

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

# Parashas Mishpatim

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## Parashas MISHPATIM (הַמִּשְׁפָּטִים) ["ordinances"]

### Shemos/Exodus 21:1 - 24:18

H4941 מִשְׁפָּט mishpat {*mish-pawt*}

☞ from 08199; TWOT - 2443c; n m

☞ AV - judgment 296, manner 38, right 18, cause 12, ordinance 11, lawful 7, order 5, worthy 3, fashion 3, custom 2, discretion 2, law 2, measure 2, sentence 2, misc 18; 421

☞ 1) judgment, justice, ordinance 1a) judgment 1a1) act of deciding a case 1a2) place, court, seat of judgment 1a3) process, procedure, litigation (before judges) 1a4) case, cause (presented for judgment) 1a5) sentence, decision (of judgment) 1a6) execution (of judgment) 1a7) time (of judgment) 1b) justice, right, rectitude (attributes of God or man) 1c) ordinance 1d) decision (in law) 1e) right, privilege, due (legal) 1f) proper, fitting, measure, fitness, custom, manner, plan

Shemos/Exodus 21:1. And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

H8199 שַׁפַּט shaphat {shaw-fat'} is a primitive root; TWOT - 2443; v AV - judge (v) 119, judge (n) 60, plead 11, avenged 2, condemn 2, execute 2, judgment 2, defend 1, deliver 1, misc 3; 203 is 1) to judge, govern, vindicate, punish 1a) (Qal) 1a1) to act as law-giver or judge or governor (of God, man) 1a1a) to rule, govern, judge 1a2) to decide controversy (of God, man) 1a3) to execute judgment 1a3a) discriminating (of man) 1a3b) vindicating 1a3c) condemning and punishing 1a3d) at theophanic advent for final judgment 1b) (Niphal) 1b1) to enter into controversy, plead, have controversy together 1b2) to be judged 1c) (Poel) judge, opponent-at-law (participle)

## Rashi Highlights & D'verei Torah

*Targum Judaica Shemos/Exodus 21:1.* And these are the judgments which you shall set before them.

### **Torah Taught Plainly & Clearly**

#### **Torah: Polemic against Avodah Zarah**

**This depicts for us the importance of CLEAR teaching.** This teaches us the importance of ORAL teaching. NO SEFER can ever take the place of the “one-on-one” between a teacher and a student.

**Re:** fasting over the translation of the LXX (Septuagint).

**Re:** The “codification” of *kabalistic teachings* and ideas. No matter how “over the head” of the student the teaching is, he will – if given the opportunity – attempt to come to his own understanding, and almost assuredly a wrong understanding.

*Targum Judaica Shemos/Exodus 21:1.* And these are the judgments which you shall set before them.

**Rashi, Shemos 21:1 -- And these are the ordinances-**Wherever it says, “these” [in the Torah,] it [(this word) is used to] separate from what has been stated previously. [Where it says,] “And these,” [it means that] it is adding to what has been previously stated (Tanchuma Mishpatim 3). [Thus] just as what has been previously stated [namely the Ten Commandments,] were from Sinai, these too were from Sinai. Now why was the section dealing with laws juxtaposed to the section dealing with the altar? **To tell you that you shall place the Sanhedrin adjacent to the Beth Hamikdash** (other editions: the altar).-[From Mechilta] **that you shall set before them-**The Holy One, blessed is He, said to Moses: ***Do not think of saying, “I will teach them the chapter or the law [both terms seemingly refer to the Oral Torah] two or three times until they know it well, as it was taught, but I will not trouble myself to enable them to understand the reasons for the matter and its explanation.”*** Therefore, it is said: **“you shall set before them,” like a table, set [with food] and prepared to eat from, [placed] before someone.**-[From Mechilta, Eruvin 54b] **before them But not before gentiles.**<sup>2</sup> Even if you know that they [gentiles] judge a certain law similarly to the laws of Israel, do not bring it to their courts, for **one who brings Jewish lawsuits before gentiles profanes the [Divine] Name and honors the name of idols to praise them** (other editions: to give them importance), as it is said: “For not like our Rock [God] is their rock, but [yet] our enemies judge [us]” (Deut. 32: 31). ***When [we let] our enemies judge [us], this is testimony to [our] esteem of their deity.***-[From Tanchuma 3]

<sup>1</sup> “Set Table” = *Shulchan Aruch* – **The Torah should be explained clearly, completely!** (R.M.) [Eruvin 54b]

<sup>2</sup> Gittin 88b

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

## A Reference to the Sanhedrin who are tasked with keeping Torah One, and who can decide whether or not a matter is “kosher” or not

**Targum Judaica Shemos/Exodus 21:2.** If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing. 3. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him. 4. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; 6. Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.

## Whose Servant Are You?

*The importance of understanding what we “hear” with the “ear”*

**Shemos 21:2.** If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing... 5. And *if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free;* 6. Then *his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his “master” shall bore his ear through with an awl;* and he shall serve him forever.

**Rashi, Shemos 21:2 -- Should you but a Hebrew slave** A slave who is himself a Hebrew. Or perhaps it means only a slave of a Hebrew, a Canaanite [servant] whom you bought from a Hebrew. And concerning him, he [the Torah] says, “he shall work [for] six years.” How [then] can I apply the [law in the following] verse, “and you shall bequeath them” (Lev. 25:46)? [Does this verse apply] concerning one [a servant] purchased from a non-Jew, but one [a servant] purchased from an Israelite goes free after six years? Therefore, the Torah states: **“Should your brother, a Hebrew man... be sold to you, [he shall serve you for six years]”** (Deut. 15:12). [This is the clarification that] I [God] said this only regarding your brother.-[From Mechilta] **Should you buy** from the hand of the court, who sold him [into servitude] because of his theft, as it is said: “If he has no [money], he shall be sold for his theft” (Exod. 22:2). Or perhaps it refers only to one who sold oneself [into servitude] because of poverty, but if the court sold him, he does not go free after six [years]? When he [the Torah] says: “And if your brother becomes impoverished beside you and is sold to you” (Lev. 25:39), one who sells oneself because of poverty is mentioned [here]. So [to avoid repetition,] how do I apply “Should you buy”? [By understanding that this is] concerning one sold by the court. **to freedom** Heb. לְחֵפְזִי, to freedom.

**Rashi, Shemos 21:5 -- my wife**-[This refers to] the maidservant.

**Rashi, Shemos 21:6 -- to the judges** Heb. אֶל-הַאֲלֵהִים, **to the court to consult his sellers, for they sold him [the slave] to him [to his master].**-[From Mechilta] **to the door or to the doorpost** I might think that the doorpost is [a] qualified [place] on which to bore [the servant's ear]. Therefore, Scripture says: **“and you shall thrust it into his ear and into the door”** (Deut. 15:17), [meaning] “into the door,” but not “into the doorpost.” What then does or to the doorpost mean? [The text is] comparing the door to the doorpost. Just as the doorpost is upright [i.e., attached to the house; otherwise it is not called a doorpost], so is the door upright. [A detached door may not be used for the ritual of ear boring.]-[From Mechilta, Kid. 22b] **and his master shall bore his ear**-[I.e.,] the right [ear]. Or perhaps it means the left one? Therefore, the Torah states אָזְנוֹ “ear,” here and אָזְנוֹ [elsewhere] for [the purpose of making] a שְׂוָה גְזָרָה, [which means two places having similar wording, which indicates that the rulings pertaining to one situation also apply to the other]. It is stated here: “and his master shall bore his ear,” and it is stated regarding the mezora [person with the disease of zara'ath]: “the cartilage of the right ear of the one who is becoming pure” (Lev. 14:14). Just as there the right [ear] is specified, here too the right [ear] is meant. Now, why was the ear chosen to be bored out of all the organs of the body?

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Rabban Yochanan ben Zakkai said: The ear that heard on Mount Sinai, “You shall not steal” (Exod. 20:13) and [then] went and stole, shall be bored. And if [the text is referring to] one who sold himself [into servitude, the reason is that] the ear that heard, “For the children of Israel are slaves to Me” (Lev. 25:55) and [then] went and acquired a master for himself, [this ear] shall be bored. Rabbi Shimon used to interpret this verse [in a beautiful manner] like a bundle of pearls [or a great amount of perfume in this way:]—why were the door and the doorpost singled out from all the fixtures in the house? The Holy One, blessed is He, said: The door and the doorpost were witnesses in Egypt when I passed over the lintel and the two doorposts, and I said, “For the children of Israel are slaves to Me; they are My slaves,” but [they are] not slaves to slaves, and [yet] this one went and acquired for himself a master—[his ear] shall be bored before them [for everyone to see].—[From Kid. 22b] **and he shall serve him forever**—Heb. לְעֹלָם, until the Jubilee year [the fiftieth year of the cycle]. Or perhaps it means literally forever, as its apparent meaning? Therefore, the Torah states [in reference to the Jubilee year]: “and each man to his family you shall return” (Lev. 25:10). [This] informs [us] that fifty years are called עֹלָם. But [this does] not [mean] that he must serve him [his master] the entire fifty years, but he must serve him until the Jubilee year, regardless of whether it is near or far off.—[From Mechilta, Kid. 15a]

**Ben Avraham – Perhaps “forever” is written to teach that once he understands his error, it will seem like forever until he is set free.** Unlike Ya’akov & Rachel: **Bereshis/Genesis 29:20** So Jacob worked for Rachel seven years, but they appeared to him like a few days because of his love for her.

**Torah teaches us to be clear so as not to give a disputant pretext to argue!**

**Targum Judaica Shemos/Exodus 21:7.** And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do. 8. If she pleases not her master, who has designated her for himself, then shall he let her be **redeemed**; to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her. 9. And if he has betrothed her to his son, he shall deal with her as with a daughter. 10. If he takes for himself another wife; her food, her garment, and her duty of marriage, shall he not diminish. 11. **And if he does not do these three things to her, then shall she go out free without payment of money.**

**Rashi, Shemos 21:11 – And if he does not do these three things for her** If he does not do any one of these three things for her. Now what are these three things? He should designate her for himself or for his son [as a wife], or he should deduct from the money of her redemption and allow her to go free. But this one [master] designated her neither for himself nor for his son, and she could not afford to redeem herself [even after the deduction].—[From Mechilta] **she shall go free without charge** - [The text] adds [another means of] emancipation for this [maidservant] beyond what it provided for male slaves. Now what is this [means of] emancipation?

חֲנֻכָּהּ informs you that she goes free when she shows [initial] signs [of puberty], and she must stay with him until she develops [these] signs. If six years pass before the appearance of these signs, we have already learned that she goes free, as it is said: “Should your brother, a Hebrew man or a Hebrew woman [be sold to you, that one] shall serve you for six years” (Deut. 15:12). What then is the meaning of “she shall go out without charge”? If the signs [of puberty] precede the [end of] six years, she shall go free because of them. Or perhaps it means only that she goes out when she reaches maturity [i.e., at twelve and a half years]? Therefore, Scripture says: “without [payment of] money,” to include her emancipation at maturity. If both of them [i.e., that she goes free “without charge” and “without money”] were not stated, [and “she shall go out without charge” was stated,] I would say that “she shall go out without charge” refers to [her being freed at] maturity. Therefore, **both of them were stated, so that the disputant has no opportunity to differ.** —[From Mechilta, Kid. 4a]

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N Kiddushin 4a –

Redeemers: HaShem v. Creations

*Targum Judaica Shemos/Exodus 21:12.* He who strikes a man, so that he dies, shall be surely put to death. 13. And if a man lies not in wait, but ***God delivers him into his hand***; then I will appoint you a place where he shall flee.

## Hashgachah Protis: “Orchestration”

Shemos 21:13. And if a man lies not in wait, but ***God delivers him into his hand***; then I will appoint you a place where he shall flee.

Rashi, Shemos 21:13 -- But one who did not stalk [him] *He did not lie in wait for him, and he did not intend [to kill him]*. -[From Sifrei, Num. 35:22] stalk Heb. צָדָה, an expression meaning “lie in wait.” And so does Scripture say: “but you are stalking (צָדָה) my soul to take it” (I Sam. 24:12). It is, however, impossible to say that צָדָה is an expression [that is] related to [hunting animals as in the following verse:] “the one who hunted game (הַצֹּד צִיד)” (Gen. 27:33) [and to render: he did not hunt him down], because in [the expression of] hunting beasts, there is no “hey” in its verb, and the noun related to it is צִיד, whereas the noun in this case is צָדָה (Num. 35:20), and its verb is צֹדָה, but the verb of this one [namely hunting] is צָד. I say, [therefore,] that this is to be interpreted as the Targum [Onkelos] renders: But he who did not stalk [him]. Menachem, however, classified it (Machbereth Menachem, p. 148) in the grouping along with הַצֹּד צִיד, but I disagree with him. If it is at all possible to classify it in one of the groupings of צָד [enumerated by Menachem], we may classify it in the grouping of “on the side (צָד) you shall be borne” (Isa. 66:12); “I shall shoot to the side (צָדָה)” (I Sam. 20:20); “And he will speak words against [lit., to the side of] (לְצַד) the Most High” (Dan. 7:25). Here, too, אֲשֶׁר לֹא צָדָה means that he did not look sideways (צָדָה) to find for him some occasion [lit., side] to kill him. This [interpretation] too is questionable. In any case, it is an expression of stalking. ***[but God brought [it] about into his hand*** Heb. אָנָּה, made it ready for his hand, an expression similar to “No harm will be prepared (תִּאֲוָנָה) for you” (Ps. 91:10); No wrong shall be prepared (אֲוָנָה) (Prov. 12:21); [and] “he is preparing himself (מִתְאָנֵן) against me” (II Kings 5:7), [meaning that] he is preparing himself to find a pretext against me.. ***but God brought [it] about into his hand*** Now why should this go out from before Him? That is what David said, “As the proverb of the Ancient One says, ***‘From the wicked comes forth wickedness’***” (I Sam. 24:14). The proverb of the Ancient One is the Torah, which is the proverb of the Holy One, blessed is He, Who is the Ancient One of the world. Now where did the Torah say, “From the wicked comes forth wickedness”? [This refers to:] ***“but God brought [it] about into his hand.”*** To what is the text referring? ***To two people, one who killed unintentionally and one who killed intentionally, but there were no witnesses who would testify to the matter. This one [who killed intentionally] was not executed, and that one [who killed unintentionally] was not exiled [to the refuge cities]. So the Holy One, blessed is He, brings them [both] to one inn. The one who killed intentionally sits under a ladder, and the one who killed unintentionally is ascending the ladder, and he falls on the one who had killed intentionally and kills him, and witnesses testify about him and sentence him to exile. The result is that the one who killed unintentionally is exiled, and the one who killed intentionally was killed.*** -[From Mechilta, Makkoth 10b] ***I will make a place for you*** Even in the desert, where he [the man who has murdered] shall flee, and what place affords him asylum? This is the camp of the Levites. - [From Mechilta, Mak. 12b]

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**Devarim/Deuteronomy 22:8.** When you build a new house, you shall make a guard rail for your roof, so that you shall not cause blood [to be spilled] in your house, that **the one who falls should fall from it** [the roof].

**Rashi, Devarim 22:8 --** When you build a new house, [you shall make a guard-rail for your roof] If you have fulfilled the commandment of שלוח הקן, “sending away [the mother bird from her] nest,” you will eventually build a new house and fulfill the commandment of מַעֲקֵה, guard-rail, because [the fulfillment of] one commandment pulls along with it [an opportunity to fulfill] another commandment [i.e., one commandment leads to another]. You will then come to [possess] a vineyard, a field, and fine clothes. Therefore, these passages are juxtaposed [that is, those just discussed, and the ensuing passages pertaining to vineyards, fields, and garments].- [Tanchuma 1] a guard-rail Heb. מַעֲקֵה, a fence surrounding the roof. Onkelos renders: תַּיְקָה, like a sheath (תַּיִק), which protects what is inside it. **that the one who falls should fall** That one [who would fall] deserves to fall [to his death on account of his sins]; nevertheless, you should not be the one to bring about his death, for meritorious things are executed through meritorious people, while things of ill-fortune are executed through guilty people. -[Sifrei 22:68]

### Regarding Abortion (?)

**Targum Judaica Shemos/Exodus 21:12.** He who strikes a man, so that he dies, shall be surely put to death. 13. And if a man lies not in wait, but God delivers him into his hand; then I will appoint you a place where he shall flee.

**Rashi, Shemos 21:12 --** One who strikes a man so that he dies Several verses have been written in the section dealing with murderers, and I will explain what I am able to explain [about] why they [these verses] are needed. **One who strikes a man so that he dies** Why was this said? Because it says: “**And if a man strikes down any human being, he shall surely be put to death**” (Lev. 24:17), I understand [that even if he deals him] a blow without death. Therefore, the Torah says: “**He who strikes a man and he dies,**” meaning that he is liable only for a blow causing death. If it said: “He who strikes a man,” and it did not say, “And if a man strikes down any human being,” I would say that one is liable only if one strikes a man. If one strikes a woman or a minor, how do we know [that one is liable]? Therefore, the Torah says: “**if [a man] strikes down any human being,**” referring even to a minor or even a woman. Also, if it said: “He who strikes a man,” I would understand that even a minor who struck and killed [someone] would be liable. Therefore, the Torah [specifically] says: “**if a man strikes down,**” but not a minor who strikes [someone] down. Also, “**if... strikes down any human being**” implies even a nonviable infant. Therefore, the Torah [here] says: “**He who strikes a man,**” implying one is liable only if one strikes a viable infant, one [who is] capable of becoming a man [i.e., an adult]. -[From Mechilta]

**Rashi, Shemos 21:13 --** But one who did not stalk [him] He did not lie in wait for him, and he did not intend [to kill him]. -[From Sifrei, Num. 35:22] stalk Heb. צָדָה, an expression meaning “lie in wait.” And so does Scripture say: “but you are stalking (צָדָה) my soul to take it” (I Sam. 24:12). It is, however, impossible to say that צָדָה is an expression [that is] related to [hunting animals as in the following verse:] “the one who hunted game (הַצֹּד צִיד)” (Gen. 27:33) [and to render: he did not hunt him down], because in [the expression of] hunting beasts, there is no “hey” in its verb, and the noun related to it is צִיד, whereas the noun in this case is צָדָה (Num. 35:20), and its verb is צֹדָה, but the verb of this one [namely hunting] is צָד. I say, [therefore,] that this is to be interpreted as the Targum [Onkelos] renders: But he who did not stalk [him]. Menachem, however, classified it (Machbereth Menachem, p. 148) in the grouping along with צִיד הַצֹּד, but I disagree with him. If it is at all possible to classify it in one of the groupings of צָד [enumerated by Menachem], we may classify it in the grouping of “on the side (צָד) you shall be

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borne” (Isa. 66:12); “I shall shoot to the side (צֶדֶה)” (I Sam. 20:20); “And he will speak words against [lit., to the side of] (לְצַד) the Most High” (Dan. 7:25). Here, too, אָשֶׁר לֹא צָדָה means that he did not look sideways (צֶדֶד) to find for him some occasion [lit., side] to kill him. This [interpretation] too is questionable. In any case, it is an expression of stalking. **[but God brought [it] about into his hand** Heb. אָנָה, made it ready for his hand, an expression similar to “No harm will be prepared (תְּאוֹנָה) for you” (Ps. 91:10); No wrong shall be prepared (אִוְנָה) (Prov. 12:21); [and] “he is preparing himself (מְתַאֲנֶה) against me” (II Kings 5:7), [meaning that] he is preparing himself to find a pretext against me.. **but God brought [it] about into his hand** Now why should this go out from before Him? That is what David said, “As the proverb of the Ancient One says, *‘From the wicked comes forth wickedness’*” (I Sam. 24:14). The proverb of the Ancient One is the Torah, which is the proverb of the Holy One, blessed is He, Who is the Ancient One of the world. Now where did the Torah say, *“From the wicked comes forth wickedness”*? [This refers to:] **“but God brought [it] about into his hand.”** To what is the text referring? To two people, one who killed unintentionally and one who killed intentionally, but there were no witnesses who would testify to the matter. This one [who killed intentionally] was not executed, and that one [who killed unintentionally] was not exiled [to the refuge cities]. So ***the Holy One, blessed is He, brings them [both] to one inn. The one who killed intentionally sits under a ladder, and the one who killed unintentionally is ascending the ladder, and he falls on the one who had killed intentionally and kills him, and witnesses testify about him and sentence him to exile. The result is that the one who killed unintentionally is exiled, and the one who killed intentionally was killed.***<sup>3</sup> -[From Mechilta, Makkoth 10b] **I will make a place for you** Even in the desert, where he [the man who has murdered] shall flee, and what place affords him asylum? This is the camp of the Levites. -[From Mechilta, Mak. 12b<sup>4</sup>]

<sup>3</sup> **Makkos 10b** -- R. Simeon b. Lakish opened his discourse [on this theme] with these [two] texts: And if a man lie not in wait, but **God cause it to come to hand**; then I will appoint thee a place whither he may flee, [] and As saith the proverb of the ancients: ***Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.*** [] Of whom does the [former] text speak? Of two persons who had slain, one in error and another with intent, there being witnesses in neither case. The Holy One, blessed be He, appoints them both [to meet] at the same inn; he who had slain with intent sits under the step-ladder and he who had slain in error comes down the step-ladder, falls and kills him. Thus, he who had slain with intent is [duly] slain, while he who had slain in error [duly] goes into banishment.[]

Rabbah son of R. Huna reporting Rab Huna [] [some say,

R. Huna reporting R. Eleazar] [] said: From the Pentateuch, the Prophets and the Hagiographa it may be shown that ***one is allowed to follow the road he wishes to pursue.*** [In accordance with the doctrine of Free Will.] From the Pentateuch, as it is written, ***And God said to Balaam, Thou shalt not go with them [Bamidbar 22:12]*** and then it is written, ***[If the men came to call thee] rise up and go with them. [Bamidbar 22:20]*** From the Prophets, as it is written, ***I am the Lord thy God who teacheth thee for thy profit, who leadeth thee by the way that thou shouldest go.*** [Yishayahu 48:17] From the Hagiographa, as it is written, ***If he is of the scorers, he will [be allowed to] speak scorn and [if] of the meek, he will show forth grace.*** [Mishlei 3:34]

<sup>4</sup> **Makkos 12b** -- MISHNAH. IF [WHILE A REFUGEE] HE SLEW [SOMEONE] IN THAT CITY [OF REFUGE] HE IS BANISHED FROM ONE QUARTER [THEREOF] TO ANOTHER;[] AND A LEVITE IS BANISHED FROM ONE CITY TO ANOTHER. GEMARA. Our Rabbis taught: [It is written:] Then I will appoint unto thee a place whither he may flee;[] [the words,] ‘then I will appoint unto thee’ imply, during thy life-time;[] ‘unto thee a place’ means, in your place;[] ‘whither he shall flee’ indicates that the Israelites sent slayers into banishment while yet in the wilderness. Whither did they send them into banishment? To the Levitical camp. From this text, they ruled that if a Levite slew someone he was banished from one province to another; and that if he went into banishment to his own [native] province [] it does afford him asylum. Said R. Aha the son of R. Ika: What is the Scriptural warrant [for this rule]? Because he shall abide in the city of his refuge. [] [which implies,] the city which has already afforded him shelter before.

*Shemos/Exodus 21:1.* And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

*Targum Judaica Shemos/Exodus 21:14.* But if a man comes willfully upon his neighbor, to slay him treacherously; you shall take him from my altar, that he may die.

*Targum Judaica Shemos/Exodus 21:15.* And he who strikes his father, or his mother, shall be surely put to death.

*Targum Judaica Shemos/Exodus 21:16.* And he who steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.

*Targum Judaica Shemos/Exodus 21:17.* And he who curses his father, or his mother, shall surely be put to death.

*Targum Judaica Shemos/Exodus 21:18.* And if men quarrel together, and one strikes another with a stone, or with his fist, and he dies not, but keeps to his bed; 19. If he rises again, and walks out with his staff, then shall he who struck him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

### **Healer: HaShem v. other creations as “healers”**

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### **Torah v. Mesorah**

### **“Decrees of The King” v. Teachings of the Sages**

	Avos 1:11 & Avos 2:5
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### ***“Slavery” in HaShem’s Torah v. Slavery as imposed by mankind***

*Targum Judaica Shemos/Exodus 21:20.* And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall be surely punished. 21. However, if he survives a day or two, he shall not be punished, for he is his money.

**Rashi, Shemos 21:20 – he shall surely be avenged [with] death by the sword** [decapitation], and so does the Torah say: “a sword avenging the vengeance of the covenant” (Lev. 26:25). -[From Mechilta, Sanh. 52b]

### ***More on “Abortion” in Torah (?)***

*Targum Judaica Shemos/Exodus 21:22.* If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman’s husband will lay upon him; and he shall pay as the judges determine. 23. And if any further harm follows, then you shall give life for life, 24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burning for burning, wound for wound, bruise for bruise.

### ***Unintended Abortion (≠ Unintentional Murder)***

*Shemos 21:22.* If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman’s husband will lay upon him; and he shall pay as the judges determine.

**Rashi, Shemos 21:22 -- And should men quarrel** with one another, and [one] intended to strike his fellow, and [instead] struck a woman. [From Sanh. 79a] **and hit a pregnant woman** Heb. וַיִּכּוּהָ. וַיִּכּוּהָ is only an expression of pushing and striking, as [in the following phrases:] “lest you strike תִּגַּף your foot with a stone” (Ps. 91: 12); “and before your feet are bruised (וַיִּכּוּהָ)” (Jer.

Shemos/Exodus 21:1. And these are the judgments (הַחֲשׂוֹת) which you shall set before them.

13:16); “and a stone upon which to dash oneself (הִגֵּךְ)” (Isa. 8:14). **but there is no fatality** with the woman. -[From Sanh. 79a, Jonathan] **he shall surely be punished to pay the value of the fetuses to the husband. They assess her [for] how much she was valued to be sold in the market, increasing her value because of her pregnancy.** -[From B.K. 49a] *I.e., the court figures how much she would be worth if sold as a pregnant slave when customers would take into account the prospect of the slaves she would bear, and her value as a slave without the pregnancy. The assailant must pay the difference between these two amounts.* -[B.K. 48b, 49a] **he shall surely be punished** Heb. עָנֹשׁ יַעֲנֶנּוּ. They shall collect monetary payment from him, like עָנֹשׁ [in the verse] “And they shall fine (עָנֹשׁ) him one hundred [shekels of] silver” (Deut. 22:19). [From Mechilta] **when the woman’s husband makes demands of him** When the husband sues him [the assailant] in court to levy upon him punishment for that. **and he shall give [restitution]** *The assailant [shall give] the value of the fetuses. according to the judges* Heb. בְּפִלְלֵים, according to the verdict of the judges. -[From Mechilta]

### ***A Torah Teaching that IF Taken Literally....***

*Targum Judaica Shemos/Exodus 21:22. If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman’s husband will lay upon him; and he shall pay as the judges determine.* 23. And if any further harm follows, then you shall give life for life, **24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burning for burning, wound for wound, bruise for bruise.**

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<sup>5</sup> **Sanhedrin 79a** -- All is well according to the Rabbis, who maintain that if he intended killing one man and killed another, he is liable. For it is written, If men strive, and hurt a woman with child; [Shemos 21:22] whereupon R. Eleazar observed: The verse refers to attempted murder, [*Lit*, ‘the verse speaks of a strife with murderous intent’.] because it is written, And if any mischief follow, then thou shalt give life for life. [Shemos 21:23; Sanhedrin 74a] But how does R. Simeon interpret, ‘thou shalt give life for life’? [*Since the murder of the woman was unintentional, according to R. Simeon there is no death penalty.*] — It refers to monetary compensation, in harmony with Rabbi’s [interpretation]. For it has been taught: Rabbi said: **Then thou shalt give life for life: this refers to monetary compensation.** [*I.e., the value of the woman’s life must be paid to her husband.*] You say, monetary compensation: but perhaps this is not so, life being literally meant? ‘Giving’ is stated below; and ‘giving’ is also stated [79b] above: [*Viz., If . . . no mischief follow . . . he shall pay as the judges determine.*] just as the latter refers to money, so the former too.

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

give] the value of the fetuses. according to the judges Heb. בְּפִלְלִים, according to the verdict of the judges. -[From Mechilta]

### **More on Torah “Slavery” v. Slavery as imposed by mankind**

**Targum Judaica Shemos/Exodus 21:26.** And if a man strikes the eye of his servant, or the eye of his maid, and destroys it; he shall let him go free for his eye's sake. 27. And if he strikes out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

**Targum Judaica Shemos/Exodus 21:28.** If an ox gores a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted. 29. But if the ox was wont to gore with its horn in times past, and its owner had been warned, and he has not kept it in, but it has killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death. 30. If ransom be laid on him, then he shall give for the redemption of his life whatever is laid upon him. 31. Whether it has gored a son, or has gored a daughter, according to this judgment shall it be done to it. 32. If the ox shall gore a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.

**Targum Judaica Shemos/Exodus 21:33.** And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass falls in it; 34. The owner of the pit shall make it good, and give money to its owner; and the dead beast shall be his.

**Targum Judaica Shemos/Exodus 21:35.** And if one man's ox hurts another's, that he die; then they shall sell the live ox, and divide its money; and the dead ox also they shall divide. 36. Or if it is known that the ox used to gore in times past, and its owner has not kept it in; he shall surely pay ox for ox; and the dead shall be his own.

**Targum Judaica Shemos/Exodus 21:37.** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

### **The “Dignity” of a Thief**

**Shemos 21:37.** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 22:3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Rashi, Shemos 21:37 -- five cattle, etc.** Rabban Yochanan ben Zakkai said: **The Omnipresent was considerate of people's honor. [For] a bull, which walks with its [own] feet, and the thief was not disgraced by carrying it on his shoulder, he pays fivefold. [For] a lamb, which he [the thief] carries on his shoulder, he pays [only] fourfold because he was disgraced by it.** Rabbi Meir said: **Come and see how great the power of work is. [For the theft of] a bull, which caused [the owner] to stop working, he [the thief] pays five. [For the theft of] a lamb, which did not cause [the owner] to stop working, [the thief pays] four.** -[From Mechilta, B.K. 79b, Tosefta B.K. 7:3] **for the bull...for the lamb** Scripture repeated them [i.e., the mentioning of the bull and the lamb] to tell [you] that **the rule of fourfold and fivefold payments applies only to a bull and a lamb.** [From B.K. 67b]

**Rashi, Shemos 22:3 -- If the stolen article is found in his possession** Heb. בְּיָדוֹ, lit., in his hand, [meaning] in his possession, [meaning] that he neither slaughtered nor sold [it]. -[From Mechilta] **whether a bull, a donkey Everything is included in the [obligation to make a] twofold payment, whether it is a living thing or something that is not alive, for it says elsewhere**

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

(verse 8): “for a lamb, for a garment, for any lost article,... [he] shall pay twofold to his neighbor.” -[From B.K. 62b] **live ones he shall pay twofold** And he shall not pay him dead ones, but either live ones or the value of live ones. -[From Mechilta]

### **Self-Defense ... A Torah Obligation**

**Targum Judaica Shemos/Exodus 22:1.** If a thief is found breaking in, and he is struck so that he dies, there shall no blood be shed for him. 2. If the sun has risen upon him, there shall be blood shed for him; for he should make full restitution; if he has nothing, then he shall be sold for his theft. 3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Rashi, Shemos 22:1 -- If, while breaking in** [I.e.,] when he was breaking into the house. **he has no blood** [This signifies that] this is not [considered] murder. It is as though he [the thief] was [considered] dead from the start. Here the *Torah teaches you [the lesson]: **If someone comes to kill you, kill him first.*** And *this one [the thief] has come to kill you, because he knows that no one [can] hold himself back and remain silent when he sees people taking his money.* Therefore, he [the thief] has come with the acknowledgement that if the owner of the property were to stand up against him, he [the owner] would kill him [the thief]. -[From Sanh. 72a]

**Targum Judaica Shemos/Exodus 22:4.** If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

**Targum Judaica Shemos/Exodus 22:5.** If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed with it; he who kindled the fire shall surely make restitution.

**Targum Judaica Shemos/Exodus 22:6.** If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man’s house; if the thief is found, let him pay double. 7. If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor’s goods. 8. For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.

**Targum Judaica Shemos/Exodus 22:9.** If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it; 10. Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor’s goods; and its owner shall accept this, and he shall not make it good. 11. And if it is stolen from him, he shall make restitution to its owner. 12. If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

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Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

**Vayikra 5: 20.** And the Lord spoke to Moses, saying, 21. If a soul sins, and commits *a trespass against the Lord*, and *lies to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or has deceived his neighbor*; 22. Or have found that which was lost, and lies concerning it, *and swears falsely*; in any of all these that a man does, sinning in it; 23. Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, 24. Or all that about *which he has sworn falsely*; he shall restore it in full, and shall add a fifth part more to it, and give it to him to whom it belongs, in the day of his trespass offering. 25. And *he shall bring his guilt offering to the Lord, a ram without blemish out of the flock, with your estimation, for a guilt offering, to the priest*; 26. And the priest shall make *an atonement for him before the Lord*; and it shall be forgiven him for any thing of all that he has done in trespassing in it.

**Rashi, Shemos 22:10 -- the oath of the Lord shall be** He must swear that it is so, as he says [that it was beyond his control] and that he did not lay his hand upon it to use it for himself. Because if he laid his hand upon it, and afterwards, something beyond his control happens to it, he is liable for [any damage resulting from] accidents. **and its owner shall accept the oath.** [from B.K. 106a] **and he shall not pay** The custodian [shall not pay] him anything.

**Rashi, Vayikra 5:21 -- If a person sins, [betraying the Lord]** [In verse 15 above, the verse is referring to misappropriating sacred articles. Thus, the sin is against God. However, here in our verse, Scripture says “betraying the Lord,” and then continues to discuss an item left by one’s fellow as a deposit. So what is the relevance of the verse saying, “betraying the Lord”?] Rabbi Akiva said: *What is Scripture teaching us, when it says, “betraying the Lord”? Since every lender and borrower, buyer and seller, perform their transactions with witnesses and by documentation, therefore, if one denies a monetary claim, he would find himself contradicting witnesses and a document. However, when someone deposits an article with his fellow, he does not want anyone to know about it, except the Third Party between them [namely, God]. Therefore, when he denies, he is denying against the Third Party between them.* -[Torath Kohanim 5:372] **money given in hand** that he placed money into his hand, to do business with it or [as] a loan. -[Torath Kohanim 5:373] **or an article taken by robbery** that he robbed him of something. **he withheld funds** [this refers to withholding the wages of] a hired worker. -[Torath Kohanim 5:373]

**Targum Judaica Shemos/Exodus 22:13.** And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good. 14. But if its owner is with it, he shall not make it good; if it is a hired thing, it came for his hire.

**Targum Judaica Shemos/Exodus 22:15.** And if a man seduces a virgin who is not betrothed, and lies with her, he shall pay the bride’s dowry, and make her his wife. 16. If her father refuses absolutely to give her to him, he shall pay money according to the dowry of virgins.

**Targum Judaica Shemos/Exodus 22:17.** You shall not suffer a witch to live.

**Targum Judaica Shemos/Exodus 22:18.** Whoever lies with a beast shall surely be put to death.

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

**Targum Judaica Shemos/Exodus 22:19.** He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.

## **Polemics & The Parasha**

**Shemos 22:19.** He who sacrifices<sup>6</sup> to any god, except only to the Lord, he shall be completely destroyed.

**Rashi, Shemos 22:19 -- to the gods** Heb. לְאֱלֹהִים, *to pagan deities*. If it were vowelized לְאֱלֹהִים [the “lammed” with a “tzeirei”], it would have to specify [which deities] and [it would need to be explained and] written אֲחֵרִים, other [gods]. Now that it says לְאֱלֹהִים, it does not have to specify [which gods are meant] because every “lammed,” “beth,” and “hey” prefixed to a word, if it is vowelized with a “chataf” (meaning a “sheva”), such as לְמֶלֶךְ, to a king, לְמִדְבָּר, to a desert, לְעִיר, to a city, one must specify to which king, to which desert, to which city. Similarly, [with a “beth” or “lammed”] לְמַלְכִים, to kings, and לְרִגְלִים, to festivals, punctuated with a “chirik,” must be specified to which ones. If it is not specified all kings are meant. **So too, לְאֱלֹהִים means all gods, even the divine, but when it is vowelized with a “pattach,” like לְמֶלֶךְ, to the king, לְמִדְבָּר, to the desert, לְעִיר, to the city,** [The “pattach” and the “kamatz” are in one category in this context. There is also another way to explain this, as is written in Dikdukei Rashi. See that source.] it is known about which king he is speaking, **and so לְאֱלֹהִים, to the gods, to those concerning which you were warned elsewhere.** Similarly, **“There is none like You among the gods”** (Ps. 86: 8). Since it is not specified, it had to be vowelized with a “pattach”. **shall be destroyed** Shall be put to death. Now why does it say “shall be destroyed”? Is the death penalty not mentioned elsewhere: “And you shall take that man or that woman [and you shall stone them... so that they will die], etc.” (Deut. 17: 5) ? **Since [there the Torah] did not specify for which type of worship he is liable to death, so that you do not say that for all types of worship one is liable to death, [the Torah] came and specified to you here: “He who slaughters [a sacrifice] to the gods shall be destroyed,” to inform you that just as slaughtering is a type of worship performed inside [the Temple] to Heaven, I also include one who burns [incense or parts of an animal] or performs libations, which are types of worship performed inside [the Temple], and [people] are liable for performing them for idolatry whether or not it is customary to worship that particular deity in that manner.** However, [for] other types of worship—for example, if one sweeps, sprinkles water on the sand floor before it [the idol], embraces it or kisses it—he is not liable to death, but he is warned against it [i.e., he is liable to receive lashes]. -[From Mechilta, Sanh. 60b]

**Targum Judaica Shemos/Exodus 22:19.** He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.

**Rashi, Shemos 22:19 -- to the gods** Heb. לְאֱלֹהִים, *to pagan deities*. If it were vowelized לְאֱלֹהִים [the “lammed” with a “tzeirei”], it would have to specify [which deities] and [it would need to be explained and] written אֲחֵרִים, other [gods]. Now that it says לְאֱלֹהִים, it does not have to specify [which gods are meant] because every “lammed,” “beth,” and “hey” prefixed to a word, if it is vowelized with a “chataf” (meaning a “sheva”), such as לְמֶלֶךְ, to a king, לְמִדְבָּר, to a desert, לְעִיר, to a city, one must specify to which king, to which desert, to which city. Similarly, [with a “beth” or “lammed”] לְמַלְכִים, to kings, and לְרִגְלִים, to festivals, punctuated with a “chirik,” must be specified to which ones. If it is not specified all kings are meant. **So too, לְאֱלֹהִים means all gods, even the divine, but when it is vowelized with a “pattach,” like לְמֶלֶךְ, to the king, לְמִדְבָּר, to the desert, לְעִיר, to the city,** [The “pattach” and the “kamatz” are in one category in this context. There is also another way to explain this, as is written in Dikdukei Rashi. See that

<sup>6</sup> **Hoshea 14:3.** Take with you words, and turn to the Lord; say to him: Forgive all iniquity, and receive us graciously; **so will we offer the words of our lips instead of calves.**

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

source.] it is known about which king he is speaking, and so לְאֱלֹהִים, to the gods, to those concerning which you were warned elsewhere. Similarly, “There is none like You among the gods” (Ps. 86: 8). Since it is not specified, it had to be vowelized with a “pattach”. **shall be destroyed** Shall be put to death. Now *why does it say “shall be destroyed”*? Is the death penalty not mentioned elsewhere: “And you shall take that man or that woman [and you shall stone them... so that they will die], etc.” (Deut. 17: 5) ? *Since [there the Torah] did not specify for which type of worship he is liable to death, so that you do not say that for all types of worship one is liable to death, [the Torah] came and specified to you here: “He who slaughters [a sacrifice] to the gods shall be destroyed,” to inform you that just as slaughtering is a type of worship performed inside [the Temple] to Heaven, I also include one who burns [incense or parts of an animal] or performs libations, which are types of worship performed inside [the Temple], and [people] are liable for performing them for idolatry whether or not it is customary to worship that particular deity in that manner.* However, [for] other types of worship—for example, if one sweeps, sprinkles water on the sand floor before it [the idol], embraces it or kisses it—he is not liable to death, but he is warned against it [i.e., he is liable to receive lashes]. -[From Mechilta, Sanh. 60b]

**Ben Avraham** – Thanking HaShem for the things He has done or us v. “thanking” His “messengers” for the very same things? Could this not be considered acknowledging a creation for something the Creator has done, and does this not come close to “worshipping” a creation in place of our Creator?

**Targum Judaica Shemos/Exodus 22:20.** You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt. 21. You shall not afflict any widow, or orphaned child. 22. If you afflict them in any wise, and they cry to me, I will surely hear their cry; 23. And my anger shall burn hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.

**Even though all agree that the Torah and the Mesorah are the Truth of HaShem, we must be aware of where our expectations of other “man-made religions” may not be reasonable as we are “guilty” of many of the things that we accuse them of!**

**Targum Judaica Shemos/Exodus 22:20.** **You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt.** 21. You shall not afflict any widow, or orphaned child. 22. If you afflict them in any wise, and they cry to me, I will surely hear their cry; 23. And my anger shall burn hot, and I will kill you with the sword; and **your wives shall be widows,** and **your children orphans.**

**Rashi, Shemos 22:20** -- **And you shall not mistreat** By taunting with words, contralier in Old French, [meaning] to vex, like “And those who taunt you (מַוְנִיךָ), I will feed their flesh” (Isa. 49:26). -[From Mechilta, Jonathan] **nor shall you oppress him** by robbing [him of his] money. -[From Mechilta, Jonathan] **for you were strangers in the land of Egypt** If you taunt him, he can also taunt you and say to you, “You too emanate from strangers.” **Do not reproach your neighbor with a fault that is also yours** (Mechilta, B.M. 59b). Every expression of a stranger (גֵר) means a person who was not born in that country but has come from another country to sojourn there.

**Rashi, Shemos 22:23** -- **and your wives will be widows** From the implication of what is said—“and I will slay you”—do I not know that your wives will be widows and your children orphans? Rather, this is another curse, namely that **the wives will be bound in living widowhood - there will be no witnesses to their husbands’ deaths,** and [thus] they will be forbidden to

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

remarry. *The children will be orphans because the court will not allow them to have their fathers' property, since they do not know whether they died or were captured.* -[From Mechilta, B.M. 38b]

### ***A Torah Allusion to the Emes of Gilgul***

**Targum Judaica Shemos/Exodus 22:24.** If you lend money to any of my people with you who is poor, you shall not be a creditor to him, nor shall you lay upon him interest. 25. **If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown;** 26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

**Rashi, Shemos 22:25 – If you take... as security** Heb. תְּחַבֵּל תְּחַבֵּל. No expression of חֲבֵלָה means security given at the time of the loan, but [that which] is exacted from the debtor when the debt becomes due and he [the debtor] does not pay (B.M. 114). (תְּחַבֵּל תְּחַבֵּל the Torah repeats the taking of the security [implying that one may take security] even many times. **The Holy One, blessed is He, said: “How much you owe Me! Yet your soul ascends to Me every night, gives an account, is found guilty before Me, and I return it to you.”<sup>7</sup> You too, take and return, take and return.”**) -(Tanchuma 16.) **until sunset you shall return it to him** [For] the entire day you shall return it to him until the sun sets, and when the sun sets you may again take it until the next morning arrives. This verse speaks of a garment worn by day, which he does not need at night. -[From Mechilta, B.M. 114b]

**Targum Judaica Shemos/Exodus 22:24.** If you lend money to any of my people with you who is poor, *you shall not be a creditor to him, nor shall you lay upon him interest.* 25. If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown; 26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

**Rashi, Shemos 22:24 -- When you lend money to My people** Rabbi Ishmael says: Every ׀ in the Torah is optional except three, and this is one of them. -[From Mechilta] ׀ usually means “if,” which refers to something optional, denoting an incident that may or may not occur. Rashi on Exod. 20:22 explains that in this case, lending money to the needy is obligatory, as in Deut. 15:8. Therefore, in this verse, ׀ means “when.” **to My people** [If a member of] My people [i.e., an Israelite,] and a gentile [apply for a loan], [the member of] My people takes preference; [if] a poor person and a rich person [apply for a loan], the poor person takes preference; [if] the poor of your city and the poor of another city [apply for a loan], the poor of your city take preference (Mechilta, B.M. 71a), and this is its meaning: “When you lend money,” lend it to “My people” and not to a gentile, and to which of My people? “To the poor person.” And to which poor person? To the one who is “with you.” [I.e., if you have enough money to lend to only one person, lend it to a Jew rather than to a non-Jew. **Even if the gentile will pay interest, and you are not allowed to take interest from the Jew, you must lend the money to the Jew** (B.M. 71a).] (Another meaning: **to My people** That you shall not behave toward him [the borrower] in a demeaning manner when you lend to him, for he is [a member of] My people. -[From Tanchuma 15] **to the poor person [who is] with you** Look at yourself as if you were a poor person.) -[From Tanchuma 15] **you shall not behave toward him as a lender** You shall not demand it of him forcibly (Tanchuma 9, Exod. Rabbah 31:6). If you know that he does not have [the money to repay you], do not appear to him as if you have lent to him, but as if you have not lent to him; i.e., do not embarrass him. -[From B.M. 75b] **interest** Heb. תְּשֹׁבֵעַ, lit., **biting. Interest, which is like the biting of a snake, which bites by making a small wound in**

7

**A reference to the CORRECT understanding of Gilgul (?)**

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**a person's foot, and he [the person] does not feel [the wound], and suddenly, it spreads and swells up as far as his crown. So it is with interest. He does not feel it, and it is not noticeable until the interest accumulates and it costs him a considerable sum of money.** -[From Tanchuma 9, Exod. Rabbah 31:6]

***Reviling/Cursing Judges or Leaders ≠ Blind Obedience***

**Targum Judaica Shemos/Exodus 22:27.** You shall not revile the judges, nor curse the ruler of your people.

**Rashi, Shemos 22:27 – You shall not curse a judge** Heb. אֲלֵהִים. This is a warning against cursing God and a warning against cursing a judge. -[From Sanh. 66a]

**Sanhedrin 66a –**

***Elokim v. elohim ... HaShem v. creations and the Power/'power' that each has***

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**Re: Or HaChayim**

**Targum Judaica Shemos/Exodus 22:28.** You shall not delay to offer the first of your ripe fruits, and of your liquors; **the firstborn of your sons shall you give to me.** 29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me. 30. And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.

**Rashi, Shemos 22:28 – Your fullness offering** The obligation that is incumbent upon you when your produce becomes fully ripe. This reference is to the first fruits (בכורים). -[From Onkelos, Mechilta, Temurah 4a] **and your heave offering** Heb. תְּרומָה. [This is] the terumah [the first offering from the produce, which is given to the kohen] (Mechilta, Temurah 4a), but I do not know the etymology of תְּרומָה [which is the noun root of תְּרומָה]. **you shall not delay** You shall not alter the sequence of their separation by delaying what should come first and advancing what should come later, namely that one may not advance terumah before bikkurim or tithes before terumah. -[From Mechilta] **the firstborn of your sons you shall give Me to redeem him from the kohen with five selas.** Now did He not give the command concerning this elsewhere (Num. 18:16)? But [it is written here] to juxtapose to it “So shall you do with your cattle and with your sheep,” [implying that] **just as the firstborn of man<sup>8</sup> is redeemed after thirty days, as it is said: “And his redemption, from a month old you shall redeem [him]” (Num. 18:16), so too with the firstborn of small cattle; one must care for it for thirty days and afterwards give it to the kohen.** - [From Bech. 26b]

***Act differently in order to be treated differently***

**Targum Judaica Shemos/Exodus 22:28.** You shall not delay to offer the first of your ripe fruits, and of your liquors; the firstborn of your sons shall you give to me. 29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me. 30. And **you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.**

**Rashi, Shemos 22:30 -- And you shall be holy people to Me If you are holy and abstain from the loathsomeness of [eating] carrion and mortally injured**

<sup>8</sup> **IF this is before the Golden Calf, is it not a reference to the fact that the firstborn are the Kohanim of each family? **Re: Or HaChayim.****

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

***animals, you are Mine, but if not, you are not Mine.*** -[From Mechilta] and flesh torn in the field [If the flesh was torn] in the house the law is the same, but the Scripture speaks of the usual occurrence, [i.e.,] the location where animals are usually torn. Similarly, “For he found her in the field” (Deut. 22:27), [i.e., the law is the same for any place where no one is around to rescue a betrothed woman who is violated; it is assumed that she cried out for help to no avail]. Similarly, “who will be unclean as a result of a nocturnal emission” (Deut. 23:11). The same applies to an emission that occurs during the day [that the person becomes unclean], but the Scripture speaks of the usual occurrence [Mechilta]. [Onkelos renders:] וּבֶשֶׁר תֵּלִישׁ מִן חֲמִיא חֲמִיא, [i.e., you cannot eat] flesh that was torn off through the tearing of a wolf or a lion from a kosher beast or from a kosher domestic animal while it was alive. **you shall throw it to the dog[s]** He [the gentile] is also similar to a dog [in this context, namely that the treifah can be given or sold to him], or perhaps a dog is meant literally [that the treifah can be given only to a dog]? Therefore, the Torah states regarding carrion (בְּלֵה) [an animal that died without ritual slaughter]: “or sell [it] to a gentile” (Deut. 14:21). From this, we derive by a *kal vachomer* that from a *treifah* we are permitted to gain any type of benefit [except eating, of course]. If so, why does the Torah say “**to the dogs**”? **Because the Holy One, blessed is He, does not withhold the reward of any creature, as it is said: “But to all the children of Israel, not one dog will whet its tongue” (Exod. 11:7). Said the Holy One, blessed is He, “Give it its reward.”**” -[From Mechilta]

**Targum Judaica Shemos/Exodus 23:1.** You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness. 2. **You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice;** 3. Nor shall you favor a poor man in his cause.

## ***The Majority does not always equate with being right/just*** ***Do not yield to the majority, if the majority are “doing it wrong”***

**Targum Judaica Shemos/Exodus 23:1.** You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness. 2. **You shall not follow a multitude to do evil;** nor shall you speak in a cause to incline a multitude to pervert justice; 3. Nor shall you favor a poor man in his cause.

**Rashi, Shemos 23:1 -- You shall not accept a false report** Heb. לֹא תִשָּׂא, as the Targum [Onkelos renders]: You shall not accept a false report. [This is] a prohibition against accepting slander (Mechilta, Pes. 118a, Mak. 23a), and **for a judge [it dictates] that he should not hear the plea of one litigant until his opponent arrives** (Mechilta, Sanh. 7b<sup>9</sup>). **do not place your hand with a wicked person** who files a false claim against his neighbor, for whom he had promised to be a false witness.

**Rashi, Shemos 23:2 -- You shall not follow the majority for evil** There are [halachic] interpretations for this verse given by the Sages of Israel, but the language of the verse does not fit its context according to them. From here they [the Sages] expounded that we may not decide unfavorably [for the defendant] by a majority created by one judge. They interpreted the end of the verse: אַחֲרֵי רַבִּים לְהִטּוֹת, “after the majority to decide,” [to mean] that if those [judges] voting [that the defendant is] guilty outnumber those voting [that the defendant is] innocent by two, the verdict is to be decided unfavorably according to their [the majority’s] opinion. The text speaks of capital cases [i.e., in regard to the death penalty] (Sanh. 2a). [Note that in monetary cases, the court requires a majority of only one judge in order to convict someone.] The middle of the verse

<sup>9</sup> **Sanhedrin 7b** – “The words of the first litigant are a “*meritless report*” in that they might not hesitate to lie when there is nobody present to contradict him” (Rashi to Sanhedrin 7b)

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

וְלֹא תִעַנֶּה עַל-רֵב, they [the Rabbis] interpreted like וְלֹא תִעַנֶּה עַל-רֵב [and you shall not speak up against a master], meaning that we may not differ with the greatest of the court. Therefore, in capital cases they [the judges] commence [the roll call] from the side, meaning that they first ask the smallest [least esteemed] of them to express his opinion (Sanh. 32a). According to the words of our Sages, this is the interpretation of the verse: **You shall not follow the majority for evil** to condemn [a person] to death because of one judge, by whom those who declare [the defendant] guilty outnumber those who declare [him] innocent. **And you shall not speak up against a master** to deviate from his words. Because the “yud” [of רִיב, meaning quarrel] is missing, they interpreted it (רֵב) in this manner [i.e., like (רֵב)]. **After the majority to decide** [signifies that] there is, however, a majority after whom you do decide [the verdict]. When? If those [judges] who declare [the defendant] guilty outnumber by two those who declare him innocent. And since it says: **“You shall not follow the majority for evil,” I deduce that you shall follow them [the majority] for good.** From here they [the Rabbis] deduced that in capital cases, we decide through [a majority of] one for an acquittal and through [a majority of] two for a conviction. **Onkelos renders [this verse]: Do not refrain from teaching what appears to you concerning a judgment<sup>10</sup>.** The Hebrew wording according to the Targum is interpreted as follows: **And you shall not respond concerning a quarrel by turning away. If someone asks you something concerning the law, do not answer by turning aside and distancing yourself from the quarrel, but judge it honestly.** I, however, say, [differing from the Rabbis and Onkelos] that **it [the verse] should be according to its context<sup>11</sup>.** This is its interpretation: **You shall not follow the majority for evil If you see wicked people perverting justice, do not say, “Since they are many, I will follow them.”** and you shall not respond concerning a lawsuit to follow, etc. And *if the litigant asks you about that [corrupted] judgment, do not answer him concerning the lawsuit with an answer that follows those many to pervert the judgment from its true ruling But tell the judgment as it is, and let the neck iron hang on the neck of the many. [I.e., let the many bear the punishment for their perversion of justice.]*

**Targum Judaica Shemos/Exodus 23:4.** If you meet your enemy’s ox or his ass going astray, you shall surely bring it back to him again.

**Targum Judaica Shemos/Exodus 23:5.** If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up.

**Targum Judaica Shemos/Exodus 23:6.** You shall not pervert the judgment of your poor in his cause. 7. Keep far from a false matter; and do not slay the innocent and righteous; for ***I will not justify the wicked.*** 8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous. 9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt. 10. And six years you shall sow your land, and shall gather in its fruits. 11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees. 12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your

<sup>10</sup> **ArtScroll Footnote: Onkelos:** “Do not refrain from teaching what is [proper] in your eyes regarding a judgment.” v. “Do not rely on your own understanding.” (?)

<sup>11</sup> **Yiddisha Hermeneutics.**

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

maidservant, and the stranger, may be refreshed. 13. And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.

## O.J. & Torah Justice

**Emes, Emes... Emes, Emes...**

**No the Rebbe's not, no he'll never be...**

Shemos 23:1. **You shall not raise a false report**; put not your hand with the wicked to be an unrighteous witness... **7. Keep far from a false matter**; and do not slay the innocent and righteous; for **I will not justify the wicked**.

Rashi, Shemos 23:1 -- You shall not accept a false report Heb. לֹא תִשָּׂא, as the Targum [Onkelos renders]: **You shall not accept a false report. [This is] a prohibition against accepting slander** (Mechilta, Pes. 118a, Mak. 23a), and **for a judge [it dictates] that he should not hear the plea of one litigant until his opponent arrives** (Mechilta, Sanh. 7b). **do not place your hand with a wicked person who files a false claim against his neighbor**, for whom he had promised to be a false witness.

Rashi, Shemos 23:7 -- and do not kill a truly innocent person or one who has been declared innocent How do we know that if one emerges from the court guilty [and is given the death sentence], and one [of the judges] says, "I have a way to prove his innocence," we must bring him back [to the court and retry him]? Because the Torah states: "and do not kill a truly innocent person." Although he was not declared innocent—for he was not vindicated by the court—he is, nevertheless, free from the death penalty, because you have reason to acquit him. And how do we know that if one emerges from the court innocent, and one [of the judges] says, "I have a way to prove his guilt," we do not bring him back to the court [to retry him]? Because the Torah states: "and do not kill... one who is declared innocent." And this one is innocent because he was vindicated by the court. -[From Mechilta, Sanh. 33b] **for I will not vindicate a guilty person It is not incumbent upon you to return him [to court] for I will not vindicate him in My law. If he emerges innocent from your hand [i.e., from the courts], I have many agents to put him to death—with the death penalty he deserves.**<sup>12</sup> -[From Mechilta, Sanh. 33b]

## A "Bribe" Doesn't have to be Monetary

Shemos 23:8. And **you shall take no bribe; for the bribe blinds the wise, and perverts the words** of the righteous.

Rashi, Shemos 23:8 -- You shall not accept a bribe Even [in order] to judge fairly, and surely [not] to pervert the judgment, for [in fact, taking a bribe] in order to pervert the judgment is already mentioned: "You shall not pervert judgment" (Deut. 16:19). -[From Keth. 105a] **for a bribe will blind the clear-sighted Even if one is wise in Torah, and he accepts a bribe, he will eventually become deranged, forget his studies, and lose his eyesight.** -[From Keth. 105a, Mechilta] **and corrupt** Heb. וַיִּסְלֵף, as the Targum [Onkelos and Jonathan] renders: **וּמְקַלְקֵל**, [meaning] and spoils. **words that are right** Heb. דְּבָרֵי צְדִיקִים, **words that are just, true judgments**, and so is its Aramaic translation: **פְּתֻגְמִין תְּרִיצִין**, [meaning words that are] straight.

<sup>12</sup>

Re: Zomemim (?)

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

**Ben Avraham** – Consider the adage, “Power corrupts, and absolute power corrupts absolutely.” If these are none to question the Torah Sage, then ....

## ***Idolatry: Equal to all of HaShem’s Torah<sup>13</sup>***

***Even though the Ger should be treated with care, he is unlikely to return to the avodah zarah that he saw through and left to accept Torah.***

**Targum Judaica Shemos/Exodus 23:6.** You shall not pervert the judgment of your poor in his cause. 7. Keep far from a false matter; and do not slay the innocent and righteous; for ***I will not justify the wicked.*** 8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous. 9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt. 10. And six years you shall sow your land, and shall gather in its fruits. 11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees. 12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed. 13. ***And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.***

**Rashi, Shemos 23:7 -- and do not kill a truly innocent person or one who has been declared innocent** How do we know that if one emerges from the court guilty [and is given the death sentence], and one [of the judges] says, “I have a way to prove his innocence,” we must bring him back [to the court and retry him]? Because the Torah states: “and do not kill a truly innocent person.” Although he was not declared innocent—for he was not vindicated by the court—he is, nevertheless, free from the death penalty, because you have reason to acquit him. And how do we know that if one emerges from the court innocent, and one [of the judges] says, “I have a way to prove his guilt,” we do not bring him back to the court [to retry him]? Because the Torah states: “and do not kill... one who is declared innocent.” And this one is innocent because he was vindicated by the court. -[From Mechilta, Sanh. 33b] ***for I will not vindicate a guilty person It is not incumbent upon you to return him [to court] for I will not vindicate him in My law. If he emerges innocent from your hand [i.e., from the courts], I have many agents to put him to death—with the death penalty he deserves.*** -[From Mechilta, Sanh. 33b]

**Rashi, Shemos 23:8 -- You shall not accept a bribe** Even [in order] to judge fairly, and surely [not] to pervert the judgment, for [in fact, taking a bribe] in order to pervert the judgment is already mentioned: “You shall not pervert judgment” (Deut. 16:19). -[From Keth. 105a] ***for a bribe will blind the clear-sighted Even if one is wise in Torah, and he accepts a bribe, he will eventually become deranged, forget his studies, and lose his eyesight.*** -[From Keth. 105a, Mechilta] **and corrupt** Heb. וַיִּסְלַף, as the Targum [Onkelos and Jonathan] renders: וַיִּמְקַלַּק, [meaning] and spoils. **words that are right** Heb. דְּבָרֵי צְדִיקִים, words that are just, true judgments, and so is its Aramaic translation: פְּתֻלְמֵי תְרִיפִין, [meaning words that are] straight.

**Rashi, Shemos 23:9 -- And you shall not oppress a stranger - In many places the Torah warns about the stranger [convert] because he has a strong temptation [to return to his**

<sup>13</sup> Sanhedrin 98a – R. Johanan also said: **The son of David will come only in a generation that is either altogether righteous or altogether wicked.** ‘in a generation that is altogether righteous,’ — as it is written, Thy people also shall be all righteous: they shall inherit the land for ever. [Yishayahu 60:21] ‘Or altogether wicked,’ — as it is written, And he saw that there was no man, and wondered that there was no intercessor; [Yishayahu 59:16] and it is [elsewhere] written, For mine own sake, even for mine own sake, will I do it. [Yishayahu 48:11]

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

former bad ways. -[From B.M. 59b] **the feelings of the stranger** How hard it is for him when people oppress him.

**Ben Avraham** – One who rejects idolatry, such as a *ger*, is like one who has kept the entire Torah!

**Rashi, Shemos 23:13** -- Concerning all that I have said to you you shall beware Heb. תִּשְׁמַרְוּ. [This verse comes] to give every positive commandment the stringency of a prohibition [i.e., negative commandment], for every exhortation to beware (שְׁמִירָה) in the Torah is a prohibition, [and it appears] instead of a negative expression. **you shall not mention** That one should not say to another, “Wait for me beside such-and-such an idol,” or “Meet me on the day [dedicated to] such-and-such an idol” (Mechilta, Sanh. 63b). Another explanation: **Concerning all that I have said to you, you shall beware, and the name of the gods of strangers you shall not mention** -[this comes] to teach you that **idolatry is tantamount to all the commandments [combined], and whoever is careful with it is considered as if he has observed them all**. -[see Kid. 40a, Ned. 25a, Shev. 29a, Chul. 5a, Rashi on Num. 15:23, Deut. 12:28, Er. 69b]<sup>14</sup> **it shall not be heard** from the gentile. **through your mouth** [Meaning] that *you shall not enter a partnership with a gentile, so that he would swear to you by his pagan deity. The result [if he does swear] will be that you will indirectly cause it [the deity] to be mentioned through yourself [i.e., through a claim you made against him]*. -[From Sanh. 63b] I.e., *the occasion may arise that the gentile partner is required to swear something to his Jewish partner, and he will swear by his deity*. [From Sanh. 63b]<sup>15</sup>

## Didn't Moshe need to be taken out of Egypt, too?

And Who/who took Moshe out of Egypt? HaShem!

**Shemos/Exodus 18:1**. When Jethro, the priest of Midian, Moses' father-in-law, heard of **all that God had done for Moses, and for Israel his people**, and that **the Lord had brought [Moshe and] Israel out of Egypt**; 2. Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, 3. And her two sons; and the name of one was Gershom; for he said, I have been an alien in a strange land; 4. And the name of the other was Eliezer; **for the God of my father, said he, was my help, and saved me from the sword of Pharaoh**;

**Shemos 20:2**. **I am the Lord your God**, Who has [the Power (*Elokim*)] brought you out of the land of Egypt, out of the house of slavery. 3. **You shall have no other gods before me**.

**Tehillim 20:7**. **Now I know that the Lord saves his anointed**; he will answer him from his holy heaven with the saving strength of his right hand.

**Rashi, Shemos 18:1** – **Now...Jethro...heard** What news did he hear that [made such an impression that] he came? The splitting of the Red Sea and the war with Amalek.-[from Zev. 116a, and Mechilta, combining the views of Rabbi Joshua and Rabbi Eliezer]... **for Moses and for Israel** Moses was equal to all of Israel. [Mechilta] **all that...had done for them** with the descent of the manna, with the well, and with Amalek. **that the Lord had taken Israel [Moshe, being a part of Klal Yisroel] out... This was the greatest of them all**.-[from Mechilta]

**Tehillim 20:7**.<sup>16</sup> **Now I know that the Lord saves his anointed**; He will answer him from His holy heaven with the saving strength of His right hand.

<sup>14</sup> Re: Or HaChayim

<sup>15</sup> R.M. --

<sup>16</sup> **Tehillim 20** – The Vilna Gaon comments that this psalm contains seventy words, alluding to the seventy year exile before the construction of the Second Temple. Since this psalm alludes to the period before the construction of an earlier Temple, *it was inserted into the daily prayers to symbolize the period*

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

**Zechariah 9:9.** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your king [of flesh and blood] comes to you; he is just, and victorious; humble and riding on an ass, on a colt the foal of an ass.

**Rashi, Zechariah 9:9 – Behold! Your king shall come to you** It is impossible to interpret this except as referring to the King Messiah, as it is stated: “and his rule shall be from sea to sea.” We do not find that Israel had such a ruler during the days of the Second Temple. **just and victorious saved by the Lord. and riding a donkey** This is a symbol of humility. **and a foal of she-donkeys** as in (Gen. 32:16) "and ten foals.

## ***Torah Interprets Torah – the Answer is always near***

***Are not the “interpretations found within the Torah” of more importance than those that are “read into” the Torah?***

**Targum Judaica Shemos/Exodus 23:14.** Three times you shall keep a feast to me in the year. 15. You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven days, as I commanded you, in the time appointed in the month Abib; for in it you came out from Egypt; and none shall appear before me empty; 16. And the Feast of Harvest, the first fruits of your labors, which you have sown in the field; and the Feast of Ingathering, which is at the end of the year, when you have gathered in your labors from the field. 17. Three times in the year all your males shall appear before the Lord God. 18. **You shall not offer the blood of my sacrifice with leavened bread;** nor shall the fat of my sacrifice remain until the morning. 19. The first of the first fruits of your land you shall bring into the house of the Lord your God. You shall not boil a kid in its mother’s milk.

**Rashi, Shemos 23:18 – You shall not sacrifice the blood of My sacrifice with leaven** ***You shall not slaughter the Passover sacrifice on the fourteenth of Nissan until you have done away with the leaven.*** -[From Mechilta, Pes. 63a]<sup>17</sup> **and the fat of My festive sacrifice shall not stay overnight** off the altar. -[From Mechilta] **until morning** One may think that even on the altar pyre it would become disqualified. Therefore, the Torah states: “on its pyre on the altar all night” (Lev. 6:2). **shall not stay overnight** Only at dawn is it considered [as if the fat of the sacrifice had been] staying overnight, as it is said: “until morning,” but all night he may pick it [the fat] up from the floor [and return it] onto the altar. -[From Zev. 87a]

## ***Selichos & Melachim***

**Targum Judaica Shemos/Exodus 23:20.** Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. 21. **Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.** 22. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. 23. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. 24. You shall not bow down to their gods, nor serve them, nor do after their works; but you shall completely overthrow them,

*before the building of the Third and final Temple.* This period is called by the Sages the “birthpangs of the Messiah.”

<sup>17</sup>

**A clarifying statement... re: destroying leaven on the first day of Pesach**

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

and break down their images in pieces. 25. And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

**Rashi, Shemos 23:20 – Behold, I am sending an angel before you** Here they were informed that they were destined to sin, and the Shechinah would say to them, “for I will not ascend in your midst” (Exod. 33:3). -[From Exod. Rabbah 32:3] **that I have prepared** to give to you. This is its simple meaning. Its midrashic interpretation is: **that I have prepared** My place is already recognizable opposite it. This is one of the verses that state that the heavenly Temple is directly opposite the earthly Temple. [From Midrash Tanchuma 18]

**Rashi, Shemos 23:21 – do not rebel against him** Heb. תִּמְרָה, an expression of rebellion הַמְרָאָה, like “Any man who rebels (יִמְרָה) against your orders” (Josh. 1:18). **for he will not forgive your transgression** He is not accustomed to that [i.e., forgiving], for he is of the group that do not sin. And moreover, **he is a messenger, and he can do only his mission.** -[From Midrash Tanchuma 18] **for My Name is within him** [This clause] is connected to the beginning of the verse: Beware of him because My Name is associated with him. Our Sages, however, said: This is [the angel] Metatron, whose name is like the name of his Master (Sanh. 38b). The numerical value of מִטְטְרוֹן [314] equals that of שְׂדֵי [314]. -[From Tikunei Zohar 66b]

## *HaShem and Open Miracles*

*Targum Judaica Shemos/Exodus 23:26.* None shall miscarry, nor be barren, in your land; the number of your days I will fulfill. 27. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you. 28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. 29. **I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.** 30. Little by little I will drive them out from before you, until you are increased, and inherit the land.

**Rashi, Shemos 23:29 – desolate** Empty of human beings, **since you are few and there are not enough of you to fill it [the land]. and... outnumber you** Heb. וַרְבָּה, and will outnumber you. [The word וַרְבָּה is not an adjective, but a verb in the past tense. The “vav” converts it to the future.]

## *The gods of other in the land, how much more so....*

*Targum Judaica Shemos/Exodus 23:31.* And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for **I will deliver the inhabitants of the land into your hand; and you shall drive them out before you.** 32. You shall make no covenant with them, nor with their gods. 33. **They shall not live in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.**

**Rashi, Shemos 23:33 – that you will worship,**<sup>18</sup> etc. Heb. כִּי-יִהְיֶה וְגו' כִּי תַעֲבֹד וְגו'. These [instances of] כִּי are used instead of אֲשֶׁר [i.e.,] that, and so it is in many places. This is

<sup>18</sup>

**Hoshea 14:2.** O Israel, return to the Lord your God; for you have stumbled in your iniquity.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

[similar to] the usage of **אִם**, if, which is one of the four expressions for which **כִּי** is used (Rosh Hashanah 3a). We also find **אִם** used as an expression of **כִּי**, when, in many places, such as “And when (**אִם**) you offer up an offering of first fruits (Lev. 2:14), which is obligatory [and not optional].

**“I will deliver the inhabitants of the land into your hand; and you shall drive them out before you” – the EMES of war.** Without HaShem...

**Targum Judaica Shemos/Exodus 24:1.** And he said to Moses, Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from far away. 2. And Moses alone shall come near the Lord; but they shall not come near; nor shall the people go up with him.

**Targum Judaica Shemos/Exodus 24:3.** And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord has said will we do.

## ***Achdus – the Torah Way***

**Targum Judaica Shemos/Exodus 24:3.** And Moses came and told the people all the words of the Lord, and all the judgments; and **all the people answered with one voice**, and said, All the words which the Lord has said will we do.

**Rashi, Shemos 24:3 -- So Moses came and told the people on that day. all the words of the Lord** The commandments of separation [of the men from the women] and setting boundaries [around the mountain so that people would not cross]. **and all the ordinances** The seven commandments that the Noachides were commanded [to observe], in addition to [keeping] the Sabbath, honoring one's father and mother, [the laws of] the red cow, and laws of jurisprudence, which were given to them in Marah. -[Mechilta on Exod. 19:10, Sanh. 56b] [Since *this was before the giving of the Torah*, there were **only these commandments and ordinances.**]

**“all the people answered with one voice”** – with one heart, one way (?) – “as one man with one heart (?)

“Since *this was before the giving of the Torah*, there were **only these commandments and ordinances.**” – *Bris Milah? Korban Pesach?*

**Targum Judaica Shemos/Exodus 24:4.** And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent **young men of the people of Israel**, who offered burnt offerings, and sacrificed peace offerings of oxen to the Lord. 6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, **All that the Lord has said will we do, and obey.** 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

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3. Take with you **words**, and turn to the Lord; **say to him**: Forgive all iniquity, and receive us graciously; so **will we offer the words of our lips instead of calves.**

**Shemos/Exodus 21:1.** And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

**Rashi, Shemos 24:5 – the youths** Heb. נְעָרֵי, the firstborn. -[From targumim, Zev. 115b, Num. Rabbah 4:8]

**Bamidbar Rabbah 4:8 – TAKE THE LEVITES**, etc. (Bamidbar 3:45<sup>19</sup>). Our Rabbis have said: Why did the Holy One, blessed be He, order the firstborn Israelites to be redeemed by means of the Levites? Because originally, before the tribe of Levi arose, the firstborn performed the sacrificial service. As our Rabbis have learned: Before the Tabernacle was erected the high places were permitted [*Sacrifices could be offered upon any eminence.*] and the sacrificial service was performed by the firstborn. From the moment when the Tabernacle was erected the high places were forbidden and the service was confined to the priests. There is proof that the firstborn offered the sacrifices before the tribe of Levi took office. Go back to the beginning of the creation of the world. Adam was the world's firstborn. When he offered his sacrifice, as it says: And it pleased the Lord better than a bullock that hath horns and hoofs (Ps. LXIX, 32) [*In Shab. 28b this is referred to Adam.*] - he donned high priestly garments; as it says: And the Lord God made for Adam and for his wife garments [*The same word is used of the vesture of the priests (cf. Lev. VIII, 13).*] of skins, and clothed them (Gen. III, 21). They were robes of honor [V. Pir. R. El. XX: '*From the skin which the serpent cast off the Holy One, blessed be He, made garments of glory for Adam and for his helpmate.*'] which subsequent firstborn used. When Adam died he transmitted them to Seth. Seth transmitted them to Methuselah. [*Through Enoch. Seth though not actually the firstborn was privileged to be so considered on account of his piety (Mah.).*] When Methuselah died he transmitted them to Noah. Noah arose and offered a sacrifice; as it says: And he took of every clean beast... and offered burnt-offerings on the altar (Gen. VIII, 20). Noah died and transmitted them to Shem. But was Shem a firstborn? Japheth, surely, was the firstborn; as it says: Shem... the brother of Japheth the elder [E.V. '*The elder brother of Japheth*']. (Gen. X, 21)! Why then did he hand them on to Shem? Because Noah foresaw [*Prophetically.*] that the line of the patriarchs would issue from him. There is proof that Shem offered sacrifices; since it says: And Melchizedek, [*Identified with Shem.*] king of Salem brought forth bread and wine; and he was priest of God the Most High (Gen. XIV, 18). Now was it to him that the priesthood was given? The priesthood, surely, was not given to any man until Aaron arose. What then is the meaning of the statement here, 'and he was priest'? Because he offered sacrifices like priests. Shem died and handed it on to Abraham. But was Abraham a firstborn?<sup>20</sup> [*From Gen. XI, 27 (q.v.) and Gen. R. XXXVIII, 14, it appears that he was indeed the firstborn. Mah. explains that the Midrash points out that in Abraham's case the privilege of birthright and sacrifice was conferred upon him because of his piety, and would have been so conferred even if he were not the firstborn. Rash. and 'E.J., however, maintain that in the view of the author of this passage, Abraham is mentioned first in Gen. XI, 27 merely because he was the most important.*] The fact is that because he was a righteous man the birthright was transferred to him, and he offered sacrifices; as it says: And offered him [Viz. the ram.] up for a burnt-offering in the stead of his son (Gen. XXII, 13). Abraham died and handed it on to Isaac. Isaac arose and handed it on to Jacob. But was Jacob a firstborn? No; but you find that Jacob prudently took it [the birthright] from Esau. He said to him: Sell me first thy birthright (Gen. XXV, 31). Do you suppose perhaps that it was for no good reason that Jacob asked Esau to sell him the birthright? No! Jacob wished to offer sacrifices and could not, because he was not the firstborn. Said Esau: 'What can I expect of this birthright?' As it says: Behold I am at the point to die [*Rashi in the Pentateuch explains: I risk death through the sacrificial service, since its laws are so strict, many involving death (by the hand of heaven). The Midrash here probably understands it in the same sense.*]; and what profit shall the birthright do to me? (Gen. XXV, 32). At that moment Ezekiel's prophecy was uttered [in heaven] against him as follows [*Lit. 'Ezekiel prophesied concerning him and said to him'*].

<sup>19</sup>

Or HaChayim

<sup>20</sup>

**Polemical Point.**

Shemos/Exodus 21:1. And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

*Midrashic exegesis often shows a lordly disregard for limitations of space and time.]: Surely thou hast hated blood, therefore blood shall pursue thee (Ezek. XXXV, 6). Now did Esau hate blood? Surely, he slew so many righteous men! Surely, he slew so many pious men! [The Midrash has in mind the vast numbers of Jews slain by the Romans with whom Esau was identified. As an individual person, too, Esau was regarded as a murderer.] And yet it says: 'Surely thou hast hated blood, therefore blood shall pursue thee'! The fact is that what was said to him was, 'Surely thou hast hated the blood of sacrifice.' For he was a firstborn, and the firstborn performed the sacrificial rites. Therefore, 'blood shall pursue thee.' Henceforward [Lit. 'at that hour'.] Jacob, having taken the birthright, began to offer sacrifices; as it says: And God said unto Jacob: Arise, go up to Beth-el, and dwell there; and make there an altar unto God, etc. (Gen. XXXV, 1). Similarly, when Moses had sacrifices offered at Sinai it was the firstborn who offered them; as it says: And he sent **the young men of the children of Israel**, who offered burnt-offerings, and sacrificed peace-offerings (Ex. XXIV, 5). What is the meaning of 'the young men'? The youths among the firstborn. 'Who offered burnt-offerings': From here you learn that no man offered sacrifices except the firstborn. Now when Israel committed that **unnamable act** [The worship of the Golden Calf.] they said, 'Let the firstborn come and offer sacrifices to it'; as it says: And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings (Ex. XXXII, 6). **God said to them: 'I have given promotion to the firstborn, having made them great in the world, and they have renounced Me and have risen and offered sacrifices before the Calf. Behold, I shall dismiss the firstborn and enroll the sons of Levi.' Therefore the Holy One, blessed be He, told Moses to number them; as it says: 'Number the children of Levi' (III, 15).** Said R. Judah the Levite: Who suggested [Lit. 'whispered'.] to you that God dismissed the firstborn from the sacrificial duties and enrolled the sons of Levi? Because it says: **TAKE THE LEVITES. Instead of whom? Instead of ALL THE FIRSTBORN AMONG THE CHILDREN OF ISRAEL. AND THE CATTLE OF THE LEVITES INSTEAD OF THEIR CATTLE; AND THE LEVITES SHALL BE MINE, I AM THE LORD** (III, 45). Our Rabbis said: To what may this be compared? To the banker of a province who was found to have committed some fraud. The king got to know and said to the governor of his province: 'Dismiss him and appoint another in his place.' Now that banker was found to be liable for certain proceeds, so the king said: 'Let the one who succeeds him refund on his account what he owes.' **So the firstborn. They were great in the world and arose and offered sacrifices before the Calf. Said God: 'Let the firstborn be dismissed and let the sons of Levi be installed.' Now the firstborn had incurred the penalty of destruction, so God said: 'Let the sons of Levi come and redeem them.'** For this reason you find the Levites redeeming the firstborn. Hence it is written: **TAKE THE LEVITES... AND THE CATTLE OF THE LEVITES INSTEAD OF THEIR CATTLE.** For the priests and Levites were exempt from the duty of redeeming the firstborn, whether firstborn of man or firstling of the ass, which is likened to the firstborn of man; since it is written: **Howbeit the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem (Num. XVIII, 15).** But not the firstling of the clean beasts, which are holy. What is the meaning of, **AND THE LEVITES SHALL BE MINE, I AM THE LORD?** *I am trustworthy to grant them good recompense, forasmuch as they have sanctified My name in connection with the Calf.**

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

## The Understanding comes from the Doing

Shemos 24:7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, All that the Lord has said **will we do, and obey [understand]**.

H6213 עָשָׂה `asah {aw-saw'}

⌘ a primitive root; TWOT - 1708,1709; v

⌘ AV - do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

⌘ 1) to do, fashion, accomplish, make 1a) (Qal) 1a1) to do, work, make, produce 1a1a) to do 1a1b) to work 1a1c) to deal (with) 1a1d) to act, act with effect, effect 1a2) to make 1a2a) to make 1a2b) to produce 1a2c) to prepare 1a2d) to make (an offering) 1a2e) to attend to, put in order 1a2f) to observe, celebrate 1a2g) to acquire (property) 1a2h) to appoint, ordain, institute 1a2i) to bring about 1a2j) to use 1a2k) to spend, pass 1b) (Niphal) 1b1) to be done 1b2) to be made 1b3) to be produced 1b4) to be offered 1b5) to be observed 1b6) to be used 1c) (Pual) to be made 2) (Piel) to press, squeeze

H8085 שָׁמַע shama` {shaw-mah'}

⌘ a primitive root; TWOT - 2412, 2412a

⌘ AV - hear 785, hearken 196, obey 81, publish 17, understand 9, obedient 8, diligently 8, shew 6, sound 3, declare 3, discern 2, noise 2, perceive 2, tell 2, reported 2, misc 33; 1159

⌘ v 1) to hear, listen to, obey 1a) (Qal) 1a1) to hear (perceive by ear) 1a2) to hear of or concerning 1a3) to hear (have power to hear) 1a4) to hear with attention or interest, listen to 1a5) to understand (language) 1a6) to hear (of judicial cases) 1a7) to listen, give heed 1a7a) to consent, agree 1a7b) to grant request 1a8) to listen to, yield to 1a9) to obey, be obedient 1b) (Niphal) 1b1) to be heard (of voice or sound) 1b2) to be heard of 1b3) to be regarded, be obeyed 1c) (Piel) to cause to hear, call to hear, summon 1d) (Hiphil) 1d1) to cause to hear, tell, proclaim, utter a sound 1d2) to sound aloud (musical term) 1d3) to make proclamation, summon 1d4) to cause to be heard n m 2) sound

## False “Familiarity” with HaShem

Targum Judaica Shemos/Exodus 24:9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; 10. And they saw<sup>21</sup> the God of Israel; and there was

<sup>21</sup> Shemos/Exodus 19:21 And the LORD said unto Moses: 'Go down, charge the people, lest they break through unto the LORD to gaze [לִרְאוֹתָם], and many of them perish.

Bereshis/Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto the man to see [לִרְאוֹתָם] what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

Bereshis/Genesis 3:6 And when the woman saw [רָאוּ] that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

Shemos/Exodus 21:1. And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness. 11. And upon the nobles of the people of Israel he laid not his hand; also they **saw** God, and ate and drank.

**KJV Exodus 24:9** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And **they saw** [הִרְאָה] the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also **they saw** [הִרְאָה] God, and did eat and drink.

H7200 הִרְאָה ra'ah {raw-aw'} א primitive root; TWOT - 2095; v א AV - see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313 א 1) **to see, look at, inspect, perceive, consider** 1a) (Qal) 1a1) to see 1a2) to see, perceive 1a3) to see, have vision 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out 1a5) to see, observe, consider, look at, give attention to, discern, distinguish 1a6) to look at, gaze at 1b) (Niphal) 1b1) to appear, present oneself 1b2) to be seen 1b3) to be visible 1c) (Pual) to be seen 1d) (Hiphil) 1d1) to cause to see, show 1d2) to cause to look intently at, behold, cause to gaze at 1e) (Hophal) 1e1) to be caused to see, be shown 1e2) to be exhibited to 1f) (Hithpael) to look at each other, face

H2372 הִרְאָה chazah {khaw-zaw'} א primitive root; TWOT - 633; v א AV - see 38, behold 7, look 3, prophesy 2, provide 1; 51 א 1) **to see, perceive, look, behold, prophesy, provide** 1a) (Qal) 1a1) to see, behold 1a2) to see as a seer in the ecstatic state 1a3) to see, perceive 1a3a) with the intelligence 1a3b) to see (by experience) 1a3c) to provide

**Shemos 24:9.** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; 10. **And they saw the God of Israel;** and there was under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness. 11. And upon the nobles of the people of Israel he laid not his hand; also **they saw God,** and ate and drank.

**Bamidbar 12:1.** And *Miriam and Aaron spoke against Moses* because of the Kushite woman whom he had married; for he had married a Kushite woman. 2. And they said, **Has the Lord indeed spoken only by Moses? has he not spoken also by us?** And the Lord heard it... 4. And the Lord spoke suddenly to Moses, and to Aaron, and to Miriam, Come out you three to the Tent of Meeting. And the three came out. 5. And the Lord came down in the pillar of the cloud, and stood in the door of the Tent, and called Aaron and Miriam; and they both came forth. 6. And he said, Hear now my words; **If there is a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream.** 7. **Not so with my servant Moses,** for he is the trusted one in all my house. 8. **With him I speak mouth to mouth, manifestly, and not in dark speech; and he beheld the form of the Lord.** Why then were you not afraid to speak against my servant Moses?

**Bereshis/Genesis 9:16** And the bow shall be in the cloud; and I will **look upon it** [הִרְאָה], that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'

**Bereshis/Genesis 12:7** And **the LORD appeared** [הִרְאָה] unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto **the LORD, who appeared** [הִרְאָה] unto him.

**Shemos/Exodus 24:10** and **they saw** [הִרְאָה] the God of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

Rashi, Shemos 24:10 -- and they perceived the God of Israel *They gazed and peered and [because of this] were doomed to die, but the Holy One, blessed is He, did not want to disturb the rejoicing of [this moment of the giving off] the Torah.* So He waited for Nadab and Abihu [i.e., to kill them,] until the day of the dedication of the Mishkan, and for [destroying] the elders until [the following incident:] *“And the people were as if seeking complaints... and a fire of the Lord broke out against them and devoured at the edge (בְּקֶצֶה) of the camp”* (Num. 11:1). [בְּקֶצֶה denotes] the officers (בְּקֶצֶיִם) of the camp [i.e., the elders]. -[From Midrash Tanchuma Beha’alothecha 16] **like the forming of a sapphire brick** that was before Him at the time of the bondage, to remember Israel’s straits [i. e.,] that they were enslaved in the making of bricks. - [From Lev. Rabbah 23:8] **and like the appearance of the heavens for clarity** Since they were [finally] redeemed, there was light and joy before Him. -[From Lev. Rabbah 23:8] **and like the appearance** Heb. וּקְצָצָם, as the Targum (Onkelos) renders וּקְצָצָא: an expression meaning appearance. **for clarity** Heb. לְטָהָר, an expression meaning clear and unclouded. -[From Lev. Rabbah 23:8] *I.e., during the bondage of the Israelites, the sapphire brick clouded the heavens, but after the Exodus, the heavens became clear and not a cloud was in sight.* -[Lev. Rabbah 23:8] **24:11 -- And upon the nobles** They are Nadab and Abihu and the elders. -[From Midrash Tanchuma Beha’alothecha 16] **He did not lay His hand** This indicates that they deserved that a hand be laid upon them. **and they perceived God They gazed at Him with levity, while [they were] eating and drinking.** So is the [interpretation of] Midrash Tanchuma (Beha’alothecha 16). Onkelos, however, did not render [this clause] in this manner. וְגִבּוֹרֵי means great ones, like [in the phrases:] “and from its nobles (וּמִמְצִילֵיהָ) I called you” (Isa. 41:9); “and He magnified (וְגִבַּר) some of the spirit” (Num. 11:25); “six large cubits (וּמִצִּילָה) ” (Ezek. 41:8).

Rashi, Bamidbar/Numbers 12: 6 -- Please listen to My words [The term] נָא always denotes a request. -[Sifrei Beha’alothecha 1:42:6] **If there be prophets among you** If you have prophets....-[Targum Onkelos] **[I] the Lord will make Myself known to him in a vision The Divine Presence of My Name is not revealed to him with distinct clarity, but in a dream or a vision.** - [Tanchuma Tzav 13] **12:8 -- Mouth to mouth** I told him to separate from his wife (Sifrei Beha’alothecha 1:42:8, Tanchuma Tzav 13). Where did I tell him this? At Sinai; “Go and tell them, ‘Return to your tents,’ but you, remain here with Me” (Deut. 5:27). -[See Shab. 87a] **in a vision but not in riddles - "A vision" refers to the vision of speech, for I express My communication to Him with absolute clarity, and I do not obscure it with riddles in the way it was said to Ezekiel, “Present a riddle” (Ezek. 17:2). I might think that it refers to the vision of the Divine Presence [itself]! Scripture therefore teaches, “You are not able to see My face” (Exod. 33:23). -[Sifrei Beha’alothecha 1:42:8, Tanchuma Tzav 13] and He beholds the image of the Lord This refers to a vision of the “back,” as it says, “and you will see My back” (Exod. 33:23). -[Sifrei Beha’alothecha 1:42:8, Tanchuma Tzav 13] **against my servant Moses** Heb. בְּעֵבְדֵי מֹשֶׁה, lit., against My servant, against Moses. Scripture does not say בְּעֵבְדֵי מֹשֶׁה, against My servant Moses, but בְּעֵבְדֵי מֹשֶׁה, against My servant, against Moses. **[The meaning is thus:] against My servant even if he were not Moses, and against Moses, even if he were not My servant, you should certainly have feared him, and all the more so since he is My servant, and the servant of the king is a king himself!** You should have said, “The King does not love him for nothing.” If you claim that I am unaware of his actions, this [statement] is worse than your previous one.-[Sifrei Beha’alothecha 1:42:8, Tanchuma Tzav 13]**

Targum Judaica Shemos/Exodus 24:12. And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them. 13. And Moses rose up, and

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

his minister Joshua; and Moses went up into the mount of God. 14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

## All of HaShem's Torah is included in the Ten Commandments

**Shemos 24:12.** And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you *tablets of stone*, and *the Torah*, and *commandments which I have written; that you may teach them.*

**Rashi, Shemos 24:12** -- And the Lord said to Moses After the giving of the Torah. Come up to Me to the mountain and remain there for forty days. the stone tablets, the Law and the commandments, which I have written to instruct them All 613 mitzvoth are included in the Ten Commandments. In the "Azharoth" that he composed for each commandment [of the Ten], Rabbenu Saadiah [Goan] explained the mitzvoth dependent upon it [each commandment]. [from Jonathan, Num. Rabbah 13:16]

**Targum Judaica Shemos/Exodus 24:12.** And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them. 13. And Moses rose up, **and his minister Joshua**; and Moses went up into the mount of God. 14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

**Rashi, Shemos 24:13** – So Moses and Joshua, his servant, arose I do not know what business Joshua had here, but I would say that **the disciple [Joshua] escorted his mentor [Moses] until the place of the limits of the boundaries of the mountain, for he was not permitted to go past that point.** From there Moses **alone** ascended to the mountain of God. Joshua pitched his tent and waited there for forty days. So we find that when Moses descended, **"Joshua heard the voice of the people as they shouted"** (Exod. 32:17). We learn [from there] that **Joshua was not with them.**<sup>22</sup>

**Rashi, Shemos 24:14** -- And to the elders he said upon his departure from the camp. Wait for us here Wait here with the rest of the people in the camp [so that you will] be ready to judge each person's quarrel. **Hur He was Miriam's son**, and **his father was Caleb the son of Jephunneh**, as it is said: **"and Caleb took to himself Ephrath, and she bore to him Hur"** (I Chron. 2:19). **Ephrath was Miriam**, as is stated in Sotah (11b). **whoever has a case lit.**, whoever is a master of words, whoever has litigation. -[From targumim]

**Targum Judaica Shemos/Exodus 24:15.** And Moses went up into the mount, and a cloud covered the mount. 16. And **the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days**; and the seventh day he called to Moses from the midst of the cloud. 17. And **the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the people of Israel.** 18. And Moses went into the midst of the cloud, and went up into the mount; and **Moses was in the mount forty days and forty nights.**

<sup>22</sup> Perhaps this was why Yehoshua was able to succeed Moshe – because he was not **"going with the majority to do evil."**

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

***Parshas MISHPATIM***

**First Aliyah, Shemos 21:1 – 21:19**

1. And these are the judgments which you shall set before them.
2. If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing.
3. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him.
4. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free;
6. Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.
7. And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do.
8. (K) If she pleases not her master, who has designated her for himself, then shall he let her be redeemed; to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her.
9. And if he has betrothed her to his son, he shall deal with her as with a daughter.
10. If he takes for himself another wife; her food, her garment, and her duty of marriage, shall he not diminish.
11. And if he does not do these three things to her, then shall she go out free without payment of money.
12. He who strikes a man, so that he dies, shall be surely put to death.
13. And if a man lies not in wait, but God delivers him into his hand; then I will appoint you a place where he shall flee.
14. But if a man comes wilfully upon his neighbor, to slay him treacherously; you shall take him from my altar, that he may die.
15. And he who strikes his father, or his mother, shall be surely put to death.
16. And he who steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.
17. And he who curses his father, or his mother, shall surely be put to death.
18. And if men quarrel together, and one strikes another with a stone, or with his fist, and he dies not, but keeps to his bed;
19. If he rises again, and walks out with his staff, then shall he who struck him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

***Parshas MISHPATIM***

**Second Aliyah, Shemos 21:20 – 22:3**

20. And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall be surely punished.
21. However, if he survives a day or two, he shall not be punished, for he is his money.
22. If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman's husband will lay upon him; and he shall pay as the judges determine.
23. And if any further harm follows, then you shall give life for life,
24. Eye for eye, tooth for tooth, hand for hand, foot for foot,
25. Burning for burning, wound for wound, bruise for bruise.
26. And if a man strikes the eye of his servant, or the eye of his maid, and destroys it; he shall let him go free for his eye's sake.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

27. And if he strikes out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
28. If an ox gores a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted.
29. But if the ox was wont to gore with its horn in times past, and its owner had been warned, and he has not kept it in, but it has killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death.
30. If ransom be laid on him, then he shall give for the redemption of his life whatever is laid upon him.
31. Whether it has gored a son, or has gored a daughter, according to this judgment shall it be done to it.
32. If the ox shall gore a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.
33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass falls in it;
34. The owner of the pit shall make it good, and give money to its owner; and the dead beast shall be his.
35. And if one man's ox hurts another's, that he die; then they shall sell the live ox, and divide its money; and the dead ox also they shall divide.
36. Or if it is known that the ox used to gore in times past, and its owner has not kept it in; he shall surely pay ox for ox; and the dead shall be his own.
37. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

### **Chapter 22**

1. If a thief is found breaking in, and he is struck so that he dies, there shall no blood be shed for him.
2. If the sun has risen upon him, there shall be blood shed for him; for he should make full restitution; if he has nothing, then he shall be sold for his theft.
3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

### ***Parshas MISHPATIM***

#### **Third Aliyah, Shemos 22:4 – 22:26**

4. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
5. If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed with it; he who kindled the fire shall surely make restitution.
6. If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man's house; if the thief is found, let him pay double.
7. If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor's goods.
8. For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.
9. If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it;
10. Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor's goods; and its owner shall accept this, and he shall not make it good.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

11. And if it is stolen from him, he shall make restitution to its owner.
12. If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.
13. And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good.
14. But if its owner is with it, he shall not make it good; if it is a hired thing, it came for his hire.
15. And if a man seduces a virgin who is not betrothed, and lies with her, he shall pay the bride's dowry, and make her his wife.
16. If her father refuses absolutely to give her to him, he shall pay money according to the dowry of virgins.
17. You shall not suffer a witch to live.
18. Whoever lies with a beast shall surely be put to death.
19. He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.
20. You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt.
21. You shall not afflict any widow, or orphaned child.
22. If you afflict them in any wise, and they cry to me, I will surely hear their cry;
23. And my anger shall burn hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.
24. If you lend money to any of my people with you who is poor, you shall not be a creditor to him, nor shall you lay upon him interest.
25. If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown;
26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

***Parshas MISHPATIM***

**Fourth Aliyah, Shemos 22:27 – 23:5**

27. You shall not revile the judges, nor curse the ruler of your people.
28. You shall not delay to offer the first of your ripe fruits, and of your liquors; the firstborn of your sons shall you give to me.
29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me.
30. And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.

**Chapter 23**

1. You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness.
2. You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice;
3. Nor shall you favor a poor man in his cause.
4. If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again.
5. If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up.

***Parshas MISHPATIM***

**Fifth Aliyah, Shemos 23:6 – 23:19**

6. You shall not pervert the judgment of your poor in his cause.
7. Keep far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous.
9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt.
10. And six years you shall sow your land, and shall gather in its fruits.
11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees.
12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed.
13. And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.
14. Three times you shall keep a feast to me in the year.
15. You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven days, as I commanded you, in the time appointed in the month Abib; for in it you came out from Egypt; and none shall appear before me empty;
16. And the Feast of Harvest, the first fruits of your labors, which you have sown in the field; and the Feast of Ingathering, which is at the end of the year, when you have gathered in your labors from the field.
17. Three times in the year all your males shall appear before the Lord God.
18. You shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my sacrifice remain until the morning.
19. The first of the first fruits of your land you shall bring into the house of the Lord your God. You shall not boil a kid in its mother's milk.

***Parshas MISHPATIM***

**Sixth Aliyah, Shemos 23:20 – 23:25**

20. Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared.
21. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.
22. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.
23. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.
24. You shall not bow down to their gods, nor serve them, nor do after their works; but you shall completely overthrow them, and break down their images in pieces.
25. And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

***Parshas MISHPATIM***

**Seventh Aliyah, Shemos 23:26 – 24:18**

26. None shall miscarry, nor be barren, in your land; the number of your days I will fulfil.
27. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.
28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.
29. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

30. Little by little I will drive them out from before you, until you are increased, and inherit the land.

31. And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you.

32. You shall make no covenant with them, nor with their gods.

33. They shall not live in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.

**Chapter 24**

1. And he said to Moses, Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from far away.

2. And Moses alone shall come near the Lord; but they shall not come near; nor shall the people go up with him.

3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord has said will we do.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the people of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the Lord.

6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, All that the Lord has said will we do, and obey.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10. And they saw the God of Israel; and there was under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness.

11. And upon the nobles of the people of Israel he laid not his hand; also they saw God, and ate and drank.

12. And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

15. And Moses went up into the mount, and a cloud covered the mount.

16. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses from the midst of the cloud.

17. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the people of Israel.

18. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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**Shemos/Exodus 21:1.** And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

## **Parashas MISHPATIM (הַמִּשְׁפָּטִים) ["ordinances"]** **Shemos/Exodus 21:1 - 24:18**

**H4941 מִשְׁפָּט mishpat {mish-paw'}**

⌘ from 08199; TWOT - 2443c; n m

⌘ AV - judgment 296, manner 38, right 18, cause 12, ordinance 11, lawful 7, order 5, worthy 3, fashion 3, custom 2, discretion 2, law 2, measure 2, sentence 2, misc 18; 421

⌘ 1) judgment, justice, ordinance 1a) judgment 1a1) act of deciding a case 1a2) place, court, seat of judgment 1a3) process, procedure, litigation (before judges) 1a4) case, cause (presented for judgment) 1a5) sentence, decision (of judgment) 1a6) execution (of judgment) 1a7) time (of judgment) 1b) justice, right, rectitude (attributes of God or man) 1c) ordinance 1d) decision (in law) 1e) right, privilege, due (legal) 1f) proper, fitting, measure, fitness, custom, manner, plan

---**H8199 שָׁפַט shaphat {shaw-fat'}**

⌘ a primitive root; TWOT - 2443; v

⌘ AV - judge (v) 119, judge (n) 60, plead 11, avenged 2, condemn 2, execute 2, judgment 2, defend 1, deliver 1, misc 3; 203

⌘ 1) to judge, govern, vindicate, punish 1a) (Qal) 1a1) to act as law-giver or judge or governor (of God, man) 1a1a) to rule, govern, judge 1a2) to decide controversy (of God, man) 1a3) to execute judgment 1a3a) discriminating (of man) 1a3b) vindicating 1a3c) condemning and punishing 1a3d) at theophanic advent for final judgment 1b) (Niphal) 1b1) to enter into controversy, plead, have controversy together 1b2) to be judged 1c) (Poel) judge, opponent-at-law (participle)

**Targum Judaica Shemos/Exodus 21:1.** And these are the judgments which you shall set before them.

**Targum Judaica Shemos/Exodus 21:2.** If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing. 3. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him. 4. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; 6. Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.

**Targum Judaica Shemos/Exodus 21:7.** And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do. 8. (K) If she pleases not her master, who has designated her for himself, then shall he let her be redeemed; to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her. 9. And if he has betrothed her to his son, he shall deal with her as with a daughter. 10. If he takes for himself another wife; her food, her garment, and her duty of marriage, shall he not diminish. 11. And if he does not do these three things to her, then shall she go out free without payment of money.

**Targum Judaica Shemos/Exodus 21:12.** He who strikes a man, so that he dies, shall be surely put to death. 13. And if a man lies not in wait, but God delivers him into his hand; then I will appoint you a place where he shall flee.

**Targum Judaica Shemos/Exodus 21:14.** But if a man comes willfully upon his neighbor, to slay him treacherously; you shall take him from my altar, that he may die.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Targum Judaica Shemos/Exodus 21:15.** And he who strikes his father, or his mother, shall be surely put to death.

**Targum Judaica Shemos/Exodus 21:16.** And he who steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.

**Targum Judaica Shemos/Exodus 21:17.** And he who curses his father, or his mother, shall surely be put to death.

**Targum Judaica Shemos/Exodus 21:18.** And if men quarrel together, and one strikes another with a stone, or with his fist, and he dies not, but keeps to his bed; 19. If he rises again, and walks out with his staff, then shall he who struck him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

**Targum Judaica Shemos/Exodus 21:20.** And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall be surely punished. 21. However, if he survives a day or two, he shall not be punished, for he is his money.

**Targum Judaica Shemos/Exodus 21:22.** If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman's husband will lay upon him; and he shall pay as the judges determine. 23. And if any further harm follows, then you shall give life for life, 24. Eye for eye, tooth for tooth, hand for hand, foot for foot, 25. Burning for burning, wound for wound, bruise for bruise.

**Targum Judaica Shemos/Exodus 21:26.** And if a man strikes the eye of his servant, or the eye of his maid, and destroys it; he shall let him go free for his eye's sake. 27. And if he strikes out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

**Targum Judaica Shemos/Exodus 21:28.** If an ox gores a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted. 29. But if the ox was wont to gore with its horn in times past, and its owner had been warned, and he has not kept it in, but it has killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death. 30. If ransom be laid on him, then he shall give for the redemption of his life whatever is laid upon him. 31. Whether it has gored a son, or has gored a daughter, according to this judgment shall it be done to it. 32. If the ox shall gore a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.

**Targum Judaica Shemos/Exodus 21:33.** And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass falls in it; 34. The owner of the pit shall make it good, and give money to its owner; and the dead beast shall be his.

**Targum Judaica Shemos/Exodus 21:35.** And if one man's ox hurts another's, that he die; then they shall sell the live ox, and divide its money; and the dead ox also they shall divide. 36. Or if it is known that the ox used to gore in times past, and its owner has not kept it in; he shall surely pay ox for ox; and the dead shall be his own.

**Targum Judaica Shemos/Exodus 21:37.** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Targum Judaica Shemos/Exodus 22:1.** If a thief is found breaking in, and he is struck so that he dies, there shall no blood be shed for him. 2. If the sun has risen upon him, there shall be blood shed for him; for he should make full restitution; if he has nothing, then he shall be sold for his theft. 3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Targum Judaica Shemos/Exodus 22:4.** If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

**Targum Judaica Shemos/Exodus 22:5.** If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed with it; he who kindled the fire shall surely make restitution.

**Targum Judaica Shemos/Exodus 22:6.** If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man's house; if the thief is found, let him pay double. 7. If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor's goods. 8. For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.

**Targum Judaica Shemos/Exodus 22:9.** If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it; 10. Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor's goods; and its owner shall accept this, and he shall not make it good. 11. And if it is stolen from him, he shall make restitution to its owner. 12. If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

**Targum Judaica Shemos/Exodus 22:13.** And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good. 14. But if its owner is with it, he shall not make it good; if it is a hired thing, it came for his hire.

**Targum Judaica Shemos/Exodus 22:15.** And if a man seduces a virgin who is not betrothed, and lies with her, he shall pay the bride's dowry, and make her his wife. 16. If her father refuses absolutely to give her to him, he shall pay money according to the dowry of virgins.

**Targum Judaica Shemos/Exodus 22:17.** You shall not suffer a witch to live.

**Targum Judaica Shemos/Exodus 22:18.** Whoever lies with a beast shall surely be put to death.

**Targum Judaica Shemos/Exodus 22:19.** He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.

**Targum Judaica Shemos/Exodus 22:20.** You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt. 21. You shall not afflict any widow, or orphaned child. 22. If you afflict them in any wise, and they cry to me, I will surely hear their cry; 23. And my anger shall burn hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Targum Judaica Shemos/Exodus 22:24.** If you lend money to any of my people with you who is poor, you shall not be a creditor to him, nor shall you lay upon him interest. 25. If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown; 26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

**Targum Judaica Shemos/Exodus 22:27.** You shall not revile the judges, nor curse the ruler of your people.

**Targum Judaica Shemos/Exodus 22:28.** You shall not delay to offer the first of your ripe fruits, and of your liquors; the firstborn of your sons shall you give to me. 29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me. 30. And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.

**Targum Judaica Shemos/Exodus 23:1.** You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness. 2. You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice; 3. Nor shall you favor a poor man in his cause.

**Targum Judaica Shemos/Exodus 23:4.** If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again.

**Targum Judaica Shemos/Exodus 23:5.** If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up.

**Targum Judaica Shemos/Exodus 23:6.** You shall not pervert the judgment of your poor in his cause. 7. Keep far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked. 8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous. 9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt. 10. And six years you shall sow your land, and shall gather in its fruits. 11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees. 12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed. 13. And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.

**Targum Judaica Shemos/Exodus 23:14.** Three times you shall keep a feast to me in the year. 15. You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven days, as I commanded you, in the time appointed in the month Abib; for in it you came out from Egypt; and none shall appear before me empty; 16. And the Feast of Harvest, the first fruits of your labors, which you have sown in the field; and the Feast of Ingathering, which is at the end of the year, when you have gathered in your labors from the field. 17. Three times in the year all your males shall appear before the Lord God. 18. You shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my sacrifice remain until the morning. 19. The first of the first

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

fruits of your land you shall bring into the house of the Lord your God. You shall not boil a kid in its mother's milk.

**Targum Judaica Shemos/Exodus 23:20.** Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. 21. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. 22. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. 23. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. 24. You shall not bow down to their gods, nor serve them, nor do after their works; but you shall completely overthrow them, and break down their images in pieces. 25. And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

**Targum Judaica Shemos/Exodus 23:26.** None shall miscarry, nor be barren, in your land; the number of your days I will fulfill. 27. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you. 28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. 29. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you. 30. Little by little I will drive them out from before you, until you are increased, and inherit the land.

**Targum Judaica Shemos/Exodus 23:31.** And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you. 32. You shall make no covenant with them, nor with their gods. 33. They shall not live in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.

**Targum Judaica Shemos/Exodus 24:1.** And he said to Moses, Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from far away. 2. And Moses alone shall come near the Lord; but they shall not come near; nor shall the people go up with him.

**Targum Judaica Shemos/Exodus 24:3.** And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord has said will we do.

**Targum Judaica Shemos/Exodus 24:4.** And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent young men of the people of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the Lord. 6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, All that the Lord has said will we do, and obey. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

**Targum Judaica Shemos/Exodus 24:9.** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; 10. And they saw the God of Israel; and there was under his

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

feet a kind of paved work of a sapphire stone, like the very heaven for clearness. 11. And upon the nobles of the people of Israel he laid not his hand; also they saw God, and ate and drank.

**Targum Judaica Shemos/Exodus 24:12.** And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them. 13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God. 14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

**Targum Judaica Shemos/Exodus 24:15.** And Moses went up into the mount, and a cloud covered the mount. 16. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses from the midst of the cloud. 17. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the people of Israel. 18. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

**Parshas MISHPATIM**

**First Aliyah, Shemos 21:1 – 21:19**

1. And these are the judgments which you shall set before them.
2. If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing.
3. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him.
4. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free;
6. Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.
7. And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do.
8. (K) If she pleases not her master, who has designated her for himself, then shall he let her be redeemed; to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her.
9. And if he has betrothed her to his son, he shall deal with her as with a daughter.
10. If he takes for himself another wife; her food, her garment, and her duty of marriage, shall he not diminish.
11. And if he does not do these three things to her, then shall she go out free without payment of money.
12. He who strikes a man, so that he dies, shall be surely put to death.
13. And if a man lies not in wait, but God delivers him into his hand; then I will appoint you a place where he shall flee.
14. But if a man comes wilfully upon his neighbor, to slay him treacherously; you shall take him from my altar, that he may die.
15. And he who strikes his father, or his mother, shall be surely put to death.
16. And he who steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.
17. And he who curses his father, or his mother, shall surely be put to death.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

18. And if men quarrel together, and one strikes another with a stone, or with his fist, and he dies not, but keeps to his bed;

19. If he rises again, and walks out with his staff, then shall he who struck him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

**Parshas MISHPATIM**

**Second Aliyah, Shemos 21:20 – 22:3**

20. And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall be surely punished.

21. However, if he survives a day or two, he shall not be punished, for he is his money.

22. If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman's husband will lay upon him; and he shall pay as the judges determine.

23. And if any further harm follows, then you shall give life for life,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, bruise for bruise.

26. And if a man strikes the eye of his servant, or the eye of his maid, and destroys it; he shall let him go free for his eye's sake.

27. And if he strikes out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28. If an ox gores a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted.

29. But if the ox was wont to gore with its horn in times past, and its owner had been warned, and he has not kept it in, but it has killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death.

30. If ransom be laid on him, then he shall give for the redemption of his life whatever is laid upon him.

31. Whether it has gored a son, or has gored a daughter, according to this judgment shall it be done to it.

32. If the ox shall gore a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.

33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass falls in it;

34. The owner of the pit shall make it good, and give money to its owner; and the dead beast shall be his.

35. And if one man's ox hurts another's, that he die; then they shall sell the live ox, and divide its money; and the dead ox also they shall divide.

36. Or if it is known that the ox used to gore in times past, and its owner has not kept it in; he shall surely pay ox for ox; and the dead shall be his own.

37. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

**Chapter 22**

1. If a thief is found breaking in, and he is struck so that he dies, there shall no blood be shed for him.

2. If the sun has risen upon him, there shall be blood shed for him; for he should make full restitution; if he has nothing, then he shall be sold for his theft.

3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

***Parshas MISHPATIM***

**Third Aliyah, Shemos 22:4 – 22:26**

4. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
5. If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed with it; he who kindled the fire shall surely make restitution.
6. If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man's house; if the thief is found, let him pay double.
7. If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor's goods.
8. For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.
9. If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it;
10. Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor's goods; and its owner shall accept this, and he shall not make it good.
11. And if it is stolen from him, he shall make restitution to its owner.
12. If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.
13. And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good.
14. But if its owner is with it, he shall not make it good; if it is a hired thing, it came for his hire.
15. And if a man seduces a virgin who is not betrothed, and lies with her, he shall pay the bride's dowry, and make her his wife.
16. If her father refuses absolutely to give her to him, he shall pay money according to the dowry of virgins.
17. You shall not suffer a witch to live.
18. Whoever lies with a beast shall surely be put to death.
19. He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.
20. You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt.
21. You shall not afflict any widow, or orphaned child.
22. If you afflict them in any wise, and they cry to me, I will surely hear their cry;
23. And my anger shall burn hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.
24. If you lend money to any of my people with you who is poor, you shall not be a creditor to him, nor shall you lay upon him interest.
25. If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown;
26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

***Parshas MISHPATIM***

**Fourth Aliyah, Shemos 22:27 – 23:5**

27. You shall not revile the judges, nor curse the ruler of your people.
28. You shall not delay to offer the first of your ripe fruits, and of your liquors; the firstborn of your sons shall you give to me.
29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

30. And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.

### **Chapter 23**

1. You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness.
2. You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice;
3. Nor shall you favor a poor man in his cause.
4. If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again.
5. If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up.

### **Parshas MISHPATIM**

#### **Fifth Aliyah, Shemos 23:6 – 23:19**

6. You shall not pervert the judgment of your poor in his cause.
7. Keep far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked.
8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous.
9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt.
10. And six years you shall sow your land, and shall gather in its fruits.
11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees.
12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed.
13. And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.
14. Three times you shall keep a feast to me in the year.
15. You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven days, as I commanded you, in the time appointed in the month Abib; for in it you came out from Egypt; and none shall appear before me empty;
16. And the Feast of Harvest, the first fruits of your labors, which you have sown in the field; and the Feast of Ingathering, which is at the end of the year, when you have gathered in your labors from the field.
17. Three times in the year all your males shall appear before the Lord God.
18. You shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my sacrifice remain until the morning.
19. The first of the first fruits of your land you shall bring into the house of the Lord your God. You shall not boil a kid in its mother's milk.

### **Parshas MISHPATIM**

#### **Sixth Aliyah, Shemos 23:20 – 23:25**

20. Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared.
21. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

22. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.

23. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24. You shall not bow down to their gods, nor serve them, nor do after their works; but you shall completely overthrow them, and break down their images in pieces.

25. And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.

### **Parshas MISHPATIM**

#### **Seventh Aliyah, Shemos 23:26 – 24:18**

26. None shall miscarry, nor be barren, in your land; the number of your days I will fulfil.

27. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.

28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.

29. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.

30. Little by little I will drive them out from before you, until you are increased, and inherit the land.

31. And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you.

32. You shall make no covenant with them, nor with their gods.

33. They shall not live in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.

### **Chapter 24**

1. And he said to Moses, Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from far away.

2. And Moses alone shall come near the Lord; but they shall not come near; nor shall the people go up with him.

3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord has said will we do.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the people of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the Lord.

6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, All that the Lord has said will we do, and obey.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10. And they saw the God of Israel; and there was under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness.

11. And upon the nobles of the people of Israel he laid not his hand; also they saw God, and ate and drank.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

12. And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

15. And Moses went up into the mount, and a cloud covered the mount.

16. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses from the midst of the cloud.

17. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the people of Israel.

18. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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*Shemos/Exodus 21:1.* And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

***Parshas MISHPATIM (Exodus 21:1-24:18) + Haftoros + Maftirim***

***Tanakh - Exodus Chapter 21***

1. And these are the judgments which you shall set before them.
2. If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free, for nothing.
3. If he came in by himself, he shall go out by himself; if he was married, then his wife shall go out with him.
4. If his master has given him a wife, and she has born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free;
6. Then his master shall bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him forever.
7. And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do.
8. (K) If she pleases not her master, who has designated her for himself, then shall he let her be redeemed; to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her.
9. And if he has betrothed her to his son, he shall deal with her as with a daughter.
10. If he takes for himself another wife; her food, her garment, and her duty of marriage, shall he not diminish.
11. And if he does not do these three things to her, then shall she go out free without payment of money.
12. He who strikes a man, so that he dies, shall be surely put to death.
13. And if a man lies not in wait, but God delivers him into his hand; then I will appoint you a place where he shall flee.
14. But if a man comes wilfully upon his neighbor, to slay him treacherously; you shall take him from my altar, that he may die.
15. And he who strikes his father, or his mother, shall be surely put to death.
16. And he who steals a man, and sells him, or if he is found in his hand, he shall surely be put to death.
17. And he who curses his father, or his mother, shall surely be put to death.
18. And if men quarrel together, and one strikes another with a stone, or with his fist, and he dies not, but keeps to his bed;
19. If he rises again, and walks out with his staff, then shall he who struck him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.
20. And if a man strikes his servant, or his maid, with a rod, and he dies under his hand; he shall be surely punished.
21. However, if he survives a day or two, he shall not be punished, for he is his money.
22. If men quarrel, and hurt a pregnant woman, so that her fruit depart from her, and yet no further harm follows; he shall be surely punished, according to what the woman's husband will lay upon him; and he shall pay as the judges determine.
23. And if any further harm follows, then you shall give life for life,
24. Eye for eye, tooth for tooth, hand for hand, foot for foot,
25. Burning for burning, wound for wound, bruise for bruise.
26. And if a man strikes the eye of his servant, or the eye of his maid, and destroys it; he shall let him go free for his eye's sake.
27. And if he strikes out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
28. If an ox gores a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted.
29. But if the ox was wont to gore with its horn in times past, and its owner had been warned, and he has not kept it in, but it has killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death.
30. If ransom be laid on him, then he shall give for the redemption of his life whatever is laid upon him.
31. Whether it has gored a son, or has gored a daughter, according to this judgment shall it be done to it.
32. If the ox shall gore a manservant or a maidservant; he shall give to their master thirty shekels of silver, and the ox shall be stoned.
33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass falls in it;
34. The owner of the pit shall make it good, and give money to its owner; and the dead beast shall be his.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

35. And if one man's ox hurts another's, that he die; then they shall sell the live ox, and divide its money; and the dead ox also they shall divide.

36. Or if it is known that the ox used to gore in times past, and its owner has not kept it in; he shall surely pay ox for ox; and the dead shall be his own.

37. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

**Tanach - Exodus Chapter 22**

1. If a thief is found breaking in, and he is struck so that he dies, there shall no blood be shed for him.

2. If the sun has risen upon him, there shall be blood shed for him; for he should make full restitution; if he has nothing, then he shall be sold for his theft.

3. If the theft be at all found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

4. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

5. If fire breaks out, and catches in thorns, so that the stacks of grain, or the standing grain, or the field, be consumed with it; he who kindled the fire shall surely make restitution.

6. If a man shall deliver to his neighbor money or utensils to keep, and it is stolen from the man's house; if the thief is found, let him pay double.

7. If the thief is not found, then the master of the house shall be brought to the judges, to see whether he has put his hand to his neighbor's goods.

8. For every kind of trespass, whether it be for ox, for ass, for sheep, for garment, or for any kind of lost thing, which another challenges to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double to his neighbor.

9. If a man delivers to his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it dies, or is hurt, or driven away, no man seeing it;

10. Then shall an oath of the Lord be between them both, that he has not put his hand to his neighbor's goods; and its owner shall accept this, and he shall not make it good.

11. And if it is stolen from him, he shall make restitution to its owner.

12. If it is torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

13. And if a man borrows anything from his neighbor, and it is hurt, or dies, its owner being not with it, he shall surely make it good.

14. But if its owner is with it, he shall not make it good; if it is a hired thing, it came for his hire.

15. And if a man seduces a virgin who is not betrothed, and lies with her, he shall pay the bride's dowry, and make her his wife.

16. If her father refuses absolutely to give her to him, he shall pay money according to the dowry of virgins.

17. You shall not suffer a witch to live.

18. Whoever lies with a beast shall surely be put to death.

19. He who sacrifices to any god, except only to the Lord, he shall be completely destroyed.

20. You shall not wrong a stranger, nor oppress him; for you were strangers in the land of Egypt.

21. You shall not afflict any widow, or orphaned child.

22. If you afflict them in any wise, and they cry to me, I will surely hear their cry;

23. And my anger shall burn hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.

24. If you lend money to any of my people with you who is poor, you shall not be a creditor to him, nor shall you lay upon him interest.

25. If you take your neighbor's garment as a pledge, you shall deliver it to him by sundown;

26. For that is his only covering, it is the garment for his skin; Where shall he sleep? and it shall come to pass, when he cries to me, that I will hear; for I am compassionate.

27. You shall not revile the judges, nor curse the ruler of your people.

28. You shall not delay to offer the first of your ripe fruits, and of your liquors; the firstborn of your sons shall you give to me.

29. Likewise shall you do with your oxen, and with your sheep; seven days it shall be with his dam; on the eighth day you shall give it to me.

30. And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Tanach - Exodus Chapter 23**

1. You shall not raise a false report; put not your hand with the wicked to be an unrighteous witness.
2. You shall not follow a multitude to do evil; nor shall you speak in a cause to incline a multitude to pervert justice;
3. Nor shall you favor a poor man in his cause.
4. If you meet your enemy's ox or his ass going astray, you shall surely bring it back to him again.
5. If you see the ass of one who hates you lying under its burden, you shall refrain from leaving it with him, you shall help him to lift it up.
6. You shall not pervert the judgment of your poor in his cause.
7. Keep far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked.
8. And you shall take no bribe; for the bribe blinds the wise, and perverts the words of the righteous.
9. Also you shall not oppress a stranger; for you know the heart of a stranger, seeing you were strangers in the land of Egypt.
10. And six years you shall sow your land, and shall gather in its fruits.
11. But the seventh year you shall let it rest and lie still; that the poor of your people may eat; and what they leave the beasts of the field shall eat. In like manner you shall deal with your vineyard, and with your olive trees.
12. Six days you shall do your work, and on the seventh day you shall rest; that your ox and your ass may rest, and the son of your maidservant, and the stranger, may be refreshed.
13. And be mindful of all the things that I have said to you; and make no mention of the name of other gods, neither let it be heard from your mouth.
14. Three times you shall keep a feast to me in the year.
15. You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven days, as I commanded you, in the time appointed in the month Abib; for in it you came out from Egypt; and none shall appear before me empty;
16. And the Feast of Harvest, the first fruits of your labors, which you have sown in the field; and the Feast of Ingathering, which is at the end of the year, when you have gathered in your labors from the field.
17. Three times in the year all your males shall appear before the Lord God.
18. You shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my sacrifice remain until the morning.
19. The first of the first fruits of your land you shall bring into the house of the Lord your God. You shall not boil a kid in its mother's milk.
20. Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared.
21. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.
22. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries.
23. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.
24. You shall not bow down to their gods, nor serve them, nor do after their works; but you shall completely overthrow them, and break down their images in pieces.
25. And you shall serve the Lord your God, and he shall bless your bread, and your water; and I will take sickness away from the midst of you.
26. None shall miscarry, nor be barren, in your land; the number of your days I will fulfil.
27. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you.
28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you.
29. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you.
30. Little by little I will drive them out from before you, until you are increased, and inherit the land.
31. And I will set your bounds from the Red Sea to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand; and you shall drive them out before you.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

32. You shall make no covenant with them, nor with their gods.

33. They shall not live in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.

**Tanach - Exodus Chapter 24**

1. And he said to Moses, Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship from far away.

2. And Moses alone shall come near the Lord; but they shall not come near; nor shall the people go up with him.

3. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord has said will we do.

4. And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5. And he sent young men of the people of Israel, who offered burnt offerings, and sacrificed peace offerings of oxen to the Lord.

6. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

7. And he took the Book of the Covenant, and read it in the hearing of the people; and they said, All that the Lord has said will we do, and obey.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord has made with you concerning all these words.

9. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10. And they saw the God of Israel; and there was under his feet a kind of paved work of a sapphire stone, like the very heaven for clearness.

11. And upon the nobles of the people of Israel he laid not his hand; also they saw God, and ate and drank.

12. And the Lord said to Moses, Come up to me into the mount, and be there; and I will give you tablets of stone, and the Torah, and commandments which I have written; that you may teach them.

13. And Moses rose up, and his minister Joshua; and Moses went up into the mount of God.

14. And he said to the elders, Wait here for us, until we come again to you; and, behold, Aaron and Hur are with you; if any man have any matters, let him come to them.

15. And Moses went up into the mount, and a cloud covered the mount.

16. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called to Moses from the midst of the cloud.

17. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the people of Israel.

18. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

**Haftorah Jeremiah 34:8-22; 33:25-26**

**Tanach - Jeremiah Chapter 34**

8. This is the word that came to Jeremiah from the Lord, after the king Zedekiah had made a covenant with all the people who were in Jerusalem, to proclaim liberty to them;

9. That every man should let his Hebrew male slave, and every man his Hebrew female slave, go free; that none should enslave any of them, namely, a man of Judah, being his brother.

10. Now when all the princes, and all the people, who had entered into the covenant, heard that every one should let his male slave, and every one his female slave, go free, that none should enslave them any more, then they obeyed, and let them go.

11. (K) But afterward they relapsed, and caused the male slaves, and the female slaves, whom they had let go free, to return, and brought them into subjection as slaves.

12. Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13. Thus says the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of slaves, saying,

14. At the end of seven years set free every man his Hebrew brother, who has been sold to you; and when he has served you six years, you shall let him go free from you; but your fathers did not listen to me, nor inclined their ear.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

15. And you now turned, and have done right in my sight, in proclaiming liberty every man to his neighbor; and you have made a covenant before me in the house which is called by my name;

16. But you turned and polluted my name, and caused every man his male slave, and every man his female slave, whom he had set free according to their desire, to return, and brought them into subjection, to be your slaves.

17. (K) Therefore thus says the Lord; Since you have not listened to me, in proclaiming liberty, every one to his brother, and every man to his neighbor; behold, I proclaim a liberty for you, says the Lord, to the sword, to the pestilence, and to the famine; and I will make you a horror to all the kingdoms of the earth.

18. And I will give the men who have transgressed my covenant, which have not kept the words of the covenant which they had made before me, when they cut the calf in two, and passed between its parts.

19. The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, who passed between the parts of the calf;

20. I will give them to the hand of their enemies, and to the hand of those who seek their life; and their dead bodies shall be food for the birds of the heaven, and for the beasts of the earth.

21. And Zedekiah king of Judah and his princes will I give to the hand of their enemies, and to the hand of those who seek their life, and to the hand of the king of Babylon's army, which are gone up from you.

22. Behold, I will command, says the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.

### **Tanach - Jeremiah Chapter 33**

25. Thus says the Lord; If my covenant is not established with day and night, and if I have not appointed the ordinances of heaven and earth;

26. (K) Then will I cast away the seed of Jacob, and David my servant, and not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.

### **Maftir Exodus 30:11-16**

#### **Tanach - Exodus Chapter 30**

11. And the Lord spoke to Moses, saying,

12. When you take the census of the people of Israel according to their number, then shall they give every man a ransom for his soul to the Lord, when you count them; that there should be no plague among them, when you count them.

13. This they shall give, every one who passes among those who are counted, half a shekel according to the shekel of the sanctuary; a shekel is twenty gerahs; a half shekel shall be the offering of the Lord.

14. Every one who passes among those who are counted, from twenty years old and above, shall give an offering to the Lord.

15. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering to the Lord, to make an atonement for your souls.

16. And you shall take the atonement money of the people of Israel, and shall appoint it for the service of the Tent of Meeting; that it may be a memorial to the people of Israel before the Lord, to make an atonement for your souls.

### **Haftarah 2 Kings 11:17-12:17**

#### **Tanach - 2 Kings Chapter 11**

17. And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; also between the king and the people.

18. And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord.

19. And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the Gate of the Guard to the king's house. And he sat on the throne of the kings.

20. (K) And all the people of the land rejoiced, and the city was quiet; and they killed Athaliah with the sword in the king's house.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

**Tanach - 2 Kings Chapter 12**

1. Seven years old was Jehoash when he began to reign.
2. In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.
3. And Jehoash did that which was right in the sight of the Lord all his days because Jehoiada the priest instructed him.
4. But the high places were not taken away; the people still sacrificed and burned incense in the high places.
5. And Jehoash said to the priests, All the money of the consecrated things that is brought to the house of the Lord, the money of persons, for which each man is assessed, and the money that any man is prompted by his heart to bring to the house of the Lord,
6. Let the priests take it to them, every man from his acquaintance; and let them repair the breaches of the house, wherever any breach shall be found.
7. But it was so, that in the twenty third year of king Jehoash the priests had not repaired the breaches of the house.
8. Then king Jehoash called for Jehoiada the priest, and the other priests, and said to them, Why do you not repair the breaches of the house? Now therefore receive no more money from your acquaintances, but deliver it for the breaches of the house.
9. And the priests agreed to receive no more money from the people, nor to repair the breaches of the house.
10. (K) But Jehoiada the priest took a chest, and bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of the Lord; and the priests who guarded the door put in there all the money that was brought to the house of the Lord.
11. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they counted and tied up in bags the money that was found in the house of the Lord.
12. (K) And they gave the money, that was counted, to the hands of the workmen, who supervised the house of the Lord; and they paid it out to the carpenters and builders, who worked upon the house of the Lord.
13. And to the masons, and the stone cutters, and to buy timber and quarried stones to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.
14. But there were not made for the house of the Lord bowls of silver, snuffers, basins, trumpets, any utensils of gold, or utensils of silver, from the money that was brought to the house of the Lord;
15. But they gave that to the workmen, and repaired with it the house of the Lord.
16. And they did not ask an accounting from the men into whose hand they delivered the money to be paid to the workmen; for they dealt in good faith.
17. The money for guilt offerings and the money for sin offerings was not brought to the house of the Lord; it was delivered to the priests'.

**Maftir Numbers 28:9-15**

**Tanach - Numbers Chapter 28**

9. And on the sabbath day two lambs of the first year without spot, and two tenth measures of flour for a meal offering, mixed with oil, and the drink offering of it;
10. This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.
11. And in the beginnings of your months you shall offer a burnt offering to the Lord; two young bulls, and one ram, seven lambs of the first year without spot;
12. And three tenth measures of flour for a meal offering, mixed with oil, for one bull; and two tenth measures of flour for a meal offering, mixed with oil, for one ram;
13. And a tenth measure of flour mixed with oil for a meal offering for one lamb; for a burnt offering of a sweet savor, a sacrifice made by fire to the Lord.
14. And their drink offerings shall be half a hin of wine for a bull, and the third part of a hin for a ram, and a fourth part of a hin for a lamb; this is the burnt offering of every month throughout the months of the year.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

15. And one kid of the goats for a sin offering to the Lord shall be offered, beside the continual burnt offering, and its drink offering.

**Haftorah Isaiah 66:1-24**

**Tanach - Isaiah Chapter 66**

1. Thus says the Lord, The heaven is my throne, and the earth is my footstool; where is the house that you build to me? and where is the place of my rest?
2. For all those things has my hand made, and all those things have been, says the Lord; but to this man will I look, to him who is poor and of a contrite spirit, and trembles at my word.
3. He who kills an ox is as if he slew a man; he who sacrifices a lamb, as if he cut off a dog's neck; he who offers a meal offering, as if he offered swine's blood; he who burns incense, as if he blessed an idol. For they have chosen their own ways, and their soul delights in their abominations.
4. I also will choose torments for them, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear; but they did evil before my eyes, and chose that in which I delighted not.
5. Hear the word of the Lord, you who tremble at his word; Your brothers who hated you, who threw you out for my name's sake, says, Let the Lord be glorified that we may see your joy; but they shall be ashamed.
6. A voice of tumult from the city, a voice from the temple, the voice of the Lord rendering recompense to his enemies.
7. Before she labored, she brought forth; before her pain came, she was delivered of a son.
8. Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born in one moment? For as soon as Zion labored, she brought forth her children.
9. Shall I bring to the birth, and not cause to bring forth? says the Lord; shall I cause to bring forth, and shut the womb? says your God.
10. Rejoice with Jerusalem, and be glad with her, all you who love her; rejoice for joy with her, all you who mourn for her;
11. That you may suck, and be satisfied with the breasts of her consolations; that you may drink deeply, and be delighted with the abundance of her glory.
12. For thus says the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like a flowing stream; then shall you suck, you shall be carried upon her sides, and be dandled upon her knees.
13. As one whom his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem.
14. And when you see this, your heart shall rejoice, and your bones shall flourish like grass; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.
15. For, behold, the Lord will come with fire, and with his chariots like a storm, to render his anger with fury, and his rebuke with flames of fire.
16. For by fire will the Lord execute judgment, and by his sword upon all flesh; and the slain by the Lord shall be many.
17. (K) They who sanctify themselves, and purify themselves in the gardens behind one in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says the Lord.
18. For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
19. And I will set a sign among them, and I will send those who escape to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal, and Javan, to far off islands, that have not heard my fame, nor have they seen my glory; and they shall declare my glory among the nations.
20. And they shall bring all your brothers for an offering to the Lord from all nations upon horses, and in chariots, and in litters, and upon mules, and upon fleet camels, to my holy mountain Jerusalem, says the Lord, as the people of Israel bring an offering in a clean utensil to the house of the Lord.
21. And I will also take of them for priests and for Levites, says the Lord.
22. For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.
23. And it shall come to pass, that every new moon, and every sabbath, shall all flesh come to worship before me, says the Lord.

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

24. And they shall go forth, and look upon the carcasses of the men who have transgressed against me; for their worm shall not die, nor shall their fire be quenched; and they shall be a loathing to all flesh.

**Haftorah 1 Samuel 20:18-42**

**Tanach - 1 Samuel Chapter 20**

18. Then Jonathan said to David, Tomorrow is the new moon; and you shall be missed, because your seat will be empty.

19. And when you have stayed three days, then you shall go down quickly, and come to the place where you hid yourself when the matter was in hand, and shall remain by the stone Ezel.

20. And I will shoot three arrows on its side, as though I shot at a mark.

21. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say to the lad, Behold, the arrows are on this side of you, take them; then you come; for it is safe for you, and there is no danger; as the Lord lives.

22. But if I say thus to the young man, Behold, the arrows are beyond you; then go your way; for the Lord has sent you away.

23. And as concerning the matter which you and I have spoken of, behold, the Lord be between you and me forever.

24. (K) So David hid himself in the field; and when the new moon came, the king sat down to eat the meal.

25. And the king sat upon his seat, as at other times, upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26. Nevertheless Saul spoke not any thing that day; for he thought, Something has befallen him, he is not clean; surely he is not clean.

27. And it came to pass on the next day, which was the second day of the month, that David's place was empty; and Saul said to Jonathan his son, Why does not the son of Jesse come to the meal, neither yesterday, nor today?

28. And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-Lehem;

29. And he said, Let me go, I beg you; for our family has a sacrifice in the city; and my brother has commanded me to be there; and now, if I have found favor in your eyes, let me get away, I pray you, to see my brothers. Therefore he does not come to the king's table.

30. Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse and rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness?

31. For as long as the son of Jesse lives on the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, for he shall surely die.

32. And Jonathan answered Saul his father, and said to him, Why shall he be killed? What has he done?

33. And Saul raised the spear to strike him; whereby Jonathan knew that his father was determined to slay David.

34. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the new moon; for he was grieved for David, because his father had put him to shame.

35. And it came to pass in the morning, that Jonathan went out to the field at the time appointed with David, and a little lad with him.

36. And he said to his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad came to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond you?

38. (K) And Jonathan cried after the lad, Make speed, hurry, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39. But the lad knew not any thing; only Jonathan and David knew the matter.

40. And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the city.

41. And as soon as the lad was gone, David arose from a place toward the south, and fell on his face to the ground, and bowed three times; and they kissed one another, and wept one with another, until David exceeded.

42. And Jonathan said to David, Go in peace, as we have sworn both of us in the name of the Lord, saying, The Lord be between me and you, and between my seed and your seed forever.

Shemos/Exodus 21:1. And these are the judgments (הַמִּשְׁפָּטִים) which you shall set before them.

## Parshas MISHPATIM Verses & Notes

### CIVIL LAW...TORT LAW

(Bava Kamma 30a)

--Western Man = Church vs. State/Spiritual vs. Secular....Torah knows no such distinction, while Christianity does:

**KJV Matthew 22:21** They say unto him, Caesar's. Then saith he unto them, **Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.** [Christianity DOES differentiate between Religion and State, whether they choose to accept Jesus' stipulations or not!]

--Torah encompasses ALL ASPECTS OF LIFE, and one who is lacking in how he relates to his fellow man is just as sinful as one who is lacking in his service to HaShem: **KJV Isaiah 1:27** Zion shall be redeemed with judgment, and her converts with righteousness.

**KJV Exodus 21:1** Now these *are* the judgments which thou shalt set before **them**. --"them" = the Sanhedrin, the "shoftim"(judges) of Israel....

--**KJV Exodus 22:28** Thou shalt not revile **the gods[judges]**, nor curse the ruler of thy people.

**KJV Exodus 21:2** If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

--re: Jeremiah in Haftarah....

--**KJV Leviticus 25:39** And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:

--**KJV Exodus 22:3** If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.

--**KJV Deuteronomy 15:14** Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

--**KJV Leviticus 25:55** For unto me the children of Israel *are* servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

KJV Exodus 21:6 Then his master shall bring him unto **the judges**[הַשֹּׁפְטִים]; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

**KJV Exodus 21:7** And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

--**KJV Exodus 21:26** And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

**KJV Exodus 21:8** If she please not her master, who hath betrothed her **to himself**, [לָרֵאָה] (לָרֵאָה)[**did not** = **KJV going with the Masoretic pronunciation/meaning!!!**] then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

**KJV Exodus 21:12** He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver *him* into his hand; then **I will appoint thee a place whither he shall flee.**

--Numbers 35 & Deuteronomy 19 re: Cities of Refuge

**KJV Exodus 21:15** And he that smiteth his father, or his mother, shall be surely put to death.

--**KJV Exodus 21:17** And he that curseth his father, or his mother, shall surely be put to death.

**KJV Exodus 21:16** And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

--**KJV Deuteronomy 24:7** If a man be found stealing any of his brethren of the children of Israel, and

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

--**KJV Exodus 20:15** Thou shalt not steal.

**KJV Exodus 21:18** And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed: 19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only **he shall pay for the loss of his time, and shall cause him to be thoroughly healed.**

**KJV Exodus 21:20** And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

**KJV Exodus 21:22** If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and **he shall pay as the judges determine.** 23 And if *any* mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

--**KJV Leviticus 24:17** And he that killeth any man shall surely be put to death. 18 And he that killeth a beast shall make it good; beast for beast. 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*. 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

--**KJV Deuteronomy 25:11** When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

**KJV Exodus 21:26** And if a man smite the eye of his servant, or the eye of his maid, that it perish; **he shall let him go free for his eye's sake.** 27 And if he smite out his manservant's tooth, or his maidservant's tooth; **he shall let him go free for his tooth's sake.**

--re: an eye for an eye...???

**KJV Exodus 21:28** If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 30 **If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.** 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32 If the ox shall push a manservant or a maidservant; **he shall give unto their master thirty shekels of silver,** and the ox shall be stoned.

**KJV Exodus 21:33** And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 34 The owner of the pit shall make *it* good, **and give money unto the owner of them;** and the dead *beast* shall be his.

**KJV Exodus 21:35** And if one man's ox hurt another's, that he die; then they shall sell the live ox, and **divide the money of it;** and the dead *ox* also they shall divide. 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; **he shall surely pay ox for ox;** and the dead shall be his own.

**KJV Exodus 22:1** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

--\$\$\$ Atonement... Where's the blood???

**KJV Exodus 22:3** If the sun be risen upon him, *there shall be* blood *shed* for him; **for he should make full restitution;** if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; **he shall restore double.** 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, **shall he make restitution.**

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

--**KJV Exodus 22:1** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

--**KJV Exodus 22:9** For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

--**KJV Numbers 20:4** And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

**KJV Exodus 22:6** If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make **restitution**.

**KJV Exodus 22:7** If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him **pay double**. 8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods. 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall **pay double** unto his neighbour.

--**KJV Deuteronomy 19:16** If a false witness rise up against any man to testify against him *that which is* wrong; 17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days; 18 And the judges shall make diligent inquisition: *and*, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; 19 **Then shall ye do unto him, as he had thought to have done unto his brother**: so shalt thou put the evil away from among you.

**KJV Exodus 22:10** If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*: 11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make it good. 12 And if it be stolen from him, B unto the owner thereof. 13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

**KJV Exodus 22:14** And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, **he shall surely make it good**. 15 *But* if the owner thereof *be* with it, he shall not make it good: if it *be* an hired *thing*, it came for his hire.

**KJV Exodus 22:16** And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

**KJV Exodus 22:18** Thou shalt not suffer a witch to live. 19 Whosoever lieth with a beast shall surely be put to death.

**KJV Exodus 22:20** **He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.**

**KJV Exodus 22: 21** Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22 Ye shall not afflict any widow, or fatherless child. 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

**KJV Exodus 22:25** **If [when]** thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

--**KJV Exodus 20:25** And **if [when]** thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

--**KJV Leviticus 2:14** And **if [when]** thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

**KJV Exodus 22:28** **Thou shalt not revile the gods, nor curse the ruler of thy people.**

**KJV Exodus 22:29** Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. 30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. 31 And ye shall be holy men unto me:

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

--**KJV Exodus 11:7** But against any of the children of Israel **shall not a dog move his tongue**, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

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**KJV Exodus 23:1** Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. 2 **Thou shalt not follow a multitude to do evil**; neither shalt thou speak in a cause to decline after many to wrest *judgment*: 3 Neither shalt thou countenance a poor man in his cause.

**KJV Exodus 23:4** If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

**KJV Exodus 23:5** If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

--**KJV Leviticus 19:17** Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

**KJV Exodus 23:6** Thou shalt not wrest the judgment of thy poor in his cause. 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for **I will not justify the wicked**. 8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. 9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

**KJV Exodus 23:10** And **six years** thou shalt sow thy land, and shalt gather in the fruits thereof: 11 **But the seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. 12 **Six days** thou shalt do thy work, and **on the seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

--**KJV Leviticus 25:11** A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. 12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

--**KJV Leviticus 25:1** And the LORD spake unto Moses in mount Sinai, saying, 2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, 7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

**KJV Exodus 23:13** And in all *things* that I have said unto you be circumspect: and **make no mention of the name of other gods**, neither let it be heard out of thy mouth.

**KJV Exodus 23:14** Three times thou shalt keep a feast unto me in the year. 15 Thou shalt keep **the feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 16 And **the feast of harvest, the firstfruits of thy labours**, which thou hast sown in the field: and **the feast of ingathering, which is** in the end of the year, when thou hast gathered in thy labours out of the field. 17 Three times in the year all thy males shall appear before the Lord GOD. 18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. 19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. **Thou shalt not see the kid in his mother's milk.**

--**KJV Deuteronomy 26:1** And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein; 2 That thou shalt take of **the first of all the fruit of the earth**, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. 5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great,

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

mighty, and populous: 6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: 7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: 8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. 10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God: 11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

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 --KJV Exodus 23:19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. **Thou shalt not see the a kid in his mother's milk.**

--KJV Exodus 34:26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. **Thou shalt not see the a kid in his mother's milk.**

--KJV Deuteronomy 14:21 Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* a holy people unto the LORD thy God. **Thou shalt not see the a kid in his mother's milk.**

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**KJV Exodus 23:20** Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. 24 **Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.** 25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

--KJV Exodus 33:2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

--KJV Exodus 33:15 And he said unto him, If thy presence go not *with me*, carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

--KJV Joshua 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries? 14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

**KJV Exodus 23:26** There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. 27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29 **I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.** 30 **By little and little I will drive them out from before thee**, until thou be increased, and inherit the land.

**KJV Exodus 23:31** And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for **I will deliver the inhabitants of the land into your hand**; and thou shalt drive them out before thee. 32 Thou shalt make no covenant with them, nor with their gods. 33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

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 --KJV Exodus 24:1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

Abihu, and seventy of the elders of Israel; and worship ye afar off.

---**KJV Exodus 19:15** And he said unto the people, Be ready against the third day: come not at *your* wives.

**KJV Exodus 24:3** And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, **All the words which the LORD hath said will we do.**

--**KJV Exodus 19:12** And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 15 And he said unto the people, Be ready against the third day: come not at *your* wives.

**KJV Exodus 24:5** And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

--offerings NOT for sin!!!

**KJV Exodus 24:7** And he took **the book of the covenant**, and read in the audience of the people: and they said, **All that the LORD hath said will we do, and be obedient.**

--**KJV Genesis 37:27** Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were **content [obeyed]**.

--**KJV Psalm 103:20** Bless the LORD, ye his angels, that excel in strength, that do his commandments, **hearkening** unto the voice of his word.

--re: Moses wrote down the Torah....

**KJV Exodus 24:9** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And **they saw**[רָאָה] **the God of Israel:** and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also **they saw**[רָאָה] **God,** and did eat and drink.

H7200 רָאָה ra'ah {raw-aw'} is a primitive root; TWOT - 2095; v is AV - see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313 is 1) **to see, look at, inspect, perceive, consider** 1a) (Qal) 1a1) to see 1a2) to see, perceive 1a3) to see, have vision 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out 1a5) to see, observe, consider, look at, give attention to, discern, distinguish 1a6) to look at, gaze at 1b) (Niphal) 1b1) to appear, present oneself 1b2) to be seen 1b3) to be visible 1c) (Pual) to be seen 1d) (Hiphil) 1d1) to cause to see, show 1d2) to cause to look intently at, behold, cause to gaze at 1e) (Hophal) 1e1) to be caused to see, be shown 1e2) to be exhibited to 1f) (Hithpael) to look at each other, face

H2372 רָאָה chazah {khaw-zaw'} is a primitive root; TWOT - 633; v is AV - see 38, behold 7, look 3, prophesy 2, provide 1; 51 is 1) **to see, perceive, look, behold, prophesy, provide** 1a) (Qal) 1a1) to see, behold 1a2) to see as a seer in the ecstatic state 1a3) to see, perceive 1a3a) with the intelligence 1a3b) to see (by experience) 1a3c) to provide

**KJV Exodus 24:12** And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee **tables of stone**, and a **law**[תּוֹרָה/תּוֹרָה], and **commandments**[מִצְוֹת] which I have written; that thou mayest teach them.

H8451 תּוֹרָה towrah {to-law'} or תּוֹרָה torah {to-law'} is from 03384; TWOT - 910d; n f is AV - law 219; 219 is 1) **law, direction, instruction** 1a) instruction, direction (human or divine) 1a1) body of prophetic teaching 1a2) instruction in Messianic age 1a3) body of priestly direction or instruction 1a4) body of legal directives 1b) law 1b1) law of the burnt offering 1b2) of special law,

**Shemos/Exodus 21:1.** And these are **the judgments** (הַמִּשְׁפָּטִים) which you shall set before them.

codes of law 1c) custom, manner 1d) the Deuteronomic or Mosaic Law

H4687 מִצְוָה mitsvah {mits-vaw'} מ from 06680; TWOT - 1887b; n f מ AV -  
commandments 177, precept 4, commanded 2, law 1, ordinances 1; 181 מ 1) **commandment** 1a)  
commandment (of man) 1b) the commandment (of God) 1c) commandment (of code of wisdom)

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**KJV Exodus 24:17** And the sight of **the glory of the LORD** was like devouring fire on the top of the mount in the eyes of the children of Israel.