**Leviticus 22:20**

Não tragam nenhum animal defeituoso, porque não será aceito em favor de vocês.

20 But whatsoever hath a mum, that shall ye not offer, for it shall not be for you leratzon (acceptable [before Hashem]).

['כל אשר בו מום לא תקריבו כי לא לרצון יהיה לכם, as elaborated on by Maleachi 1,8.\n'](Sforno)

**Isaiah 42:1**

"Eis o meu servo, a quem sustento, o meu escolhido, em quem tenho prazer. Porei nele o meu Espírito, e ele trará justiça às nações.

42 Here is Avdi [Moshiach, see Zech 3:8., Isa 52:13], whom I uphold., Mine Bachir (Elect One, Chosen One), in whom My nefesh delighteth., I have put My Ruach [Hakodesh] upon Him., He [Moshiach] shall bring forth mishpat to the Goyim.

'**Behold My servant, I will support him** Behold My servant Jacob is not like you, for I will support him.', '**My chosen one** Israel is called ‘My chosen one’ ([mss.:] His chosen one) (Ps. 135:4) “For the Eternal chose Jacob for Himself.” Scripture states also (infra 45:4): “For the sake of My servant Jacob and Israel My chosen one.”', '**whom My soul desires; I have placed My spirit upon him** to let his prophets know My secret, and his end will be that ‘he shall promulgate justice to the nations,’ as it is stated (supra 2:3): “And let Him teach us of His ways etc.”'(Rashi)

**Numbers 32:23**

"Mas, se vocês não fizerem isso, estarão pecando contra o Senhor; e estejam certos de que vocês não escaparão do pecado que cometeram.

23 But if ye will not do so, hinei, ye have sinned against Hashem and be sure chattatechem (your sin) will find you out.

["'הנה חטאתם לה, by your failure to live up to your undertaking it will become clear that you had sinful intent from the beginning.. הנה חטאתם לה', by your failure to live up to your undertaking it will become clear that you had sinful intent from the beginning."](Sforno)

**Psalms 90:4**

De fato, mil anos para ti são como o dia de ontem que passou, como as horas da noite.

4 For an elef shanim in Thy sight are but as yom etmol (yesterday) when it is past, and as an ashmurah (watch, division of time) in the lailah.

'**For a thousand years are in Your eyes** A thousand years of man are like one day of the Holy One, blessed be He, and part of the night with it; for one day of the Holy One, blessed He, and a little of the night of the Holy One, blessed be He, are a thousand years, for the text does not say that the day of the Holy One, blessed be He, is like a thousand years, but that when a little of the night elapses with it, then His day is complete, and it is a thousand years. Therefore, Adam died within a thousand [years] for had he lived a thousand [years] it would be more than the day of the Holy One, blessed be He. Perhaps the amount of that watch equals the time from the death of Adam until a thousand years, but we do not know how much that watch was, except from conjecture. I found [this]: **For a thousand years are in Your eyes, etc.** And when repentance came into Your thoughts from the beginning, You judged well and created it. Now those years were appropriate for it because people’s days were many, so that a thousand years were in Your eyes like one passing day, which passed and was gone, with a little of the night with it, for You said to Adam (Gen. 2:17): “for on the day you eat of it, you will surely die,” and he lived nine hundred and thirty years. We find that a thousand years equal one whole day and a little of the night with it.', '**like yesterday, which passed** Which already passed.'(Rashi)

**Psalms 2:7**

Proclamarei o decreto do Senhor: Ele me disse: "Tu és meu filho; eu hoje te gerei.

7 I will declare the chok (decree): Hashem hath said unto me, Thou art Beni (My Son, i.e. Ben HaElohim Moshiach)., HaYom (today) I have begotten thee.

'**I will tell of the decree** Said David, “This is an established decree, and [one] that I have received to tell this and to make known.”', '**The Lord said to me** through Nathan, Gad, and Samuel.', '**You are My son** The head over Israel, who are called “My firstborn son.” And they will endure through you, as is stated concerning Abner (II Sam. 3:18): “for God said, etc., ‘By the hand of My bondsman David shall I deliver...Israel.’” And for their sake, you are before Me as a son because they are all dependent upon you.', '**this day have I** for I have enthroned you over them.', '**begotten you** to be called My son and to be beloved to Me as a son for their sake, as it is stated (II Sam. 7:14) concerning Solomon: “I will be to him a father, and he shall be to Me a son.” We find further concerning David (Ps. 89:27) “He shall call Me, ‘You are my Father, my God, and the Rock of my salvation.’”'(Rashi)

**Proverbs 26:11**

Como o cão volta ao seu vômito, assim o insensato repete a sua insensatez.

11 As a kelev returneth to his vomit, so a kesil (fool) returneth to his folly.

**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)

**Genesis 22:2**

Então disse Deus: "Tome seu filho, seu único filho, Isaque, a quem você ama, e vá para a região de Moriá. Sacrifique-o ali como holocausto num dos montes que lhe indicarei".

2 And He said, Take now thy son, thine ben yachid (only son) Yitzchak, whom thou lovest, and get thee into eretz Moriah., and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

['TAKE NOW THY SON, THINE ONLY SON. Since Isaac was the son of the mistress and he alone was to be the one to carry his name, He called him Abraham’s only son. The description was for the purpose of magnifying the command, thus saying: “Take now thy only son, the beloved one, Isaac, and bring him up before Me as a burnt-offering.”', 'MORIAH. Rashi comments: “This is Jerusalem, and we find it in the book of Chronicles: *To build the house of the Eternal at Jerusalem on mount Moriah*.366*II Chronicles 3:1.* Our Rabbis have explained that it is called *Moriah* (instruction) because from the Temple built there on that mountain, instruction came forth to Israel.367*The Chamber of Hewn Stone (Lishchat hagazith*), the seat of the Great Sanhedrin, which was the highest court in Israel, was located in the Court of the Temple. See Deuteronomy 17:8-11. Onkelos translated it as “the land of Worship.” This he derived on the basis of reference to the burning of incense, which contained *mor*368*Hence the name Moriah*: the mountain on which *mor* (myrrh), as part of the incense, was to be burnt. Thus according to Rashi’s understanding of Onkelos. Ramban will later differ with this interpretation in the meaning of Onkelos. (myrrh) and other spices, [as part of the Divine Service].”  
Now if so, [i.e., if this be the explanation of the name *Moriah*], the meaning of the verse will then be, “Go into the land which will be called *Moriah*.” Or it may be that it was always called so on account of the future. In Bereshith Rabbah,369*55:9.* the Sages have said thus: “The Rabbis say, *Go into the land of Moriah* means into the land where incense will be offered on the altar of G-d, even as it is said, *I will get me to the mountain ‘hamor’ (of myrrh)*.”370*Song of Songs 4:6.* But the opinion of Onkelos, who said “the land of worship,” does not appear to be based on the myrrh in the incense, as Rashi said, for the word “service” does not refer to one of the species used in one of the Divine Services. Besides, why did not Onkelos say, “to the land of the incense of spices?” Instead, Onkelos’ intent is to say, “in the land in which they will worhip G-d.”  
Onkelos thus matched that which the Sages interpreted in Pirkei d’Rabbi Eliezer, where they said,371*Chapter 31.* “The Holy One, blessed be He, showed Abraham the altar with a finger. He said to him, ‘This is the altar on which the first man sacrificed. This is the altar on which Cain and Abel sacrificed. This is the altar on which Noah and his sons sacrificed.’ For it is said, *And Abraham built ‘hamizbei’ach’ (the altar) there*,372*Verse 9 here.* *mizbei’ach* (an altar) is not written here, rather, *hamizbei’ach (the* altar). This is the altar on which the predecessors have sacrificed.” Thus far [is the interpretation of Pirkei d’Rabbi Eliezer]. And the name *Moriah* the Rabbis derived from the word *mora* (fear), for there the people feared G-d and worshipped Him.  
The correct interpretation, in line with the plain meaning of Scripture, is that the name *Moriah* is like the expression, *To the mountain of myrrh, and to the hill of frankincense*,370*Song of Songs 4:6.* for on that mountain [Moriah] are found *myrrh, aloes, and cinnamon*,373*Proverbs 7:17.* even as the Rabbis have said:374*Yerushalmi Peah 7:3.* “Cinnamon grew in the Land of Israel, and goats and deers ate of it.” Or it may be that it was so called in praise of the Land of Israel.375*But myrrh, aloes and cinnamon actually do not grow on mount Moriah itself. It was, however, called by that name, in order to give praise to the land where these things grow.*  
Now here Scripture calls the name of the land, *the land of Moriah*, and there [in the book of Chronicles, mentioned above],366*II Chronicles 3:1.* it appears that only the Temple mount was called mount Moriah. Perhaps, the city376*“The City.” The Tur, quoting Ramban, has “the land.”* was called by the name of that mountain which it contains, [and the name “land of Moriah” means] the land which contains the *Moriah*, but it was the mountain alone that was called *Moriah*. Now Abraham knew the land but did not know the mountain. Hence G-d told him to go to the land of *Moriah*, and He will there show him one of the mountains which is called by that name. He commanded him to offer up his son in that place for that is *the mountain which G-d hath desired for His abode*,377*Psalms 68:17.* and He wanted the merit of the *Akeidah* (the Binding of Isaac) to be in the sacrifices forever, as Abraham said, *The Eternal seeth*.378*Verse 14 here.* Moreover, *for His righteousness’ sake*,379*Isaiah 42:21.* He increased the scope of the trial and wanted Abraham to do it after walking three days. Had Abraham been commanded to do so suddenly at his place, his deed would have been performed in haste and confusion, but since it was done after walking for days it was thus performed with reflection of mind and counsel. And so did the Rabbis say in Bereshith Rabbah:380*55:5.* “Rabbi Akiba said, ‘G-d surely tried [Abraham with a clear-cut situation] so that people should not say that He confounded him and confused him and he did not know what to do.’”'](Ramban)

**Daniel 9:24**

"Setenta semanas estão decretadas para o seu povo e sua santa cidade para acabar com a transgressão, para dar fim ao pecado, para expiar as culpas, para trazer justiça eterna, para cumprir a visão e a profecia, e para ungir o santíssimo.

24 Shivi’im heptads is decreed upon thy people and upon thy Ir Kodesh (Holy City), to restrain the peysha (transgression), and to make an end of chattat (sin), and to make kapporah for avon, and to bring in Tzedek Olamim (Everlasting Righteousness), and to seal up the chazon and navi, and to anoint the Kodesh HaKodashim.

'**Seventy weeks [of years] have been decreed** on Jerusalem from the day of the first destruction in the days of Zedekiah until it will be [destroyed] the second time.', '**to terminate the transgression and to end sin** so that Israel should receive their complete retribution in the exile of Titus and his subjugation, in order that their transgressions should terminate, their sins should end, and their iniquities should be expiated, in order to bring upon them eternal righteousness and to anoint upon them (sic) the Holy of Holies: the Ark, the altars, and the holy vessels, which they will bring to them through the king Messiah. The number of seven weeks is four hundred and ninety years. The Babylonian exile was seventy [years] and the Second Temple stood four hundred and twenty [years].'(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].

**Isaiah 65:17**

"Pois vejam! Criarei novos céus e nova terra, e as coisas passadas não serão lembradas. Jamais virão à mente!

17 For, hinei, I create Shomayim Chadashim and eretz Chadashah., and the rishonot shall not be remembered, nor come into mind.

'**new heavens** The princes above shall be renewed, and the princes of Israel shall be the upper princes and the princes of the heathens (the nations [Parshandatha]) will be lower, and so on the earth. ([K’li Paz reads:] The princes above shall be renewed, to raise up the humble and to humble the high ones, and so on the earth.) And some say that there will actually be new heavens, and that is correct, for Scripture proves it (infra 66:22): “For as the new heavens, etc.”'(Rashi)

**Numbers 24:17**

Eu o vejo, mas não agora; eu o avisto, mas não de perto. Uma estrela surgirá de Jacó; um cetro se levantará de Israel. Ele esmagará as frontes de Moabe e o crânio de todos os descendentes de Sete.

17 I see him, but not now., I behold him, but not karov (near)., there shall come a Kokhav (Star, i.e. Moshiach, see Targums) out of Ya’akov, and a Shevet (Sceptre) shall rise out of Yisroel, and shall strike through the temples (i.e., sides of the head) of Moav, and destroy all the Bnei Shet.

'אראנו I SEE HIM — I see the preeminence of Jacob and his greatness, but it is not now (ולא עתה), but will be after some time.', 'דרך כוכב A STAR COMETH OUT [OF JACOB] — Understand this as the Targum does (“a king will arise from Jacob”). The word דרך has the same meaning as in (Lamentations 2:4): “He has bent (דרך lit., trodden) his bow; this expression is used because the star shoots across [the heavens] as an arrow does when the bow is trodden. In O. F. destent. It is as much as to say, “Prosperity (a good fortune) will rise”.', 'וקם שבט AND A שבט RISES [OUT OF ISRAEL] — a king, who chastises with the rod (שבט) and has sovereign power.', 'ומחץ פאתי מואב AND PIERCETH THE CORNERS OF MOAB — This is a reference to David of whom it is stated, (II Samuel 8:2) “[And he smote Moab] … making them to lie down on the ground and he measured two lines to put to death etc.”.', 'וקרקר AND UNDERMINETH — This is an expression denoting “digging”, as in (2 Kings 19:24): “I have dug (קרתי)”; (Isaiah 51:1): “The hole of the pit from which you were dug out (נקרתם); (Proverbs 30:17) “The ravens of the valley shall dig it out (יקרהו)". In O. F. forer.', 'כל בני שת ALL THE CHILDREN OF SETH — i.e., all nations, because all of them issued from Seth, the son of Adam, the first man (cf. Onkelos).'(Rashi)

['THERE SHALL STEP FORTH A STAR OUT OF JACOB. Because the Messiah will gather together the dispersed of Israel from all the corners of the earth, Balaam compares him [metaphorically] to *a star* that passes through the firmament from the ends of heaven, just as it is said about [the Messiah]: *and behold, there came with the clouds of heaven, one like unto a son of man* etc.246*Daniel 7:13.* Balaam thus said that he saw that at a distant time *a star* would pass from the ends of heaven, and there would rise out of it the sceptre of a ruler, *and he shall smite through the corners of Moab, and break down all the sons of Seth*, the son of Adam,247*Genesis 5:3.* who was the father of all the nations.248*See Ramban ibid.*, Vol. I, p. 98. He mentioned *the corners of Moab* in order to inform Balak that his people would not fall into the hand of Israel now, but *in the end of days*239*Verse 14.* Moab will not be saved from the hand of the ruling king [in Israel]. And the meaning of *‘the corners’ of Moab* is that this ruler [in Israel] *will break down all the sons of Seth*, and they [Moab] will not be saved, even though they are *cut off on ‘the corner,’*249*Jeremiah 9:25. This is an epithet for certain Arabian tribes, who had the corners of their hair clipped. Ramban here uses this term metaphorically, in its literal sense of “cut off in the corner”, to refer to a people who live in the remotest corners of the world.* and have no name among the nations, and will not fight against Israel.'](Ramban)

['אראנו, I can clearly see it but it is not due now.', 'דרך כוכב, both physical and enduring. We find the word כוכב used in this sense in Daniel 12,3 as ומצדיקי הרבים ככוכבם לעולם, “and those who lead many to righteousness will be like the stars forever and ever.”', 'ומחץ פאתי מואב, even though all the nations will be wiped out by G’d the nations Edom and Moav will be decisively defeated by the Jewish people themselves as an act of vengeance for their longstanding enmity to the Jewish people.\n'](Sforno)

**Exodus 12:5**

O animal escolhido será macho de um ano, sem defeito, e pode ser cordeiro ou cabrito.

5 Your seh (lamb [see Yeshayah 53:7]) shall be tamim (without blemish), a zachar (male) within its first year., ye shall take it out from the sheep, or from the goats.,

' תמים PERFECT i. e. without blemish (Mekhilta d\'Rabbi Yishmael 13:5:1).', " בן שנה OF THE FIRST YEAR — the whole of its first year it is termed שנה בן, as much as to say, that it was born during this year (it does not mean that it is one year old — in its second year) (cf.Mekhilta d'Rabbi Yishmael 13:5:2).", ' מן הכבשים ומן העזים — i. e. either from these (a lamb) or from these (a goat) (i. e. the ו of ומן does not signify “and”, but “or”); for a goat, also, is called שה, as it is said, (Deuteronomy 14:4) “the שה of the goats” (שה means the young animal, either of the sheep or of the goats) (cf. Mekhilta d\'Rabbi Yishmael 13:5:1).'(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)