**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)

**Proverbs 10:12**

O ódio provoca dissensão, mas o amor cobre todos os pecados.

12 Sin’ah (hatred) stirreth up medanim (dissensions), but ahavah covereth all peysha’im.

'**Hatred arouses quarrels** Even a sin that was forgotten is remembered though additional iniquities. The final hatred comes and arouses them, for Ezekiel reproved Israel for the transgressions of Egypt (Ezek. 20:7), “And I said to them, ‘Every man shall cast away the abominations of his eyes, etc.’” How many (years was) this hatred hidden, that the Holy One, blessed be He, did not mention it to them until now, when they added transgressions to their sins.', '**but love covers all transgressions** When Israel improves their deeds, the Holy One, blessed be He, conceals their transgressions.'(Rashi)

**Psalms 55:23**

Mas tu, ó Deus, farás descer à cova da destruição aqueles assassinos e traidores, os quais não viverão a metade dos seus dias. Quanto a mim, porém, confio em ti.

23 (24) But Thou, O Elohim, shalt bring them down into the pit of shachat., anshei damim umirmah (bloody and deceitful men) shall not live out half their yamim., but I will trust in Thee.

'**your burden** Heb. יהבך, your burden. The Holy Spirit answers him thus.', '**and He will bear you** Heb. יכלכלך. He will bear your burden, as (I Kings 8:27): “the heaven and the heaven of heavens cannot contain You (יכלכלוך). The expression of כלכול is rendered מסובר, bearing, in Targum Jonathan ben Uzziel.', '**to falter** Heb. מוט, the faltering of the foot.'(Rashi)

**Isaiah 43:20**

Os animais do campo me honrarão, os chacais e as corujas, porque fornecerei água no deserto e riachos no ermo, para dar de beber a meu povo, meu escolhido,

20 The animal of the wild shall honor Me, the jackals and the ostriches., because I give mayim in the midbar, and neharot in the desert, to give drink to My People, My Bachir.

'**The beasts of the field shall honor Me** The place that is desolate and a habitat of the beasts of the field, for the jackals and for the ostriches.', '**for I gave water in the desert** i.e., in a desolate land I will place a settlement.'(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)

**Isaiah 53:12**

Por isso eu lhe darei uma porção entre os grandes, e ele dividirá os despojos com os fortes, porquanto ele derramou sua vida até à morte, e foi contado entre os transgressores. Pois ele carregou o pecado de muitos, e intercedeu pelos transgressores.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong., because he hath poured out his nefesh unto mavet (death)., and he was numbered with the transgressors., and he nasah (Lv 16:22, carried) (like the Yom Kippur scapegoat) the sin of many, and made intercession [did the work of a mafgi’a, intercessor] for the transgressors [see Lk 23:34 OJBC].

'**Therefore** Because he did this, I will allot him an inheritance and a lot in public with the Patriarchs.', '**he poured out his soul to death** Heb. הֶעֱרָה. An expression like (Gen. 24:20), “And she emptied (וַתְּעַר) her pitcher.”', '**and with transgressors he was counted** He suffered torments as if he had sinned and transgressed, and this is because of others; he bore the sin of the many.', '**and interceded for the transgressors** through his sufferings, for good came to the world through him.'(Rashi)

**Isaiah 42:12**

Dêem glória ao Senhor e nas ilhas proclamem seu louvor.

12 Let them give kavod unto Hashem, and declare His tehillah in the iyim.

**Genesis 47:18**

O ano passou, e no ano seguinte voltaram a José, dizendo: "Não temos como esconder de ti, meu senhor, que uma vez que a nossa prata acabou e os nossos rebanhos lhe pertencem, nada mais nos resta para oferecer, a não ser os nossos próprios corpos e as nossas terras.

18 When that year was ended, they came unto him the shanah hashenit, and said unto him, We will not hide it from adoni, how that our kesef is spent., adoni also hath our mikneh of behemah., there is not ought left in the sight of adoni, but geviyyatenu (our bodies), and adematenu (our lands).,

['THEY CAME UNTO HIM IN THE SECOND YEAR. I.e., the second year of the years of the famine. Now although Joseph had said, *And there are yet five years when there will be no plowing and sowing*,243*Above, 45:6.* as soon as Jacob came to Egypt a blessing came with his arrival, and they began to sow and the famine came to an end. And thus we read in the Tosephta of Tractate Sotah.244*10:9. Tosephta* means “addition.” This is a collection of Tannaitic teachings compiled by Rabbi Chiya and Rabbi Oshayah soon after the Mishnah was completed by Rabbi Yehudah Hanasi. Thus the language of Rashi. And it is similarly mentioned in Bereshith Rabbah:245*89:11.* “Rabbi Yosei the son of Rabbi Chanina said that the famine lasted for two years, for when our father Jacob went down to Egypt the famine ceased. When did it return? In the days of Ezekiel, etc.” But if so, then Joseph’s words regarding his interpretation of [Pharaoh’s dream which predicted the seven years of famine] were not fulfilled, and would thus cause people to doubt his wisdom! Perhaps we shall say that the famine continued in the land of Canaan as Joseph had said, but in Egypt our father Jacob went down to the river in the presence of Pharaoh and all of Egypt, whereupon all his people saw that the waters in the Nile rose as he approached it, and thus they knew that G-d’s blessing was due to the prophet’s arrival. In that case, the verse stating, *And Joseph sustained his father, and his brethren, and all his father’s household, with bread, according to the want of their little children*,246*Verse 12 here.* applies to the remainder of the seven years and for as long as his father lived,247*According to the Tur’s version of Ramban, this passage reads: “applies to the years of plenty of his father’s entire lifespan.”* for even after his father’s death, Joseph said, *I will sustain you and your little ones*.248*Further, 50:21.*  
Yet, with all this, I wonder: for if so, then Pharaoh’s dream was not true since it only revealed the decree to him but not what would ultimately become of those seven years! Now I have seen there in the Tosephta of Tractate Sotah:244*10:9. Tosephta* means “addition.” This is a collection of Tannaitic teachings compiled by Rabbi Chiya and Rabbi Oshayah soon after the Mishnah was completed by Rabbi Yehudah Hanasi. “Rabbi Yosei said that as soon as our father Jacob died, the famine reverted to its former condition, etc.” We have further been taught in the Sifre:249*Sifre Eikev, 38.* “*And Jacob blessed Pharaoh*.234*Verse 10 here.* How did he bless him? [His blessing was] that the years of famine should cease. Nevertheless they were completed after Jacob’s death, as it is said, *Now therefore fear ye not; I will sustain you*.248*Further, 50:21.* Now just as ‘sustaining’ mentioned above250*Above, 45:11. And there I will sustain thee, for there are yet five years of famine*. by Scripture refers to years of famine, so also ‘sustaining’ mentioned here248*Further, 50:21.* refers to years of famine. Rabbi Shimon says, ‘It is not a sanctification of G-d’s Name for the words of the righteous to be effective as long as they live, and then to be removed after their death.’ Rabbi Eleazar the son of Rabbi Shimon said, ‘I accept the opinion of Rabbi Yosei rather than that of my father, for it is indeed a sanctification of G-d’s Name for there to be a blessing in the world for the period that the righteous are in the world, and for the blessing to remove from the world when they leave.’” Thus far the text of the Tosephta. Thus the remaining five years of the famine were completed.  
The opinion of Rabbi Abraham ibn Ezra is that these two years, [recounted in Verses 14-20, during which the Egyptians gave their money and cattle to Joseph in exchange for food], occurred after Jacob had come to Egypt, [and since there were two years of famine before he came to Egypt, this accounts for four of the seven years of famine]. And Ibn Ezra wrote as follows: “We find in homiletic texts of the Rabbis that the famine was removed by the merit of Jacob. It is also possible that there were three more years of famine, but that they were not as severe as the first four years which had passed.” But Ibn Ezra’s words are not at all correct. The account of the dream and its interpretation make all seven years alike, and, had it been as he said, Scripture would have mentioned the different nature of these three last years.  
In line with the plain meaning of Scripture, Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan during a period of five years, and he brought it to Pharaoh, for how is it possible for the money and cattle to be exhausted in one year? Rather, the money sufficed them for the entire five years, as is the usual way of the world.251*In a time of famine, people conserve money and make it last for a long period of time.* Now since nothing was initiated, and no change of any kind occurred during all these years, Scripture relates nothing about them except, *And Joseph gathered up all the money*, etc.252*Verse 14 here.* When the money was exhausted, Scripture relates that they came to Joseph — this was in the sixth year of the famine — and he gave them bread in exchange for their cattle. He fed them with bread only to the extent of sustaining them, but not to satiety. *And when that year was ended*,253*Verse 18 here.* in which he had vowed to them that he would feed them with bread in exchange for their cattle—which was the sixth year—*they came unto him the second year*, [i.e., the year following the sixth year of famine being discussed], and they told him that he should purchase them and their land for the bread which he will feed them during that seventh year, and since the land will then belong to Pharaoh, he should give them seed so that the land will not be desolate, for they knew that when the seven years of famine will be completed, they will have planting and reaping. The verse stating, *And Joseph sustained his father…with bread, according to the want of their little ones*,246*Verse 12 here.* thus means that he furnished them with bread sufficient for their needs during the famine, as the expression, *according to the want of their little ones*, indicates.'](Ramban)

['בשנה השנית, the second year after the money had run out. This was the seventh year of the famine.', 'לא נכחד מאדוני, that we still possess some livestock, כי אם תם הכסף ומקנה הבהמה. '](Sforno)

**Psalms 34:17**

Os justos clamam, o Senhor os ouve e os livra de todas as suas tribulações.

17 (18) The tzaddikim cry, and Hashem heareth, and delivereth them out of all their tzoros.

'**The face of the Lord** His angry face, les ires in Old French, ire, as (in Lev. 20:5): “And I will direct My face, etc.” So did Menachem (p. 143) associate it.'(Rashi)

**Ezekiel 34:15**

Eu mesmo tomarei conta das minhas ovelhas e as farei deitar-se, palavra do Soberano Senhor.

15 As a ro’eh will I tend My tzon, and I will cause them to lie down, saith Adonoi Hashem.

**Job 10:12**

Deste-me vida e foste bondoso para comigo, e na tua providência cuidaste do meu espírito.

12 Thou hast granted me chayyim and chesed, and Thy visitation hath been shomer over my ruach.

'**and Your providence** The providence of Your watch, for You appointed watchers for me.', '**watched my spirit** in my mother’s womb, and afterwards...'(Rashi)

**Isaiah 40:6**

Uma voz ordena: "Clame". E eu pergunto: "O que clamarei? " "Que toda a humanidade é como a relva, e toda a sua glória como as flores do campo.

6 The voice said, Preach. And he said, What shall I preach? All basar is khatzir (grass), and all the chesed (constancy) thereof is as the tzitz (flower, blossom) of the sadeh.,

'**A voice** from the Holy One, blessed be He, says to me, “Call!”', '**and it says** My spirit says to Him, “What shall I call?” And the voice answers him, “Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)', '**and all its kindness is like the blossom of the field** For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”'(Rashi)

**Hosea 1:9**

Então o Senhor disse: "Dê a ele o nome de Lo-Ami, pois vocês não são meu povo, e eu não sou seu Deus.

9 Then said G-d, Call shmo Lo-ami., for ye are lo ami (not My people), and to you (pl) not eh’h’yeh (I am, which is ALEFH HEH YOD HEH 1 common sg form of YOD HEH VAV HEH—HASHEM, i.e., to you I am not Hashem).

**Exodus 6:7**

Eu os farei meu povo e serei o Deus de vocês. Então vocês saberão que eu sou o Senhor, o Deus de vocês, que os livra do trabalho imposto pelos egípcios.

7 And I will take you to Me for a people, and I will be to you Elohim., and ye shall know that I am Hashem Eloheichem, which bringeth you out from under the sivlot Mitzrayim.

['AND I WILL TAKE YOU TO ME FOR A PEOPLE. That is, when you will come to Mount Sinai and you will accept the Torah. There, [at Mount Sinai], it was said, *Then ye shall be Mine own treasure*.41*Further, 19:5.*', 'AND YE SHALL KNOW THAT I AM THE ETERNAL YOUR G-D WHO BROUGHT YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS. The purport thereof, said Rabbi Abraham ibn Ezra, is that it was in the combined mighty power of the higher constellations that the children of Israel should yet stay in the exile. But this is not of the theme of the chapter. Rather He says: “When I will redeem you with an outstretched arm visible to all nations, you shall know that it is I the Eternal Who performs new signs and wonders in the world, and that I am your G-d and for your sake I had so acted, for you are *the portions of the Eternal*. ”42*Deuteronomy 32:9.*'](Ramban)

['ולקחתי אתכם לי לעם, this will occur at the revelation at Mount Sinai.', 'וידעתם, then the Israelites will realise that all of G’d’s promises have indeed come true. We find a similar verse in Deuteronomy 11,2 וידעתם היום כי לא את בניכם אשר לא ידעו, “you will know this day, that not with your children who did not know, etc.” but', "כי אני ה' אלוקיכם המוציא, that inasmuch as it is I, the Lord your G’d Who leads you out and watches over you very closely, AM THE ONE who will do everything that I promised.\n"](Sforno)

**Ezekiel 34:3**

Vocês comem a coalhada, vestem-se de lã e abatem os melhores animais, mas não tomam conta do rebanho.

3 Ye eat the chelev, and ye clothe you with the tzemer (wool), ye slaughter the healthy., but ye are not ro’im that tend the tzon.

**Ezekiel 34:9**

ouçam a palavra do Senhor, ó pastores:

9 Therefore, O ye ro’im, hear the Devar Hashem:

**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)

**Ezekiel 34:8**

Juro pela minha vida, palavra do Soberano Senhor, que visto que o meu rebanho ficou sem pastor, foi saqueado e se tornou comida de todos os animais selvagens, e uma vez que os meus pastores não se preocuparam com o meu rebanho, mas cuidaram de si mesmos em vez de cuidarem do rebanho,

8 As I live, saith Adonoi Hashem, surely because My tzon became a prey, and My tzon became okhel to kol chayyat hasadeh, because there was no ro’eh, neither did My ro’im (shepherds) search for My tzon, but the ro’im (shepherds) were ro’im tending to themselves, and tended not My tzon.,

'**and the shepherds shepherded themselves** [Heb. אוֹתָם, lit. them.]'(Rashi)

**Psalms 34:16**

o rosto do Senhor volta-se contra os que praticam o mal, para apagar da terra a memória deles.

16 (17) The face of Hashem is against them that do rah, to cut off the zekher (remembrance) of them from ha’aretz.

**Isaiah 53:4**

Certamente ele tomou sobre si as nossas enfermidades e sobre si levou as nossas doenças, contudo nós o consideramos castigado por Deus, por ele atingido e afligido.

4 Surely he hath borne our sufferings, and nasah (carried [Vayikra 16:22., Yeshayah 53:12)] our sorrows., yet we did esteem him stricken, [i.e., like a leper is stricken] smitten of G-d, and afflicted [see verse 8 below].

'**Indeed, he bore our illnesses** Heb. אָכֵן, an expression of ‘but’ in all places. But now we see that this came to him not because of his low state, but that he was chastised with pains so that all the nations be atoned for with Israel’s suffering. The illness that should rightfully have come upon us, he bore.', '**yet we accounted him** We thought that he was hated by the Omnipresent, but he was not so, but he was pained because of our transgressions and crushed because of our iniquities.'(Rashi)

**Psalms 16:9**

Por isso o meu coração se alegra e no íntimo exulto; mesmo o meu corpo repousará tranqüilo,

9 Therefore my lev is glad, and my kavod rejoiceth., my basar also shall dwell securely [see 1Th 5:23 OJBC].

'**Therefore, my heart rejoiced, etc.** because I am confident that You will not forsake my soul to the grave. Since, concerning the iniquity of a grave transgression which I committed, You sent me the tidings (in II Sam. 12:13): “Also the Lord has removed your sin,” certainly from now on You will not forsake me [to cause me] to turn away from You.'(Rashi)

**Isaiah 43:21**

ao povo que formei para mim mesmo a fim de que proclamasse o meu louvor".

21 This people have I formed for Myself., they shall show forth My tehillah (praise).

['**This people I formed for Myself** so that they recite My praise.'](Rashi)

**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 52:15**

de igual modo ele aspergirá muitas nações, e reis calarão a boca por causa dele. Pois aquilo que não lhes foi dito verão, e o que não ouviram compreenderão.

15 So yazzeh Goyim rabbim (he [Moshiach] will sprinkle many nations)., the melachim (kings) shall shut their mouths because of him., for that which had not been told them shall they see., and of that which they had not heard shall they have binah (understanding).

'**So shall he cast down many nations** So now, even he his hand will become powerful, and he will cast down the horns of the nations who scattered him.', '**shall shut** Heb. יִקְפְּצוּ. They shall shut their mouths out of great bewilderment. **for** honor. **what had not been told them** concerning any man, they saw in him.', '**they gazed** Heb. הִתְבּוֹנָנוּ, they gazed.'(Rashi)

**Ezekiel 34:5**

Por isso elas estão dispersas, porque não há pastor algum, e, quando foram dispersas, elas se tornaram comida de todos os animais selvagens.

5 And they were scattered, because there is no ro’eh., and they became okhel (food) to kol chayyat hasadeh, when they were scattered.

**Ezekiel 34:4**

Vocês não fortaleceram a fraca nem curaram a doente nem enfaixaram a ferida. Vocês não trouxeram de volta as desviadas nem procuraram as perdidas. Vocês têm dominado sobre elas com dureza e brutalidade.

4 The weak have ye not strengthened, neither have ye healed that which was cholah (sick), neither have ye bound up the nishberet (injured ones), neither have ye brought back that which was straying, neither have ye sought haovedet (the lost)., but with chazekah (force) and with perek (harshness, severity) have ye ruled them.

'**The frail** [Heb. הַנַחְלוֹת,] those emaciated without strength, maigre in French, lean, which need strengthening, to support them with the hand.', '**you did not bind** to bind the fragments of the bone, one with the other, as is the practice of the physicians.', '**those astray** who strayed from the midst of the flock, to the outside.', '**you chastised** [Heb. רְדִיתֶם,] chastised.'(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)

**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)

**Proverbs 11:31**

Se os justos recebem a punição que merecem na terra, quanto mais o ímpio e o pecador!

31 If the tzaddik are recompensed on ha’aretz (the earth), much more the rashah and the choteh (sinner).

'**Behold! The righteous man will be requited on earth** Why should the wicked man feel confident when he prospers? Does he not see that the righteous man is requited the payment of the sins he has committed while he is still on earth, during his lifetime?', '**surely a wicked man and a sinner** Surely the wicked will ultimately be requited, either during his lifetime or after his death.'(Rashi)

**Psalms 118:22**

A pedra que os construtores rejeitaram tornou-se a pedra angular.

22 The Even (Stone) which the Bonim (Builders) rejected [mem-alef-samech, see same word Psalm 89:38 (39)] has become the Rosh Pinnah (Cornerstone).

['**The stone that the builders rejected** A people that was humble among the peoples.'](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)

**Isaiah 8:14**

Para os dois reinos de Israel ele será um santuário, mas também uma pedra de tropeço, uma rocha que faz cair. E para os habitantes de Jerusalém ele será uma armadilha e um laço.

14 And He shall be for a Mikdash., but for an Even Negef (Stone of Stumbling) and for a Tzur Michshol to both the Batei Yisroel, for a pach (snare) and for a mokesh (trap) to the inhabitants of Yerushalayim.

'**And it shall be for a portent** That plan that Shebna plotted and that Pekah plotted to overthrow the kingdom of the House of David, shall be an omen [a preparationmss.] of the disaster destined to befall them.', '**for a portent** Heb. לְמִקְדָשׁ, comp. (Num. 12:18) “Prepare yourself (הִתְקַדְּשׁוּ) for the morrow.”', '**and for a stone upon which to dash oneself** upon which the feet are dashed. This is an expression of stumbling, as (in Jeremiah 13:16): “[Before] your feet are dashed (יִתְנַגְּפוּ),” (Psalms 91: 12), “Lest you dash (תִּגֹּף) your foot on a stone.”', '**and for a rock upon which to stumble** This is synonymous with “a stone upon which to dash oneself,” for a rock is a stone.', '**for the two houses of Israel** who came to be for a snare and a trap for the inhabitants of Jerusalem. Now who are the two houses? Pekah son of Remaliah and his company and Shebna and his company.'(Rashi)

**Isaiah 53:6**

Todos nós, tal qual ovelhas, nos desviamos, cada um de nós se voltou para o seu próprio caminho; e o Senhor fez cair sobre ele a iniqüidade de todos nós.

6 All we like sheep have gone astray., we have turned every one to his own derech (way., see Prov 16:25)., and Hashem hath laid on him [Moshiach] the avon (iniquity, the guilt that separates from G-d) of us all.

'**We all went astray like sheep** Now it is revealed that all the heathens (nations [mss.]) had erred.', '**accepted his prayers** He accepted his prayers and was appeased concerning the iniquity of all of us, that He did not destroy His world. **accepted...prayers** Heb. הִפְגִּיעַ, espriad in O.F., an expression of supplication.'(Rashi)

**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)

**Ezekiel 34:10**

Assim diz o Soberano Senhor: Estou contra os pastores e os considerarei responsáveis pelo meu rebanho. Eu lhes tirarei a função de apascentar o rebanho para que os pastores não mais se alimentem a si mesmos. Livrarei o meu rebanho da boca deles, e ele não lhes servirá mais de comida.

10 Thus saith Adonoi Hashem: Hineni, I am against the ro’im., and I will require an accounting for My tzon at their yad, and cause them to cease from being ro’im to the tzon., neither shall the ro’im (shepherds) be ro’im tending to themselves any more., for I will save My tzon from their mouth, that they may not be okhel for them.

'**and the shepherds will no longer shepherd themselves** [Heb. אוֹתָם,] themselves.'(Rashi)

**Exodus 24:7**

Em seguida, leu o Livro da Aliança para o povo, e eles disseram: "Faremos fielmente tudo o que o Senhor ordenou".

7 Then he took the Sefer HaBrit, and read it aloud in the ears of HaAm, and they responded, All that Hashem hath said we will do, and be obedient.

' ספר הברית THE BOOK OF THE COVENANT — the book which we have said contained the part of the Torah from בראשית till the “Giving of the Torah” including the Commandments that were given to them at Marah (Mekhilta d\'Rabbi Yishmael 19:10:2; cf. Rashi on v. 4).'(Rashi)

['ספר הברית. The book in which G’d’s words had been recorded as well as the laws concerning which the covenant was concluded. Reference has to be made to this book in verse four of our chapter.', 'ויקרא באזני העם, Moses read out the contents so that the people would know what they had committed themselves to. Only by knowing the contents would they be prevented from violating the commandments inadvertently.', 'נעשה ונשמע, a reference to action designed to ensure that they could obey G’d’s directives without thought of any reward that might be in store for them by doing this. We find a similar construction in Psalms 103,20 עושי דברו לשמוע בקולו, “who do His bidding, ever obedient to His bidding.” '](Sforno)

**Ezekiel 34:14**

Tomarei conta delas numa boa pastagem, e os altos dos montes de Israel serão a terra onde pastarão; ali se alimentarão num rico pasto nos montes de Israel.

14 I will give them feeding of a roeh in a mireh tov (good pasture) and upon the high harim of Yisroel shall their naveh (fold, abode of sheep) be., there shall they lie in a naveh tov, and in a mireh shamen (fat pasture) shall they feed upon the harim of Yisroel.

**Exodus 1:11**

Estabeleceram, pois, sobre eles chefes de trabalhos forçados, para os oprimir com tarefas pesadas. E assim os israelitas construíram para o faraó as cidades-celeiros de Pitom e Ramessés.

11 Therefore they did set over them sarei missim (taskmasters) to afflict them with their burdens. And they built for Pharaoh supply cities, Pitom and Raamses.

' עליו [THEREFORE THEY DID SET] OVER THEM (עליו over him) i. e. over the people.', ' מסים has the meaning of tribute (מס), a forced levy of labour, so that שרי מסים are the officers who exact the tribute of labour from them. And what was this tribute? That they should build store-cities for Pharaoh.', ' למען ענותו בסבלותם TO AFFLICT THEM WITH THEIR BURDENS — i. e. the burdens of the Egyptians.', ' ערי מסכנות — Translate this as the Targum does: CITIES WHICH ARE PLACES FOR TREASURES; similarly we have, (Isaiah 22:15) “Go, get thes unto this steward (הסוכן)” — the treasurer appointed over the stores (Exodus Rabbah 2:1).', ' את פתם ואת רעמסס PITHOM AND RAMESES — These cities already existed but were not adapted originally for this purpose; now they strengthened them and fortified them to serve as store-cities.'(Rashi)

['SAREI MISIM’ (OFFICERS OF THE TRIBUTE) TO AFFLICT THEM. Pharaoh imposed a tribute upon the Israelite people to take men from them for the king’s projects. He appointed Egyptian officers over the tribute to take men at will in turns to serve for a month or more in the royal building-projects and the rest of the days [they remained] at home. These officers commanded the Israelites to build cities for Pharaoh, and the people built storage-cities for Pharaoh through this levy. When the Egyptians saw that this forced labor did not harm the Israelites, they were in dread for their own lives44*Verse 12.* on account of them. They decreed that all Egyptians force the Israelites to serve them,45*Verse 13.* so that any Egyptian who needed work done had the authority to take from them men to do his work. This is the meaning of the verse, *And the Egyptians made the children of Israel to serve with rigor*.45*Verse 13.*  
They furthermore decreed against them that they do hard work *in mortar and in brick*.46*Verse 14. Ramban now proceeds to show how all* the Israelites — not only those forced into labor for the king’s building-projects — were afflicted. It is necessary to recall the full text: *And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor* (Verses 13-14). Ramban understands the term “Egyptians” here as referring to the whole population. Further in the text, Ramban will suggest another interpretation. Whereas at first the officers would give them the bricks and the men of the forced labor would erect the buildings, they now conscripted the entire Israelite people into the work, commanding them to bring the earth, make the mortar with their hands and feet while only the straw was given to them from the king’s house, and give the bricks to the men of the forced labor engaged in the construction of the buildings. Every other manner of hard service in the field for Pharaoh and the Egyptians — such as excavations and the removal of dung — were all imposed upon them. In addition, they subjugated them, pressing them not to rest while beating and cursing them. This is the sense of the expression, *in all their service, wherein they made them serve with rigor*.46*Verse 14. Ramban now proceeds to show how all* the Israelites — not only those forced into labor for the king’s building-projects — were afflicted. It is necessary to recall the full text: *And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor* (Verses 13-14). Ramban understands the term “Egyptians” here as referring to the whole population. Further in the text, Ramban will suggest another interpretation.  
The king supported them with *sparing bread*,47*Isaiah 30:20.* as is customary for those who work in his service. This is the purport of those lusting persons48*Numbers 11:4.* who said, *We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers*, etc.49*Ibid.*, Verse 5. Fish are very abundant in Egypt, and by command of the king, the Israelites would obtain them from those who caught them. They would also take cucumbers and melons from the vegetable-gardens,49*Ibid.*, Verse 5. no one putting them to shame, for such was the king’s command.  
But our Rabbis have said:50*Mechilta, Bachodesh, end of Chapter 5.* “The Israelites were servants to kings, but not servants to servants.” If so, the verse, *And the Egyptians made the children of Israel to serve with rigor*,45*Verse 13.* alludes to Pharaoh’s officers of the tribute, [mentioned above in Verse 11].'](Ramban)

['למען ענותו, so that as an alternative they will agree to emigrate from our land.', 'ויבן ערי מסכנות, they volunteered to accept as a form of taxation to build these storage cities for Pharaoh to prove their loyalty to Egypt.'](Sforno)

**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)

**Isaiah 10:3**

Que farão vocês no dia do castigo, quando a destruição vier de um lugar distante? Atrás de quem vocês correrão em busca de ajuda? Onde deixarão todas as suas riquezas?

3 And what will ye do in the Yom Pekuddah (Day Of Visitation, Reckoning) and in the desolation which shall come from afar? To whom will ye flee for ezrah (help)? And where will ye leave your kavod (glory, riches)?

'**for the day of visitation** when the Holy One, blessed be He, visits upon you your iniquities.', '**and for the destruction** Heb. וּלְשׁוֹאָה, an expression of destruction.', '**To whom will you flee for aid** The Holy One, blessed be He, will afford you no aid.', '**and where will you leave** all the riches you are accumulating from robbery, when you go into exile?'(Rashi)

**Psalms 34:14**

Afaste-se do mal e faça o bem; busque a paz com perseverança.

14 (15) Depart from rah, and do tov., seek shalom, and pursue it.

**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)

**Leviticus 19:2**

"Diga o seguinte a toda comunidade de Israel: Sejam santos porque eu, o Senhor, o Deus de vocês, sou santo.

2 Speak unto kol Adat Bnei Yisroel, and say unto them, Ye shall be kedoshim (holy ones): for I Hashem Eloheichem am kadosh.

'דבר אל כל עדת בני ישראל SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL — This (the addition of the words כל עדת) teaches us that this section was proclaimed in full assembly because most of the fundamental teachings of the Torah are dependent on it (contained in it) (Sifra, Kedoshim, Section 1 1; Vayikra Rabbah 24:5).', 'קדשים תהיו YE SHALL BE HOLY — This means, keep aloof from the forbidden sexual relations just mentioned and from sinful thoughts. [It is evident that this is the meaning of קדשים תהיו because] wherever you find in the Torah a command to fence yourself in against such relations you also find mention of “holiness". Examples are: (Leviticus 21:7) “[They shall not take] a wife that is a harlot, or a profane etc.", and in the next verse "for I, the Lord, who sanctifieth you, [am holy"; (Leviticus 21:15) “Neither shall he profane his seed (by the forbidden unions mentioned in the preceding verses) for I the Lord do sanctify him"; (Leviticus 21:6) "They shall be holy… followed by (v. 7) "they shall not take] a wife that is a harlot or a profane" (cf. Vayikra Rabbah 24:4-6).'(Rashi)

['SPEAK UNTO ALL THE CONGREGATION OF THE CHILDREN OF ISRAEL. Our Rabbis have already said1*Torath Kohanim at beginning of Seder Kedoshim*. Quoted also in Rashi. that this section was addressed to the full assembly [of all Israel] because most of the fundamental principles of the Torah are dependent on it,2*Mizrachi on Rashi offers two explanations of this text: (a) Since the laws of this chapter are so fundamental, it was necessary for all the congregation to be present, so that if a doubt arises in anyone’s mind as to precisely what Moses said, the other people can easily clarify it to him, which would not have been the case if the laws of this section were not declared to the full assembly. (b) Since these laws are so fundamental, men, women, and children were all present when Moses addressed them, whereas in the other sections of the Torah only the elders and the men were present.* this being the reason for the expression, *speak unto all the congregation of the children of Israel*. This section, however, was mentioned here in [the book of] *Torath Kohanim*3*Literally: “the Law of the Priests,” which is another name for the Book of Vayikra, or Leviticus. In other words, since the laws of this section are so fundamental to the entire congregation of Israel, why were they placed in the book which is essentially devoted to the laws of the priests and the offerings? The answer follows in the text.* because it contains laws concerning the thanks-offering,4*The Tur, quoting the language of Ramban, writes: “peace-offerings.” That is correct, since the following verses [5-8] refer only to the peace-offerings, and not the thanks-offering. There are important differences between them. A thanks-offering may be eaten only on the same day that it was slaughtered until midnight, whilst a peace-offering could be eaten for two days and the intervening night. Therefore Verses 6 and 7, speaking of permission to eat the offering for two days, could not possibly refer to the thanks-offering.* and also because it states the punishments5*Further, Chapter 20.* He commanded us to execute on those who do the abominable deeds mentioned [in the preceding sections], as well as [those for] the forbidden sexual relationships. These subjects have been included in this book [of *Torath Kohanim*] for the reason that we have written at the beginning of this book.6*See Ramban’s introduction to this book where he writes: “As a result of mentioning these laws, He warned afterwards about forbidden sexual relationships etc.”*', 'YE SHALL BE HOLY. “Abstain from the forbidden sexual relationships [mentioned in the preceding section] and from [other] sin,7*So explained in Gur Aryeh on Rashi.* because wherever you find [in the Torah] a warning to guard against immorality, you find the mention of ‘holiness.’” This is Rashi’s language. But in the Torath Kohanim I have seen it mentioned without any qualification [i.e., without any particular reference to immorality, as Rashi expressed it], saying:8*Torath Kohanim, at beginning of Seder Kedoshim*. “Be self-restraining.” Similarly, the Rabbis taught there:9*Ibid., Shemini* 12:4. “*And ye shall sanctify yourselves, and be ye holy, for I am Holy*.10*Above, 11:44.* Just as I am Holy, so be you holy. Just as I am Pure, so be you pure.” And in my opinion, this abstinence does not refer only to restraint from acts of immorality, as the Rabbi [Rashi] wrote, but it is rather the self-control mentioned throughout the Talmud, which confers upon those who practice it the name of *P’rushim* (Pharisees), [literally: “those who are separated” from self-indulgence, as will be explained, or those who practice self-restraint]. The meaning thereof is as follows: The Torah has admonished us against immorality and forbidden foods, but permitted sexual intercourse between man and his wife, and the eating of [certain] meat and wine. If so, a man of desire could consider this to be a permission to be passionately addicted to sexual intercourse with his wife or many wives, and be *among winebibbers, among gluttonous eaters of flesh*,11*Proverbs 23:20* and speak freely all profanities, since this prohibition has not been [expressly] mentioned in the Torah, and thus he will become a sordid person within the permissible realm of the Torah! Therefore, after having listed the matters which He prohibited altogether, Scripture followed them up by a general command that we practice moderation even in matters which are permitted, [such as in the following]: One should minimize sexual intercourse, similar to that which the Rabbis have said,12*Berachoth 22 a.* “So that the disciples of the Sages should not be found together with their wives as often as the hens,” and he should not engage in it except as required in fulfillment of the commandment thereof. He should also sanctify himself [to self-restraint] by using wine in small amounts, just as Scripture calls a Nazirite “holy” [for abstaining from wine and strong drink],13*Numbers 6:8.* and he should remember the evils which the Torah mentioned as following from [drinking wine] in the cases of Noah14*Genesis 9:21.* and Lot.15*Ibid.*, 19:33. Similarly, he should keep himself away from impurity [in his ordinary daily activity], even though we have not been admonished against it in the Torah, similar to that which the Rabbis have said:16*Chagigah 18 b.* “For the *P’rushim* (Pharisees), the clothes of the unlearned are considered as if trodden upon by a *zav*” [or *zavah* — a man or woman having suffered a flux], and just as the Nazirite is called “holy” because of guarding himself from the impurity of the dead.17*Numbers 6:6-7.* Likewise he should guard his mouth and tongue from being defiled by excessive food and by lewd talk, similar to what Scripture states, *and every mouth speaketh wantonness*,18*Isaiah 9:16.* and he should purify himself in this respect until he reaches the degree known as [complete] “self-restraint,” as the Rabbis said concerning Rabbi Chiya,19*See my Hebrew commentary p. 116, for different personalities to whom this character trait has been ascribed in Rabbinic sources. I have not found a clear source for Ramban’s version here.* that never in his life did he engage in unnecessary talk. It is with reference to these and similar matters that this general commandment [*Ye shall be holy*] is concerned, after He had enumerated all individual deeds which are strictly forbidden, so that cleanliness of hands and body, are also included in this precept, just like the Rabbis have said:20*Berachoth 53 b.* “*And ye shall sanctify yourselves*.10*Above, 11:44.* This refers to the washing of hands before meals. *And be ye holy*.10*Above, 11:44.* This refers to the washing of hands after meals [before the reciting of grace]. *For I am holy* — this alludes to the spiced oil” [with which they used to rub their hands after a meal]. For although these [washings and perfuming of the hands] are commandments of Rabbinic origin, yet Scripture’s main intention is to warn us of such matters, that we should be [physically] clean and [ritually] pure, and separated from the common people who soil themselves with luxuries and unseemly things. And such is the way of the Torah, that after it lists certain specific prohibitions, it includes them all in a general precept. Thus after warning with detailed laws regarding all business dealings between people, such as not to steal or rob or to wrong21*Further, 25:17.* one another, and other similar prohibitions, He said in general, *And thou shalt do that which is right and good*,22*Deuteronomy 6:18.* thus including under a positive commandment the duty of doing that which is right and of agreeing to a compromise [when not to do so would be inequitable]; as well as all requirements to act “beyond” the line of justice [i.e., to be generous in not insisting upon one’s rights as defined by the strict letter of the law, but to agree to act “beyond” that line of the strict law] for the sake of pleasing one’s fellowman, as I will explain when I reach there [that verse], with the will of the Holy One, blessed be He. Similarly in the case of the Sabbath, He prohibited doing certain classes of work by means of a negative commandment,23*Exodus 20:10.* and painstaking labors [not categorized as “work,” such as transferring heavy loads in one’s yard from one place to another, etc.] He included under a general positive commandment, as it is said, *but on the seventh day thou shalt rest*.24*Ibid.*, 23:12. I will yet explain this25*See further, 23:24.* with the help of G-d.', 'FOR I THE ETERNAL YOUR G-D AM HOLY. This means to say that we will merit to cleave unto Him by being holy. This expression [*I the Eternal your G-d*] is similar to that of the first commandment in the Ten Commandments [which begins, *I am the Eternal thy G-d*].26*Exodus 20:2.* He commanded here, *Ye shall fear every man his mother, and his father*,27*Verse 3.* for there [in the Ten Commandments] He commanded that we honor them,28*Exodus 20:12.* and here it is about fearing them. And he states here, *and ye shall keep My Sabbaths*,27*Verse 3.* for there [in the Ten Commandments] He commanded concerning remembering it,29*Ibid.*, Verse 8 (Vol. II, pp. 306-311). and here about keeping it. We have already explained the meaning of both terms.29*Ibid.*, Verse 8 (Vol. II, pp. 306-311).'](Ramban)

['דבר אל כל עדת...קדושים תהיו; after the presence of G’d had manifested itself among the Jewish people, sanctifying them for eternal life, as had been the meaning of the verse in Exodus 19,6 “you shall become for Me a nation of priests a holy nation,” and taking into consideration G’d’s statement in Leviticus 11,45 “I have led you out of the land of Egypt in order to be your G’d and your becoming holy,” G’d had in the meantime separated the Jewish people from impurity through the legislation concerning forbidden foods, skin eczemas, ritual impurity contracted through cohabitation with menstruant women, or women afflicted with excretions from their vaginas at times other than when they were experiencing menstruation.  
 G’d had also elaborated on other ritual contaminations contracted through sinful contact. The objective of all these parts of Torah legislation was to establish a nation that could be described as “holy,” not least of it the legislation concerning incest.  
 At this point, i.e. after achieving this “holiness,” i.e. emulating the Creator’s holiness in the maximum manner possible for creatures, the Torah spells out this objective by saying כי קדוש אני, “For I the Lord am holy;” the message is that the original intention in creating man in the image of G’d (Genesis 1,26) had already had as its declared goal for this “image” to become something constant. The Torah now proceeds to list laws which appeared on the first of the Two Tablets, whose objective it is to ensure enduring life for the Jewish people as we explained on Exodus 20,11.'](Sforno)

**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)

**Malachi 3:17**

"No dia em que eu agir", diz o Senhor dos Exércitos, "eles serão o meu tesouro pessoal. Eu terei compaixão deles como um pai tem compaixão do filho que lhe obedece.

17 And they shall be Mine, saith Hashem Tzva’os, in that Yom when I make up My segullah (special treasure, possession)., and I will spare them, as a man spareth his own ben haoved oto (son that serveth him).

'**for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.', '**a treasure** a treasure; estouj, estui in Old French.'(Rashi)

**Proverbs 3:25**

Não terá medo da calamidade repentina nem da ruína que atinge os ímpios,

25 Be not afraid of sudden pachad (terror), neither of the desolation of the resha’im (wicked ones), when it cometh.

['**or of the darkness** when it comes upon the wicked.'](Rashi)

**Genesis 18:12**

Por isso riu consigo mesma, quando pensou: "Depois de já estar velha e meu senhor já idoso, ainda terei esse prazer? "

12 Therefore Sarah laughed [titzchak, sounds like Yitzchak] within herself, saying, After I am grown old shall I have pleasure, adoni being old also?

['ותצחק שרה, she assumed that the words of the angel were merely a blessing, not a prophecy, as occurred with the prophet Elisha. (Kings II 4,16) She believed that when such a blessing is given to old people, people who would require a miracle for the blessing to come true, it would not be effective in her case. She considered the kind of rejuvenation required for her to bear a child as equivalent to reviving the dead. Such an act, in her opinion, required G’d’s personal attention, not merely that of a prophet. At the very least it would come about in answer to a prayer.'](Sforno)

**Jeremiah 13:17**

Mas, se vocês não ouvirem, eu chorarei em segredo por causa do orgulho de vocês. Chorarei amargamente, e de lágrimas os meus olhos transbordarão, porque o rebanho do Senhor foi levado para o cativeiro.

17 But if ye will not listen, my nefesh shall weep in secret places for your ga’avah (pride)., and mine eye shall weep profusely, and run down with tears, because the Eder Hashem (Flock of Hashem) is carried away captive.

['**because of your pride** Because of your greatness which will be curtailed. Another explanation: Because of the pride of the kingdom of Heaven that will be given over to the idols of Babylon.'](Rashi)

**Isaiah 40:7**

A relva murcha e cai a sua flor, quando o vento do Senhor sopra sobre eles; o povo não passa de relva.

7 The khatzir (grass) withereth, the tzitz (flower, blossom) falleth., because the Ruach of Hashem bloweth upon it., surely the people is khatzir (grass).

'**shall wilt** Heb. נָבֵל, wilt.'(Rashi)

**Ezekiel 34:12**

Assim como o pastor busca as ovelhas dispersas quando está cuidando do rebanho, também tomarei conta de minhas ovelhas. Eu as resgatarei de todos os lugares para onde foram dispersas num dia de nuvens e de trevas.

12 As a ro’eh seeketh after his tzon in the day that he is among his tzon that are scattered., so will I seek after My tzon, and will save them out of kol hamekomot (all the places) where they have been scattered there in the yom anan va’arafel (day of clouds and thick darkness).

'**separated** when they are scattered, and he walks among them and gathers them back together.', '**on a cloudy and dark day** for it is usual for the flocks to scatter on a cloudy day.'(Rashi)

**Ezekiel 34:13**

Eu as farei sair das outras nações e as reunirei, trazendo-as dos outros povos para a sua própria terra. E as apascentarei nos montes de Israel, nos vales e em todos os povoados do país.

13 And I will bring them out from HaAmim, and gather them from the aratzot (countries), and will bring them to their own adamah, and I will tend them as Ro’eh upon the harim of Yisroel by the ravines, and in all the moshevei HaAretz.

**Psalms 133:1**

Como é bom e agradável quando os irmãos convivem em união!

133 (Shir HaMa’alot, of Dovid). Hinei, mah tov umah na’im shevet achim gahm yachad (how good and how pleasant it is for brethren to dwell together in unity)!

'**Behold how good and how pleasant it is for brothers also to dwell together** When the Holy One, blessed be He, will dwell in the Temple with Israel, who are called brothers and friends, and He too will be together with them.'(Rashi)

**Isaiah 11:2**

O Espírito do Senhor repousará sobre ele, o Espírito que dá sabedoria e entendimento, o Espírito que traz conselho e poder, o Espírito que dá conhecimento e temor do Senhor.

2 And the Ruach [Hakodesh] of Hashem shall rest upon Him, the Ruach of Chochmah and Binah, the Ruach of Etzah (Counsel [see Isaiah 9:5) and Gevurah, the Ruach of Da’as and of the Yir’at Hashem.,

**Psalms 34:15**

Os olhos do Senhor voltam-se para os justos e os seus ouvidos estão atentos ao seu grito de socorro;

15 (16) The eyes of Hashem are upon the tzaddikim, and His ears open to their cry.

'**seek peace** in your place.', '**and pursue it** elsewhere.'(Rashi)

**Ezekiel 34:16**

Procurarei as perdidas e trarei de volta as desviadas. Enfaixarei a ferida e fortalecerei a fraca, mas a rebelde e forte, eu a destruirei. Apascentarei o rebanho com justiça.

16 I will seek haovedet (that which was lost), and bring back that which was straying, and will bind up the nishberet (that which was injured), and will strengthen the cholah (sick)., but I will destroy the shemenah (stout, sleek) and the chazakah., I will tend to them with mishpat (justice).

['**the fat and the strong I will destroy** who pushes and presses her fellows.'](Rashi)

**Ezekiel 34:7**

" ‘Por isso, pastores, ouçam a palavra do Senhor:

7 Therefore, ye ro’im, hear the Devar Hashem:

**Ezekiel 34:11**

" ‘Porque assim diz o Soberano Senhor: Eu mesmo buscarei as minhas ovelhas e delas cuidarei.

11 For thus saith Adonoi Hashem: Hineni, I, even I, will both search for My tzon, and seek after them.

'**and I shall seek them out** [Heb. וּבִקַרְתִּים,] in the sense of visiting (בִּיקוּר) the sick.'(Rashi)

**Ezekiel 34:6**

As minhas ovelhas vaguearam por todos os montes e por todas as altas colinas. Elas foram dispersas por toda a terra, e ninguém se preocupou com elas nem as procurou.

6 My tzon wandered through all the harim, and upon every high givah (hill)., yes, My tzon was scattered upon all the face of ha’aretz, and none did search or seek after them.

'**My flock strayed** They wander astray over the face of all the mountains; i.e., they are going free for anyone to do to them as he wishes, and you did not reprove them and did not judge between a man and his fellow.'(Rashi)

**Exodus 19:5**

Agora, se me obedecerem fielmente e guardarem a minha aliança, vocês serão o meu tesouro pessoal dentre todas as nações. Embora toda a terra seja minha,

5 Now therefore, if ye will obey My voice very carefully, and be shomer over My brit, then ye shall be a segullah (treasured possession) unto Me above all people., for kol ha’aretz is Mine.,

' ועתה AND NOW — if you will now take upon yourselves the observance of My commandments, it will be pleasant (easy) to you from now and henceforth, for every beginning is difficult (Mekhilta d\'Rabbi Yishmael 19:5:1).', ' ושמרתם את בריתי AND KEEP MY COVENANT which I shall make with you regarding the observance of the Torah (cf. (Mekhilta d\'Rabbi Yishmael 19:5:1).', ' סגלה means a cherished treasure, the same as (Ecclesiastes 2:8) “and treasures (וסגלת) of kings” — costly vessels and precious stones which kings store up. In the same manner shall ye be unto Me a cherished treasure more than other peoples (Mekhilta d\'Rabbi Yishmael 19:5:2) . Now do not say that ye alone belong to Me and that I have no other peoples together with (besides) you, and what else, therefore, have I by which the special love I bear you can be made evident; this is not so,', ' כי לי כל הארץ FOR ALL THE EARTH IS MINE, but in My eyes and before Me they are as nought.'(Rashi)

['AND YE WILL KEEP MY COVENANT. I.e., “the covenant which I have made with your fathers to be a G-d unto them and to their seed after them.”153*Genesis 17:7.* Rabbi Abraham ibn Ezra explained it as referring to the covenant which Moses was to make with Israel after the Giving of the Torah, as he said, *Behold, the blood of the covenant, which the Eternal hath made with you in agreement with all these words*.154*Further, 24:8.*  
By way of the Truth, [that is, the mystic lore of the Cabala, the verse is to be understood as meaning] that “you should keep My covenant to cleave unto Me, for if thou shalt indeed hearken unto My voice and do all that I speak,155*See Ibid.*, 23:22. *then ye shalt be Mine own ‘s’gulah’ (treasure) from among all peoples*.”156*Here in Verse 5.* This means that “you will be a treasure ‘in My hand,’” for a king does not hand over a precious object into the hand of another [for permanent possession]. The word *s’gulah* here is similar in meaning to the expression: *‘us’gulath’ (and treasure) such as kings and the provinces have as their own*.157*Ecclesiastes 2:8.*', 'FOR ALL THE EARTH IS MINE. This is similar in meaning to the verses: *Which the Eternal thy G-d hath allotted unto all the peoples… But you hath the Eternal taken*.158*Deuteronomy 4:19-20.* And thus He said, “*And I have set you apart from the peoples, that ye should be Mine*159*Leviticus 20:26.* [own] treasure.” It may be that the word *s’gulah* connotes “attachment.” [The sense of the verse would then be: “and you shall be attached to Me from among all peoples], for unto Me is the earth called *kol (all)*,” as I have explained on the verse, *And the Eternal had blessed Abraham ‘bakol’ (in all things)*.160*Genesis 24:1 (Vol. I, pp. 290-292).* The student learned [in the mystic lore of the Cabala] will understand. Similarly, *And ye shall be unto me*161*Verse 6.* means that “you will be Mine in a special sense, and not as the rest of the peoples.” And so did the Rabbis interpret it in the Mechilta:162*Mechilta, ibid.* “*And ye shall be unto Me*. As though it were possible to say it, [He is stating], ‘I shall neither appoint nor delegate [any power] to rule over you, but I Myself will rule over you.’ And thus it says, *Behold He that keepeth Israel doth neither slumber nor sleep*.”163*Psalms 121:4.*'](Ramban)

['', '', "And you will be a treasure among all peoples - even though all types of humans are important to me above all the lower beings, since He is represented only in them, as say Hazal (Avot): 'Humans are beloved because they were created in the Image' - still, you will be treasured among them", '...Because Mine is all the earth - and the difference between you exists in smaller or bigger amounts, despite the fact that the whole earth is Mine, and the Righteous of the Nations are important to Me without a doubt.'](Sforno)

**Psalms 34:13**

Guarde a sua língua do mal e os seus lábios da falsidade.

13 (14) Keep thy tongue from rah, and thy lips from speaking mirmah (guile, see Isaiah 53:9 where it says Moshiach will lack mirmah).

**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)

**Isaiah 53:8**

Com julgamento opressivo ele foi levado. E quem pode falar dos seus descendentes? Pois ele foi eliminado da terra dos viventes; por causa da transgressão do meu povo ele foi golpeado.

8 He was taken from prison and from judgment., and who of his generation declared? For he was cut off [Daniel 9:26., Vayikra 17:10] out of Eretz Chayyim [this refers to the mot of Moshiach Ben Dovid, see v.12] mipesha ami (for the transgression of my people [Yisroel]) nega (plague cf Ps 91:10) lamo ([fell] on him [i.e., Moshiach., in light of Ps 11:7 and Job 22:2 we are warranted in saying the suffix is a singular, "him," not "them". Cf Gen 9:26-27., Deut 33:2., Isa 44:15., also compare Divrey Hayamim Alef 21:17]).

'**From imprisonment and from judgment he is taken** The prophet reports and says that the heathens (nations [mss., K’li Paz]) will say this at the end of days, when they see that he was taken from the imprisonment that he was imprisoned in their hands and from the judgment of torments that he suffered until now.', '**and his generation** The years that passed over him.', '**who shall tell?** The tribulations that befell him, for from the beginning, he was cut off and exiled from the land of the living that is the land of Israel for because of the transgression of my people, this plague came to the righteous among them.'(Rashi)

**Proverbs 3:34**

Ele zomba dos zombadores, mas concede graça aos humildes.

34 Surely He scorneth the scorners., but He giveth chen (grace, favor) unto the anayim (lowly, humble ones).

'**If [one goes] to the scoffers** If a person is attracted to them, he too will scoff with them.', '**but [if he goes] to the humble, he evokes grace** If he joins the humble, eventually his deeds will evoke grace in people’s eyes.'(Rashi)

**Psalms 99:5**

Exaltem o Senhor, o nosso Deus, prostrem-se diante do estrado dos seus pés. Ele é santo!

5 Exalt ye Hashem Eloheinu, and worship at His footstool., for He is kadosh.

**Isaiah 40:8**

A relva murcha, e as flores caem, mas a palavra de nosso Deus permanece para sempre. "

8 The khatzir withereth, the tzitz falleth., but the Devar Eloheinu shall stand forever.

**Ezekiel 34:2**

"Filho do homem, profetize contra os pastores de Israel; profetize e diga-lhes: ‘Assim diz o Soberano Senhor: Ai dos pastores de Israel que só cuidam de si mesmos! Acaso os pastores não deveriam cuidar do rebanho?

2 Ben Adam, prophesy against the ro’im (shepherds) of Yisroel, prophesy, and say unto them, Thus saith Adonoi Hashem unto the ro’im (shepherds)., Oy to the ro’im (shepherds) of Yisroel who are ro’im tending to themselves! Should not the ro’im (shepherds) be ro’im tending to the tzon (flock)?

'**concerning the shepherds of Israel** concerning the leaders of Israel.', '**who were shepherding themselves** [Heb. אוֹתָם,] them. They enjoyed themselves with the money of their fellows who were under them.', '**Do not the shepherds shepherd the flocks** It is not the custom of shepherds to shepherd the flocks and not to shepherd themselves?'(Rashi)

**Psalms 16:10**

porque tu não me abandonarás no sepulcro, nem permitirás que o teu santo sofra decomposição.

10 For Thou wilt not abandon my nefesh in Sheol., neither wilt Thou allow Thine Chasid to see shachat (corruption, the pit, the grave, the abyss of corruption., see Ac 2:24).

**Ezekiel 34:1**

Veio a mim esta palavra do Senhor:

34 And the Devar Hashem came unto me, saying,

**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)

**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)

**Isaiah 40:9**

Você, que traz boas novas a Sião, suba num alto monte. Você, que traz boas novas a Jerusalém, erga a sua voz com fortes gritos, erga-a, não tenha medo; diga às cidades de Judá: "Aqui está o seu Deus! "

9 O Mevaseret Tziyon (O Herald, Preacher of Besorah [Good News, Gospel] Tziyon, O Lady Evangelist Tziyon), get thee up into the har gavo’ah (high mountain)., O Mevaseret Yerushalayim (O Herald, Preacher of Besorah [Good News, Gospel] Yerushalayim, O Lady Evangelist Yerushalayim), lift up thy voice with ko’ach., lift it up, be not afraid., say unto the towns of Yehudah, Hinei Eloheichem!

'**O herald of Zion** Heb. מְבַשֶּׂרֶת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.'(Rashi)

**Isaiah 28:16**

Por isso diz o Soberano Senhor: "Eis que ponho em Sião uma pedra, uma pedra já experimentada, uma preciosa pedra angular para alicerce seguro; aquele que confia, jamais será abalado.

16 Therefore thus saith Adonoi Hashem, Hineni, I lay in Tziyon for a foundation an even (stone), an even bochan (a tried stone), a pinnat yikrat (precious cornerstone), a sure foundation., the ma’amin (believer) shall not panic.

'**Behold, I have laid a foundation** This is the past tense. Comp. (Esther 1:8) “For so had the king established (יִסַּד).” And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בּוֹחֵן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) “A tower and a fortress (וּבֹחֵן).” Comp. also (supra 23:13) “They erected its towers (בַּחוּנָיו).”', '**a foundation well founded** (מוּסַד מוּסָּד). The first one is voweled with a pattah because it is in the construct state, a foundation of a foundation, which is a solid foundation.', '**the believer shall not hasten** Whoever believes this word shall not hasten it. He shall not say, “If it is true, let it come quickly.”'(Rashi)