both his right hand and his left hand toward heaven.”', 'ואמרתי חי אנכי לעולם, I used the fact that I live forever as the guarantee that I can keep My oath. This too has a parallel in Daniel 12,7.\n'](Sforno)

**Ezekiel 37:14**

Porei o meu Espírito em vocês, e vocês viverão, e eu os estabelecerei em sua própria terra. Então vocês saberão que eu, o Senhor, falei, e o fiz seus companheiros, palavra do Senhor’ ".

14 And shall put My Ruach in you, and ye shall live, and I shall place you in your own land., then shall ye know that I Hashem have spoken it, and performed it, saith Hashem.

**Psalms 96:11**

Regozijem-se os céus e exulte a terra! Ressoe o mar e tudo o que nele existe!

11 Let Shomayim rejoice, and let ha’aretz be glad., let the yam roar, and the fullness thereof.

['**the sea...will roar** to raise its voice in praise.'](Rashi)

**Exodus 12:46**

"Vocês a comerão numa só casa; não levem nenhum pedaço de carne para fora da casa, nem quebrem nenhum dos ossos.

46 In bais echad shall it be eaten., thou shalt not carry forth any of the basar outside the bais., neither shall ye break a bone thereof [see Yochanan 19:36 OJBC].

' בבית אחד יאכל IN ONE HOUSE SHALL IT BE EATEN — in one company (cf. שה לבית); meaning that those who have registered themselves for it (the Paschal offering) shall not form themselves afterwards into two companies and divide it. An objection was raised: You say that this means “in one company”, but perhaps this is not so, but it means “in one house” (or place) as it usually signifies, and it intends to teach that if they had begun to eat, for example, in the courtyard of a house and rain fell they may not enter the house to complete the eating of the offering? The reply was given: this cannot be so, because Scripture says, (v. 7) “[They shall put the blood] upon the houses (plural) wherein they shall eat it” — and from here it follows that one who is eating the Paschal offering may eat it in two places (consequently the only meaning of the term בית is “company”, as was suggested) (cf. Mekhilta d\'Rabbi Yishmael 12:46:1 and Onkelos).', ' לא תוציא מן הבית THOU SHALT NOT CARRY FORTH OUT OF THE HOUSE this must therefore mean away from the company (Mekhilta d\'Rabbi Yishmael 12:46:2).', ' ועצם לא תשברו בו NEITHER SHALL YE BREAK A BONE THEREOF — any bone that is fitted for eating (for the purpose of the performing the command of eating the Paschal lamb) as, for instance, one upon which there is flesh of the size of an olive — to it there is (applies) the prohibition relating to the breaking of a bone, but if there is not upon it flesh of the size of an olive there does not apply to it the prohibition of breaking a bone (cf. Pesachim 84b).'(Rashi)

**Jeremiah 51:33**

Assim diz o Senhor dos Exércitos, Deus de Israel: "A cidade de Babilônia é como uma eira a época da colheita logo chegará para ela.

33 For thus saith Hashem Tzva’os Elohei Yisroel: Bat Bavel is like a goren (threshing floor), when it is time to trample her., yet a little while, and the time of her katzir shall come.

'**is like a granary at the time it is threshed** Behold, now it is full, like a granary at the time they have threshed its grain, when it is full of wheat.', '**A little more time** and she shall he emptied and shall resemble a granary at the time of the beginning of the harvest, when it is empty.'(Rashi)

**Exodus 25:40**

Tenha o cuidado de fazê-lo segundo o modelo que lhe foi mostrado no monte".

40 And see that thou make them after their tavnit, which was shown thee in HaHar.

' וראה ועשה AND SEE AND MAKE — See here, in the mountain, the pattern which I shew thee. This teaches you that Moses was puzzled about the workmanship of the Menorah until the Holy One, blessed be He, showed him the pattern of it in a candlestick of fire (Menachot 29a).', ' אשר אתה מראה WHICH WAS SHOWN THEE — Translate as the Targum does: דאת מתחזי בטורא which thou hast been shown on the mountain. If it were punctuated with Patach (מַרְאֶה) it would mean which you show to others,” now, however, that it is punctuated with חטף קמץ (our קמץ חטוף, short Kametz) it signifies, “which thou hast been shown” — i. e. which others show thee [for the punctuation distinguishes between the words denoting “one who does something” and “one who has something done to him” (i. e. between the active participle מַרְאֶה and the passive participle מָרְאֶה).]'(Rashi)

**Daniel 2:47**

O rei disse a Daniel: "Não há dúvida de que o seu Deus é o Deus dos deuses, o Senhor dos reis e aquele que revela os mistérios, pois você conseguiu revelar esse mistério".

47 The king answered unto Daniel, and said, Of a surety it is, that your G-d is G-d of g-ds, and L-rd of melachim, and a revealer of razim (secrets), seeing thou couldest reveal this raz.

'**truly** [as translated,] in truth.', '**and the Master of the kings** The Lord of lords.', '**this secret** [as translated,] this secret.'(Rashi)

**Genesis 19:28**

E olhou para Sodoma e Gomorra, para toda a planície, e viu uma densa fumaça subindo da terra, como fumaça de uma fornalha.

28 And he looked down toward Sodom and Amora, and toward all the eretz of the plain, and hinei, he saw kitor (smoke, steam) of the eretz go up like kitor of a furnace.

['וישקף, a hostile kind of looking, motivated by their excess wickedness. ', 'קיטור הארץ, when he saw the smoke he realised that it was too late to pray on behalf of these people.'](Sforno)

**Isaiah 60:1**

"Levante-se, refulja! Porque chegou a sua luz, e a glória do Senhor raia sobre você.

60 Arise, shine., for thy [Tziyon’s] ohr is come, and the kavod Hashem is risen upon thee.

**Daniel 2:35**

Então o ferro, o barro, o bronze, a prata e o ouro foram despedaçados, viraram pó, como o pó da debulha do trigo na eira durante o verão. O vento os levou sem deixar vestígio. Mas a pedra que atingiu a estátua tornou-se uma montanha e encheu a terra toda.

35 Then was the iron, the clay, the bronze, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors., and the wind carried them away, that no trace was found of them., and the even (stone) that struck the tzelem became a great mountain, and filled kol ha’aretz.

'**Then...crumbled together** Then all the types of metals and the clay that were in it crumbled together.', '**and they were like chaff from the threshing floors of the summer** [as translated,] and they were like chaff from the threshing floors of the summer.', '**and the wind carried them off** [as translated,] and the wind carried them off.', '**and no place was found for them** i.e., their original place was unknown, and it was unrecognizable that they were ever there.', '**became a huge mountain** [as translated,] became a huge mountain.'(Rashi)

**Isaiah 51:11**

Os resgatados do Senhor voltarão. Entrarão em Sião com cântico; alegria eterna coroará suas cabeças. Júbilo e alegria se apossarão deles, tristeza e suspiro deles fugirão.

11 Therefore the Redeemed of Hashem shall return, and come with singing unto Tziyon., and simchat olam shall be upon their rosh., they shall obtain sasson and simchah., and sorrow and mourning shall flee away.

'**And the redeemed of the Lord shall return** This is an expression of prayer, and it is connected to “Awaken, awaken.”'(Rashi)

**Malachi 1:6**

"O filho honra seu pai, e o servo o seu senhor. Se eu sou pai, onde está a honra que me é devida? Se eu sou senhor, onde está o temor que me devem? ", pergunta o Senhor dos Exércitos a vocês, sacerdotes. "São vocês que desprezam o meu nome! " "Mas vocês perguntam: ‘De que maneira temos desprezado o teu nome? ’

6 A ben honoreth his av, and an eved his adon., if then I be an Av, where is Mine honor? And if I be Adonim, where is My reverence? saith Hashem Tzva’os unto you, O kohanim, that despise My Name. But ye say, Wherein have we despised Thy name?

'**A son** is required to honor his father, and so a slave his master and you are called sons and slaves. Now, if I am your father, where is My honor?', '**says the Lord of Hosts to you** You, the priests who despise My Name.', '**But you said, “How have we despised”** I knew that you would say, “How have we despised?” This is the contempt [as follows:]'(Rashi)

**Numbers 16:29**

Se estes homens tiverem morte natural e experimentarem somente aquilo que normalmente acontece aos homens, então o Senhor não me enviou.

29 If these men die the common death of kol haAdam, or if they be visited after the visitation of kol haAdam, then Hashem hath not sent me.

"לא ה' שלחני [IF THESE MEN DIE THE COMMON DEATH OF ALL MEN] … THEN THE LORD HATH NOT SENT ME. but I have done everything of my own accord and he (Korah) is therefore right in rebelling against me."(Rashi)

['IF THESE MEN DIE THE COMMON DEATH OF ALL MEN. Now many of the people had said to Moses many times, *Why hast thou brought us up out of Egypt?*143*Exodus 17:3.* [and yet Moses did not ask for them to be especially punished]. But these people deserved punishment more than all other [previous sinners] because they said *that thou wouldst make thyself altogether a prince over us*.144*Above, Verse 13.* Thus *they committed two evils:*145*Jeremiah 2:13.* they trampled upon the honor due to a teacher, and they denied all the deeds of G-d which He did in Egypt and the wilderness, and even at the Revelation on Mount Sinai,146*See (Exodus), Vol. II, p. 251, Note 17.* where it is said *and they will believe in thee* [Moses] *forever*,147*Exodus 19:9.* by saying that Moses was not worthy to rule over them, and that nothing but evil had befallen them through him. Therefore it is said, *and Moses was very wroth*.148*Verse 15.* Also Korach said, *wherefore then lift ye up yourselves above the assembly of the Eternal?*139*Above, Verse 3.* Therefore his tent149*Further, Verse 32. See, however, in my Hebrew commentary p. 263, Note 18, on the exact fate that befell Korach and his tent.* was swallowed up by the earth together with them. This was the intention of Moses’ words [when he said: *if these men die the common death of all men*] *then the Eternal hath not ‘sent’ me*, meaning that He has not sent me at all to take the people out of Egypt, the expression being similar to: *which the Eternal ‘sent’ him* [Moses] *to do in the land of Egypt;*150*Deuteronomy 34:11.* *and this shall be the token unto thee, that I have ‘sent’ thee*.151*Exodus 3:12.* Similarly, [*And Moses said*]: “*Hereby, ye shall know that the Eternal hath ‘sent’ me to do all these works*”152*Verse 28.* means the deeds which you have seen with your [own] eyes, and refers to all that he had done from the day G-d told him, *Come now therefore, and I will send thee unto Pharaoh;*153*Exodus 3:10.* for the beginning of a prophet’s activity is called *sh’lichuth* (being sent, a commission), similar to the expressions: *Whom shall I send, and who will go for us*?;154*Isaiah 6:8.* *And I sent before thee Moses, Aaron, and Miriam*.155*Micah 6:4.* And the meaning of the expression *all these works*152*Verse 28.* is not, as the commentators have said,156*This is the interpretation of Ibn Ezra.* the appointment of the Levites instead of the firstborn, and [the appointment of] Aaron to the priesthood,157*This is the interpretation of Rashi.* but it refers to the totality of the activities *which Moses wrought in the sight of all Israel*,158*Deuteronomy 34:12.* as I have explained.'](Ramban)

**Esther 9:19**

Por isso os judeus que vivem em vilas e povoados comemoram o décimo quarto dia do mês de adar como um dia de festa e de alegria, um dia de troca de presentes.

19 Therefore the Yehudim of the villages, that dwelt in the unwalled towns, made the 14th day of the month Adar a simcha and mishteh, and a yontef, and of sending presents each one to his neighbor.

'**Unwalled.** Who do not reside in walled cities, [celebrate] on the fourteenth, and those who reside in walled cities [celebrate] on the fifteenth, like Shushan; and [these cities] must have been surrounded [by walls] since the days Yehoshua Bin Nun. So did our Rabbis expound and learn.4*Maseches Megillah 2b. Shushan which was without a wall in the time of Yehoshua was accorded special status “because the miracle was performed there.”*  ', '**Sending.** This מִשְׁלֹחַ is a noun like מִשְׁמָר [guarding]5*Nechemyah 12:24.*  and מִשְׁמָע [hearing],6*Yeshayah 11:3.*  therefore the *shin* is vowelized softly [without a *dagesh*]. '(Rashi)

**Hosea 10:8**

Os altares da impiedade, que foram os pecados de Israel, serão destruídos. Espinhos e ervas daninhas crescerão e cobrirão os seus altares. Então eles dirão aos montes: "Cubram-nos! ", e às colinas: "Caiam sobre nós! "

8 The high places also of Aven, the chattat Yisroel, shall be made shmad., the kotz (thorn) and the dardar (thistle) shall come up on their mizbechot., and they shall say to the mountains, Cover us., and to the hills, Fall on us.

'**The high places of Aven** i.e., the high places of Bethel.', '**thorns and thistles shall come up on their altars** for their worshippers have gone into exile, and no one turns to them anymore.', '**and they shall say** i.e., Israel shall say.', '**to the mountains, Cover us up** lest our enemies see our shame.'(Rashi)

**2 Kings 9:17**

Quando a sentinela que estava na torre de vigia de Jezreel percebeu a tropa de Jeú se aproximando, gritou: "Estou vendo uma tropa! " Jorão ordenou: "Chame um cavaleiro e envie-o ao encontro deles para perguntar se eles vêm em paz".

17 And there stood a tzofeh (sentinel) on the migdal in Yizre’el, and he saw the company of Yehu as he approached, and said, I see a company. Yoram said, Take a horseman, send to meet them, and let him say, Is it shalom?

**Exodus 12:22**

Molhem um feixe de hissopo no sangue que estiver na bacia e passem o sangue na viga superior e nas laterais das portas. Nenhum de vocês poderá sair de casa até o amanhecer.

22 And ye shall take a bunch of hyssop, and dip it in the dahm that is in the basin, and strike the mashkof (lintel) and the two mezuzot (door sideposts) with the dahm that is in the basin., and none of you shall go out the door of his bais until boker.

' אזוב HYSSOP — a kind of herb which has thin stalks.', ' אגדת אזוב A BUNCH OF HYSSOP — three stalks are called a bunch (cf. Shabbat 109b; Sukkah 13a).', ' אשר בסף means WHICH IS IN THE VESSEL, as in (2 Kings 12:14) “basins (ספות) of silver.”', ' מן הדם אשר בסף WITH THE BLOOD WHICH IS IN THE BASIN — Why does Scripture repeat this (אשר בסף) again? In order that you should not say that one dipping of the hyssop in the basin suffices for the three sprinklings, therefore it is again stated: “[you shall touch the lintel…] “with the blood that is in the basin”, to show that each separate sprinkling must be with the blood which is in the basin — for each touching of the lintel and doorposts there must be a separate dipping (Mekhilta d\'Rabbi Yishmael 12:22:1).', ' ואתם לא תצאו וגו׳ AND NONE OF YOU SHALL GO OUT etc. — This tells us that when once permission is given to the destroying angel to wound he makes no distinction between righteous and wicked (Mekhilta d\'Rabbi Yishmael 12:22:2) — and nighttime is the domain of the destroying agencies as it is said, (Psalms 104:20) “[Thou makest darkness and it is night], wherein all the beasts of the forest creep forth”.'(Rashi)

['מן הדם אשר בסף, so that every sprinkling be preceded by immersion of the hyssop in the blood, in accordance with G’d’s instructions in verse 6 “on the two upright posts and the lintel.” The sprinkling of the upright posts with the blood had to precede that of the lintel. This could not be accomplished unless there had been three separate sprinklings to reflect the three letters י which served G’d as a means with which to create the universe. This is based on the saying in Menachot 29 that the world of the future (or the world in which we spend our afterlife) was created with the letter י, as opposed to the material universe we live in now, which was created with the letter ה. The other two occasions when the letter י symbolised a world in a state of perfection was before Adam had sinned in Gan Eden, and on the day the Jewish people accepted the Torah at Mount Sinai until the day they sinned with the golden calf (40 days) All this is based on Isaiah 26,4 כי בי-ה ה\' צור עולמים. The reason why the letter י is presumed to symbolise this kind of perfection is that it is a mere dot (when written) and requires no physical outline, צורה, as do all the other letters. Not only that, the uniqueness of that letter symbolises the uniqueness of the Creator Who presides over two universes both of infinite duration, or over heaven and earth (one single universe consisting of two parts both parts of which are eternal). ', 'ואתם לא תצאו, from the house which has been marked with blood. ופסח, and in this fashion G’d will skip, pass-over. The meaning of the words is similar to Ezekiel 9,4 והתוית תו על מצחות האנשים, “you will mark the foreheads of these men with a sign, etc.”'](Sforno)

**Ezekiel 1:14**

Os seres viventes iam e vinham como relâmpagos.

14 And the Chayos ran and returned as the appearance of bazak (a flash of lightning).

'**would run and return, like the appearance of the sparks** Our Sages explained (Chag. 13b): They would run and return like the flame of a furnace, which constantly shoots out of the mouth of the furnace and hastens back to enter. So, when they would thrust their heads out from under the expanse that was extended above themas is delineated in the chapterthey would recoil because of the Shechinah, which is above the expanse, and they hasten to pull their heads [down].', '**like the appearance of the sparks** Heb. הֲבָּזָק, de l’etincelle in French, and the color of their fire is like the color of the fire that emanates from between the shards within which gold is refined in a furnace. The fire that emanates from there is colored with these colors (ibid.). [Addendum—Others explain הַבָּזָק as an expression of scattering, as our Sages explained it (Gen. Rabbah 50:1): “like the appearance of the bazak” R. Judah in the name of R. Simon in the name of R. Levi the son of Perata: Like one who scatters (הַבּוֹזֵק) ‘gefeth’ in a stove, i.e., he scatters ‘gefeth’ the residue of olives in a stove: it ignites quickly and raises a flame, and the flame ascends and descends, and this is the meaning of “would run and return.” Furthermore we find in their words (Sanh. 108b, according to Aruch) בזק used as an expression of scattering: “He scattered (בָּזַק) dust on them and it turned into swords,” meaning he scattered, and so in the Mishnah (Eruvin 10:14): “We may scatter (בּוֹזְקִין) salt on the ramp so that they should not slip.” בזק may also be defined as ברק (lightning), which is an expression of searching. End of addendum, not found in (sic) all editions.]'(Rashi)

**Micah 4:7**

Farei dos que tropeçam um remanescente, e dos dispersos, uma nação forte. O Senhor reinará sobre eles no monte Sião, daquele dia em diante e para sempre.

7 And I will make that which is lame a She’erit (remnant), v’hannahala’ah (and that which is far removed) a Goy atzum (mighty nation)., and Hashem shall reign over them in Har Tziyon me’attah ve’ad olam (from henceforth, even for ever).

**Genesis 37:9**

Depois teve outro sonho e o contou aos seus irmãos: "Tive outro sonho, e desta vez o sol, a lua e onze estrelas se curvavam diante de mim".

9 And he dreamed yet another chalom, and told it his achim, and said, Hinei, I have dreamed a chalom more., and, hinei, the shemesh and the yarei’ach and the eleven kokhavim bowed down to me.

**Jeremiah 15:3**

"Enviarei quatro tipos de destruidores contra eles", declara o Senhor: "a espada para matar, os cães para dilacerar, as aves do céu e os animais selvagens para devorar e destruir.

3 And I will appoint over them four mishpechot (families, categories [of covenant reprisal]), saith Hashem., the cherev to slay, and the kelevim to drag off, and the oph HaShomayim, and the behemat ha’aretz, to devour and destroy.

'**And I will appoint** an expression of appointment and designation.', '**to drag** to drag. Cf. (infra. 49: 20) “If the young of the sheep do not drag them (יִסְחָבוּם).”'(Rashi)

**Exodus 12:38**

Grande multidão de estrangeiros de todo tipo seguiu com eles, além de grandes rebanhos, tanto de bois como de ovelhas e cabras.

38 And an erev rav (mixed multitude, a mixed company that was large) went along also with them., and tzon, and herds, even very many domestic animals.

[' ערב רב A MIXED MULTITUDE — a mingling of various nations who had become proselytes.'](Rashi)

['וצאן ובקר, of the mixed multitude who were leaving Egypt with the Israelites to take up residence among them together with all their belongings.'](Sforno)

**Leviticus 16:12**

Pegará o incensário cheio de brasas do altar que está perante o Senhor e dois punhados de incenso aromático em pó, e os levará para trás do véu.

12 And he shall take a machtah (censer) full of burning coals of eish from off the Mizbe’ach before Hashem, and his hands full of ketoret, ground and fragrant, and bring it within the Parochet (Curtain).,

'מעל המזבח FROM OFF THE ALTAR — i. e. the outer altar (that was in the fore-court) (Yoma 45b).', 'מלפני ה׳ FROM BEFORE THE LORD — from that side of the altar which was before the entrance — that is, the west side (cf. Yoma 45b.) ', 'דקה [AND HIS HANDS FULL OF INCENSE OF AROMATICS] FINE — Why is it stated that it shall be fine? Was not all incense fine, for so it is said, (Exodus 30:36) "And thou shall rub some of it very fine” - ? But it is intended to teach that it (the incense used on the Day of Atonement) was to be of the very finest powder, for on the Eve of the Day of Atonement it (the ordinary incense) was put again into the mortar in order that it should be again beaten into a finer powder. (Sifra, Acharei Mot, Chapter 3 8-9; Keritot 6b; Yoma 45a).'(Rashi)

['ולקח מלא המחתה, as soon as the sin offering had been slaughtered and he had previously recited his confession so that his sins had been removed, he was now ready to face the “King,” (G’d) who would look upon him with favour. This is what was meant in verse 2 with the reference to the cloud by means of which G’d would manifest Himself. At that point it was appropriate to honour Him by presenting the incense, much as the incense would be offered daily after the presentation of the daily communal offering, תמיד both in the morning and in the evening. (compare Exodus 29,42 עולת תמיד לדורותיכם פתח אהל מועד אשר אועד לכם שמה, “a regular burnt offering throughout your generations at the entrance of the Tent of Meeting where I manifest Myself for you.”'](Sforno)

**Joel 2:10**

Diante deles a terra treme, o céu estremece, o sol e a lua escurecem, e as estrelas param de brilhar.

10 The eretz shall quake before them., the Shomayim shall tremble., the shemesh and the yarei’ach shall be dark, and the kokhavim shall withdraw their shining.,

'**the heavens tremble**—Because of the retribution coming upon Israel, they quake and tremble.', '**withdraw their shining**—Take in their light.'(Rashi)

**Exodus 10:14**

os quais invadiram todo o Egito e desceram em grande número sobre toda a sua extensão. Nunca antes houve tantos gafanhotos, nem jamais haverá.

14 And the arbeh went up over kol Eretz Mitzrayim, and rested on the entire border of Mitzrayim: very grievous were they., before them there were no such arbeh as they, neither after them shall be such.

' ואחריו לא יהיה כן NEITHER AFTER THEM SHALL BE SUCH — That plague of locusts which happened during the days of Joel of which it is said, (Joel 2:2) “there hath not been ever the like” — which statement teaches us that it was more grievous than that in the days of Moses — was, however, caused by many species of locusts, together, those called ארבה and ילק and חסיל and גזם; but that which happened in the days of Moses consisted of only one species (the ארבה) and any ארבה like that there never was and never will be.'(Rashi)

['NEITHER AFTER THEM SHALL BE SUCH [LOCUSTS]. Scripture informs us by way of prophecy that after them, there would never be such [locusts]. Now Rashi commented: “[The plague of locusts] which occurred during the days of Joel, of which it is said, *There hath not been ever the like*,37*Joel 2:2.* teaches us that it was greater38*“Greater.” In our text of Rashi: “more grievous.”* than that in the days of Moses. The one that happened in the days of Joel was caused by many species together: locust, caterpillar, canker-worm, palmer-worm.39*Joel 2:4.* But the one which occurred in the days of Moses consisted only of one species, the like of which there never was and never will be.”  
I have found difficulty in understanding the explanation of the Rabbi [Rashi]. It is written [of the plague which happened in the days of Moses], *He also gave their produce unto the caterpillar*,40*Psalms 78:46.* and it is also written, *He spoke, and the locust came, and the canker-worm without number*.41*Ibid.*, 105:34. Thus it is clear that in the plague which occurred in the days of Moses, there were also many species of locusts involved, unlike Rashi’s explanation above. Perhaps the Rabbi [Rashi] will answer by saying that in the days of Moses, locust proper was greater than that in the days of Joel, but all other species of locusts in the days of Joel were greater than those in the days of Moses. But these are useless arguments.42*It is illogical to say that the Torah here attached such importance to the plague just because one of the species involved was greater than that in the days of Joel, although in the number of species, the plague of locusts which occurred in the days of the prophet was unparalleled. (Mizrachi in explanation of Ramban’s intent.)* Instead, [we must say that the expression], *in all the borders of Egypt*, is connected with the end of the verse: *before them there were no such locusts as they, neither after them shall be such* there [in Egypt, but in other places there may be].43*There is thus no contradiction to the prophet Joel’s words. That plague of locusts did not occur in the land of Egypt.* It is possible that because the land of Egypt is exceedingly moistened by the river, locusts are not abundant there, for these naturally come in years of drought, as is mentioned by the prophet Joel.44*For the water brooks are dried up* (Joel 1:20).  
Now Rabbeinu Chananel45*A Rabbi of Kairwan, North Africa, who flourished in the first half of the eleventh century, just when the Gaonic period in Babylon was about to come to a close. Rabbeinu Chananel’s commentaries on the Talmud are among the most important works in Rabbinic literature. He also wrote a commentary on the Torah, which has been lost in the course of time, except for important extracts from it which are found mostly in the commentary of Bachya ben Asher. Some extracts are found in the works of Ramban and in the Sermons of Yehoshua ibn Shuib, a pupil of Rashba. An edition of mine of these collected explanations of Rabbeinu Chananel has recently appeared through the Mosad Harav Kook, Jerusalem, and they indicate a wide spectrum of interests on the part of the author in Biblical themes.* has written in his commentary on the Torah: “From the time that Moses our teacher prayed [for the removal of the locusts] till now, the locusts have not caused damage to the entire land of Egypt, and if an attack of them does occur in the Land of Israel and they proceed to enter within the border of Egypt, they do not devour the produce of the land. People say that this is known by all. Come and see! In the case of frogs, Moses said, *Only in the river they will remain*,46*Above, 8:5.* and therefore the *altamtzach* — [the Arabic word for frogs] — have remained in the river till now. However, in the case of the locusts it is written, *There remained not one locust in all the border of Egypt*.47*Further, Verse 19.* It is of a phenomenon of this kind that Scripture says, *Speak ye of all His marvellous works*. ”48*Psalms 105:2.* Thus the language of the Rabbi.  
In my opinion, the plain meaning of the verse, [*neither after them shall be such*], is that because the plague of locusts is known to come in all generations, and moreover since this one [in the days of Moses] came in a natural way, it having been the east wind that brought the locusts,49*Verse 13.* [and there was thus reason to believe that such a plague would again come upon Egypt in a natural way], Scripture therefore states that such locusts were the greatest that ever occurred in the natural order of things. Neither before them were there such locusts as they, nor after them shall be such. Through the magnitude of the plague, the Egyptians thus knew that it was a special act of G-d, since the like never happened before. [The plague] that occurred in the days of Joel was likewise a special act of G-d, [and hence Scripture also describes it by saying, *There hath never been the like*].37*Joel 2:2.*'](Ramban)

**Zechariah 12:12**

Todo o país chorará, separadamente cada família com suas mulheres chorará: a família de Davi com suas mulheres; a família de Natã com suas mulheres;

12 And ha’aretz shall mourn, all mishpochot apart., the mishpachat Bais Dovid apart, and their wives apart., the mishpachat Bais Natan apart, and their wives apart., [Shmuel Bais 5:14]

'**the house of Nathan** the prophet. Some say that it refers to Nathan the son of David, as it is said (II Sam. 5:14): “Shammua and Shobab, and Nathan and Solomon.”'(Rashi)

**Psalms 86:9**

Todas as nações que tu formaste virão e te adorarão, Senhor, glorificarão o teu nome.

9 Kol Goyim whom Thou hast made shall come and worship before Thee, Adonoi., and shall glorify Shimcha.

**Ezekiel 39:6**

Mandarei fogo sobre Magogue e sobre aqueles que vivem em segurança nas regiões costeiras, e eles saberão que eu sou o Senhor.

6 And I will send an eish on Magog, and among them that dwell complacently secure in the coastlands., and they shall know that I am Hashem.

**Ezekiel 1:8**

Debaixo de suas asas, nos quatro lados, tinham mãos humanas. Os quatro tinham rostos e asas,

8 And they had the hands of an adam under their kenafayim on their four sides., and they four had their panim and their kenafayim.

'**And human hands were beneath their wings** As the Targum paraphrases: to pick up coals of fire with them, etc. Likewise, we find in this Book (10:7): “And the cherub stretched forth his hand, etc. to the fire that was between the cherubim, and he picked it up and gave it to the hands of the one dressed in linen.” And so, [in the verse] after it, “And there appeared to the cherubim the form of a human hand, etc.” The human hands pick up the fire and give it to the cherub, and the cherub [gives it] to the messenger, in order [to allow] the coals to cool off [as they pass] from hand to hand, to mitigate Israel’s punishment.', '**on their four sides** To the four directions of the world, for they have faces and wings in every direction.', '**and their faces and their wings were the same to all four of them** As the Targum renders: were the same to all four of them.'(Rashi)

**Ezekiel 1:12**

Cada um deles ia sempre para a frente. Para onde quer que fosse o Espírito eles iam, e não se viravam quando se moviam.

12 And they went every one face forward., whither the Ruach was to go, they went., and they turned not when they went.

'**wherever would be the will** Heb. רוּחַ, usually spirit, here means will: the will to go.'(Rashi)

**Isaiah 2:10**

Entre no meio das rochas, esconda-se no pó, por causa do terror que vem do Senhor e do esplendor da sua majestade!

10 Enter into the Tzur, and hide thee in the aphar, for pachad Hashem, and for the hadar of His majesty.

'**Come into the rock** To come into the rock to escape in the cracks of the rocks.', '**and hide in the dust** and to hide in the dust.'(Rashi)

**Exodus 10:12**

Mas o Senhor disse a Moisés: "Estenda a mão sobre o Egito para que os gafanhotos venham sobre a terra e devorem toda a vegetação, tudo o que foi deixado pelo granizo".

12 And Hashem said unto Moshe, Stretch out thine yad over Eretz Mitzrayim for the arbeh, that they may come up upon Eretz Mitzrayim, and devour kol esev ha’aretz, even all that the barad hath left as remnant.

[' בארבה means on account of the plague of locusts (the prefix ב signifies “on account of”).'](Rashi)

['על ארץ מצרים בארבה. A reference to the region from which the locusts generally came, i.e from the southern part of the continent. We have references of this kind in Isaiah 5,26 describing that these locusts traveled long distances before arriving in Egypt.'](Sforno)

**Exodus 25:35**

Haverá um botão debaixo de cada par dos seis braços que saem do candelabro.

35 And there shall be a knob under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, according to the six branches that proceed out of the Menorah.

' וכפתר תחת שני הקנים AND THERE SHALL BE A KNOB UNDER TWO BRANCHES — The branches were drawn out from the two sides of the knob to this direction and to that. Thus we are taught in the Baraitha dealing with the construction of the Tabernacle (ch. 10): The full height of the candlestick was eighteen handbreadths, the legs and the flower taking up three handbreadths. — This is the flower mentioned in connection with the base, as it says, (Numbers 8:4) “unto the base thereof, unto the flower thereof”. — Then there was a space of two handbreadths that was plain; then one handbreadth in which was one of the four goblets (mentioned Exodus 25:34) and a knob and a flower of those two knobs and those two flowers that are mentioned together with the candlestick proper — for it states, (v. 34) “[And on the candelabrum (i. e. on the shaft) there shall be four cups] made like unto almonds with their knobs and their flowers,” which teaches us that there were on the middle branch two knobs and two flowers (the plural כפתריה ופרחיה without stating the number suggesting “two” of each kind; besides the three knobs from which the branches emerged and of which it is said, (Exodus 25:35) “And there shall be a knob under the two branches etc.” — Then there were the following: two handbreadths that were plain; a handbreadth made up of a knob from which two branches emerged on each side, extending upward to the level of the candlestick proper; one handbreadth plain; one handbreadth made up of a knob with two branches emerging from it; one handbreadth plain, and a handbreadth made up of a knob from which two branches emerged and rose to the level of the candlestick proper; two handbreadths plain. Thus there remained three handbreadths in which were three goblets (three of the four mentioned in v. 34) and one knob and one flower (of the two mentioned Exodus 25:34-35). Consequently the goblets were twenty-two — eighteen on the six branches, there being three on each, and four on the candlestick proper, making altogether twenty-two; — and there were eleven knobs, — six on the six branches, one on each, and three on the candlestick proper from which the branches emerged, and two more knobs on the candlestick proper, — for it says, “made like unto almonds with its knobs”, and the minimum number implied by the plural כפתורים, is two. One of these was below near the base and the other in the upper three handbreadths together with the three goblets. Furthermore it had nine flowers, six on the six branches, — as it says, (Exodus 25:33) “with a knob and a flower on the one branch” — and three on the candlestick proper, viz., two as is implied in what is said “made like unto almonds with its knobs and its flowers” — and the minimum number to be understood by the plural פרחים is two, and one that is mentioned in the section בהעלתך, (Numbers 8:4) “unto the base thereof and the flower thereof.” If you will study the above quoted Boraitha minutely you will find them (the different parts of the candlestick) enumerated according to their number, each in its position as laid down in this section (Menachot 28b).'(Rashi)

**Psalms 119:84**

Até quando o teu servo deverá esperar para que castigues os meus perseguidores?

84 How many are the days of Thy eved? Mosai (when) wilt Thou execute mishpat on them that persecute me?

['**When will You execute** that I might see it in my days.'](Rashi)

**Daniel 7:3**

Quatro grandes animais, cada um diferente dos outros, subiram do mar.

3 And four chayyot hagedolot (great beasts) came up from the yam, different one from another.

'**And four beasts** [as translated,] and four beasts.', '**each one different from the other** [as translated,] each one different from the other.'(Rashi)

**Daniel 7:2**

Daniel disse: "Na minha visão à noite, eu vi os quatro ventos do céu agitando o grande mar.

2 Daniel answered and said, I saw in my vision that came by night, and, hinei, the arbah ruchot (four winds) of Shomayim burst forth upon the yam hagadol (great sea).

'**and behold** [as translated,] and behold.', '**the four winds of the heavens were stirring up, etc.** four blowing winds coming from the four directions of the world and waging war with the Great Sea and stirring it up.'(Rashi)

**Isaiah 60:19**

O sol não será mais a sua luz de dia, e você não terá mais o brilho do luar, pois o Senhor será a sua luz para sempre; o seu Deus será a sua glória.

19 The shemesh shall be no more thy ohr yomam., neither for brightness shall the yarei’ach give light unto thee., but Hashem shall be unto thee an Ohr Olam, and thy G-d thy tiferet.

['**You shall no longer have** You shall not require the light of the sun.'](Rashi)

**Daniel 12:4**

Mas você, Daniel, feche com um selo as palavras do livro até o tempo do fim. Muitos irão ali e acolá para aumentarem o conhecimento".

4 But thou, O Daniel, shut up the devarim (words), and seal the sefer, until the Et Ketz (Time of the End): rabbim shall run to and fro, that da’as (knowledge) may be increased.

**Ezekiel 13:13**

" ‘Por isso, assim diz o Soberano Senhor: Na minha ira permitirei o estouro de um vento violento, e na minha indignação chuva de pedra e um aguaceiro torrencial cairão com ímpeto destruidor.

13 Therefore thus saith Adonoi Hashem., I will even cause a ruach se’arot (storm wind) in My wrath., and there shall be an overflowing geshem in Mine anger, and great hailstones in My fury to destroy.

**Isaiah 59:2**

Mas as suas maldades separaram vocês do seu Deus; os seus pecados esconderam de vocês o rosto dele, e por isso ele não os ouvirá.

2 But your avonot (iniquities) have separated you and Eloheichem, and your chattot (sins) have concealed His face from you, that He will not hear.

['**have caused [Him] to hide [His] face** They caused for you that He hid His face from you.'](Rashi)

**Isaiah 53:7**

Ele foi oprimido e afligido, contudo não abriu a sua boca; como um cordeiro foi levado para o matadouro, e como uma ovelha que diante de seus tosquiadores fica calada, ele não abriu a sua boca.

7 He was oppressed, and he was afflicted, yet he opened not his mouth., he is brought as a seh (lamb., see Shemot 12:3) to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

'**He was oppressed, and he was afflicted** Behold he was oppressed by taskmasters and people who exert pressure.', '**and he was afflicted** with verbal taunts, sorparlec in O.F.', '**yet he would not open his mouth** He would suffer and remain silent like the lamb that is brought to the slaughter, and like the ewe that is mute before her shearers.', '**and he would not open his mouth** This refers to the lamb brought to the slaughter.'(Rashi)

**Ezekiel 1:5**

e no meio do fogo havia quatro vultos que pareciam seres viventes. Na aparência tinham forma de homem,

5 Also out of the midst thereof came the demut (likeness) of four Chayos. And this was their appearance: they had the demut adam.

'**they had the likeness of a man** This is surprising, because they had also the likeness of an ox, a lion, and an eagle! Apparently, since this [being] is the patron of them all [all the living beings], the prophet praises the Chariot with it. [Their human face] had the countenance of our father Jacob.'(Rashi)

**Exodus 12:23**

Quando o Senhor passar pela terra para matar os egípcios, verá o sangue na viga superior e nas laterais da porta e passará sobre aquela porta; e não permitirá que o destruidor entre na casa de vocês para matá-los.

23 For Hashem will pass through to strike the Mitzrayim., and when He seeth the dahm upon the mashkof, and on the two mezuzot, Hashem will pasach (pass over, spare, skip) the entrance, and will not permit the Mashkhit (Destroyer, i.e., Hashem’s emissary of judgment, [see Num 22:31 on the Malach Hashem]) to enter unto your batim to strike.

' ופסח signifies AND HE WILL SPARE; and one can also explain it to mean, “and He will leap over them” (cf. Rashi on v. 13 and on Isaiah 30:5).', ' ולא יתן המשחית AND HE WILL NOT GIVE THE DESTROYER He will not give him power to come in. The phrase is similar to (Genesis 31:9) “And God did not suffer him (נתנו — give him the power) to do me evil”.'(Rashi)

['AND HE WILL NOT SUFFER THE DESTROYER TO COME IN UNTO YOUR HOUSES. This means the angel that brings destruction in the world at the time of a plague, similar to that which it says, *And He said to the angel that destroyed the people: It is enough; now stay thy hand*.265*II Samuel 24:16.* It is not, however, a reference to the One Who brought the destruction in Egypt, since it was the Holy One, blessed be He, Who smote them.'](Ramban)

['לנגוף, to afflict them with the afflictions G’d will visit on the Egyptian people other than deadly plagues. Whenever the expression נגף is used it refers to afflictions that do not result in death. A well known example of this is found in Exodus 21,22 ונגפו אשה הרה ולא יהיה אסון, “and he pushes a pregnant woman without causing any death, etc.”', 'המשחית, the Egyptian people by one of G’d’s other attributes expressing His anger.'](Sforno)

**Jeremiah 17:10**

"Eu sou o Senhor que sonda o coração e examina a mente, para recompensar a cada um de acordo com a sua conduta, de acordo com as suas obras. "

10 I, Hashem, search the lev, I test the kelayot (kidneys, i.e., most inward parts), requiting to every ish according to his drakhim, and according to the p’ri of his deeds.

**Isaiah 60:11**

As suas portas permanecerão abertas; jamais serão fechadas, dia e noite, para que lhe tragam as riquezas das nações, com seus reis e seu séquito.

11 Therefore thy She’arim shall be open continually., they shall not be shut yomam valailah., that men may bring unto thee the chayil Goyim (wealth of the Nations), and that their melachim may be led in procession.

'**And they shall open your gates always** Heb. וּפִתְּחוּ. This is an expression of opening in the strong conjugation (פִּעֵל), since their opening is a perpetual opening, a constant opening. Just as שַׁבֵּר is an expression of breaking, so is פִּתְּחוּ an expression of opening. Tresoverts in O.F.'(Rashi)

**Song of Solomon 2:4**

Ele me levou ao salão de banquetes, e o seu estandarte sobre mim é o amor.

4 He brought me to the Bais HaYayin, and his degel (standard, banner, flag) over me is ahavah.

**Isaiah 11:10**

Naquele dia as nações buscarão a Raiz de Jessé, que será como uma bandeira para os povos, e o seu lugar de descanso será glorioso.

10 And in Yom HaHu there shall be a Shoresh Yishai, which shall stand for a nes (banner) for the peoples., to Him [Moshiach] will the Goyim seek., and His menucha (resting place) shall be kavod.

['**as a banner for peoples** that peoples should raise a banner to gather to him.'](Rashi)

**Exodus 7:18**

Os peixes do Nilo morrerão, o rio ficará cheirando mal, e os egípcios não suportarão beber das suas águas".

18 And the dag (fish) that is in the Nile shall die, and the Nile shall stink., and the Egyptians shall loathe to drink of the mayim of the Nile.

[' ונלאו מצרים THE EGYPTIANS SHALL WEARY THEMSELVES in seeking a cure for the waters of the river that they may become fitted for drinking.'](Rashi)

['והדגה אשר ביאור תמות, the river will not retain the appearance of a river, part of it has been turned into blood; but the entire river bed will be filled with blood so that the fish have no habitat in which to survive.', 'ונלאו מצרים, digging around the river bed trying to find water. This referred to what the Torah described in verse 24 ויחפרו כל מצרים סביבות היאור, “all the Egyptians dug all around the river.” '](Sforno)

**Jeremiah 39:16**

"Vá dizer a Ebede-Meleque, o etíope: ‘Assim diz o Senhor dos Exércitos, Deus de Israel: Estou para cumprir as minhas advertências contra esta cidade, com desgraça e não com prosperidade. Naquele dia, elas se cumprirão diante dos seus olhos.

16 Go and tell Eved-Melech the Ethiopian (the one from Kush), saying, Thus saith Hashem Tzva’os Elohei Yisroel: Hineni, I am bringing My words upon this city for ra’ah, and not for tovah., and they shall be accomplished in yom hahu before thee.

'**and they shall be before you on that day** And the words shall be before you, for you shall see them fulfilled.'(Rashi)

**Exodus 15:3**

O Senhor é guerreiro, o seu nome é Senhor.

3 Hashem is an Ish Milchamah., Hashem shmo.

' ה\' איש מלחמה means The Lord is a Master of war; just as, (Ruth 1:3) “the איש (i. e. the master) of Naomi”. (Cf. Rashi on that verse). Wherever the words איש and אישך occur they must be translated by בעל; so, too, (1 Kings 2:2) “Be thou strong and show thyself an איש” — a mighty person.', ' ה\' שמו THE LORD IS HIS NAME — His wars are not waged with martial weapons but He fights by means of His Name, just as David said, (I Samuel 17:45) “But I come against thee in the name of the Lord of Hosts”. Another explanation of ה׳ שמו — He is a man of war, but His Name is the Lord (the God of Mercy): even at the time when He battles against and avenges Himself upon His enemies He retains His attribute (that expressed by His name ה׳) showing pity to His creatures and feeding all the inhabitants of the world; not as is the nature of the kings of the world each one of whom when he is engaged in war turns aside from all other engagements, and has not the power to do both this and that (cf. Mekhilta d\'Rabbi Yishmael 15:3).'(Rashi)

["ה' איש מלחמה, ה' שמו, even though He at times appears as the איש מלחמה, the “Man” of war who destroys His foes by invoking the attribute of Justice, He is yet predominantly Hashem, the G’d Who practices mercy. It is this attribute of His which is responsible for the continued existence of all His creatures. When He destroys His foes, He is in effect removing weeds from the garden in order to enable the useful plants to survive and develop. The wicked are like the thorns and thistles in a vineyard."](Sforno)

**Ezekiel 27:15**

" ‘Os homens de Rodes fizeram comércio com você, e muitas regiões costeiras se tornaram seus clientes; eles lhe pagaram com presas de marfim e com ébano.

15 The Bnei Dedan were thy merchants., many coastlands were the market of thine yad., they brought thee for a payment karnot (tusks) of shen (ivory) and ebony.

'**your place** [Heb. יָדִךּ, lit. your hand,] your place.', '**horns, ivory, and peacocks** horns of ibexes, bones of elephants, and peacocks, birds called paon in French.', '**brought you as a gift** [Heb. הֵשִּׁיבוּ אֶשְּׁכָּרֵךּ,] brought your gift.'(Rashi)

**Jeremiah 2:2**

"Vá proclamar aos ouvidos de Jerusalém: "Eu me lembro de sua fidelidade quando você era jovem: como noiva, você me amava e me seguia pelo deserto, por uma terra não semeada.

2 Go and cry, shouting in the ears of Yerushalayim, saying, Thus saith Hashem., I remember thee, the chesed of thy ne’urim, the ahavas of thy days as a kallah, when thou wentest after Me in midbar, in an eretz that was not sown.

'**I remember to you** Were you to return to Me, I would desire to have mercy on you for I remember the loving kindness of your youth and the love of the nuptials of your wedding canopy, when I brought you into the wedding canopy, and this (כלולתיך) is an expression of bringing in. Your nuptials (Noces in O.F.). Now what was the loving kindness of your youth? Your following My messengers, Moses and Aaron, from an inhabited land to the desert without provisions for the way since you believed in Me.'(Rashi)

**Ezekiel 1:24**

Ouvi o ruído de suas asas quando voavam. Parecia o ruído de muitas águas, parecia a voz do Todo-poderoso. Era um ruído estrondoso, como o de um exército. Quando paravam, fechavam as asas.

24 And when they went, I heard the kol of their kenafayim, like the kol of mayim rabbim, as the Kol Shaddai, the voice of a tumult, as the sound of a machaneh., when they stood still, they let down their kenafayim.

'**like the sound of many waters** I would think that the voice was low. Therefore, Scripture adds: like the sound of the Almighty, like the voice delineated in the Holy Writings (Ps. 29:4f.): “The voice of the Lord is in strength, etc. The voice of the Lord breaks the cedars.”', '**the sound of stirring, like the sound of a camp** Like the sound of their speech when they thank and bless their Master; it was like the sound of the camp of the angels on high.', '**when they would stand, they would let down their wings** [and cease] from making a sound be heard, and Jonathan rendered: when they would stand, they would silence their wings because of the speech, [i.e., because of] the speech of the Omnipresent emanating from above their heads, to let the prophets hear His mission, as he [Ezekiel] concludes (verse 25): “And there was a voice, etc.” The Midrash Aggadah (Gen. Rabbah 65:11) states: “When they would stop praising [God] so that Israel would praise first.”'(Rashi)

**Isaiah 8:22**

Depois olharão para a terra e só verão aflição, trevas e temível escuridão, e serão atirados em densas trevas.

22 And they shall look unto eretz., and, hinei, tzarah and darkness, gloom of anguish., and they shall be driven to darkness.

'**And he shall look to the land** perhaps he will find aid. [This refers to the incident] that Hoshea son of Elah sent messengers to So the king of Egypt (II Kings 17:4).', '**and behold distress** For they will not aid him, and also Shebna defected to Sennacherib, to his detriment.', '**weariness of oppression** Heb. מְעוּף צוּקָה, weariness of oppression.', '**and to the darkness he is lost** And through the darkness he is lost, for the expression of נִדּוּחַ [applies to darkness], as (Jer. 23:12): “Therefore, their way shall be to them like slippery land in the darkness; they shall be lost and fall upon it.” And to the darkness they shall be lost.'(Rashi)

**Isaiah 44:23**

Cantem de alegria, ó céus, pois o Senhor fez isto; grite bem alto, ó profundezas da terra. Irrompam em canção, vocês, montes, vocês, florestas e todas as suas árvores, pois o Senhor resgatou Jacó, ele mostra sua glória em Israel.

23 Sing for joy, O ye Shomayim., for Hashem hath done it., shout, ye depths of the earth., break forth into singing, ye harim, O ya’ar (forest), and kol etz therein., for Hashem hath redeemed Ya’akov, and He will glorify Himself in Yisroel.

['**burst out** An expression of opening the mouth.'](Rashi)

**Leviticus 5:6**

e, pelo pecado que cometeu, trará ao Senhor uma ovelha ou uma cabra do rebanho como oferta de reparação; e em favor dele o sacerdote fará propiciação pelo pecado.

6 And he shall bring his asham (penalty, trespass offering) unto Hashem for his chattat (sin) which he hath sinned, a nekevah from the flock, a lamb or a female goat, for a chattat (sin offering)., and the kohen shall make kapporah for him concerning his chattat.

**Ezekiel 38:2**

"Filho do homem, vire o rosto contra Gogue, da terra de Magogue, o príncipe maior de Meseque e de Tubal; profetize contra ele

2 Ben adam, set thy face against Gog, Eretz HaMagog, the nasi rosh Meshech and Tuval, and prophesy against him,

'**toward Gog** So is the king’s name.', '**Magog** The name of the nation, as Scripture states (Gen. 10: 2): “Gomer and Magog.”'(Rashi)

**Isaiah 63:3**

"Sozinho pisei uvas no lagar; das nações ninguém esteve comigo. Eu os pisoteei na minha ira e os pisei na minha indignação; o sangue deles respingou na minha roupa, e eu manchei toda a minha veste.

3 I have trodden the winepress alone., and of the amim (peoples, nations) there was none with Me., for I will trample them in Mine wrath [i.e., Moshiach’s work of wrath], and trod them down in My fury., and the juice of their life blood splattered upon My garments, and I stained all My raiment.

'**and from the peoples, none was with Me** standing before Me to wage war.', '**and their lifeblood sprinkled** Heb. נִצְחָם, Their blood, which is the strength and victory (נִצָּחוֹן) of a man.', '**I soiled** Heb. אֶגְאָלְתִּי. Comp. (Lam. 4:14) “They were defiled (נִגֹּאֲלוּ) with blood.”'(Rashi)

**Exodus 10:15**

Eles cobriram toda a face da terra de tal forma que essa escureceu. Devoraram tudo o que o granizo tinha deixado: toda a vegetação e todos os frutos das árvores. Não restou nada verde nas árvores nem nas plantas do campo, em toda a terra do Egito.

15 For they covered the kol ha’aretz, so that the land was darkened., and they did eat kol esev ha’aretz, and kol p’ri haetz which the barad had left as remnant., and there remained not any yerek baetz, or in the esev hasadeh, through kol Eretz Mitzrayim.

' כל ירק means any green leaf (not “any herb”, since it speaks of the ירק of the trees); old French verdure.'(Rashi)

**Isaiah 34:10**

Não se apagará de dia nem de noite; sua fumaça subirá para sempre. De geração em geração ficará abandonada; ninguém voltará a passar por ela.

10 It shall not be quenched lailah v’yomam., the ashan (smoke) thereof shall go up l’olam (forever)., from dor to dor it shall lie desolate., none shall pass through it l’netzach netzachim.

'**from generation to generation** From that generation until the last generation. Another explanation is that this is Moses’ curse (Ex. 17:16): “The Lord has a war against Amalek from generation to generation.” From Moses’ generation to Saul’s generation, and from there to Mordecai’s generation, and from there to the generation of the King Messiah.'(Rashi)

**Exodus 12:24**

"Obedeçam a estas instruções como decreto perpétuo para vocês e para os seus descendentes.

24 And ye shall be shomer over this word as a chok (ordinance) to thee and your children ad olam (forever).

['AND YE SHALL OBSERVE THIS THING. This refers to the Passover-offering itself, concerning which He had said above, *and slaughter the Passover lamb*,266*Above, Verse 21.* even though it is removed [by two verses from here]. It does not refer to the putting of the blood [upon the lintel and on the two side-posts, mentioned above] in the verse nearby, since only in the Passover of Egypt were they commanded to do so, [i.e., to put the blood upon the lintel, etc.], as it is said, *For the Eternal will pass through to smite the Egyptians; and when He seeth the blood upon the lintel*, etc.267*Verse 23. How then could we explain the end of the verse before us, which states that we are to observe this thing* as an ordinance *forever*, when it applied only to the Passover of Egypt? Hence we must say that the expression, *this thing*, refers to the Passover-offering itself, mentioned above in Verse 21, which we are commanded to observe *forever*, i.e., whenever the Sanctuary is in existence. Verse 11, which states, *And thus shall ye eat it: with your loins girded*, etc., also applied only to the Passover of Egypt (Pesachim 96 a). Similarly, the expression, *and ye shall keep this service*,268*Verse 25.* means the offering of the Passover. A similar case [of a Scriptural expression that is connected with one that is far removed and not with the one nearby], is the verse, *And also unto thy bondwoman thou shalt do likewise*.269*Deuteronomy 15:17. This is connected with Verse 14 there above, thus making it obligatory for the master to present a released bondwoman with valuable gifts, even as he must do to the bondman. But it is not to be connected with the expression in the first half of Verse 17 itself, which establishes the law of a bondman who refused to be liberated at the end of his six years of bondage, i.e., that his ear is to be pierced and he is to be a bondman forever. As regards this law, it does not apply to a bondwoman.*'](Ramban)

**Isaiah 42:10**

Cantem ao Senhor um novo cântico, seu louvor desde os confins da terra, vocês, que navegam no mar, e tudo o que nele existe, vocês, ilhas, e todos os seus habitantes.

10 Sing unto Hashem a shir chadesh (new song), and His tehillah from the ketzeh ha’aretz, ye that go down to the yam, and all that is therein. You iyim (islands), and the inhabitants thereof.

'**His praise from the end of the earth** Perforce, when they see My mighty deeds for Israel, all the heathens (nations [Parshandatha, K’li Paz]) will admit that I am God.', '**those who go down to the sea** Those who embark in ships.', '**and those therein** Those whose permanent residence is in the sea and not in the islands, but in the midst of the water, they spill earth, each one of them, enough for a house, and go from house to house by boat, like the city of Venice. [As in Warsaw ed. and Parshandatha.]'(Rashi)

**Genesis 3:7**

Os olhos dos dois se abriram, e perceberam que estavam nus; então juntaram folhas de figueira para cobrir-se.

7 And the eyes of them both were opened, and they knew that they were eirummim (naked ones)., and they sewed aleh te’enah (fig leaves) together, and made themselves khagorot (loin covering girdles).

['AND THE EYES OF THEM BOTH WERE OPENED. Scripture speaks here with reference to intelligence, and not with reference to actual seeing. The end of the verse proves this: *and they knew they were naked*. [Even a blind person knows when he is naked! It must therefore refer to intelligence], as [explained in] the words of Rashi. In a similar sense is the verse, *Open thou mine eyes, that I may behold wondrous things out of Thy law*.375*Psalms 119:18. Here too “the opening of eyes” has reference to understanding.*'](Ramban)

['ותפקחנה עיני שניהם, they compared mentally, the advantages they had gained through the pleasant sensation of eating from the fruit of the tree, and the harm they had caused themselves thereby. The expression פקח implies weighing something carefully with both heart and mind. We find an example of this expression in such a sense in Job 14,3 אף על זה פקחת עינים, “Do you fix your gaze even on such a one?” [Job referring to the transient nature of man and if he is worth G’d’s attention. Ed.]', 'וידעו כי ערומים הם, they realized that they needed to cover their genitals which in future would serve mainly as organs designed to gratify their physical urges.'](Sforno)

**Daniel 12:9**

Ele respondeu: "Siga o seu caminho, Daniel, pois as palavras estão seladas e lacradas até o tempo do fim.

9 And he said, Go thy way, Daniel, for the devarim are closed up and sealed till the Et Ketz (Time of the End).

['**until the time of the end** until our redemption draws near.'](Rashi)

**Exodus 7:7**

Moisés tinha oitenta anos de idade e Arão oitenta e três, quando falaram com o faraó.

7 And Moshe was fourscore years old, and Aharon fourscore three years, when they spoke unto Pharaoh.

['ומשה בן שמונים שנה, even though he was an aged man both he and his brother rose early in the morning to do their Creator’s bidding. Although some people lived to a ripe old age in those days, eighty was an age which was considered as very much part of what we call “old age.” We know from David in Psalms 90,10 that reaching the age of 80 was considered an exceptional feat, i.e. kindness of G’d.'](Sforno)

**Exodus 30:3**

Revista de ouro puro a parte superior, todos os lados e as pontas, e faça uma moldura de ouro ao seu redor.

3 And thou shalt overlay it with zahav tahor, the top thereof, and the sides thereof all around, and the karnenot thereof., and thou shalt make unto it a crown of zahav all around.

' את גגו THE ROOF THEREOF — This altar had a top but the altar of burnt-offering had no top, but they filled in the hollow space enclosed by its sides with earth wherever they encamped (cf. Mekhilta d\'Rabbi Yishmael 20:21:1).', ' זר זהב A CROWN OF GOLD — an emblem of the crown of priesthood (Yoma 72b).'(Rashi)

**Isaiah 1:9**

Se o Senhor dos Exércitos não tivesse poupado alguns de nós, já estaríamos como Sodoma e semelhantes a Gomorra.

9 Except Hashem Tzva’os had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Amora (Gomorrah).

'**Had not the Lord of Hosts left us a remnant** by His own volition and with His mercy, not because of our merits.', '**we would soon be like Sodom** All of us would be destroyed.'(Rashi)

**Isaiah 24:23**

A lua ficará humilhada, e o sol, envergonhado; pois o Senhor dos Exércitos reinará no monte Sião e em Jerusalém, glorioso na presença dos seus líderes!

23 Then the levanah (moon) shall be disgraced, and the chammah (sun) ashamed, when Hashem Tzva’os shall reign in Har Tziyon, and in Yerushalayim, and before His Zekenim gloriously.

'**And the moon shall be ashamed, etc.** Jonathan paraphrases: And the worshippers of the moon shall be ashamed, and the worshippers of the sun shall be humbled.'(Rashi)

**Proverbs 30:6**

Nada acrescente às palavras dele, do contrário, ele o repreenderá e mostrará que você é mentiroso.

6 Add thou not unto His devarim, lest He rebuke thee, and thou be found a kazav (liar).

'**lest He prove to you, and you be found a liar** He will prove to your face that through your addition you have come to sin, and certainly if you subtract.'(Rashi)

**Exodus 7:8**

Disse o Senhor a Moisés e a Arão:

8 And Hashem spoke unto Moshe and Aharon, saying,

**Daniel 7:1**

No primeiro ano de Belsazar, rei da Babilônia, Daniel teve um sonho, e certas visões passaram por sua mente, estando ele deitado em sua cama. Ele escreveu o resumo do seu sonho.

7 In the first year of Belshatzar melech Babylon, Daniel saw a dream and visions of his head upon his bed., then he wrote down the dream, and the sum of the matters he related.

['**then he wrote the dream** Then [he wrote the dream] and told the beginnings of the matters.'](Rashi)

**Ezekiel 9:4**

e lhe disse: "Percorra a cidade de Jerusalém e ponha um sinal na testa daqueles que suspiram e gemem por causa de todas as práticas repugnantes que são feitas nela".

4 And Hashem said unto him, Go through the midst of the Ir, through the midst of Yerushalayim, and put a TAV upon the mitzekhot (foreheads) of the anashim that grieve and lament for kol hato’evot that are being done in the midst thereof.

'**and you shall mark a sign** You shall mark a sign.', '**on the foreheads of the [righteous] men** in order to be for a sign that the destroyers should not strike them.'(Rashi)

**1 Kings 8:11**

de forma que os sacerdotes não podiam desempenhar o seu serviço, pois a glória do Senhor encheu o seu templo.

11 So that the Kohanim could not stand up to minister because of the anan., for the Kavod Hashem had filled the Beis Hashem.

**Psalms 30:12**

para que o meu coração cante louvores a ti e não se cale. Senhor, meu Deus, eu te darei graças para sempre.

12 (13) That kavod (my glory, my soul) may sing praise to Thee, and not be silent. Hashem Elohai, I will give thanks unto Thee l’olam.

'**You loosened** Heb. פתחת, alachas in Old French, to release, like (Gen. 24:32): “and he untied (ויפתח) the camels.” Our Sages, however, explained the entire psalm as referring to Mordecai, Esther, and Haman, in Pesikta Zuta.', '**and I said in my tranquility** Haman said this. **To You, O Lord, I would call** Esther said this etc. until “be my helper.” **You turned my lament into dancing for me** Mordecai and all Israel said this.'(Rashi)

**Ezekiel 27:20**

" ‘Dedã negociou com você mantos de sela.

20 Dedan was thy merchant in saddle blankets for riding.

'**in precious raiments for chariots** [lit. in raiments of freedom for riding, translated according to the Targum as] in precious raiments for chariots.'(Rashi)

**Isaiah 30:14**

Ele o fará em pedaços como um vaso de barro, tão esmigalhado que entre os seus pedaços não se achará um caco que sirva para pegar brasas de uma lareira ou para tirar água da cisterna".

14 And whose collapse is as the breaking of the clay jar of yotzerim (pottery makers) that is broken in pieces., it shall not be spared., so that there shall not be found among its fragments a shard to take eish from the fire, or to take mayim therewith out of the cistern.

'**a potter’s jug** An earthenware jug.', '**shall not be found** in the crushing of its fragments a shard large enough to scoop fire from a hearth, to pick up fire from a hearth. All scooping up of fire is referred to with an expression of חֲתִיָּה.', '**or to scoop water** Or to draw. Comp. (Haggai 2:16): “To draw off (לַחְשׂף) fifty measures.” Also (below 47:2): “Draw off (חֶשְׂפִּי) the path.” Draw water from your path, Epuyse in O.F.', '**from a cistern** (מִגֶּבֶא) A pit full of water.'(Rashi)

**Exodus 12:39**

Com a massa que haviam trazido do Egito, fizeram pães sem fermento. A massa não tinha fermentado, pois eles foram expulsos do Egito e não tiveram tempo de preparar comida.

39 And they baked the batzek (deaf dough) which they brought forth out of Mitzrayim, into round flat cakes of matzot., ki lo chametz, because they were thrust out of Mitzrayim, and could not tarry (linger), neither had they prepared for tzeidah (supply of food, provision).

' עגת מצות means a cake of (made of) unleavened dough (Mekhilta d\'Rabbi Yishmael 12:35); dough which has not become leavened is termed וגם צדה לא עשו להם ', '.מצה NEITHER HAD THEY MADE FOR THEMSELVES ANY PROVISION for the journey. This is stated to tell how praiseworthy Israel was: that they did not say, “How can we go forth into the wilderness without provisions?” But they had faith and set forth. This it is that is referred to more explicitly in the prophets: (Jeremiah 2:1) “I remember for thee the affection of thy youth, the love of thine espousals, how thou wentest after me in the wilderness in a land that was not sown”. What reward is afterwards set forth there? “Israel is the Lord’s hallowed portion etc.” (Mekhilta d\'Rabbi Yishmael 12:35).'(Rashi)

['AND THEY BAKED UNLEAVENED CAKES OF THE DOUGH. The meaning thereof is that they baked unleavened bread of the dough because of the precept which they were commanded: *There shall be no leaven found in your homes, for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel*.295*Above, Verse 19.*', 'BECAUSE THEY WERE THRUST OUT OF EGYPT. The sense of it is that they baked the dough on the road because they had been driven out of Egypt, and could not wait to bake it in the city and carry the unleavened bread. Therefore they carried the dough, and *their kneading-troughs were bound up in their clothes upon their shoulders*,296*Verse 34.* and they hurried and baked it *before it was leavened*296*Verse 34.* on the road, or in Succoth,297*Verse 37.* where they arrived in a short while as our Rabbis have said.298*Mechilta here: “In the twinkling of an eye, the children of Israel travelled from Rameses to Succoth.”*'](Ramban)

['כי לא חמץ, it had not had time to rise and ferment due to the short period of time it took to get from Ramses which was still part of Egypt to Sukkot which was already beyond the boundary of Egypt. Our sages in the Haggadah shel Pessach described the experience in the following words: “the dough of our forefathers did not have time to rise and become leavened during the brief time it took for the Lord our G’d to manifest Himself and to redeem them.” The reference of the author of the Haggadah is to the appearance of the pillar of cloud and the pillar of fire as soon as the Israelites had reached Sukkot and left Egyptian soil behind the, This was the manifestation of the Lord G’d of whom he speaks. The Torah there begins to speak of G’d walking in front of the Israelites (Exodus 13,21).'](Sforno)

**Exodus 20:18**

Vendo-se o povo diante dos trovões e dos relâmpagos, e do som da trombeta e do monte fumegando, todos tremeram assustados. Ficaram à distância

18 And kol HaAm saw the thunderings, and the lightnings, and the sound of the shofar, and HaHar smoking., and when HaAm saw it, they drew back, and stood afar off.

' נגש אל הערפל [AND MOSES] STEPPED NEAR TO THE THICK CLOUD — within the three divisions — darkness, cloud and thick cloud (Mekhilta d\'Rabbi Yishmael 20:18:2), as it is said, (Deuteronomy 4:11) “And the mountain burned with fire unto the midst of the heaven, with darkness, clouds and dark clouds”. The ערפל is the עב הענן of which God spoke to him when He said, (19:9) “Behold I come unto thee in a thick cloud (עב הענן)” (cf. Rashi on that verse).'(Rashi)

**Daniel 7:4**

"O primeiro parecia um leão, e tinha as asas de águia. Eu o observei até que as suas asas foram arrancadas, e ele foi erguido do chão de modo que levantou-se sobre dois pés como um homem, e recebeu coração de homem.

4 Harishonah (the first) was like an arye (lion), and had eagle’s wings. I was beholding until its wings were plucked off, and it was lifted up from ha’aretz, and was made to stand upon two feet like a man, and a man’s lev was given to it [see Daniel 4:34 (4:31)].

'**The first one was like a lion, and it had the wings of an eagle** It was like a lion, and it had the wings of an eagle; that is the kingdom of Babylon, which was ruling at that time, and so did Jeremiah see it (4:7): “A lion has come up from its thicket,” and he says also (48:40): “like an eagle he shall soar.”', '**until its wings were plucked** Its wings were plucked, which is an allusion to its downfall', '**and it was taken from the earth** an expression of being removed from the earth, an allusion to the curtailment of the kingdom from the world.', '**and the heart of a mortal** Aram. וּלְבַב אֶנָשׁ, an expression of weakness, like (Psalms 9:21): “Let the nations know that they are forever mortal men (אֶנוֹשׁ)”.'(Rashi)

**Ezekiel 26:17**

Depois entoarão um lamento acerca de você e lhe dirão: " ‘Como você está destruída, ó cidade de renome, povoada por homens do mar! Você era um poder nos mares, você e os seus cidadãos; você impunha pavor a todos que ali vivem.

17 And they shall take up a kinah (lament, funeral dirge) for thee, and say to thee, How thou hast perished, that wast inhabited of seafaring men, the renowned ir (city), which wast chazakah on the yam, she and her inhabitants, which spread their terror—all who live there [in Tyre].

'**established from the seas** [Heb. מִיָמִּים.] Some vocalize it without a “dagesh” (מִיָמִים) and interpret it to mean “settled from days of yore,” and others punctuate it with a “dagesh” (מִיַמִּים) and interpret it to mean “settled with strength through the seas surrounding her,” and so it is.', '**who cast terror** around to all the inhabitants.', 'Heb. חִתִּיתָם, lur defre[n]emant in Old French, their terror.'(Rashi)

**Ezekiel 39:1**

"Filho do homem, profetize contra Gogue e diga: ‘Assim diz o Soberano Senhor: Eu estou contra você, ó Gogue, príncipe maior de Meseque e de Tubal.

39 Therefore, thou Ben Adam, prophesy against Gog, and say, Thus saith Adonoi Hashem: Hineni, I am against thee, O Gog, nasi rosh Meshech and Tuval.,

**Exodus 5:19**

Os capatazes israelitas se viram em dificuldade quando lhes disseram que não poderiam reduzir a quantidade de tijolos exigida a cada dia.

19 And the foremen of the Bnei Yisroel did see that they were in rah (trouble), after it was said, Ye shall not reduce ought from your bricks of your daily task.

' ויראו שטרי בני ישראל The meaning is: AND THE BAILIFFS OF THE CHILDREN OF ISRAEL DID SEE [THEM] i. e. their fellow-lsraelites who were ruled by them,', ' ברע — they saw them in the misfortune and trouble that befell them, because they had to make the labour hard upon them. לאמר לא תגרעו וגו׳ BY SAYING, YE SHALL NOT DIMINISH etc.\n'(Rashi)

**Isaiah 30:8**

Agora vá, escreva isso numa tabuinha para eles, registre-o num livro, para que nos dias vindouros seja um testemunho eterno.

8 Now go, write it before them on a luach (tablet), and inscribe it on a sefer, that it may be for a yom acharon l’ad ad olam.,

'**engrave it** (חֻקָּהּ) engrave it, this prophecy.'(Rashi)

**Exodus 25:10**

"Faça uma arca de madeira de acácia com um metro e dez centímetros de comprimento, setenta centímetros de largura e setenta centímetros de altura.

10 And they shall make an Aron (Ark) of acacia wood., two cubits and a half shall be the length thereof, and a cubit and a half the width thereof, and a cubit and a half the height thereof.

[' ועשו ארון AND THEY SHALL MAKE AN ARK (ארון) — It is so called because it had the appearance of boxes (ארונות) which people make without feet — in the shape of a chest which is called escrin in old French which rests on its bottom.'](Rashi)

['AND THEY SHALL MAKE AN ARK. The plural [*and ‘they’ shall make*] refers back to *the children of Israel* mentioned above.96*Above, Verse 2.* But afterwards Scripture states: *And thou shalt overlay it*,97*Verse 11.* *And thou shalt cast for it*98*Verse 12.* — all in the singular, as Moses is the leader of all Israel. It is possible that [in using the plural — *and they shall make*] He is indicating His wish that all Israel should share in the making of the ark because it is *the holiest dwelling-place of the Most High*,99*Psalms 46:5.* and that they should all merit thereby [a knowledge of] the Torah. Thus the Rabbis have said in Midrash Rabbah:100*Shemoth Rabbah 33:3.* “Why is it that with reference to all the vessels it says, *and thou shalt make*, and in the case of the ark it says, *and they shall make?* Said Rabbi Yehudah the son of Rabbi Shalom: The Holy One, blessed be He, said, Let all the people come and engage themselves in the making of the ark, so that they should all merit [a knowledge of] the Torah.” The “engaging themselves” of which the Rabbi speaks means that they should each offer one golden vessel [for the making of the ark, in addition to their general offering for the building of the Tabernacle], or that they should help Bezalel in some small way, or that they should have intent [of heart in the making thereof].101*Thus even the desire to help Bezalel in the making of the ark was already accounted as an act of helping in the making thereof (Kli Chemdah). It may also hint that a mere genuine craving for Torah is praiseworthy before the Creator.*'](Ramban)

**Isaiah 44:6**

"Assim diz o Senhor, o rei de Israel, o seu redentor, o Senhor dos Exércitos: Eu sou o primeiro e eu sou o último; além de mim não há Deus.

6 Thus saith Hashem Melech Yisroel, and His Go’el, Hashem Tzva’os., I am the Rishon, and I am the Acharon., and apart from Me there is no Elohim.

**Genesis 3:5**

Deus sabe que, no dia em que dele comerem, seus olhos se abrirão, e vocês serão como Deus, conhecedores do bem e do mal".

5 For Elohim doth know that in the yom ye eat thereof, then your eyes shall be opened, and ye shall be like Elohim, knowing tov and rah.

**Exodus 7:9**

"Quando o faraó lhes pedir que façam algum milagre, diga a Arão que tome a sua vara e a jogue diante do faraó; e ela se transformará numa serpente".

9 When Pharaoh shall speak unto you, saying, Show a mofet (miracle) for you: then thou shalt say unto Aharon, Take thy matteh, and cast it before Pharaoh, and it shall become a serpent.

[' מופת A WONDER — a sign to prove that there is power in Him who is sending you. '](Rashi)

['תנו לכם מופת, “identify yourselves by means of a miracle which shows that the One Who has sent you is capable of carrying out what He promises so that we should obey Him. The expression אות as opposed to מופת is meant to identify the messenger, i.e. to prove that he is not a pretender, a charlatan. This was the reason why Moses performed אותות before the Israelites so that they should not entertain any doubt as to his being an authentic messenger from G’d to them. Pharaoh, whose doubts did not relate to the authenticity of Moses as the people’s representative, had to be convinced of the identity of the G’d who Moses claimed had sent him. It was he who had said that he did not recognise even the existence of such a G’d. Hence Moses had to perform miracles proving that such a G’d did in fact exist. The fact that the same miracle could help establish two separate facts is no hindrance to Moses performing the same miracle in two locations for two different audiences.'](Sforno)

**Proverbs 8:22**

"O Senhor me criou como o princípio de seu caminho, antes das suas obras mais antigas;

22 Hashem possessed me in the reshit of His derech, before His works of old.

['**at the beginning of His way** before the creation of the world.'](Rashi)

**Ezekiel 27:25**

" ‘Os navios de Társis transportam os seus bens. Você está cheia de carga pesada no coração do mar.

25 The oniyyot of Tarshish were carriers of thy merchandise., and thou wast filled, and made very glorious in the midst of the yamim (seas).

'**Ships...your plains** [Heb. שָּׁרוֹתַיִךּ.] They were to you as a plain and a flat terrain. Just as the flat terrain is a paved road, upon which to bring merchandise to a city situated on dry land, the ships of Tarshish were for you instead of them (sic) as a highway for bringing your merchandise into your midst.', '**your plains** [Heb. שָּׁרוֹתַיִךּ,] an expression for Sharon and flat terrain. A similar instance is (Jer. 5:10): “Ascend upon its rows בְּשָׁרוֹתֶיהָ.”', '**and you were filled and you became very heavy** They brought a great burden into your midst and made your load too heavy.'(Rashi)

**Psalms 46:2**

Por isso não temeremos, embora a terra trema e os montes afundem no coração do mar,

2 (3) Therefore we will not fear, though eretz be shaken, and though the harim (mountains) fall into the lev yamim (heart of the seas).,

**Ezekiel 27:16**

" ‘Arã fez negócios com você atraídos por seus muitos produtos; em troca de suas mercadorias deram-lhe turquesa, tecido vermelho, trabalhos bordados, linho fino, coral e rubis.

16 Aram (Syria) was thy merchant by reason of the multitude of the goods of thy making., they gave thee for thy wares emeralds, purple, and embroidered work, and fine linen, and coral, and rubies.

'**Aram was your merchant** [dealing] with the precious stones mentioned in the verse, and “purple cloth, embroidery, and fine linen.”', '**because of the multitude of your works** because they knew that your princes and dignitaries accumulate many works of beauty and glory for [use as] ornaments', '**with carbuncle** [Heb. שְּׁנֹפֶךּ,] e c(h)arbuncle in Old French.'(Rashi)

**Psalms 88:11**

Será que o teu amor é anunciado no túmulo, e a tua fidelidade, no Abismo da Morte?

11 (12) Shall Thy chesed be declared in the kever? Or Thy emunah in Avaddon?

'**Will You perform a wonder for the dead?** Do You perform a wonder and miracles for the wicked, who are called dead even in their lifetime?', '**Will the shades rise and thank You** Heb. רפאים, lit. the weak. Will the nations that weakened their [Israel’s] hands from Your service rise and thank You? This is a wonder.'(Rashi)

**Job 26:6**

Nu está o Sheol diante de Deus, e nada encobre a Destruição.

6 Sheol is naked before Him, and Avaddon hath no cover.

['**Sheol is naked before Him** to know and to see all that is within it.'](Rashi)

**Exodus 12:36**

O Senhor concedeu ao povo uma disposição favorável da parte dos egípcios, de modo que lhes davam o que pediam; assim eles despojaram os egípcios.

36 And Hashem gave the people favor in the sight of the Mitzrayim, so that they granted their request. So they plundered the Egyptians.

' וישאלום lit., AND THEY HANDED THEM OVER — Even what they did not ask of them did they give to them: “You say “one” — take “two”, but only go!” (Mekhilta d\'Rabbi Yishmael 12:35).', ' וינצלו The Targum translates this by ורוקינו, AND THEY EMPTIED OUT.'(Rashi)

**Jeremiah 49:36**

Farei com que os quatro ventos, que vêm dos quatro cantos do céu, soprem contra Elão. E eu os dispersarei aos quatro ventos, e não haverá nenhuma nação para onde os exilados de Elão não forem.

36 And upon Elam will I bring the arba ruchot (four winds) from the four quarters of Shomayim, and will scatter them toward all those ruchot., and there shall be no nation where the outcasts of Elam shall not go.

**Psalms 145:13**

O teu reino é reino eterno, e o teu domínio permanece de geração em geração. O Senhor é fiel em todas as suas promessas e é bondoso em tudo o que faz.

13 [Mem] Thy Malchus is a Malchus kol olamim, and Thy Memshelet for kol dor vador.

**Isaiah 48:20**

Deixem a Babilônia, fujam do meio dos babilônios! Anunciem isso com gritos de alegria e o proclamem. Enviem-no aos confins da terra; digam: "O Senhor resgatou seu servo Jacó".

20 Go ye forth of Babylon, flee ye from the Kasdim (Chaldeans), with a voice of joyful singing declare ye, preach this, send it forth even to the ketzeh ha’aretz., say ye, Hashem hath redeemed His Eved Ya’akov.

**Job 28:22**

A Destruição e a Morte dizem: ‘Aos nossos ouvidos só chegou um leve rumor dela’.

22 Abaddon and Mavet say, We have heard a rumor thereof with our ears.

'**Destruction and death said** Those who destroy themselves and kill themselves over it said, “With our ears we heard its report that if one toils with it, it endures with him.” And others say as in the Aggadah that I explained above, that Satan came before the Omnipresent and asked Him, “Where is the Torah?” He said to him etc. That is what is written, “Destruction and death said, ‘With our ears we heard its report that it was given to Israel.’ But...”'(Rashi)

**Isaiah 40:2**

Encoragem a Jerusalém e anunciem que ela já cumpriu o trabalho que lhe foi imposto, pagou por sua iniqüidade, e recebeu da mão do Senhor em dobro por todos os seus pecados.

2 Speak ye to the lev Yerushalayim, and preach unto her, that her tzeva’a (time of hard service, warfare) is ended, that her avon (iniquity) is nirtzah (punitively paid for, pardoned)., for she hath received of the Yad Hashem kiflayim (double) in payment for all her chattot.

'**for she has become full [from] her host** Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, “She has become full from her host.” Others interpret צְבָאָה like (Job 7:1), “Is there not a time (צָבָא) for man on the earth?”', '**has been appeased** Heb. נִרְצָה, has been appeased.', '**for she has taken etc.** [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, ‘for she received double punishment.’ Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): “And I will pay first the doubling of their iniquity and their sin.”'(Rashi)

**Jeremiah 51:7**

A Babilônia era um cálice de ouro nas mãos do Senhor; ela embriagou a terra toda. As nações beberam o seu vinho; por isso agora, enlouqueceram.

7 Bavel hath been a Kos Zahav in the yad Hashem, that made kol ha’aretz drunken., the Goyim drank of her yayin., therefore the Goyim go mad.

'**a golden cup** Until now, Babylon was [a golden cup] in the Lord’s hand with which to intoxicate the whole earth with the wine of wrath.', '**therefore, nations are mad** They have become drunk and have become mad.'(Rashi)

**Exodus 10:23**

Ninguém pôde ver ninguém, nem sair do seu lugar durante três dias. Todavia, todos os israelitas tinham luz nos locais em que habitavam.

23 They saw not one another, neither rose any from his place for shloshet yamim., but kol Bnei Yisroel had Ohr in their dwellings.

['THEY SAW NOT ONE ANOTHER, NEITHER ROSE ANY FROM HIS PLACE. The meaning thereof is that this darkness was not a mere absence of sunlight where the sun set and it was like night. Rather, it was *a thick darkness*.56*Verse 22.* That is to say, it was a very thick cloud that came down from heaven. It is for this reason that He said, “*Stretch out thy hand toward heaven*57*Verse 21.* to bring down from there a great darkness which would descend upon them58*See Genesis 15:12.* and which would extinguish every light, just as in all deep caverns and in all extremely dark places where light cannot last [as it is swallowed up in the density of the thick darkness].” Similarly, people who pass through the Mountains of Darkness59*The name is found in the Talmud (Tamid 32a) in connection with Alexander the Great, who told the Sages of the south: “I wish to go to the country of Africa,” whereupon they answered him, “you cannot go, for the Mountains of Darkness intercede.” It would seem then that these were mountains somewhere in the heart of Africa, a dim knowledge of which reached the outer world. Considering the fact that the heart of central Africa was not penetrated by European explorers till the end of the nineteenth century, it is no wonder that not much was known in Medieval Europe about this region.* find that no candle or fire can continue to burn at all. It is for this reason that *they saw not one another, neither rose any from his place*, for otherwise they would have used the light of fire. This is the intent of the verse, *He sent darkness, and it became dark*.60*Psalms 105:28.* It was not the usual absence of daylight above but an extraordinary darkness as well. It is possible that it was such a very thick cloud that there was something tangible in it, as our Rabbis have said,61*Shemoth Rabbah 14:1.* and as indeed it happens on the Atlantic Ocean, as Rabbi Abraham ibn Ezra testified.62*“It often happens on the Atlantic Ocean that it is impossible to distinguish day from night, and this sometimes lasts for five days. I have personally experienced it many times” (Ibn Ezra). A native of Spain, Ibn Ezra was born in the city of Tudela in the year 1093. In search of knowledge, he journeyed throughout the European countries and the Near East, where he made the acquaintance of the greatest luminaries of his time. Sometime after 1150, he visited London, where in the course of his journey he most likely experienced the density of fog he describes.*'](Ramban)

['לא ראו איש את אחיו, for even a lit up flare would not be able to make a “dent” in that darkness.'](Sforno)

**Isaiah 23:8**

Quem planejou isso contra Tiro, contra aquela que dava coroas, cujos comerciantes são príncipes, cujos negociantes são famosos em toda terra?

8 Who hath devised this against Tzor, the crowning city, whose sokharim (merchants) are sarim (princes), whose traders are the nikhbadei Eretz (honored of the Earth).

'**whose traffickers** (כִּנְעָנֶיהָ) traffickers. Comp. (Hosea 12:8) “As for the trafficker (כְּנַעַן) in his hand are the balances of deceit”; (Zech. 14:21) “And there shall no longer be a trafficker (כְּנַעֲנִי).”'(Rashi)

**Zechariah 1:8**

Durante a noite tive uma visão; apareceu na minha frente um homem montado num cavalo vermelho. Ele estava parado entre as murtas num desfiladeiro. Atrás dele havia cavalos vermelhos, marrons e brancos.

8 I had a vision by halailah, and, hinei, a man riding upon a sus adom (a red-brown horse), and he stood among the myrtles that were in the hollow., and behind him there were susim: red-brown, sorrel, and white.

'**I saw tonight** Our Sages explained [this phrase as] they explained [it] in the Aggadah of the chapter entitled “*Helek*” (*Sanh.* 93a), but the sequence of the chapter and the language do not fit it.', '**and behold! A man** an angel.', '**on a red horse** This is an allusion that He would exact retribution upon the Chaldeans, Media, and Persia with the sword and with blood, as He says (verse 15 below): “And I was very wroth with the nations.”', '**and after him were red, etc., horses** prepared for the mission of the Omnipresent. That there were among them [horses of] many sorts of colors was a [means of] praise for him. **black** do not know what color this is. *Jonathan* rendered קְוָחִין.', '**among the myrtles that were in the pool** Among the myrtle trees of Babylon.'(Rashi)

**Daniel 2:42**

Assim como os dedos eram em parte de ferro e em parte de barro, também esse reino será em parte forte e em parte frágil.

42 And as the toes of the feet were part of iron, and part of clay, so the mamlachah shall be partly strong, and partly fragile.

**Job 1:11**

Mas estende a tua mão e fere tudo o que ele tem, e com certeza ele te amaldiçoará na tua face. "

11 But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.

'**But** were you to touch all that he has, would he not blaspheme You to Your face immediately? This is a question. And then, the Lord said to the Adversary, “Behold, all that he has is in your hands.”'(Rashi)

**Psalms 7:9**

Deus justo, que sondas as mentes e os corações, dá fim à maldade dos ímpios e ao justo dá segurança.

9 (10) Oh let the wickedness of the resha’im come to an end., but make the tzaddik secure., for the Elohim Tzaddik trieth the minds and hearts.

'**May the Lord judge the peoples** Reverse the sentence from upon us and place it upon the nations.', '**judge** An expression of chastisements.', '**judge me, O Lord, according to my righteousness** But judge Israel according to the good deeds they have done and not according to the sins.'(Rashi)

**Isaiah 47:9**

Estas duas coisas acontecerão a você num mesmo instante, num único dia, perda de filhos e viuvez; virão sobre você com todo peso, a despeito de suas muitas feitiçarias e de todas as suas poderosas palavras de encantamento.

9 But these two things shall overtake thee in a rega (moment), in yom echad, shechol (the loss of children), and almon (widowhood)., they shall come upon thee in their perfection for the multitude of thy kashefanut (sorceries, witchcraft) and for the otzmah (great abundance) of thine khavarim (spells, magic, enchantments).

'**these two** that you said that you would not sit as a widow and you would not know bereavement, shall suddenly come upon you.', '**bereavement** of your inhabitants.', '**and widowhood** of your king. Any burial of children or exile of the people of a land is called bereavement.', '**in their full measure** All of them, complete in their decree, the bereavement and the widowhood.', '**your charms** Heb. חֲבָרַיִךְ. An expression of sorcery. Comp. (Deut. 18:11) “And a charmer (וְחֹבֵר חָבֶר).”'(Rashi)

**Daniel 2:37**

Tu, ó rei, és rei de reis. O Deus dos céus te tem dado domínio, poder, força e glória;

37 Thou, O king, art a king of kings., for the G-d of Shomayim hath given thee a kingdom, power, and strength, and glory.

'**The King of kings** Our Sages, of blessed memory, explained (Shev. 35b): Every mention of “king” in Daniel refers to an earthly king, except this one, which he said in reference to the Holy One, blessed be He, and this is what it means: The King of kings, Who is the God of heaven.', '**a strong... kingdom** gave you a strong and prominent kingdom.'(Rashi)

**Daniel 2:48**

Então o rei colocou Daniel num alto cargo e o cobriu de presentes. Ele o designou governante de toda a província da Babilônia e o encarregou de todos os sábios da província.

48 Then the king exalted Daniel to a high position, and gave him many great mattanot (gifts), and made him shalit (ruler) over the whole province of Babylon, and placed him in charge of all the chachamim of Babylon.

['**elevated Daniel** He elevated Daniel over all the princes.'](Rashi)

**Zephaniah 3:8**

Por isso, esperem por mim, " declara o Senhor, "no dia em que eu me levantar para testemunhar. Decidi ajuntar as nações, reunir os reinos e derramar a minha ira sobre eles, toda a minha impetuosa indignação. O mundo inteiro será consumido pelo fogo da minha zelosa ira.

8 Therefore wait ye upon Me, saith Hashem, until the Yom that I rise up for a witness., for My determination is to gather the Goyim, that I may assemble the mamlachot, to pour upon them Mine indignation, even all My charon af., for kol ha’aretz (all the earth) shall be devoured with the eish of My kina (jealousy).

['**That I will rise up to meet** When I will rise to meet with you.'](Rashi)

**Isaiah 46:11**

Do oriente convoco uma ave de rapina; de uma terra bem distante, um homem para cumprir o meu propósito. O que eu disse, isso eu farei acontecer; o que planejei, isso farei.

11 Calling a bird of prey from the mizrach (east), the ish that executeth My etza (counsel, purpose, plan) from a far country., yes, I have spoken it, I will indeed bring it to pass., I have purposed it, I will also do it.

'**[I] call from the east a swift bird** Heb. עַיִט. From the land of Aram, which is in the east, I called Abraham to Me to take counsel with Me. עַיִט Comp. (Dan. 2:14) “Answered with counsel (עֵיטָא) and discretion”; (ibid. 6:8) “All the presidents of the kingdom have taken counsel (אִתְיָעֲטוּ).” Alternatively, it can be interpreted as an expression of a bird. I called him to hasten after Me like a bird that flies and wanders from its place.', '**from a distant land** I called My man of counsel, and with him I took counsel between the parts concerning the four exiles, as it is explained in Gen. Rabbah (44:17) “And behold, a fear, great darkness was falling upon him.” [“Fear” refers to Babylon... “Darkness” refers to Media, who darkened the eyes of Israel with fasting. “Great” refers to Greece... “Was falling upon him” refers to Edom..., etc.]', '**yea I spoke** with him concerning the exiles and their redemption; I will also bring it.'(Rashi)

**Deuteronomy 32:14**

com coalhada e leite do gado e do rebanho, e com cordeiros e bodes cevados; com os melhores carneiros de Basã e com as mais excelentes sementes de trigo. Você bebeu o espumoso sangue das uvas.

14 Butter of cattle, and cholov tzon, with fat of lambs, and rams of the breed of Bashan, and goats, with chittah (wheat) as fat as kidneys., and thou didst drink the pure dahm of the grape.

'חמאת בקר וחלב צאן [AND HE GAVE THEM TO EAT] CLOTTED CREAM OF THE HERD AND MILK OF THE FLOCK — This was in the days of Solomon, as it states (1 Kings 5:2—3): “[And Solomon’s provision for one day was …] ten fat oxen, and twenty oxen (בקר) out of the pasture, and an hundred sheep (צאן)(Sifrei Devarim 317:1). ', 'עם חלב כרים WITH FAT OF FATTENED LAMBS — This was in the days of the “Ten Tribes” (the period of the Northern Kingdom). as it is said, (Amos. 6:4) “Who eat lambs (כרים) of the flock” (Sifrei Devarim 317:1).', 'חלב כליות חטה [WITH] THE FAT OF KIDNEYS OF WHEAT — This again was in the days of Solomon, as it is said, (1 Kings 5:2) “And Solomon\'s provision for one day was [thirty measures of fine flour etc.]” (Sifrei Devarim 317:1).', 'ודם ענב תשתה חמר AND THOU SHALT DRINK THE FOAMING BLOOD OF THE GRAPE — this again was in the days of the “Ten Tribes” as it is said, (Amos 6:6) “That drink wine in bowls” (Sifrei Devarim 317:1).', 'חמאת בקר is the cream that is gathered from the surface of the milk.', 'וחלב צאן means, and milk of sheep (i.e. the first word is in the construct state); whenever it is connected with the following word it is vowelled חֲלַב, as in (Deuteronomy 14:21) “in the milk of (בַּחֲלֵב) its mother”.', 'כרים are SHEEP.', 'ואילים has its ordinary meaning: RAMS.', 'בני בשן RAMS OF THE BREED OF BASHAN — These were very fat.', 'כליות חטה KIDNEYS OF WHEAT — wheat that is fat as is the fat of kidneys and the kernels of which are as large as kidneys.', 'ודם ענב AND THE BLOOD OF THE GRAPE [THOU SHALT DRINK חמר] — This means: Thou shalt drink good wine, and taste wine of a fine and good quality.', 'חמר — This word means wine in general in the Aramaic language, but this (the word חמר in our verse) is not a noun but it means excellent in taste, vinos in old French, (English = vinous). — One may also expound these two verses according to the Targum of Onkelos which has: אשרינון על תקפי ארעא וגו׳, He made them dwell upon the strong places of the earth etc.'(Rashi)

['ודם ענב תשתה חמר, grape juice was fit to drink without investing much toil beforehand. This is an example of people earning their livelihood easily. The reason why G’d had arranged things in such a fashion was so as to leave the people ample time to study Torah, and to enable them to fulfill the various commandments of the Torah which do consume time.'](Sforno)

**Exodus 12:25**

Quando entrarem na terra que o Senhor prometeu lhes dar, celebrem essa cerimônia.

25 And it shall come to pass, when ye come to ha’aretz which Hashem will give to you, according as He hath promised, that ye shall be shomer over this avodah.

' והיה כי תבאן אל הארץ AND IT SHALL COME TO PASS WHEN YE BE COME TO THE LAND — Scripture makes the observance of this service dependent upon their entrance into the land of Palestine (Mekhilta d\'Rabbi Yishmael 12:25), and they were not under any obligation, when in the wilderness, to keep more than the one Passover which they kept in the second year after the Exodus (cf. Numbers 9:1—5), and that, too, only in consequence of a special divine communication. (Cf. Rashi on Numbers 9:1 and כאשר דבר (תוס׳ קיד׳ ל"ז ע"ב ד"ה הואיל ', ' ACCORDING AS HE SPAKE — And where did He say that He would give them that land? In the following verse: (Exodus 6:8) “And I will bring you into the land” (Mekhilta d\'Rabbi Yishmael 12:25).'(Rashi)

**1 Samuel 31:9**

Cortaram a cabeça de Saul, pegaram suas armas, e enviaram mensageiros por toda a terra dos filisteus proclamando a notícia nos templos de seus ídolos e entre seu povo.

9 And they cut off his rosh (head), and stripped off his keli, and sent through eretz Pelishtim all around, to publish it in the bais atzabim, and among the people.

**Psalms 79:2**

Deram os cadáveres dos teus servos às aves do céu por alimento, a carne dos teus fiéis, aos animais selvagens.

2 The dead bodies of Thy avadim have they given to be food unto the oph HaShomayim, the basar of Thy Chasidim, unto the beasts of the earth.

'**the flesh of Your pious ones** Now were they not wicked? But since they received their punishment, they are accounted as pious men. Similarly, Scripture states (Deut. 25:3): “your brother would be degraded before your eyes.” As soon as he is lashed, he is your brother. It is explained in this manner in the Aggadah (Mid. Ps. 79:4).'(Rashi)

**Ezekiel 26:13**

Porei fim a seus cânticos barulhentos, e não se ouvirá mais a música de suas harpas.

13 And I will cause the sound of thy shirim (songs) to cease., and the sound of thy kinnorot shall be no more heard.

**Isaiah 40:10**

O Soberano Senhor vem com poder! Com seu braço forte ele governa. A sua recompensa com ele está, e seu galardão o acompanha.

10 Hinei, Adonoi Hashem will come with chazak, and His zero’a [Moshiach, see Isaiah 53:1] shall rule for Him., hinei, His sachar (reward) is with Him, and His pe’ullah (work, recompense, retribution, penal reward [for His enemies]) before Him.

'**shall come with a strong [hand]** to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)', '**behold His reward is with Him** It is prepared with Him for the righteous.', '**and His recompense** [lit. His deed,] the recompense for the deed, which He is obliged to give them.'(Rashi)

**Psalms 146:6**

que fez os céus e a terra, o mar e tudo o que neles há, e que mantém a sua fidelidade para sempre!

6 Oseh Shomayim vaAretz, the yam, and all that therein is: HaShomer Emes l’olam (Who keepeth Truth forever):

'**Who keeps truth forever** To the end of many generations, He fulfills and keeps the truth of His promise.'(Rashi)

**Isaiah 49:2**

Ele fez de minha boca uma espada afiada, na sombra de sua mão ele me escondeu; ele me tornou uma flecha polida e escondeu-me na sua aljava.

2 And He hath made My mouth like a sharpened cherev., in the tzel (shadow) of His Yad hath He concealed Me, and made Me a polished arrow., in His quiver hath He hid Me.,

'**And He made my mouth like a sharp sword** to castigate the wicked and to prophesy retribution upon them.', '**He concealed me in the shadow of His hand** that they be unable to harm me.', '**into a polished arrow** Heb. בָּרוּר, [lit. clear,] polished, kler in O.F.', '**in His quiver** A receptacle used as a case for arrows, called koujjbre in O.F.'(Rashi)

**Exodus 12:21**

Então Moisés convocou todas as autoridades de Israel e lhes disse: "Escolham um cordeiro ou um cabrito para cada família. Sacrifiquem-no para celebrar a Páscoa!

21 Then Moshe called for all the Ziknei Yisroel, and said unto them, Draw out as separate and take for yourselves a lamb according to your mishpokhot, and slaughter (shachat) the Pesach [offering, i.e., Pesach lamb (see Yeshayah 53:7)].

' משכו DRAW OUT — He who has sheep let him draw one out from his own, ', 'וקחו OR TAKE, and he who has no sheep let him purchase one in the market (Mekhilta d\'Rabbi Yishmael 12:21:2).', ' למשפחתיכם [A LAMB] ACCORDING TO YOUR FAMILIES — this corresponds to שה לבית אבות a lamb for the house of their fathers in verse 3.'(Rashi)

['THEN MOSES CALLED FOR ALL THE ELDERS OF ISRAEL, AND SAID UNTO THEM: DRAW OUT, AND TAKE YOU LAMBS ACCORDING TO YOUR FAMILIES AND SLAUGHTER THE PASSOVER. This chapter shortens the account of how the laws which G-d had commanded Moses, as stated in the section above, [were communicated by him to Israel], as it is self-understood that Moses related all the laws to Israel in detail and taught them the matter involved, it being included in the verse, *As the Eternal hath commanded Moses and Aaron, so did they*.226*Verse 28.* Instead, Scripture mentioned this section in a general way, saying that Moses called for all the elders of Israel and they gathered together to him all the people. Then they [the elders]227*So explained later on in the text, and so clearly rendered in the Tur: “Moses called for all the elders of Israel and they gathered together to him all the people, and then they themselves said to the whole congregation of Israel, Draw out, and take you lambs*, etc.” said to the whole congregation of Israel, “*Draw out* the sheep from the flock to your homes, and keep it there from the tenth day of the month [till the fourteenth, when it is to be slaughtered as the Passover-offering].”  
It is possible that Scripture used the word, *mishchu* (draw out), because their sheep were very far from them *in the land of Goshen, for every shepherd is an abomination unto the Egyptians*.228*Genesis 46:34.* It said, *and take you*, meaning “take the lambs according to your families,” *every man a lamb, according to their fathers’ houses*,229*Above, Verse 3.* *and slaughter the Passover lamb*230*Verse 21 before us.* *at eventide*,231*Above, Verse 6.* all in accordance with what has been explained above concerning this commandment.  
Now we read in the Mechilta:232*Mechilta on the verse before us. See above, Note 205.* “*Then Moses called for all the elders of Israel*. This teaches us that he constituted them a court.233*The teaching is derived from the word z’keinim* (the elders), “and *zakein* denotes only one who has acquired wisdom” (Kiddushin 32 b). See Ramban above, Verse 2, that “elders” are needed for the Sanctification of the New Moon, as mentioned in the section above, and hence Moses constituted them a court. *And he said unto them*. The word came from the mouth of Moses, saying it to all Israel.234*According to this opinion of Rabbi Yashiya, the court of the elders was constituted only for the Sanctification of the New Moon, and then after the elders gathered the people by command of Moses, he himself said to the people, Draw out*, etc. These are the words of Rabbi Yashiya. Rabbi Yonathan says that the word came out from the mouth of Moses saying it to the elders, and the elders saying it to all Israel.” Thus according to Rabbi Yashiya, the expression, *Then Moses called for all the elders of Israel*, means that he told them to gather together to him all the people, [and he himself told the people all the laws of the Passover mentioned above], as I have explained. But according to the opinion of Rabbi Yonathan, the elders related it to the assembly. Accordingly, the verse stating, *Speak ye unto all the congregation of Israel*,235*Above, Verse 3.* refers [not to Moses and Aaron mentioned in the two verses there above, but] to the elders that were assembled before [Moses and Aaron, and they — the elders — spoke to the congregation], as is also the purport of the verse, *Then it shall be, if it be done in error by ‘the eyes of the congregation,’*236*Numbers 15:24.* [which is a reference to the elders of the congregation, members of the Court].', 'This section adds an explanation to the putting of the blood [of the Passover-offering, mentioned above in Verse 7], i.e., that it be done with a bunch of hyssop and that it be dipped in the blood that is in the basin,237*Verse 22.* which was not explicitly mentioned above but in a general way, *And they shall take of the blood*, etc.238*Above, Verse 7.* It teaches us that every undefined “taking” prescribed in the Torah must be with “a bunch,”239*Thus, in the case of the Red Heifer where the verse says, And the priest shall take cedar-wood, and hyssop, and scarlet* (Numbers 19:6) it means a bunch of cedar-wood and hyssop tied with scarlet (Parah 3:10). and that all “taking” of the blood [prescribed in the Torah] must be in a vessel,240*Thus, when Scripture says, And the priest that is anointed shall take of the blood* (Leviticus 4:5), it means of the blood that is in the vessel. as our Rabbis have explained.241*Mechilta here on the matter of “the bunch”. Concerning the principle of taking the blood in a vessel, I have not found a source deriving it from the verse before us. In Zebachim 97 b, it is derived from the verse, And he* [Moses] *put it in basins* (further, 24:6).  
And He further explained to them in this section, *and none of you shall go out of the door of his house until the morning*,237*Verse 22.* for on account of it they were commanded to put the blood [of the Passover-offering] upon the lintel so that they would be protected there, just as He said, *and there shall be no plague upon you to destroy you*.242*Above, Verse 13.*  
Now Rashi commented: “*And none of you shall go out*. This teaches us that once permission is given to the destroying angel, he does not discriminate between righteous and wicked, and night-time is the domain of the destroying messengers, as it is said, *Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth*.”243*Psalms 104:20.*  
I did not understand that which Rashi said, “and night-time is the domain of the destroying messengers, as it is said, … *wherein all the beasts of the forest do creep forth*.”243*Psalms 104:20.* Is a person forbidden on any night to go out of the door of his house until the morning, on the authority of this verse? Rather, Rashi should have said, “for on *that night* permission to destroy was given the angel of destruction, and therefore He warned them against it.” But the Rabbi [Rashi] did not find it correct to say so since the Holy One, blessed be He, in His Presence and in His glory, was the One who smote [the first-born].244*Hence there was nothing unique about this night as far as the destroying angel was concerned since he had no special function that night, and yet the Israelites were warned against going out of the door of their homes until the morning! It must necessarily be that night-time is the domain of the destroying messengers. Now on every other night, if a person goes out and he is harmed by them, the profaning of G-d’s Name is not entailed. But on the night of Passover, if an Israelite were to be harmed, the Egyptians would say that Moses was not a true prophet, and G-d’s Name would be profaned. Hence they were forbidden to go out from their homes.*  
This subject is taught in the Mechilta in another version:245*Mechilta on the verse before us (Lauterbach’s edition, pp. 85-6).* “*And none of you shall go out of the door of his house until the morning*. This teaches us that once permission is given to the destroying angel,246*“The destroying angel.” In the Mechilta: “the angel.”* he does not discriminate between righteous and wicked, as it is said, *Come My people, enter into thy chambers … until the indignation be overpast*.247*Isaiah 26:20.* And it also says, *Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the righteous and the wicked*.248*Ezekiel 21:8.* And it further says, *And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock*.249*Further, 33:22.* This is to teach you250*In the Mechilta: “Until the morning*. This is to teach you….” that you are to come into a place only in the daytime251*Literally: “when it is good,” a reference to the verse, And G-d saw the light, that it was good* (Genesis 1:4). and leave it only in the daytime.251*Literally: “when it is good,” a reference to the verse, And G-d saw the light, that it was good* (Genesis 1:4). And thus you find that the patriarchs and the prophets observed this as a custom, as it is said: *And Abraham rose early in the morning*;252*Ibid.*, 22:3. *And Jacob rose up early in the morning*;253*Ibid.*, 28:18. *And Moses rose up early in the morning;*254*Further, 34:4.* *And Joshua rose up in the morning*;255*Joshua 3:1.* *And Samuel rose early to meet Saul in the morning*.256*I Samuel 15:12.* Now is it not a *kal vachomer:*257*See above, Note 208.* If the patriarchs and the prophets, who went to carry out the will of Him by Whose word the world came into being, observed this as a custom, how much more should all other people observe it! And thus it says, *Thou makest darkness, and it is night*;243*Psalms 104:20.* *The young lions roar after their prey*;258*Psalms 104:21.* *Thou givest it unto them, they gather it*;259*Ibid.*, Verse 28. *The sun ariseth, they slink away*.260*Ibid.*, Verse 22. From then on, *Man goeth forth unto his work, and to his labor until the evening*.”261*Ibid.*, Verse 23. Thus far extends [the quotation from] the Beraitha.262*See above, Note 208.*  
The purport thereof is to state that Scripture warned the Israelites in Egypt not to go out of the door of their homes on that night because the Holy One, blessed be He, was passing through Egypt like a king who passes from one place to another and whose guardsmen go before him so that people should neither meet him nor see him. This is similar to that which is said, *And the Eternal my G-d shall come, and all the holy ones with Thee;*263*Zechariah 14:5.* and also, *And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock*,249*Further, 33:22.* i.e., to protect him [Moses] from the seraphim and the heavenly agencies. And since we find that once permission is given to the destroying angel he does not discriminate between righteous and wicked, therefore a person has no right264*Thus there appears a distinction between Rashi’s explanation and that of Ramban. The conclusion drawn from Rashi’s explanation would be that “it is forbidden” to go out on any other night, as Ramban argued. According to Ramban, one has “no right” to do it, since in going against the established order of nature, he may endanger his life, and this he has no right to do.* to change from the customary way of the world and leave at night-time, since it is the time of the wild beasts when they go out for prey, and there is no way [for them] to distinguish between righteous and wicked.'](Ramban)

**Joshua 1:4**

Seu território se estenderá do deserto ao Líbano, e do grande rio, o Eufrates, toda a terra dos hititas, até o mar Grande, no oeste.

4 From the midbar and this Levanon even unto the Nahar Hagadol, the river Euphrates, all the land of the Chittim, and unto the Yam HaGadol toward the going down of the shemesh, shall be your territory.

'**From the wilderness and this Lebanon.** The wilderness refers to the wilderness of Kodeish, the wilderness of Tzin, which was adjacient to Edom which was to the south east, the direction from which they entered the land, as it is said: And behold we are in Kodeish.11*Bamidbar 20:16.* How do we know that it was southeast? It is said: ‘Your southern flank will be from the *Tzin* wilderness along Edom.’12*Bamidbar 34:3.*', '**To the great river, the Euphrates river.** This refers to its width from south to north. ', 'This includes all the land of the Chitim.', '**To the Great Sea [westward].** This refers to its length from east to west.'(Rashi)

**Isaiah 51:17**

Desperte, desperte! Levante-se, ó Jerusalém, você que bebeu da mão do Senhor o cálice da ira dele, você que engoliu até a última gota, a taça que faz os homens cambalearem.

17 Awake, awake, rise up, O Yerushalayim, which hast drunk at the Yad Hashem the kos of His fury., thou hast drunk to the dregs and drained dry the Kos HaTarelah (Cup of Reeling).

'**dregs** Heb. קֻבַּעַת. Jonathan renders: פַּיְלֵי, which is the name of a cup [phiala in Latin]. But it appears to me that קֻבַּעַת, these are the dregs fixed (קְבוּעִים) to the bottom of the vessel, and the word מָצִית, “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”', '**weakness** Heb. תַּרְעֵלָה. That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הָרְעָלוּ).” Also (supra 3: 19), “And the bracelets and the veils (רְעָלוֹת),” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רְעוּלוֹת),” a kind of beautiful veil in which to enwrap oneself.', 'תַּרְעֵלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).', '**you have drained** Heb. מָצִית, egoutter in French, [to drain, exhaust].'(Rashi)

**2 Kings 9:15**

O rei Jorão tinha voltado a Jezreel para recuperar-se dos ferimentos sofridos na batalha contra Hazael, rei da Síria. Jeú propôs: "Se vocês me apóiam, não deixem ninguém sair escondido da cidade para nos denunciar em Jezreel".

15 But Yehoram HaMelech had returned to recover in Yizre’el from the makkim (wounds) which the Aramim (Syrians) had inflicted on him, when he fought against Chazael Melech Aram. And Yehu said, If ye be so minded, then let none slip away nor escape from the Ir to go to tell it in Yizre’el.

**Isaiah 22:22**

Porei sobre os ombros dele a chave do reino de Davi; o que ele abrir ninguém conseguirá fechar, e o que ele fechar ninguém conseguirá abrir.

22 And the mafte’ach Bais Dovid (key of the House of Dovid) will I lay upon his shekhem (shoulder)., so he shall open, and none shall shut., and he shall shut, and none shall open.

['**the key of the House of David** Jonathan paraphrases: The key of the Temple and the government of the House of David.'](Rashi)

**Exodus 30:2**

Será quadrado, com quarenta e cinco centímetros de cada lado e noventa centímetros de altura; suas pontas formarão com ele uma só peça.

2 A cubit shall be the length thereof, and a cubit the width thereof., ravu’a (foursquare, square) shall it be., and two cubits shall be the height thereof., the karnenot thereof shall be of the same.

**Exodus 30:5**

e use madeira de acácia para fazer as varas e revista-as de ouro.

5 And thou shalt make the carrying poles of acacia wood, and overlay them with zahav.

**Daniel 7:7**

"Na minha visão à noite, vi ainda um quarto animal, aterrorizante, assustador e muito poderoso. Tinha grandes dentes de ferro, com as quais despedaçava e devorava suas vítimas, e pisoteava tudo o que sobrava. Era diferente de todos os animais anteriores, e tinha dez chifres.

7 After this I saw in the night visions, and hinei a fourth Chayyah (Beast), dreadful and terrible, and strong exceedingly., and it had great iron teeth., it was devouring and crushing, and trampling the residue with its feet., and it was different from all the beasts that were before it, and it had eser karnayim (ten horns).

'**in the visions of the night** on another night. The first three he saw on one night, and this one on another night, because it is equal to them all. In Leviticus Rabbah (13:5).', '**and it had...iron teeth** [as translated,] iron teeth.', '**and crushed** It crushed and ground finely.', '**and...the rest** what it left over from its eating.', '**and...ten horns** Aram. וְקַרְנַיִן עֲשַׂר. The angel explained to him that these are the ten kings who would ascend [the throne] of Rome before Vespasian, who would destroy the Temple.'(Rashi)

**Isaiah 61:10**

É grande o meu prazer no Senhor! Regozija-se a minha alma em meu Deus! Pois ele me vestiu com as vestes da salvação e sobre mim pôs o manto da justiça, qual noivo que adorna a cabeça como um sacerdote, qual noiva que se enfeita com jóias.

10 I will greatly rejoice in Hashem, my nefesh shall be joyful in Elohai., for He hath clothed me with the Bigdei Yesha (Garments of Salvation), He hath covered me with Me’il Tzedakah (the Robe of Righteousness) like a Choson arrays himself with splendor, and like a Kallah adorneth herself with her jewels.

'**like a bridegroom** who dons garments of glory like a high priest.', '**and like a bride, who adorns herself with her jewelry** Heb. כֵלֶיהָ, [lit. her utensils, in this case,] her jewelry.'(Rashi)

**Psalms 2:8**

Pede-me, e te darei as nações como herança e os confins da terra como tua propriedade.

8 Ask of Me, and I shall give thee the Goyim for thine nachalah, and the uttermost parts of ha’aretz for thy possession.

['**Request of Me** Pray to Me whenever you come to battle your enemies.'](Rashi)

**Exodus 12:48**

"Qualquer estrangeiro residente entre vocês que quiser celebrar a Páscoa do Senhor terá que circuncidar todos os do sexo masculino da sua família; então poderá participar como o natural da terra. Nenhum incircunciso poderá participar.

48 And when a ger shall sojourn with thee, and will keep the Pesach unto Hashem, let all his zachar receive bris milah, and then let him come near and keep it., and he shall be as one that is native born in ha’aretz., for no arel (uncircumcised person) shall eat thereof.

' ועשה פסח AND HE WILL KEEP THE PASSOVER (the words may mean, then he shall keep the Passover) — One might think that this verse implies that any-one who becomes a proselyte (גר) must keep the Passover-offering rite immediately after his circumcision (even though this has not taken place just before Passover), therefore Scripture states והיה כאזרח הארץ “but he shall be as a native of the land”. How is it in the case of a native? He brings the offering on the fourteenth! So, too, a proselyte must bring it only on the fourteenth (Mekhilta d\'Rabbi Yishmael 12:49).', ' וכל ערל לא יאכל בו AND NO UNCIRCUMCISED PERSON SHALL EAT THEREOF — This is stated in addition to the somewhat similar text in v. 43 in order to include in the prohibition of eating the Paschal offering any person whose brothers have died in consequence of circumcision (in which case the parents are exempted from circumcising any of their children born after the death of these), because such a one is not to be regarded as an apostate who of set purpose remains uncircumcised, and the law regarding such a one cannot be derived from the statement in v. 43, “no strange person shall eat thereof” (because Rashi has explained this to refer to an Israelite whose doings have estranged him from God).'(Rashi)

**Jeremiah 23:15**

Por isso assim diz o Senhor dos Exércitos acerca dos profetas: "Eu os farei comer comida amarga e beber água envenenada, porque dos profetas de Jerusalém a impiedade se espalhou por toda esta terra".

15 Therefore thus saith Hashem Tzva’os concerning the nevi’im., Hineni, I will feed them with wormwood, and make them drink the bitter water of gall., for from the nevi’im of Yerushalayim is chanupah (profaneness) gone forth into kol ha’aretz.

**Genesis 3:1**

Ora, a serpente era o mais astuto de todos os animais selvagens que o Senhor Deus tinha feito. E ela perguntou à mulher: "Foi isto mesmo que Deus disse: ‘Não comam de nenhum fruto das árvores do jardim’? "

3 Now the Nachash was more arum (cunning, crafty, wiley) than any beast of the sadeh which Hashem Elohim had made. And he said unto the isha, Really? Hath Elohim said, Ye shall not eat of kol etz hagan?

['והנחש, another word for Satan, which itself is a way of describing the evil urge. (Baba Batra 16). The reason why this evil urge is compared to a serpent is that just like a serpent which makes itself as invisible as possible, blending in with its environment, and yet causes more damage than the most prominently visible obstacles, so the evil urge lurks where one does not suspect to find it. It is a common practice to name phenomena according to other well known phenomena, such as calling the king “lion,” to show what is expected of a king, i.e. strength, fearlessness, etc. (compare Jeremiah 4,7 “the lion has come up from his thicket,” a reference to King Nevuchadnezzar) Also in Jeremiah 8,17 Israel’s enemies are referred to as נחשים צפעונים אשר אין להם לחש, “adders which cannot be charmed.” G’d, using a metaphor, calls the evil urge נחש, in our verse. Anything or anybody who leads Israel into sin is termed נחש. The reason why a serpent has been chosen for such a metaphor is that it is a creature whose potential harm is huge, whereas its potential benefit to man is minimal. Moreover, seeing that its visibility is minimal, it is similar to the evil urge who never attacks frontally, and often poses as friend rather than as enemy. Our sages in Pirkey de Rabbi Eliezer chapter 13 already enlarged on this metaphor by describing Samael as riding the serpent, meaning “taking advantage of this power of imagination.” The insidious nature of the evil urge consists of the fact that it conjures up in our imagination something desirable, which because of its desirability we rationalize into considering as harmless, harbouring no physical or spiritual danger for us. Greed, lust, combined with one’s imagination is a powerful tool for leading man into sin. Unless man is able to harness the power of reason against such insidious attempts to trick him into disobedience against G’d by giving in to his desire for gratification of his senses, he will fall victim to the evil urge’s machinations. When our sages (Jerusalem Talmud Berachot 1.8) said עינא ולבא סרסורי דחטאה, “the eyes and the heart are agents of sin,” they referred to the warning against the evil urge we recite twice daily in the last section of the keriyat shema. (Numbers 15,39).', 'היה ערום מכל חית השדה, for the power of imagination which dangles before our mental eye all sorts of visions designed to stir our desire is more powerful within man than within any other creature This is what the sages meant when they said: (Sukkah 52) “anyone who is of greater stature than his fellow also has to contend with a more powerful evil urge than his fellow.”', 'ויאמר אל האשה, her relatively weak intellect was too lazy to understand that the images dangled before her eyes were a fatah morgana, illusion. אף כי אמר אלוקים, even though G’d has said not to eat from the tree of knowledge פן תמותון, in order that you do not die, this is not true, you will not die. Once the “serpent,” i.e. her power of imagination had sown the seed of doubt in her mind, so that her intelligence had already been undermined, she said: '](Sforno)

**Numbers 1:50**

Em vez disso, designe os levitas como responsáveis pelo tabernáculo que guarda as tábuas da aliança, por todos os seus utensílios e por tudo o que pertence a ele. Eles transportarão o tabernáculo e todos os seus utensílios; cuidarão dele e acamparão ao seu redor.

50 But thou shalt appoint the Levi’im over the Mishkan HaEdut and over all the vessels thereof, and over all things that belong to it., they shall bear the Mishkan, and all the vessels thereof., and they shall take care of it, and shall encamp round about the Mishkan.

'ואתה הפקד את הלוים BUT THOU SHALT APPOINT THE LEVITES OVERSEERS [OVER THE TABERNACLE etc.] — Understand the word הפקד as the Targum does: ,מני “appoint”; it (the word מני) is an expression for appointing a person to control that thing over which he has been appointed; similar is, (Esther 2:3) “and let the king appoint (ויפקד) officers”.'(Rashi)

['ואתה הפקד, the commandment to count them is repeated to make clear that they are in a class by themselves. The reason was that only this census rated as a holy activity.'](Sforno)

**Ezekiel 27:11**

Homens de Arvade e de Heleque guarneciam os seus muros em todos os lados; homens de Gamade estavam em suas torres. Eles penduravam os seus escudos em seus muros ao redor; levaram a beleza de você à perfeição.

11 The anashim of Arvad with thine army were upon thy chomot (walls) all around, and the men of Gammad were in thy migdalim (towers)., they hung their shields upon thy chomot (walls) all around., they have made thy beauty perfect.

'**The children of Arvad and your army** [Heb. וְחֵילֵךּ,] the rest of the army of people who dwell within you.', '**and Gammadim** Jonathan rendered: and also Cappadocians. I heard in the name of Rabbi Menachem that because they dive into the sea as far as the deep and estimate (גֹמְדֵי) the cubits of its depth, they are called Gammadim. Others explain that they are dwarfs and fit into the measure of a cubit.', '**their quivers** [Heb. שִּׁלֻטֵיהֶם,] These are the quivers in which they would put arrows, like (Jer. 51:11): “Polish the arrows, fill the quivers (הַשְּׁלָטִים),” cuyvrin[e] in Old French, quivers.', '**they heaped** [Heb. תִּלוּ,] many heaps upon heaps (תִּלֵי תִּלִים).'(Rashi)

**Song of Solomon 5:2**

Eu estava quase dormindo, mas o meu coração estava acordado. Escutem! O meu amado está batendo: Abra-me a porta, minha irmã, minha querida, minha pomba, minha mulher ideal, pois a minha cabeça está encharcada de orvalho, o meu cabelo, da umidade da noite.

2 I sleep, but my lev waketh: it is the voice of dodi (my beloved) that knocketh, saying, Open to me, my sister, my love, my yonah (dove) tammati (my undefiled, my perfect one)., for my head is filled with tal (dew), and my hair with the drops of the lailah.

**Isaiah 54:12**

Farei de rubis os seus escudos, de carbúnculos as suas portas, e de pedras preciosas todos os seus muros.

12 And I will make thy battlements of rubies, and thy she’arim (gates) of carbuncles, and all thy walls of avnei chefetz (precious stones).

'**jasper** Heb. כַּדְכֹד, a kind of precious stone.', '**your windows** Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (יְשַׁמְּשׁוּנֵהּ).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as “the pinnacles of the wall.”', '**of carbuncle stones** Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גֶּחָלִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50: 11) “who kindle (קֹדְחֵי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.', '**of precious stones** Desirable stones [from Jonathan].'(Rashi)

**Ezekiel 27:28**

As praias tremerão quando os seus marujos clamarem.

28 The migroshot (open pasturelands) shall shake at the sound of the cry of thy seamen.

'**the neighboring districts** [Heb. מִגְרשּׁוֹת,] like (Num. 35:2): “and open land (וּמִגְרָשּׁ) for the cities.”'(Rashi)

**Isaiah 49:23**

Reis serão os seus padrastos, e suas rainhas serão as suas amas de leite. Eles se inclinarão diante de você, com o rosto em terra; lamberão o pó dos seus pés. Então você saberá que eu sou o Senhor; aqueles que esperam em mim não ficarão decepcionados".

23 And melachim shall be thy omenim (foster fathers, supporters, nurturers), and their sarot thy wet nurses., they shall bow down before thee with their face toward eretz, and lick the aphar of thy raglayim., and thou shalt know that I am Hashem., for they shall not be put to shame that wait for Me.

**Ezekiel 39:17**

"Filho do homem, assim diz o Soberano Senhor: Chame todo tipo de ave e todos os animais do campo: ‘Venham de todos os lugares ao redor e reúnam-se para o sacrifício que estou preparando para vocês, o grande sacrifício nos montes de Israel. Ali vocês comerão carne e beberão sangue.

17 And, thou ben adam, thus saith Adonoi Hashem: Speak unto every feathered fowl, and to every beast of the sadeh, Assemble yourselves, and come., gather yourselves on every side to My zevach (sacrificial feast) that I do sacrifice for you, even a Zevach Gadol upon the harim of Yisroel, that ye may eat basar, and drink dahm.

**Daniel 7:11**

"Continuei a observar por causa das palavras arrogantes que o chifre falava. Fiquei olhando até que o animal foi morto, e o seu corpo foi destruído e atirado no fogo.

11 I was beholding from (the time of) the voice of the arrogant words which the keren [Anti-Moshiach] spoke, I was beholding even till the Chayyah (Beast) was slain, and his body destroyed, and given to the burning eish.

'**from the sound of the arrogant words** From the sound of the haughty words that the horn was speaking, the wrath of the Ancient of Days was aroused.', '**until the beast was slain and its body was destroyed and given** [as translated,] and its body was destroyed.', '**to a flame of fire** to a flame of fire; this refers to Jacob’s fire etc.'(Rashi)

**Exodus 19:18**

O monte Sinai estava coberto de fumaça, pois o Senhor tinha descido sobre ele em chamas de fogo. Dele subia fumaça como que de uma fornalha; todo o monte tremia violentamente,

18 And Mt. Sinai was altogether smoking, because Hashem descended upon it in eish., and the smoke thereof ascended as the smoke of the furnace, and kol HaHar shook violently.

' עשן כלו WAS ALTOGETHER ON A SMOKE — This word עָשַׁן is not a noun, because the ש is punctuated with Patach, but it has the meaning of “it was doing something”, similar to and אָמַר and שָׁמַר and שָׁמַע. On this account, its translation in the Targum is תָּנֵן כֻּלֵּהּ “it was altogether giving forth smoke” (תָּנֵן is a verb corresponding with the Hebrew עָשַׁן). and it does not translate it by תְּנָנָא (a noun denoting smoke, corresponding to Hebrew עָשָׁן). But wherever else the word עשן occurs in Scripture it is punctuated with Kametz because it is a noun.', ' הכבשן A FURNACE of lime (i. e. in which lime is burnt and which emits vast quantities of smoke). One might think that the mountain emitted smoke only like such a furnace and not to a greater degree! Scripture therefore states in another passage, (Deuteronomy 4:11) “[And the mountain] burned with fire unto the very midst of the heavens”. Then what reason is there for stating that it smoked only like a furnace? This is said in order to make intelligible to the human ear as much as it can understand: Scripture gives human beings an example (a comparison) which is well-known to them. A similar case is, (Hosea 11:10) “As a lion does He (God) roar”. But who gave the lion power if not He, and yet Scripture compares him only to a lion! But the reason is that we describe Him by comparing Him to His creatures in order to make intelligible to the human ear as much as it can understand. A similar example is: (Ezekiel 43:2) “And His voice was like the sound of many waters”. But who gave the waters a thunderous sound except He, and yet you describe Him by comparing Him to His handiwork — it is to make it intelligible to the human ear (Mekhilta d\'Rabbi Yishmael 19:18:2).'(Rashi)

**Ezekiel 1:22**

Acima das cabeças dos seres viventes estava o que parecia uma abóboda, reluzente como gelo, e impressionante.

22 And the demut of the raki’a upon the rashei HaChayah was as the color of terrible ice crystal, spread out upward above their rashim.

'**the severe frost** Jonathan rendered: גְלִיד חֲסִין, severe frost, gelee forte in French.'(Rashi)

**Ezekiel 37:9**

A seguir ele me disse: "Profetize ao espírito; profetize, filho do homem, e diga-lhe: ‘Assim diz o Soberano Senhor: Venha desde os quatro ventos, ó espírito, e sopre dentro desses mortos, para que vivam’ ".

9 Then said He unto me, Prophesy unto the ruach., prophesy, Ben Adam, and say to the ruach, Thus saith Adonoi Hashem: Come from the arba ruchot, O ruach, and breathe upon these slain, that they may live.

'**from four sides** Wherever their souls went to roam, to the four sides of the world, from there they will gather and come.', '**and breathe** [Heb. וּפְחִי,] like (Isa. 54:16): “who blows (נֹפֵחַ) on a charcoal fire.”'(Rashi)

**Jeremiah 51:13**

Você que vive junto a muitas águas e está rico de tesouros, chegou o seu fim, a hora de você ser eliminado.

13 O thou that dwellest upon mayim rabbim, abundant in otzarot, thine end is come, and the cubit of thy being cut off.

'**your end has come** Heb. קצך, your end.', '**the measure of your violence** Heb. אַמַתבִּצְעֵךְ, the measure of your violence. Another explanation: אַמַתבִּצְעֵךְ means: the measure of your end. Cf. “When... completes (יִבַצַע)” (Isa. 10:12).'(Rashi)

**Psalms 2:9**

Tu as quebrarás com vara de ferro e as despedaçarás como a um vaso de barro".

9 Thou shalt rule them with a shevet barzel., thou shalt dash them in pieces like a potter’s vessel.

'**You shall break them** Heb. תרעם [like] תרוצצם.', '**with an iron rod** That is the sword.', '**you shall shatter them** Heb. תנפצם, you shall break them, and that is the expression of נפוץ throughout the Scriptures, a potsherd that is bro ken into fine pieces.'(Rashi)

**Exodus 7:19**

Disse o Senhor a Moisés: "Diga a Arão que tome a sua vara e estenda a mão sobre as águas do Egito, dos rios, dos canais, dos açudes e de todos os reservatórios, e elas se transformarão em sangue. Haverá sangue por toda a terra do Egito, até nas vasilhas de madeira e nas vasilhas de pedra".

19 And Hashem spoke unto Moshe, Say unto Aharon, Take thy matteh, and stretch out thine yad upon the mayim of Mitzrayim, upon their streams, upon their rivers, and upon their ponds, and upon all their mikveh of mayim, that they may become dahm., and that there may be dahm throughout kol Eretz Mitzrayim, both in vessels of wood, and in vessels of stone.

' אמר אל אהרן SAY UNTO AARON — Because the river had protected Moses when he was cast into it, therefore it was not smitten by him neither at the plague of blood nor at that of frogs, but it was smitten by Aaron (Exodus Rabbah 9:10).', ' נהרתם THEIR STREAMS — These are the flowing rivers, just like our rivers in France.', ' יאריהם — These are canals which convey water being made by human agency and extending from the river bank into the fields. The waters of the Nile increase in volume and rise by way of these canals and so irrigate the fields.', ' אגמיהם — A collection of waters that neither spring up from beneath the ground nor flow along, but which remain in one spot. In old French they call it étang.', ' בכל ארץ מצרים [THERE WILL BE BLOOD] THROUGHOUT ALL THE LAND OF EGYPT— also in their bathing establishments and in the baths in their houses.', ' ובעצים ובאבנים — the water which happened to be BOTH IN vessels of WOOD AND in vessels of STONE.'(Rashi)

**Isaiah 62:11**

O Senhor proclamou aos confins da terra: "Digam à cidade de Sião: Veja! O seu Salvador vem! Veja! Ele traz a sua recompensa e o seu galardão o acompanha".

11 Hinei, Hashem hath proclaimed unto the ketzeh HaAretz (end of the Earth), Say ye to Bat Tziyon, Hinei, thy Salvation cometh., hinei, His sachar (reward) is with Him, and His recompense before Him.

'**Behold his reward** [that is prepared] to give to His servants is prepared with Him.', '**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.'(Rashi)

**Genesis 3:15**

Porei inimizade entre você e a mulher, entre a sua descendência e o descendente dela; este lhe ferirá a cabeça, e você lhe ferirá o calcanhar".

15 And I will put eivah (enmity, Midrash Rabbah 23:5) between thee and HaIsha (see HaAlmah, Yeshayah 7:14), and between thy zera and her Zera., it shall crush thy rosh, and thou shalt strike his akev (heel).

['AND THOU SHALT BRUISE THEIR HEEL. This means man will have an advantage over you [the serpent] in the enmity between him and you for he will bruise your head but you will bruise him only in his heel, with which he will crush your brain.'](Ramban)

['ואיבה אשית, woman would henceforth be an object of disgust even in her own estimation, as described in the Talmud (Shabbat 152) “although a woman is a vessel full of excrement and her orifice full of blood,” (men run after her as if she was the most desirable creature) This was going to be the relationship between males and females in the future, not only that between Adam and Chavah [who apparently could not bring himself to have intercourse with her for the next 130 years. Ed.]', 'ובין זרעך ובין זרעה, not only between Adam and Chavah, but also between their respective male and female offspring.', 'הוא ישופך ראש, these thoughts crossing man’s mind will reduce the satisfaction he obtains already in the early stages of sexual intercourse, a feeling gradually reinforced when he considers the potential harm he may cause himself by indulging in copulation, diminishing both the qualitative and quantitative enjoyment of it.', 'ואתה תשופנו עקב, he who initially derives pleasure from his superiority will eventually cause himself harm at the end of the pleasure cycle.'](Sforno)

**Isaiah 14:12**

Como você caiu dos céus, ó estrela da manhã, filho da alvorada! Como foi atirado à terra, você, que derrubava as nações!

12 How art thou fallen from Shomayim, O Heilel Ben Shachar (Bright One of the Dawn, Day Star, Lucifer)! How art thou cast down to the earth, thou, which hast laid low the Goyim!

'**Lucifer, the morning star** This is Venus, which gives light as the morning star, הֵילֵל being derived from יהל, to shed light. This is the lamentation over the heavenly prince of Babylon, who will fall from heaven.', '**You have been cut down to earth** You, Nebuchadnezzar, who would cast lots on nations. You would cast lots on them, on the kings, who of them would serve you on such and such a day, and who on such and such a day. Our Rabbis, however, expounded this to mean that he would cast lots on the kings for purposes of pederasty.'(Rashi)

**Ezekiel 1:27**

A parte de cima do que parecia ser a cintura dele, vi que parecia metal brilhante, como que cheia de fogo, e que a parte de baixo parecia fogo; e uma luz brilhante o cercava.

27 And I saw something gleaming, shining out like the appearance of eish., inside it all around, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw something like the appearance of eish, and it had radiance all around.

'**And I saw like the color of chashmal** No permission was granted to ponder over this verse.', '**within it** Within it was like the appearance of fire.'(Rashi)

**2 Kings 9:13**

Imediatamente eles pegaram os seus mantos e os estenderam sobre os degraus diante dele. Em seguida tocaram a trombeta e gritaram: "Jeú é rei! "

13 Then they hasted, and took every ish his beged, and spread it under him on the top of the ma’alot (stairs), and blew the shofar, saying, Yehu is Melech.

**Psalms 139:1**

Senhor, tu me sondas e me conheces.

139 (For the one directing, Mizmor of Dovid). Hashem, Thou hast searched me, and known me.

**Exodus 7:14**

Disse o Senhor a Moisés: "O coração do faraó está obstinado; ele não quer deixar o povo ir.

14 And Hashem said unto Moshe, the lev Pharaoh is hardened, he refuseth to let the people go.

' כבד — This word should be translated in the Targum by יקיר (his heart is hard — an adjective) and not by אתיקר (his heart has become Hard — a verb, as is given in some editions of Onkelos) because it is an adjective, just as (Exodus 18:18) “the thing is too heavy (כָּבֵד) for thee”.'(Rashi)

['כבד לב פרעה, even though Pharaoh could not help but notice the qualitative difference between what the sorcerers had done and what Moses and Aaron had accomplished.'](Sforno)

**Ezekiel 39:20**

À minha mesa vocês comerão sua porção de cavalos e cavaleiros, de homens poderosos e soldados de todo tipo’, palavra do Soberano Senhor.

20 Thus ye shall be filled at My shulchan with susim and riders, with gibbor, and with all ish hamilchamah, saith Adonoi Hashem.

**Ezekiel 47:12**

Árvores frutíferas de toda espécie crescerão em ambas as margens do rio. Suas folhas não murcharão e os seus frutos não cairão. Todo mês produzirão, porque a água vinda do santuário chega a elas. Seus frutos servirão de comida, e suas folhas de remédio".

12 And by the nachal upon the bank thereof, on this side and on that side, shall grow kol etz ma’achal, whose aleh (leaf) shall not fade, neither shall the p’ri thereof fail., it shall yield fresh fruit every month, because the mayim for them flowed out of the Mikdash., and the p’ri thereof shall be for food, and the aleh (leaf) thereof for terufah (healing).

'**month after month its fruits will ripen** From month to month its fruits will ripen.', '**for a cure** [Heb. לִתְרוּפָה.] Our Sages of blessed memory explained: to unlock the mouth (לְהָתִיר פֶה) of the dumb and the mouth [of the womb] of the barren (Men. 98a), but its apparent meaning is a word for healing, as in (Jer. 6:14): “And they healed (וַיְרַפְאוּ) the breach of My people easily.” And so did Menahem connect it.'(Rashi)

**Exodus 7:13**

Contudo, o coração do faraó se endureceu e ele não quis dar ouvidos a Moisés e a Arão, como o Senhor tinha dito.

13 And He hardened lev Pharaoh, that he paid heed not unto them., as Hashem had said.

**Daniel 4:34**

Ao fim daquele período, eu, Nabucodonosor, levantei os olhos ao céu, e percebi que o meu entendimento tinha voltado. Então louvei o Altíssimo; honrei e glorifiquei aquele que vive para sempre. O seu domínio é um domínio eterno; o seu reino dura de geração em geração.

34 (4:31) And at the end of the time, I, Nevuchadnetzar, lifted up mine eyes unto Shomayim, and mine da’as returned unto me, and I said Baruch El Elyon, and I praised and honored Him that liveth forever, Whose dominion is an everlasting dominion, and His Malchut is from dor v’dor.,

'**and Whose ways are just** His ways are just.', '**who walk with arrogance** Those who walk with arrogance He can humble.'(Rashi)

**Daniel 12:7**

O homem vestido de linho, que estava acima das águas do rio, ergueu para o céu a mão direita e a mão esquerda, e eu o ouvi jurar por aquele que vive para sempre, dizendo: "Haverá um tempo, tempos e meio tempo. Quando o poder do povo santo for finalmente quebrado, todas essas coisas se cumprirão".

7 And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand unto Shomayim, and swore, By the One who liveth haolam (forever), it shall be for a time, times, and a half a time., and when there is an end of breaking in pieces the yad Am Kodesh (power of the Holy People), all these things shall come to an end.

'**and when they have ended shattering the strength of the holy people** Heb. נַפֵּץ יַד, lit. shattering the hand. When Israel’s strength terminates, [similar to] (Deut. 32:36): “that power has vanished (אָזְלַת יַד) and nothing left to keep or abandon.”'(Rashi)

**Psalms 89:38**

Mas tu o rejeitaste, recusaste-o e te enfureceste com o teu ungido.

38 (39) But Thou hast cast off [mem-alef-samech, see same word Psalm 118:22] and abhorred, Thou hast been in wrath with Thine Moshiach.

'**and it is a witness in the sky, true** The moon and the sun are witnesses to him that as long as they exist, his kingdom will exist, as it is written (Jer. 33:20f.): “If you break My covenant with the day and My covenant with the night, etc. Also My covenant with David will be broken.”'(Rashi)

**Exodus 28:18**

na segunda, uma turquesa, uma safira e um diamante;

18 And the second row shall be nofech, sapphire, and yahalom.

**Daniel 12:10**

Muitos serão purificados, alvejados e refinados, mas os ímpios continuarão ímpios. Nenhum dos ímpios levará isto em consideração, mas os sábios sim.

10 Many shall be purified, and made white, and refined., but the reshaim (wicked) shall do wickedly., and none of the resha’im shall understand., but the wise shall understand.

'**They will be clarified and whitened** [i.e.,] these calculations.', '**and...will be purified** [i.e.,] many [will be purified] by them to understand them.', '**and the wicked will pervert** the calculations by computing them incorrectly, and when they terminate, they will say that there is no more redemption.', '**will not understand** All the wicked [will not understand] them.', '**but the wise will understand** them when the time of the end arrives.'(Rashi)

**Genesis 49:11**

Ele amarrará seu jumento a uma videira e o seu jumentinho, ao ramo mais seleto; lavará no vinho as suas roupas, no sangue das uvas, as suas vestimentas.

11 He ties his foal unto the gefen (vine), and his donkey’s colt unto the choice vine., he will wash his levush (garments) in yayin, and his robe in the dahm anavim (blood of grapes).,

['אוסרי לגפן עירה, this is one of the things that help us recognise the Redeemer when he comes. 1) he will manifest himself as Messiah by a foal borne by a she-ass. (Zecharyah 9,9) The reason this indicates that he is the Messiah is that he does not arrive on a horse, an animal which is ready for battle, for war. The final battle involving the nations of the world will already have been fought and won by G’d at the time he will manifest himself. He will commence his reign when peace already prevails. 2) the fact that he will tie his ass to a גפן, a vine, will be a symbol that he is destined to rule over the Jewish people, the people who have been compared to a grape vine as stated in Chulin 92. The prophet Isaiah 5,7 also referred to the Jewish people as G’d’s vineyard.', 'ולשרקה בני אתונו, this is a reference to a third symbol by which the Messiah will be identified, that not only will he tie his ass to a vine but to a sorekah, a choice vine. The wine from such vine illuminates the eyes of the Just of their respective generations, something that cannot be said of an ordinary vine.', 'כבס ביין לבושו, the fourth sign identifying the Messiah is that he will be able to launder his garments in blood. He will have to do this as he will find many people who have been slain in the war preceding his coming, and he will assist in their burial. (compare Isaiah 63,2 מדוע אדום ללבושך “why are your garments so red?”) Another allusion to this is found in Psalms 110,6 ידין בגויים מלא גווית, “he works judgment on the nations piling up bodies.”'](Sforno)

**Exodus 12:45**

mas o residente temporário e o trabalhador contratado dela não comerão.

45 A toshav and a sachir shall not eat thereof.

' תושב A TOLERATED SOJOURNER — this means a stranger who has settled in Palestine (having undertaken to observe the seven precepts of the “Sons of Noah”).', ' ושכיר AND A HIRED SERVANT — a heathen. But why need Scripture state at all that these (the תושב and the שכיר) may not eat of the Passover lamb? These are uncircumcised and it is said (v. 48) “And no uncircumcised person shall eat thereof”? But it refers to such a one as a circumcised Arabian or a circumcised Gibeonite who is a settler or a hired servant (Mekhilta d\'Rabbi Yishmael 12:45; Yevamot 71a).'(Rashi)

['TOSHAV’ (A SOJOURNER) ‘V’SACHIR’ (AND A HIRED SERVANT) SHALL NOT EAT THEREOF. “*Toshav* is a resident non-Israelite [who has foresworn idolatry, but has not as yet been fully converted to Judaism]. A *‘sachir’* is a non-Israelite. But why should Scripture mention all these? They are uncircumcised, [and an uncircumcised person may not eat of the Passover-offering]! However, it refers to a circumcised Arabian or a circumcised Gibeonite.”357*“I might think that since they are circumcised, they are qualified to partake of the Passover-offering. Scripture therefore says, A ‘toshav’ and a ‘sachir’ shall not eat thereof*” (Mechilta here). Thus the language of Rashi.  
I do not know why the Rabbi [Rashi] wrote down matters which are rejected in the Gemara.358*Yebamoth 71a.* The Rabbis have objected to this explanation [that the verse refers to a circumcised Arabian or a circumcised Gibeonite], asking: “Are these considered circumcised?! Have we not been taught that he who vows not to have benefit from the uncircumcised is permitted to have benefit from the uncircumcised of Israel, but not from the circumcised of other nations, as it is written, *For all the nations are uncircumcised, but all the house of Israel are uncircumcised in the heart?”*359*Jeremiah 9:25. Thus it is clear that a circumcised Arabian, etc., is considered uncircumcised, and no special verse is needed to exclude him from eating the Passover-offering, as Rashi interpreted.* Instead, the Rabbis [there in the Gemara]358*Yebamoth 71a.* explained the verse as referring to a proselyte who was circumcised but who has not yet undergone immersion.360*For a proselyte to be fully accepted into the Jewish fold, he must undergo both circumcision, and immersion in a body of water valid for that purpose. The verse before us thus teaches that the proselyte who underwent the rite of circumcision alone is still forbidden to eat the Passover-offering, notwithstanding the fact that he is already circumcised and has begun his entry into the faith.*'](Ramban)

**Ezekiel 5:12**

Um terço de seu povo morrerá de peste ou perecerá de fome dentro de seus muros; um terço cairá pela espada fora da cidade; e um terço dispersarei aos ventos e perseguirei com a espada em punho.

12 A third part of thee shall die by dever, and by ra’av shall they be consumed in the midst of thee: and a third part shall fall by the cherev all around thee., and I will scatter a third part into kol ruach, and I will draw out a cherev after them.

**Jeremiah 15:2**

E, se lhe perguntarem: ‘Para onde iremos? ’, diga-lhes: ‘Assim diz o Senhor: " ‘Os destinados à morte, para a morte; os destinados à espada, para a espada; os destinados à fome, para a fome; os destinados ao cativeiro, para o cativeiro’.

2 And it shall come to pass, if they say unto thee, Where shall we go forth? Then thou shalt tell them, Thus saith Hashem: Such as are for mavet, to mavet., and such as are for the cherev, to the cherev., and such as are for the ra’av (famine), to the ra’av (famine)., and such as are for shevi (captivity, Golus) to the shevi.

'**Such as are for death, to death** Each calamity mentioned later in this verse is harsher than the one preceding it. The sword is harsher than death. Death by the sword is defacing, whereas death in bed is not defacing. And so he says (Psalms 116:15): “Precious in the eyes of the Lord is the death of His Saints.” Famine is harsher than the sword, for this one is agonizing whereas the other is not agonizing. And so Scripture states (Lam. 4:9): “Better are those who die from the sword than those who die from famine.” Captivity - all sorts of death are in it.'(Rashi)

**Ezekiel 38:20**

Os peixes do mar, as aves do céu, os animais do campo, toda criatura que rasteja pelo chão e todas as pessoas da face da terra tremerão diante da minha presença. Os montes serão virados de cabeça para baixo, os penhascos se desmoronarão e todos os muros cairão.

20 So that the dagim of the yam, and the oph HaShomayim, and the beasts of the sadeh, and all creeping things that creep upon ha’adamah, and kol ha’adam that are upon the face of adamah, shall shake at My presence, and the harim shall be thrown down, and the steep places shall fall, and every chomah shall fall to the ground.

'**and the cliffs shall fall** [Heb. הַמַּדְרִגוֹת.] I heard that they are perpendicular hanging rocks, which appear to be falling, but I say that they are mounds of the towers, for they dig around and cast up the earth in the center to raise the mound, and it is made into steps, eschelons, eschillons in Old French, steps, in order that the earth remain, and after it is pressed down well, they remove the forms that hold up the step.'(Rashi)

**Isaiah 66:23**

De uma lua nova a outra e de um sábado a outro, toda a humanidade virá e se inclinará diante de mim", diz o Senhor.

23 And it shall come to pass, that from one Rosh Chodesh to another, and from one Shabbos to another, kol basar shall come to bow down before Me, saith Hashem.

**Daniel 2:49**

Além disso, a pedido de Daniel, o rei nomeou Sadraque, Mesaque e Abede-Nego administradores da província da Babilônia, enquanto o próprio Daniel permanecia na corte do rei.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon, but Daniel remained at the royal court.

'**and he appointed, over the affairs of the capital cities of Babylon** He appointed, over all the necessities of the kingdom, Hananiah Mishael, and Azariah.'(Rashi)

**Jeremiah 51:49**

"A Babilônia cairá por causa dos mortos de Israel, assim como os mortos de toda a terra caíram por causa da Babilônia.

49 Bavel must fall because of the slain of Yisroel as the slain of kol ha’aretz have fallen because of Bavel.

'**As Babylon** was [a cause] for the slain of Israel to fall therein.', '**so in Babylon** shall fall the slain of all her land.'(Rashi)

**Psalms 96:13**

cantem diante do Senhor, porque ele vem, vem julgar a terra; julgará o mundo com justiça e os povos, com a sua fidelidade!

13 Before Hashem., for He cometh, for He cometh to judge ha’aretz., He shall judge tevel betzedek (world in righteousness), and Amim with His emunah (truth).

**Jeremiah 1:16**

Pronunciarei a minha sentença contra o meu povo por todas as suas maldades; porque me abandonaram, queimaram incenso a outros deuses, e adoraram deuses que as suas mãos fizeram".

16 And I will pronounce My mishpatim against them touching all their wickedness, who have forsaken Me, and have burned ketoret unto elohim acherim, and worshiped the works of their own hands.

'**And I will utter My judgments against them** I will debate with them, with Judah and Jerusalem.'(Rashi)

**Jeremiah 43:11**

Ele virá e atacará o Egito, trará a morte aos destinados a morte, cativeiro aos destinados ao cativeiro, e espada aos destinados a morrer pela espada.

11 And when he cometh, he shall smite Eretz Mitzrayim, and deliver such as are for mot to mot., and such as are for captivity to captivity., and such as are for the cherev to the cherev.

**Ezekiel 1:17**

Quando se moviam, seguiam nas quatro direções dos quatro rostos, e não se viravam enquanto iam.

17 Arba’at (four) sidedly they went., and they turned not as they went.

'**toward their four sides, etc.** Because of the working of the wheels, he had to repeat them [i.e., the description of the living beings’ movements], to say that the wheels did not stop them because they [the living beings] too were made for that [i.e., moving in four directions].'(Rashi)