

house of bondage. 3. Thou shalt have no other gods before Me. 4. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5. thou shalt not bow down unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity

shall stand for ever' (M. Joseph). See Additional Note E, 'The Decalogue,' p. 400.

The most natural division of the Ten Commandments is into *man's duties towards God* (בין אדם למקום), the opening five Commandments engraved on the First Table; and *man's duties to his fellow-man* (בין אדם לחברו), the five Commandments engraved on the Second Table.

FIRST TABLE: DUTIES TOWARDS GOD

FIRST COMMANDMENT: RECOGNITION OF THE SOVEREIGNTY OF GOD

2. I am the LORD thy God. Jewish Tradition considers this verse as the first of the Ten Words, and deduces from it the positive precept, *To believe in the existence of God*.

1. Heb. *anochi*. The God adored by Judaism is not an impersonal Force, an It, whether spoken of as 'Nature' or 'World-Reason'. The God of Israel is the Source not only of power and life, but of consciousness, personality, moral purpose and ethical action (M. Joel).

thy God. The emphasis is on *thy*. He is the God not merely of the past generations, but of every individual soul in each generation.

who brought thee out of the land of Egypt. God is not here designated, 'Creator of heaven and earth'. Israel's God is seen not merely in Nature, but in the destinies of man. He had revealed Himself to Israel in a great historic deed, the greatest in the life of any people: the God who saved Israel from slavery had a moral claim, as their Benefactor and Redeemer, on their gratitude and obedience. 'The foundation of Jewish life is not merely that there is only one God, but the conviction that this One, Only and True God is my God, my sole Ruler and Guide in all that I do' (Hirsch). The first Commandment is thus an exhortation to acknowledge the sovereignty of God (קבלת עול מלכות שמים), lit. 'the taking upon ourselves the yoke of the Kingdom of Heaven'.

The reference to the redemption from Egypt is of deepest significance, not only to the Israelites, but to all mankind. The primal word of Israel's Divine Message is the proclamation of the One God as the God of Freedom. The recognition of God as the God of Freedom illumines the whole of human history for us. In the light of this truth, history becomes one continuous Divine

הנה אלוקי אשר הוא אחד מארץ מצרים עבדים: לא יהיה לך אלוהים אחרים עלי: לא תעשה לך פסל. וכל תמונה אשר בשמים. ממעל ואשר בארץ מתחת ואשר במים. מתחת לארץ: לא תשתחוה להם

revelation of the gradual growth of freedom and justice on earth.

SECOND COMMANDMENT: THE UNITY AND SPIRITUALITY OF GOD

Jewish Tradition (based on Talmud, Midrash and Targum) makes v. 3 the beginning of the Second Commandment.

3. *thou shalt have no other gods*. Because there are no other gods besides God. The fundamental dogma of Israel's religion, as of all higher religion, is the Unity of God.

before Me. Or, 'besides Me'; or, 'to My face' (Koenig). Nothing shall receive the worship due to Him. Neither angels nor saintly men or women are to receive adoration as Divine beings; and the Jew is forbidden to pray to them. This Commandment also forbids belief in evil spirits, witchcraft, and similar evil superstition. Furthermore, he who believes in God will not put his trust in Chance or 'luck'.

4. *a graven image*. This verse forbids the worship of the One God in the wrong way. Judaism alone, from the very beginning, taught that God was a Spirit; and made it an unpardonable sin to worship God under any external form that human hands can fashion. No doubt this law hindered the free development of plastic arts in ancient Israel; but it was of incalculable importance for the purity of the conception of God.

nor any manner of likeness. Nor is He to be worshipped under any image, though such be not graven, which the human mind can conceive. *in heaven above*. i.e. of the heavenly bodies; such as the ancestors of the Hebrews in Babylonia adored.

in the earth beneath. e.g. of animals, such as the Israelites saw the Egyptians worshipping. *in the water under the earth*. The monsters of the deep.

5. *a jealous God*. The Heb. root for 'jealous', *kanna*, designates the just indignation of one injured; used here of the all-requiring righteousness of God. God desires to be all in all to His children, and claims an exclusive right to their love and obedience. He hates cruelty and unrighteousness, and loathes impurity and vice; and, even as a mother is jealous of all evil influences that rule her children, He is jealous

descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19. And when the voice of the horn waxed louder and louder, Moses spoke, and God answered him by a voice. 20. And the LORD came down upon mount Sinai, to the top of the mount; and the LORD called Moses to the top of the mount; and Moses went up. 21. And the LORD said unto Moses: 'Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22. And let the priests also, that come near to the LORD sanctify themselves, lest the LORD break forth upon them.' 23. And Moses said unto the LORD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.' 24. And the LORD said unto him: 'Go, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and the people break through to come up unto the LORD, lest He break forth upon them.' 25. So Moses went down unto the people, and told them.

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CHAPTER XX begins the book of the Covenant

1. And God spake all these words, saying: 2. I am the LORD thy God, who brought thee out of the land of Egypt, out of the

Enacting clause. See Art. V § 18 Colorado Constitution.

22. *priests*. The first-born (Rashi, Ibn Ezra); cf. xiii, 2 and xxiv, 5. Even the 'priests', who are privileged to come nigh to God, require sanctification on this occasion. *come near*. To the barrier of the Mount. *break forth*. Or, 'make a breach in them.'

23. *the people cannot come*. Moses makes bold to question the need of such precaution, urging that the people are already debarred from trespassing by the bounds. God's answer in v. 24 shows a deeper knowledge of the human heart. His commands are never unnecessary' (H. F. Stewart).

25. *and told them*. He repeated the warning (Rashi).

In the next chapter, the Ten Commandments have a double accentuation in the Hebrew text—one for use in public reading in the Synagogue, and one for use in private devotion or study. The latter alone is given in the Authorized Prayer Book, p. 87 (p. 91 Revised Edition 1962).

THE TEN COMMANDMENTS

CHAPTER XX, 1-14

The 'Ten Words' or Commandments, the עשרת הדברות or the Decalogue (from *deka*, ten,

והנה קול השפף הולך וזקק משה דבר והאלוקים יענו בקול: ויגד ויהי עליה סני אלראש ההר ויקרא יהוה למשה אלראש ההר ויעל משה: ויאמר יהוה אלמשה כד העד בעם פרהרסו אליהוה לראות ונפל מעו רב: וגם הבחנים הנשים אליהוה ותקדשו פריפרץ בהם יהוה: ויאמר משה אליהוה לאיובל העם לעלת אליה סני כראתה העדתה בנ לאמר הנה אתה אתה וקדשתו: ויאמר אלו יהוה לך ושלח אתה ואהרן עמד ויבדלים והעם אליהרסו כה לעלת אליהוה פריפרץ בהם: ויגד משה אליהוה ויאמר אלהם: Conditions for renewal-34:11-26 p. 366

Conditions for renewal-34:11-26 p. 366

2 וידבר אלהים את משה ויאמר: הנה קול השפף הולך וזקק משה דבר והאלוקים יענו בקול: ויגד ויהי עליה סני אלראש ההר ויקרא יהוה למשה אלראש ההר ויעל משה: ויאמר יהוה אלמשה כד העד בעם פרהרסו אליהוה לראות ונפל מעו רב: וגם הבחנים הנשים אליהוה ותקדשו פריפרץ בהם יהוה: ויאמר משה אליהוה לאיובל העם לעלת אליה סני כראתה העדתה בנ לאמר הנה אתה אתה וקדשתו: ויאמר אלו יהוה לך ושלח אתה ואהרן עמד ויבדלים והעם אליהרסו כה לעלת אליהוה פריפרץ בהם: ויגד משה אליהוה ויאמר אלהם:

and logos, word), are supreme among the precepts of the Torah, both on account of their fundamental and far-reaching importance, and on account of the awe-inspiring manner in which they were revealed to the whole nation. Amid thunder and lightning and the sounding of the shofar, amid flames of fire that enveloped the smoking mountain, a Majestic Voice pronounced the Words which from that day to this have been the guide of conduct to mankind. That Revelation was the most remarkable event in the history of humanity. It was the birth-hour of the Religion of the Spirit, which was destined in time to illumine the souls, and order the lives, of all the children of men. The Decalogue is a sublime summary of human duties binding upon all mankind; a summary unequalled for simplicity, comprehensiveness and solemnity; a summary which bears divinity on its face, and cannot be antiquated as long as the world endures. It is at the same time a Divine epitome of the fundamentals of Israel's Creed and Life; and Jewish teachers, ancient and modern, have looked upon it as the fountain-head from which all Jewish truth and Jewish teaching could be derived. These Commandments are written on the walls of Synagogue and Church; they are the world's laws for all time. Never will their empire cease. The prophetic cry is true: the word of our God

God in vain; for the LORD will not hold him guiltless that taketh His name in vain. ¶ 8. Remember the sabbath day, to keep it holy. 9. Six days shalt thou labour, and do all thy work; 10. but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within

FOURTH COMMANDMENT: THE SABBATH

8. *remember.* The use of the word 'remember' may indicate that the institution was well known to the Israelites, long before their manna experiences; that it was a treasured and sacred institution inherited from the days of the Patriarchs; see also Note IV, p. 195. The Rabbis, however, explain 'Remember the Sabbath day' to mean, Bear it in mind and prepare for its advent; think of it day by day, and speak of its holiness and sanctifying influence. They instituted the Kiddush prayer, praising God for the gift of the Sabbath, to celebrate its coming in; and the Havdalah blessing, praising God for the distinction between the Sabbath and the six weekdays, to mark its going out.

sabbath day. Heb. *shabbath*, from a root meaning desisting from work.

to keep it holy. To treat it as a day unprofaned by workaday purposes. In addition to being a day of rest, the Sabbath is to be 'a holy day, set apart for the building up of the spiritual element in man' (Philo). Religious worship and religious instruction—the renewal of man's spiritual life in God—form an essential part of Sabbath observance. We therefore sanctify the Sabbath by a special Sabbath liturgy, by statutory Lessons from the Torah and the Prophets, and by attention to discourse and instruction by religious teachers. The Sabbath has thus proved the great educator of Israel in the highest education of all; namely the laws governing human conduct. The effect of these Sabbath prayers and Synagogue homilies upon the Jewish people has been incalculable. Leopold Zunz, the founder of the New Jewish Learning, has shown that almost the whole of Israel's inner history since the close of Bible times can be traced in following the development of these Sabbath discourses on the Torah. Sabbath worship is still the chief bond which unites Jews into a religious Brotherhood. Neglect of such worship injures the spiritual life of both the individual and the community.

9. *shalt thou labour.* Work during the six days of the week is as essential to man's welfare as is the rest on the seventh. No man or woman, howsoever rich, is freed from the obligation of doing some work, say the Rabbis, as idleness invariably leads to evil thoughts and evil deeds.

את שמך ייחודה אלוקיך לשוא כי לא ינקר ייחודה את אשר
ישא את שמך לשוא: פ

וקר את ייחודה השבת לקדשו: ששת ימים תעבד ועשית
כל מלאכתך: ויום השביעי שבת. ליהודה אלוקיך לא
תעשה כל מלאכה אתה. ובנותיך עבדך ואמתך

The proportion of one day's rest in seven has been justified by the experience of the last 3,000 years. Physical health suffers without such relief. The first French Republic rejected the one day in seven, and ordained a rest of one day in ten. The experiment was a complete failure.

work. Heb. *מלאכה*, that which man produces by his thought, effort and will.

10. *a sabbath unto the LORD.* A day specially devoted to God.

thou shalt not do any manner of work. Scripture does not give a list of labours forbidden on Sabbath; but it incidentally mentions field-labour, buying and selling, travelling, cooking, etc., as forbidden work. The Mishna enumerates under thirty-nine different heads all such acts as are in Jewish Law defined as 'work', and therefore not to be performed on the Sabbath day; such as ploughing, reaping, carrying loads, kindling a fire, writing, sewing, etc. Certain other things which cannot be brought under any of these 39 Categories are also prohibited, because they lead to a breach of Sabbath laws (*שבות*); as well as all acts that would tend to change the Sabbath into an ordinary day. Whatever we are not allowed to do ourselves, we must not have done for us by a fellow-Jew, even by one who is a Sabbath-breaker. All these Sabbath laws, however, are suspended as soon as there is the least danger to human life; *פיקוח נפש דוחה*; say the Rabbis. The Commandments of God are to promote life and well-being, a principle based on Lev. xviii, 5, 'and these are the precepts of the LORD by which ye shall live' (*והי בהם*).

thou. The head of the house, responsible for all that dwell therein.

manservant . . . maidservant. Or, 'bondman' . . . 'bondmaid'; cf. Deut. v, 14. Not only the children but also the servants, whether Israelite or heathen, nay even the beasts of burden, are to share in the rest of the Sabbath day; see note on xxiii, 12. 'The Sabbath is a boundless boon for mankind and the greatest wonder of religion. Nothing can appear more simple than this institution, to rest on the seventh day after six days of work. And yet no legislator in the world hit upon this idea! To the Greeks and the Romans it was an object of derision, a super-

of the fathers upon the children unto the third and fourth generation of them that hate Me; 6. and showing mercy unto the thousandth generation of them that love Me and keep My commandments. ¶ 7. Thou shalt not take the name of the LORD thy

when, instead of purity and righteousness, it is idolatry and unholiness that command their heart-allegiance. It is, of course, evident that terms like 'jealousy' or 'zeal' are applied to God in an anthropomorphic sense. It is also evident that this jealousy of God is of the very essence of His holiness. Outside Israel, the ancients believed that the more gods the better; the richer the pantheon of a people, the greater its power. It is because the heathen deities were free from 'jealousy' and, therefore, tolerant of one another and all their abominations, that heathenism was spiritually so degrading and morally so devastating; see on Deut. iv, 24.

visiting the iniquity of the fathers upon the children. The Torah does not teach here or elsewhere that the sins of the guilty fathers shall be visited upon their innocent children. The soul that sinneth it shall die proclaims the Prophet Ezekiel. And in the administration of justice by the state, the Torah distinctly lays down, 'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin' (Deut. xxiv, 16). However, human experience all too plainly teaches the moral interdependence of parents and children. The bad example set by a father frequently corrupts those that come after him. His most dreadful bequest to his children is not a liability to punishment, but a liability to the commission of fresh offences. In every parent, therefore, the love of God, as a restraining power from evil actions, should be reinforced by love for his children; that they should not inherit the tendency to commit, and suffer the consequences of, his transgressions.

Another translation is, 'remembering the sins of the fathers unto the children'; i.e. God remembers the sins of the fathers when about to punish the children. He distinguishes between the moral responsibility which falls exclusively upon the sinful parents, and the natural consequences and predisposition to sin, inherited by the descendants. He takes into account the evil environment and influence. He therefore tempers justice with mercy; and He does so to the third and fourth generation.

of them that hate Me. The Rabbis refer these words to the children. The sins of the fathers will be visited upon them, only if they too transgress God's commandments.

6. *unto the thousandth generation.* Contrast the narrow limits, three or four generations, within which the sin is visited, with the thousand generations that His mercy is shown to those

who love God and keep His commandments. 'History and experience alike teach how often, and under what varied conditions, it happens that the misdeeds of a parent result in bitter consequence for the children. In His providence, the beneficent consequences of a life of goodness extend indefinitely further than the retribution which is the penalty of persistence in sin' (Driver) *that love Me.* Note the verb 'love', used to designate the right attitude to God; cf. 'Thou shalt love the LORD thy God with all thy heart, with all thy soul, and with all thy might' (Deut. vi, 5). Love of God is the essence of Judaism, and from love of God springs obedience to His will.

THIRD COMMANDMENT: AGAINST PERJURY AND PROFANE SWEARING

The Second Commandment lays down the duty of worshipping God alone, and worshipping Him in spirit and not through images. The Third Commandment forbids us to dishonour God by invoking His name to attest what is untrue, or by joining His name to anything frivolous or insincere.

7. *take the name of the LORD.* Upon the lips; i.e. to utter.

in vain. lit. 'for vanity', or 'falsehood'; for anything that is unreal or groundless.

God is holy and His Name is holy. His Name, therefore, must not be used profanely to testify to anything that is untrue, insincere or empty. We are to swear by God's Name, only when we are fully convinced of the truth of our declaration, and then only when we are required to do so in a Court of law. This verse, according to the Rabbis, forbids using the Name of God in false oaths (e.g. that wood is stone); as well as using the Name of God in vain and flippant oaths (e.g. that stone is stone). God's Name is, moreover, not to be uttered unnecessarily in common conversation.

will not hold him guiltless. i.e. will not leave him unpunished. Perjury is an unpardonable offence, which, unless repressed by severest penalties, would destroy human society. The Rabbis ordained a special solemn warning to be administered to anyone about to take an oath in a Court of law. *In various ages, saintly men have avoided swearing altogether.* The Essenes, a Jewish Sect in the days of the Second Temple, held that 'he who cannot be believed without swearing is already condemned'. 'Let thy yea be yea, and thy nay, nay,' says the Talmud.

long upon the land which the Lord thy God giveth thee.

¶ 13. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

12. honour thy father and thy mother. By showing them respect, obedience and love. Each parent alike is entitled to these. For although 'father' is here mentioned first, in Lev. xix, 3 we read, 'each one shall fear (i.e. reverence) his mother and his father.' And this obligation extends beyond the grave. The child must revere the memory of the departed parent in act and feeling. Respect to parents is among the primary human duties; and no excellence can atone for the lack of such respect. Only in cases of extreme rarity (e.g. where godless parents would guide children towards crime) can disobedience be justified. Proper respect to parents may at times involve immeasurable hardship; yet the duty remains. Shem and Japhet throw the mantle of charity over their father's shame; only an unnatural child gloats over a parent's disgrace or dishonour. See note on Gen. ix, 23 (p. 34) and Prov. xxx, 17. The greatest achievement open to parents is to be ever fully worthy of their children's reverence and trust and love.

that thy days may be long. i.e. the honouring of one's parents will be rewarded by happiness and blessing. This is not always seen in the life of the individual; but the Commandment is addressed to the individual as a member of society, as the child of a people. The home is infinitely more important to a people than the schools, the professions or its political life; and filial respect is the ground of national permanence and prosperity. If a nation thinks of its past with contempt, it may well contemplate its future with despair; it perishes through moral suicide.

SECOND TABLE: DUTIES TOWARDS FELLOW-MEN

The first five Commandments have each an explanatory addition; the last five are brief and emphatic Thou shalt not's. Our relation to our neighbours requires no elucidation; since we feel the wrongs which others do to us, we have a clear guide how we ought to act towards others. These duties have their root in the principle 'Thou shalt love thy neighbour as thyself', applied to life, house, property and honour.

THE SIXTH COMMANDMENT: THE SANCTITY OF HUMAN LIFE

13. thou shalt not murder. The infinite worth of human life is based on the fact that man is created 'in the image of God'. God alone gives life, and He alone may take it away. The intentional killing of any human being, apart from

12. כבוד את אבך ואםך למען יארכך
13. ואל תרצח
14. ואל תגנב
15. ואל תהנהג
16. ואל תענה
17. ואל תתן עד שקר
18. ואל תקד בית רצח

capital punishment legally imposed by a judicial tribunal, or in a war for the defence of national and human rights, is absolutely forbidden. Child life is as sacred as that of an adult. In Greece, weak children were exposed; that is, abandoned on a lonely mountain to perish. Jewish horror of child-murder was long looked upon as a contemptible prejudice. 'It is a crime among the Jews to kill any child,' sneered the Roman historian Tacitus.

Hebrew law carefully distinguishes homicide from wilful murder. It saves the involuntary slayer of his fellow-man from vendetta; and does not permit composition, or money-fine, for the life of the murderer. Jewish ethics enlarges the notion of murder so as to include both the doing of anything by which the health and well-being of a fellow-man is undermined, and the omission of any act by which a fellow-man could be saved in peril, distress or despair. For the prohibition of suicide, see note on Gen. ix, 5.

SEVENTH COMMANDMENT: THE SANCTITY OF MARRIAGE

adultery. 'Is an execrable and God-detested wrong-doing' (Philo). This Commandment against infidelity warns husband and wife alike against profaning the sacred Covenant of Marriage. It involves the prohibition of immoral speech, immodest conduct, or association with persons who scoff at the sacredness of purity. Among no people has there been a purer home-life than among the Jewish people. No woman enjoyed greater respect than the Jewish woman; and she fully merited that respect.

EIGHTH COMMANDMENT: THE SANCTITY OF PROPERTY

thou shalt not steal. Property represents the fruit of industry and intelligence. Any aggression on the property of our neighbour is, therefore, an assault on his human personality. This Commandment also has a wider application than theft and robbery; and it forbids every illegal acquisition of property by cheating, by embezzlement or forgery. 'There are transactions which are legal and do not involve any breach of law, which are yet base and disgraceful. Such are all transactions in which a person takes advantage of the ignorance or embarrassment of his neighbour for the purpose of increasing his own property' (M. Friedländer).

thy gates; 11. for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. ¶ 12. Honour thy father and thy mother, that thy days may be

stitious usage. But it has removed with one stroke the contrast between slaves who must labour incessantly, and their masters who may celebrate continuously' (B. Jacob).

thy cattle. It is one of the glories of Judaism that, thousands of years before anyone else, it so fully recognized our duties to the dumb friends and helpers of man; see on Deut. v, 14. thy stranger. The non-Israelite, who agrees to keep the seven Noachic precepts; see xii, 48. Though the Sabbath was not included in these precepts, he too is to enjoy the Sabbath rest for his own sake as a human being.

within thy gates. Within the borders of the town.

11. rested. See on Gen. ii, 1-3.

By keeping the Sabbath, the Rabbis tell us, we testify to our belief in God as the Creator of the Universe; in a God who is not identical with Nature, but is a free Personality, the creator and ruler of Nature. The Talmudic mystics tell that when the heavens and earth were being called into existence, matter was getting out of hand, and the Divine Voice had to resound, 'Enough! So far and no further!' Man, made in the image of God, has been endowed by Him with the power of creating. But in his little universe, too, matter is constantly getting out of hand, threatening to overwhelm and crush out the soul. By means of the Sabbath, called לעמשה זכרון, 'a memorial of Creation,' we are endowed with the Divine power of saying 'Enough!' to all rebellious claims of our environment, and are reminded of our potential victory over all material forces that would drag us down.

blessed the sabbath. Made it a day of blessing to those who observe it. See note on Gen. ii, 3. The Sabbath was something quite new, which had never before existed in any nation or in any religion—a standing reminder that man can emancipate himself from the slavery of his worldly cares; that man was made for spiritual freedom, peace and joy (Ewald). 'The Sabbath is one of the glories of our humanity. For if to labour is noble, of our own free will to pause in that labour which may lead to success, to money, to fame is nobler still. To dedicate one day a week to rest and to God, this is the prerogative and the privilege of man alone' (C. G. Montefiore).

and hallowed it. Endowed it with sanctifying powers. The sanctity of the Sabbath is seen in its traces upon the Jewish soul. Isaiah speaks of the Sabbath as 'a delight'; and the Liturgy describes Sabbath rest as 'voluntary and congenial, happy and cheerful'. 'The Sabbath

planted a heaven in every Jewish home, filling it with long-expected and blissfully-greeted peace; making each home a sanctuary, the father a priest, and the mother who lights the Sabbath candles an angel of light' (B. Jacob). The Sabbath banishes care and toil, grief and sorrow. All fasting (except on the Day of Atonement, which as the Sabbath of Sabbaths transcends this rule of the ordinary Sabbath) is forbidden; and all mourning is suspended on the Sabbath day. Each of the three Sabbath-meals is an obligatory religious act (מצוה); and is in the olden Jewish home accompanied by זמירות, Table Songs. The spiritual effect of the Sabbath is termed by the Rabbis the 'extra soul', which the Israelite enjoys on that day.

Ignorant and unsympathetic critics condemn the Rabbinic Sabbath-laws with their numberless minutiae as an intolerable 'burden'. These restrictions justify themselves in that the Jew who actually and strictly obeys these injunctions, and only such a Jew, has a Sabbath. And in regard to the alleged formalism of all these Sabbath laws, a German Protestant theologian of anti-Semitic tendencies has recently confessed: 'Anyone who has had the opportunity of knowing in our own day the inner life of Jewish families that observe the Law of the fathers with sincere piety and in all strictness, will have been astonished at the wealth of joyfulness, gratitude and sunshine, undreamt of by the outsider, which the Law animates in the Jewish home. The whole household rejoices on the Sabbath, which they celebrate with rare satisfaction not only as the day of rest, but rather as the day of rejoicing. Jewish prayers term the Sabbath a "joy of the soul" to him who hallows it; he "enjoys the abundance of Thy goodness". Such expressions are not mere words; they are the outcome of pure and genuine happiness and enthusiasm' (Kittel).

Without the observance of the Sabbath, of the olden Sabbath, of the Sabbath as perfected by the Rabbis, the whole of Jewish life would in time disappear.

FIFTH COMMANDMENT: HONOUR OF PARENTS

This Commandment follows the Sabbath command, because the Sabbath is the source and the guarantor of the family life; and it is among the Commandments engraved on the First Tablet, the laws of piety towards God, because parents stand in the place of God, so far as their children are concerned. Elsewhere in Scripture, the duty to one's parents stands likewise next to the duties towards God (Lev. xix, 3).

11. ובהקדש וגו' אשר בשעריך: כי ששת ימים עשה יהוה את השמים ואת הארץ ואת הים ואת כל אשר בהם ויחנך ביום השביעי על כן בך יהיה אתיום השבת

of the five books of the Bible with extensive introductions and commentaries prepared by the former Chief Rabbi of the British Empire. The merit of the work has been hailed as a monument by authorities. The merit of the work has been hailed as a monument by authorities. The merit of the work has been hailed as a monument by authorities.

all the advantages of the edition successful, incorporates two new editions which greatly increase its utility. In place of the original edition, the American edition substituted. This edition is universally accepted and fully to traditional standards. Secondly, the work is so edited as to occupy the place of the original

, published under the auspices of the late Chief Rabbi, presents in one volume over 1,000 commentaries, English and Hebrew Notes.

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sin not.' 18. And the people stood afar off; but Moses drew near unto the thick darkness where God was. 19. And the Lord said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven. 20. Ye shall not make with Me—gods of silver, or gods of gold, ye shall not make unto you. 21. An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee. 22. And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it. 23. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon.

18. The people remained standing afar off (see v. 15), whilst Moses approached the thick darkness, where God was. 'Where the Glory of God was' (Onkelos).

THE BOOK OF THE COVENANT

CHAPTERS XX, 19-XXIII, 33

This section is a body of miscellaneous laws—civil, criminal, moral and religious. Nothing could be more appropriate for the opening of such a collection of laws than regulations for public worship.

19-23. HOW GOD IS TO BE WORSHIPPED

19. *ye yourselves have seen.* You have been eye-witnesses, and know the reality of My revelation.

from heaven. In an overwhelming and incomparable manner (Strack).

20. *make with Me—gods.* The regulations concerning worship begin by repeating the prohibition of idol-worship, even if the idol be of silver or gold. The incident of the Golden Calf shows that such repetition was far from unnecessary.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֲשֶׁר־שָׁמַעְתִּי אֶת־קוֹלִי מִן־הַשָּׁמַיִם 19
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 20
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 21
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 22
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 23
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 24
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 25
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 26
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 27
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 28
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 29
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 30
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 31
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 32
וְעַתָּה אֶמְצָא אֶת־אֱלֹהִים 33

21. *an altar of earth.* Not even an altar of stone is essential for worshipping God; see v. 22, *thereon.* Better, 'thereby,' for the animal was not to be slain on the altar.

in every place. Refers to the different places at which the Tabernacle rested, from the entry of the Israelites into Canaan to the erection of the Temple by Solomon (Hoffmann); see Additional Notes on Deuteronomy, *Centralization of Worship.*

to be mentioned. i.e. wherever I command thee to build an altar or sanctuary unto Me. To mention or remember the name of God means to worship Him; cf. Ps. xx, 8 and Isa. xxvi, 13.

22. *an altar of stone.* Is permissible; but the stones must be of unhewn natural rock, with the stamp of God's handiwork alone.

tool. lit. 'sword' or, 'iron instrument.' The Talmud explains this prohibition as follows: 'Iron shortens life, while the altar prolongs it. The sword, or weapon of iron, is the symbol of strife; whereas the altar is the symbol of reconciliation and peace between God and man, and between man and his fellow.'

23. *uncovered.* Lest the clothes of the priest be disturbed and his limbs uncovered. It is a warning not only against the frantic indecencies of pagan rituals, but against all infractions of propriety in worship.

14. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. 15. And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. 16. And they said unto Moses: 'Speak thou with us, and we will hear; but let not God speak with us, lest we die.' 17. And Moses said unto the people: 'Fear not; for God is come to prove you, and that His fear may be before you, that ye

NINTH COMMANDMENT: AGAINST BEARING FALSE WITNESS

The three preceding Commandments are concerned with wrongs inflicted upon our neighbour by actual deed: this Commandment is concerned with wrong inflicted by word of mouth.

thou shalt not bear false witness. The prohibition embraces all forms of slander, defamation and misrepresentation, whether of an individual, a group, a people, a race, or a Faith. None have suffered so much from slander, defamation and misrepresentation as the Jew and Judaism. Thus, modernist theologians still repeat that, according to this Commandment, the Israelite is prohibited only from slandering a fellow-Israelite; because, they allege, the Heb. word for 'neighbour' (רֵעַ) here, and in 'Thou shalt love thy neighbour as thyself' (Lev. xix, 18), does not mean fellow-man, but only fellow-Israelite. This is a glaring instance of bearing false witness against Judaism; and is proved to be so by xi, 2 ('Let every man ask of his neighbour, jewels of silver, etc.'), where the word *neighbour* cannot possibly mean an Israelite, but distinctly refers to the Egyptian. In this Commandment, as in all moral precepts in the Torah, the Heb. word *neighbour* is equivalent to *fellow-man*.

TENTH COMMANDMENT: AGAINST COVETOUS DESIRES

14. *covet.* i.e. to long for the possession of anything that we cannot get in an honest and legal manner. This Commandment goes to the root of all evil actions—the unholy instincts and impulses of predatory desire, which are the spring of nearly every sin against a neighbour. The man who does not covet his neighbour's goods will not bear false witness against him; he will neither rob nor murder, nor will he commit adultery. It commands self-control; for every man has it in his power to determine whether his desires are to master him, or he is to master his desires. Without such self-control,

14. לא תחמד אֶת־בֵּית רֵעִי וְאֶת־אִשְׁתּוֹ וְאֶת־עַבְדּוֹ וְאֶת־אִמְתּוֹ וְאֶת־כָּל־כִּלְיָתוֹ 15
וְכָל־כִּלְיָתוֹ 16
וְכָל־כִּלְיָתוֹ 17
וְכָל־כִּלְיָתוֹ 18
וְכָל־כִּלְיָתוֹ 19
וְכָל־כִּלְיָתוֹ 20
וְכָל־כִּלְיָתוֹ 21
וְכָל־כִּלְיָתוֹ 22
וְכָל־כִּלְיָתוֹ 23
וְכָל־כִּלְיָתוֹ 24
וְכָל־כִּלְיָתוֹ 25
וְכָל־כִּלְיָתוֹ 26
וְכָל־כִּלְיָתוֹ 27
וְכָל־כִּלְיָתוֹ 28
וְכָל־כִּלְיָתוֹ 29
וְכָל־כִּלְיָתוֹ 30
וְכָל־כִּלְיָתוֹ 31
וְכָל־כִּלְיָתוֹ 32
וְכָל־כִּלְיָתוֹ 33

there can be no worthy human life; it alone is the measure of true manhood or womanhood. 'Who is strong?' ask the Rabbis. 'He who controls his passions,' is their reply.

thy neighbour's house. i.e. his household. The examples enumerated are the objects most likely to be coveted.

This Commandment is somewhat differently worded in the Decalogue which is repeated by Moses in his Farewell Addresses to Israel. That difference, together with the other slight variations in that Decalogue from the original in this chapter of Exodus, is dealt with in the Commentary on Deuteronomy.

15-18. THE EFFECT OF THE REVELATION

15. *perceived the thunderings, and the lightnings.* An example of the rhetorical figure called *zeugma*, by which a verb is used with two or more objects, some of which should strictly be governed by another verb. As soon as the people heard the thunder and saw the lightning (xix, 16, 19) they trembled, even before the Commandments were given; see Deut. v, 19-30. *trembled.* Or, 'reeled,' fell in panic.

16. *we will hear.* And obey; see Deut. v, 24. *but let not God speak with us.* Prior to the promulgation of the Decalogue. *lest we die.* See Deut. v, 22.

17. *to prove you.* Moses pacifies the people. The object of the terrors of Sinai was to 'prove' them; i.e. to put them to the proof (xvi, 4) whether they were inclined to submit themselves to God. Luzzatto takes the expression in the sense of testing a person desiring to be initiated, with a view of determining his fitness. *that His fear may be before you.* The fear of God means the fear or dread of offending God; and since this prevents sin, the 'fear of God' becomes the 'love of God'. *that ye sin not.* God desires that righteousness shall be the rule of man's life.

Woe is me! for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of
unclean lips;
For mine eyes have seen the King,
The LORD of hosts.

6. Then flew unto me one of the seraphim,
with a glowing stone in his hand, which he
had taken with the tongs from off the altar;
7. and he touched my mouth with it, and
said:

Lo, this hath touched thy lips;
And thine iniquity is taken away,
And thy sin expiated.

8. And I heard the voice of the Lord, saying:

Whom shall I send,
And who will go for us?
Then I said: 'Here am I; send me.' 9. And
He said: 'Go, and tell this people:

Hear ye indeed, but understand not;
And see ye indeed, but perceive not.

10. Make the heart of this people fat,
And make their ears heavy,
And shut their eyes;
Lest they, seeing with their eyes,
And hearing with their ears,
And understanding with their heart,
Return, and be healed.'

he and his people and all existence are but
'dust and ashes' in the presence of the Divine
Holiness (R. Otto).

mine eyes have seen the King. No vision of any
form or appearance is meant, but a revelation of
His transcendent holiness and might.

6-13. ISAIAH'S PURIFICATION AND MISSION

6. *from off the altar.* Where the fire is holy;
and where there is no 'strange fire' (Ibn Ezra).
Man must be sanctified, i.e. purged of impurity,
before he can hear God. 'As earthly fire burns
away the outward impurity, so the heavenly
fire burns away the defilement of sin, first from
the lips, but through them from the whole man'
(Dillmann).

8. *who will go for us.* The plural is the so-
called plural of majesty; as in Gen. i, 26,
here am I; send me. Isaiah answers the call
not out of compulsion, but out of freedom. His
eager response rushes from heart and lips cleansed
of human impurity.

9. *hear ye indeed.* The great failing of the
inhabitants of Judah and Jerusalem during the

והבית וקולא עשן: ואמר אוייל כרנדמית כי איש טמא
שפתים אנכי ובתוך עמ-טמא שפתים אנכי ישב כי את-
המלך יהוה צבאות ראו עיני: ונקה אלי אתל מן-השפתים

והבדח רצפה במלקחיו לקח מעל המזבח: ונגע על-פי
ואמר הנה נגע נה על-שפתך וסר עונך ותטאחך חסד:

ואשכח את-קול אדני אמר אתמי אשקח ופי יקד-לט
ואמר הנני שלחני: ואמר לך ואמרת לעם הנה שמו
שמע ואל-תבט וראו ראו ואל-תדעו: השמן לבה-עם

הנה ואנני הקבד ועניו השע שד-ראה בעיני ובאנני
ישמע ולבבו יבין ושב ורפא לו: ואמר עדי-מתי אדע

ואמר עד אשר אבשאו ערים מאן ישוב ובהם מאן

11. Then said I: 'Lord, how long?' And He
answered:

'Until cities be waste without inhabitant,
And houses without man,
And the land become utterly waste,

v. 10. קמן כרבי

prosperous reign of Uzziah was an insensibility
to God and Divine things; they did not *miss*
God, and therefore they were not prepared to
seek Him. To such a generation, the first effect
of Isaiah's message of the holiness of God and
His absolute sovereignty over their lives, would
be to *increase* their blindness and obduracy. It
would tend to 'harden their hearts'; see on
Exod. iv, 21. Most of his hearers will stubbornly
reject his message; they will harden their hearts;
and the fuller the teachings imparted to them,
the deeper will be the guilt of rejecting them.
This tragic effect of his message Isaiah is clearly
shown on the very threshold of his ministry;
and the *'result'* of the prophet's ministration is
described as though it were its purpose' (Skinner).

11. *Lord, how long?* How long shall this
spiritual blindness and unwillingness to repent
endure? This question is wrung from the
Prophet by his compassion for his people. The
answer is given in v. 11-13. The perseverance
in unbelief will continue until national disasters
and exile have swept away the idolatrous majority
and enabled the Remnant, the indestructible
germ of spiritual Israel, to flourish and blossom
under God's care.

CHAPTER VI

CAP. VI. 1

1. In the year that king Uzziah died I saw
the Lord sitting upon a throne high and
lifted up, and His train filled the temple.
2. Above Him stood the seraphim; each
one had six wings: with twain he covered
his face, and with twain he covered his feet,
and with twain he did fly. 3. And one called
unto another, and said:

Holy, holy, holy, is the LORD of hosts;
The whole earth is full of His glory.

4. And the posts of the door were moved at
the voice of them that called, and the house
was filled with smoke 5. Then said I:

For the life and message of Isaiah, see p. 225.

The Sedrah describes the Revelation on Sinai
that was to turn Israel into a Holy Nation, and
guide the children of men in the paths of
Reverence and Righteousness. The Haftarah
records the revelation that came to Isaiah in his
early manhood, when, one day in the Temple,
he heard the Seraphim sing, 'Holy, holy, holy
is the LORD of hosts, the whole earth is full of
His glory.' This cry out of eternity, proclaiming
the ineffable holiness, the supreme majesty, and
universal sovereignty of God, has been called
the quintessence of all the teachings of the
Prophets. It is the quintessence of the teachings
of all true Religion.

1-5. THE CALL OF ISAIAH

1. *in the year that king Uzziah died.* After a
prosperous reign of over a half-century (790-
740 B.C.E.). He had greatly increased the wealth
and power of the kingdom of Judah (II Chron.
xxvi, 1-15); and his death filled all minds with
misgivings. 'What will become of Judah now
that Uzziah is gone?' was on the lips of all. In
that year Isaiah 'saw the LORD', and realized
that though mortal rulers come and go, God is in
His heaven. This vision marks the beginning of
Isaiah's ministry.

I saw the Lord. In prophetic ecstasy
(Kimchi). The unseen spiritual world opens to
Isaiah's inner eye; the Temple walls seem to him
to expand into a Heavenly Palace; and he
beholds God enthroned as the Sovereign of every
being on earth or in heaven. 'How God reveals
Himself to His chosen messengers will scarcely
ever be understood. It is the greatest of mysteries;
although that He reveals Himself is the greatest
of certainties' (Martí).

2. *above Him stood the seraphim.* Better,
seraphim were standing over Him; i.e. angelic
beings were in attendance upon Him.

א בשנת-מות המלך עזריא אראתי את-אדני יושב על-כסא
ב גם נעש ושוליו מלאים את-ההיכל: שרפים עומדים
ממעל לו שש בנפים שש בנפים לאחד בשתים וקסה
ג פניו ובשתים וקסה רגליו ובשתים יעופי: וקרא ויה
אלה ואמר קדוש קדוש קדוש יהוה צבאות מלא
ד כל-הארץ כבוד: נגש אמות הספים מקול הקורא

covered his face. In reverence (Exod. iii, 6).
covered his feet. In humility, as unworthy to
meet directly the Divine glance.

he did fly. To perform the will of the Creator.

3. *holy, holy, holy.* Threefold repetition in
Heb. poetry indicates the superlative degree:
God is the highest Holiness. 'Holy—in the
highest Heaven, the place of His Divine abode;
holy—upon earth, the work of His might; holy
—for ever and ever unto all eternity' (Targum
Jonathan).

'The Holy One of Israel,' is the title of God in
Isaiah's writings. In Rabbinical literature, the
most frequent Name used for God is *הקדוש*
The Holy One, blessed be He. *Holy*
denotes the awe-ful and august ethical majesty
of God (R. Otto), His moral perfectness and
complete freedom from all that makes men
imperfect and impure. It denotes 'more than
goodness, more than purity, more than righteous-
ness: it embraces all these in their ideal complete-
ness, but it expresses besides the recoil from
everything which is their opposite' (Driver).
Holiness is the essential attribute of God.
Because of this holiness, inherent in Himself,
His power is absolute and infinite.

the whole earth is full of His glory. All that
is sublime in nature and human history is the
outward expression and irradiation of the Divine
Spirit.

4. *posts.* Though the vision is seen with his
inner eye, it is none the less actual. In the
agitation of such a soul-experience, the pillars
shake and the House becomes blurred before
his physical eyes.

5. *I am undone.* God's holiness is, as it were,
'a devouring fire' of all impurity. The Prophet,
therefore, is overwhelmed by the sense of his
own unworthiness, and of the unworthiness of
his people. Like Abraham of old, he feels that

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our enemies are the LORD's rod.

* presumptive fiduciary responsibility

no harm, i.e. no fatal injury (Mechilta).

5-1-15

8. → This ruling may be of accessing since 309 BCE, when the Sanhedrin lost authority to execute death sentence by paying witnesses to falsify evidence.

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25. *wound*. When blood is drawn.

eye. The Rabbis regard 'eye' and 'tooth' as typical, and enumerate twenty-four organs of the body which come within the operation of this law.

שמות משפטים כ"א

p no asylum or quarter. miklat megowar - asylum state.

13. *lie not in wait*. The Torah draws a distinction between intentional and accidental homicide.

God cause it to come to hand. The modern mind, whilst agreeing that all things are ultimately controlled by God's will, does not attribute results to the *immediate* action of God. Not so the Biblical idiom. Nothing happens except by God's will; so if the murderer had no intention of killing his victim, the death must be due to His decree. English law retains the same idea, and uses the term 'act of God'; cf. note on the hardening of Pharaoh's heart, p. 220.

a place. Of shelter from the vengeance of the next-of-kin. Special cities were to be set apart for this purpose when the Israelites had settled in Canaan (Num. xxxv, Deut. xix).

Colorado Springs.

14. from *Mine altar*. Even if it was a priest who officiated at the altar, he was not to escape his punishment, if his act was other than unintentional homicide (Talmud). Among the Greeks, an altar gave asylum to every murderer. In the Middle Ages, the Church offered 'sanctuary' to criminals of every description.

15. *smiteh*. The Rabbis rule that only when the blow left a bruise was the death penalty incurred.

16. *stealeth a man*. Kidnapping for the pur-

use of selling the victim into slavery in a foreign land (cf. the story of Joseph). It therefore meant both loss of liberty and spiritual death to the victim, if an Israelite. It was only towards the end of the eighteenth century that the slave trade, i.e. organized kidnapping on a vast scale

14 אַךְ לָדָו וּשְׁמִי לִךְ מִקֵּם אֶשֶׁר יָקִים שְׁמִי׃ ׀ וְכִי
 15 לִךְ אִישׁ עַל־דַּעְתּוֹ לִדְרֹג בְּהַרְבֵּה מִמֶּנּוּ מִבְּחֵי תַּחֲטֹ
 16 לְמוֹת׃ ׀ וּמִבְּחֵי אֲבִיו וְאִמּוֹ מֵת יִזְמֹת׃ ׀ וְגֹלֶב
 17 אִישׁ וּמִבְּחֵי וּנְבִיא בְּיָדוֹ מֵת יִזְמֹת׃ ׀ וּמִקְלַל אֲבִיו
 18 וְאִמּוֹ מֵת יִזְמֹת׃ ׀ וּכְדִירֹבֶן אֲנָשִׁים וְהַדְּחֵאִישׁ
 19 אֶת־דַּעְתּוֹ בְּאָבִן ׀ בְּאֶרֶץ וְלֹא יָמֹת וְנָפַל לְמִשְׁעָבִי׃
 20 אֲסִיזִים וְתַתְּחִלֵּל בְּיָדוֹ עַל־מִשְׁעָבֹתוֹ וְנָפַל בְּמִבְּחֵי בֶן
 21 שְׁמִתוֹ וְשֵׁן וְנָפַל וְנָפַל׃ ׀ וּכְדִירֹבֶן אִישׁ אֶת־עֵבְרוֹ
 22 ׀ אֶת־אִמּוֹ בְּשֶׁבַע מֵת תַּחַת יָדוֹ וְקָם וְקָם׃ אֶךְ אֶת־

with the hideous cruelties attendant on it, began to be recognized in Western European countries as something unspeakably vile.

Prompted by the desire to reduce capital punishment as much as possible, the Rabbis cling to the literal translation of these words. The victim must have been seen by witnesses in the hands of the kidnapper and also have been sold, before the crime was punishable by death.

x Revoked @ Resurrection - Matthew 28:11-15

17. *curseth*. The Rabbis declared that for capital punishment to be incurred, the son must have used the Divine Name itself in cursing his parents. *Treatise Sanhedrin ch. 7*

put to death. By a court of law, and after judicial trial not by the parents themselves. In Rome, a father was allowed to put to death a grown-up son, even for no reason whatsoever.

18. *he die not*. If the blow proved fatal, then v. 12 applied.

19. *be quit*. As soon as the injured person walks abroad, there can be no possibility of manslaughter.

loss of his time, lit. 'his ceasing' from work. However, the Rabbis permitted him to claim compensation also on other grounds; viz. for the pain he had suffered, the 'shame' he had incurred by his disfigurement, etc.

by his disfigurement, etc.
to be thoroughly healed. Pay the doctor's bill
(Talmud).

20. *bondman*. i.e. a heathen slave, because he only could be described as 'his money' (see on v. 21).

v. 21).
with a rod. Better, with the rod, i.e. the

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of the five books of
with extensive intro-
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as been hailed as a
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1. If a thief be found breaking in, and be smitten so that he dieth, there shall be no bloodguiltiness for him. 2. If the sun be risen upon him, there shall be bloodguiltiness for him—he shall make restitution; if he have nothing, then he shall be sold for his theft. 3. If the theft be found in his hand alive, whether it be ox, or ass, or sheep, he shall pay double. 4. If a man cause a field or vineyard to be eaten, and shall let his beast loose, and it 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 break out, and catch in thorns, so that the shocks of corn, or the standing corn, or the field are consumed; he that kindled the fire shall surely make restitution. 6. If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, he shall pay double. 7. If the thief be not found, then the master of the house shall come near unto God, to see whether he have not put his hand unto his neighbour's goods. 8. For every matter of trespass, whether it be for ox, for ass, for

¹ That is, the judges.

death was meted out for offences against property well into the nineteenth century. In Israel, however, the death penalty was not inflicted for an offence against property.

CHAPTER XXII

1. *breaking in*. lit. 'digging through.' The houses were built of clay and cross-beams, and the thief dug a hole in the wall.

no bloodguiltiness. The thief would only do this in the dead of night, and it could not be considered murder if the owner killed the intruder who, it is assumed in both ancient and modern codes of law, would not hesitate to take life.

2. *be risen upon him*. i.e. upon the thief. If the burglary takes place after daybreak (Ibn Ezra, Nachmanides), the slaying of the thief is murder, because it is not absolutely necessary to take his life.

for him. The murdered thief. *he shall make restitution*. He who steals in the daytime; likewise, the thief in the night who is caught in the act and not slain (Herxheimer).

for his theft. The Rabbis add that if the value of the stolen animal was less than the price of a slave, the thief may not be sold. If the thief is sold, it can only be for the 'theft'; i.e. the price of the stolen article, and not for the four-fold or five-fold fine which is imposed.

3. *double*. He must return the stolen animal and give the owner another as a fine. This rule was extended to all stolen articles.

1978, Switzerland was fined double for obscured Holocaust accounts.

א. אם נמצא חורבן ונמצא חורבן ונמצא חורבן
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ח. אם נמצא חורבן ונמצא חורבן ונמצא חורבן

¹ כב ע"ד ק

4-14. DAMAGE BY CATTLE OR FIRE, AND LAWS OF SAFE-KEEPING

4. *eaten*. By cattle.

let his beast loose. Wilfully sending his cattle to graze in a field which did not belong to him. If they wandered there, without any culpable negligence on his part, he is not liable.

of the best. When estimating the damage, the best of the injured man's field is to be taken as the basis of calculation of the value of the whole.

5. *fire break out*. i.e. a man kindles a fire in his own field, and the wind carries sparks into a neighbouring field and a conflagration is caused.

6. *deliver*. A man asks his neighbour to take charge of valuables as a favour. He may wish to go on a journey, and in his own interest requests a person to safeguard his property.

it be stolen. i.e. the trustee affirms that there has been a theft.

7. *unto God*. As in XXI, 6. Having solemnly sworn that he had not embezzled what had been entrusted to him, the trustee is free from all obligation. In the event of his having perjured himself, his punishment would come from God Himself.

8. *trespass*. Here the equivalent of embezzlement.

whereof one saith. Either the owner or a witness comes forward and identifies something which is in the possession of the trustee or the thief as the lost property.

this is it. The thing lost.

for his tooth's sake. 28. And if an ox gore a man or a woman, that they die, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. 29. But if the ox was wont to gore in time past, and warning hath been given to its owner, and he hath not kept it in, but it hath killed a man or a woman; the ox shall be stoned, and its owner also shall be put to death. 30. If there be laid on him a ransom, then he shall give for the redemption of his life whatsoever is laid upon him. 31. Whether it have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 32. If the ox gore a bondman or a bondwoman, he shall give unto 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 fall therein, 34. the owner of the pit shall make it good; he shall give money unto the owner of them, and the dead beast shall be his. 35. And if one man's ox hurt another's, so that it dieth; then they shall sell the live ox, and divide the price of it; and the dead also they shall divide. 36. Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in; he shall surely pay ox for ox, and the dead beast shall be his own. 37. If a man steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep.

28-32. INJURY CAUSED BY A BEAST
28. ox. Or any other animal.
stoned. In order to implant horror against murder, even the beast, although it had not a moral sense, was to be removed from existence, since it was the cause of the destruction of a human being, made in the image of God.

29. *put to death*. Not by the hand of a human tribunal, but 'death by the hand of God' (Mechilta). Nachmanides quotes as a parallel, 'And the common man that draweth nigh shall be put to death' (Num. 1, 51), where the punishment for sacrilege is left to God. *previous page*

30. *laid on him*. By a tribunal.
ransom. lit. 'covering'; a payment for the next of kin to forgive such intentional bloodshed.

31. *son . . . daughter*. For the explanation of this puzzling verse, and the light it throws on the true meaning of the *lex talionis* ('measure for measure'), as well as on the immeasurable moral difference between the civil legislation of the Torah and the Code of Hammurabi, see Additional Note F, p. 403.

32. *bondman*. A heathen slave (Mechilta). The valuation of an adult Israelite slave was fifty shekels (Lev. xxvii, 3).

28. וקרית שור אדם או אשה ונת קלל יקלל
29. השור ולא יאכל את בקרו ובעל השור יקר: ואם שור
נת הוא מתמל שלשם והעד בבקרו ולא ישמרט
המת אש או אשה השור וקלל ונסדקליו ימת:
אדם שר ישת עליו ונתן פדן נפשו בכל אשר יושע
31. עליו: אדם ונת אדם ית במשפט נה יעשה לו:
32. אם עבד ית השור או אמה בקר: שלשים שקלים ונת
33. לאדני השור וקלל: אם וקרית שור אש בור או קר
יקר אש בר ולא יפס ונפלישמה שור או המור:
34. בעל הבור ישלם בקר יעב לבקרו ונת ונתהלו:
אם וקרית שור אש את שור נהו ונת וקבר את
36. השור נת ונת את שור ונת את שור ונת ונת
כי שור נת הוא מתמל שלשם ולא ישמרט בקרו
37. שלם שלם שור נת השור ונת ונת: אם כי
תנבאש שור אש וקבר או מבר חמשה בקר שלם

תחת השור ואדם נמצא תחת השור:
man of Kerith = Edomite Jew. Jehonah betrays
Isaac. Edom betrays Israel (Jer. 11). Matthew 26:15
OFFENCES AGAINST PROPERTY
XXI, 33-XXII, 14

33-36. THROUGH NEGLIGENCE OR THROUGH AN ANIMAL

33. *open a pit*. For the storage of water. Where rivers are few and the rain falls only at certain periods, water has to be stored and covered. To 'open' a pit, therefore, means to remove the covering and fail to replace it.

ox or an ass. i.e. any animal. The law excludes the human being, because it assumes that a human being looks where he is walking.

34. *owner of the pit*. The man concerned in connection with the pit. It need not be his property; if he left it open, he is liable for his heedlessness.

shall be his. i.e. the man's who incurred the loss (Mechilta).

36. *wont to gore*. See on v. 29.
shall be his own. The Heb. is identical with the wording in v. 34, where 'own' is omitted.

37-XXII, 3. THEFT

37. *five oxen*. Multiple restitution, but in far heavier ratios, is the penalty prescribed in the Hammurabi Code. In most European countries

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deliberately, there is no statute for murder." Malins Spec. Ec. + Hammurabi p. 106.

of the five books of with extensive introductory materials prepared if the former Chief has been hailed as a merit by authorities e. The merit of the red in five volumes untiring efforts of a hat its commentary requirements of the es are brief and free zy aim at the eluci- he exposition of the hings of the Torah. n sifted, apart from l non-Jewish com- ing extracts which

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him, he shall pay money according to the dowry of virgins. § 17. Thou shalt not suffer a sorceress to live. § 18. Whosoever lieth with a beast shall surely be put to death. § 19. He that sacrificeth unto the gods, save unto the Lord only, shall be utterly destroyed. § 20. And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt.

17. WITCHCRAFT

17. *sorceress to live*. Not because there was any reality in witchcraft, but because it was a negation of the unity of God and an abominable form of idolatry. It is noteworthy that the Septuagint translates the Heb. word for *sorceress* by 'poisoner'. Ancient witchcraft was steeped in crime, immorality and imposture; and it debased the populace by hideous practices and superstitions. Hence the place of this command in this chapter. It is preceded by provisions against sexual licence (v. 15) and followed by condemnation of unnatural vice and idolatry (v. 18 and 19). The wording of the command is in an unusual form. We should have expected, 'A sorceress shall surely be put to death.' Some commentators, therefore, explain it as a prohibition of resorting to the sorceress, and thus enabling her to thrive in her nefarious avocation. The law applied to the sorcerer as well (Lev. xx, 27), p. 309

It is fashionable to trace all the horrors of the persecution of witches in medieval times to this verse. There is no justification for this. Witchcraft as a sinister danger in Jewish social life ceases to count long before the Destruction of the Second Temple. (The incident in connection with Simon ben Shetach is no proof to the contrary. Both Jewish and non-Jewish scholars — Derenbourg, *Essai*, 69; Israel Levi, *Revue des Etudes Juives*, xxxv, 213; and Strack, *Einleitung*, 118 — have made it the subject of investigation, and are agreed that it is merely Haggadic). Later Jewish teachers (Samuel Ibn Chofni and Ibn Ezra) are among the earliest to deny the existence of demons or the efficacy of witchcraft. The hideous cruelties in the medieval trials of witches would have been impossible in Jewish judicial procedure. Torture to extort confession was unknown in Jewish law; and no confession on the part of the accused, that would have involved capital punishment, was allowable. 'No man can in law brand himself a criminal' (אין אדם יכול להעמיד עצמו כעבריין) is a principle in Jewish criminal law. Christianity, furthermore, which disregarded portions of the Decalogue (e.g. the Second Commandment, with respect to the prohibition of image-worship; and the Fourth Commandment, with respect to the Sabbath) would certainly not have been guided in its attitude towards witchcraft by any single verse in the 'Old Testament, if the New Testament had not been a demon-haunted

contradictory

pharmakeia

313 mystical distinction made between Ger 166 (Jowshab 8453) and Nohar 5234; no mention of the Noachide laws.

מִן וְיָצָא אִתָּהּ לֹא תִתֶּנָּהּ לוֹ כֶּסֶף יִשְׁלַל כְּמִדַּת הַתְּתוּלָה: 17
מִכְשָׁפָה לֹא תִחְיֶה: כְּלִשְׁכָּב עִם-בְּהֵמָה מוֹת 18
וְזִמָּת: 19 וְכֹה לְאֱלֹהִים יִתְּרָם בְּלֹתִי לְדֹחַ לְבָדִי:
וְעַתָּה וְלֹא תִלְחָצֶנּוּ קִרְעִים נְיֻתָם בְּאֶרֶץ מִצְרַיִם:

book. Down to quite modern times the Church ascribed reality to the works of witches. In Germany alone, no less than 100,000 women and children are said to have suffered a cruel death during the horrible hunt for witches that disgraced the sixteenth century. So late as 1716, a woman and her daughter of nine years were hanged at Huntingdon for raising storms by witchcraft.

18. SODOMY

18. The law against witchcraft leads to the prohibition of kindred monstrous abominations, which formed part of many ancient heathen cults. See also Lev. xviii, 23; xx, 15 f.; Deut. xxvii, 21.

19. POLYTHEISM

19. *sacrificeth*. 'As the offering of sacrifices was the chief part of divine service, all other branches of unlawful worship were contained therein' (Rosenmüller). The warning against sacrificing to other deities was for many ages, alas, not a superfluous one in Israel.

the LORD only. Not even to angels as His ministers, or to an intermediary between Him and man.

utterly destroyed. Or, 'devoted'; i.e. doomed to extirpation; see Lev. xxvii, 29.

removed from society.

20-23. OPPRESSION OF THE WEAK

20. *stranger*. Heb. ger. A resident alien; see xii, 19. He was not required to adopt the Jewish Faith, as little as the Israelites, with whose position in Egypt he is compared, were worshippers of Isis or Apis.

shalt thou not wrong. The Rabbis explain this term to mean that nothing must be done to injure or annoy him, or even by word to wound his feelings. The fact that a man is a stranger should in no way justify treatment other than that enjoyed by brethren in race. 'This law of shielding the alien from all wrong is of vital significance in the history of religion. With it alone true Religion begins. The alien was to be protected, not because he was a member of one's family, clan, religious community, or people; but because he was a human being. In the alien, therefore, man discovered the idea of humanity' (Hermann Cohen).

for ye were strangers. In the next chapter, v. 9, this phrase is preceded by the words, 'for ye know the heart of the stranger'; i.e. you know

for raiment, or for any manner of thing, whereof one saith: 'This is it,' and the owner thereof shall come before thee, and thou shalt condemn him; whom God shall condemn shall thou deliver unto his neighbour. § 9. 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 shall sue him for it. 10. The oath of the Lord shall be between them both, to see whether he have put his hand unto his neighbour's goods; and the owner thereof shall accept of it, and he shall not make restitution. 11. But if it be stolen from him, he shall make restitution unto the owner thereof. 12. If it be torn in pieces, let him bring it for witness; he shall not make good that which was torn. § 13. And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution. 14. If the owner thereof be with it, he shall not make it good; if it be a hireling, he loseth his hire. § 15. And if a man entice a virgin that is not betrothed, and lie with her, he shall surely pay a dowry for her to be his wife. 16. If her father utterly refuse to give her unto

מִלְשָׁלָהּ עַל-בְּלִאבֹהָ אֲשֶׁר יֹאמֶר כִּידּוּא זֶה עַד
הָאֱלֹהִים יָבֹא וְדִרְשׁוּםָּ אֲשֶׁר יִרְשִׁינָּה אֱלֹהִים וְשִׁלָּם
9 שָׂגִים לְרַעְיוֹ: 10 כִּידּוּא אִישׁ אֶל-רַעְיוֹ הַמִּזְרֹר אֶת-שׁוֹ
אִשָּׁה וְכִלְבֵּדָהּ לְשִׁמְרָהּ וְכִתּוּב אֶת-שִׁמְרָהּ אִשָּׁה
רָאָה: שִׁבְעַת-יָדֵיהָ תִּהְיֶה בֶן-שָׁנִים אֲדִילָא שְׁלָחָהּ
11 בְּמִלְאֲכָתָהּ רַעְיוֹ וְלִקַּח בְּעָלֶיהָ וְלֹא יִשְׁלָם: וְאִם-נִגְבַּ
12 יִנָּגַב מִנֶּמֶץ וְשִׁלָּם לְבְּעָלֶיהָ: אֲדִילָא יִשְׁלָחָהּ וְכִתּוּב
הַמִּזְרֹר לֹא יִשְׁלָם:
13 וְכִידּוּא אִישׁ מִנֶּמֶץ רַעְיוֹ וְשִׁמְרָה אֶת-בְּעָלֶיהָ אִךְ
14 עָמַל שִׁלָּם וְשִׁלָּם: אֲדִילָא בְּעָלֶיהָ עָמַל לֹא יִשְׁלָם אֲדִילָא
15 וְכִידּוּא אִישׁ בְּתוּלָה אֲשֶׁר
16 לֹא-אִשָּׁה וְשִׁבְעַת עָמַל מִזְרֹר וְכִתּוּב לֹא-אִשָּׁה: אֲדִילָא

MORAL OFFENCES

XXII, 15-XXIII, 9

15, 16. SEDUCTION

15. *entice*. Induces her to be a consenting party. If he violates her against her will, he pays her father fifty shekels of silver and is obliged to marry her, without the possibility of a subsequent divorce (Deut. xxii, 28 f.).

not betrothed. If the girl was betrothed, their crime is on a par with adultery, should the offence have taken place within a city. If it happened in a field, the man alone suffers capital punishment (Deut. xxii, 25). On betrothal, see note on Lev. xxi, 3. *Sabbath*. Cf. *Gen. ii, 3*: *sabbath* was a day of rest.

pay a dowry. Or, 'endow her,' to be his wife. 'In this way virgins were shielded from permanent ignominy in consequence of a momentary crime (Kalisch). The monetary payment prescribed in this verse would provide against the seducer escaping his obligations. Without it, he might demand her in marriage without paying the dowry (mohar), thinking that, in the circumstances, the father would be anxious to grant the request. Originally this mohar was paid to the father; cf. Gen. xxxiv, 12. In later times, it was received not by the father but by the bride, in order to enable her to enter with proper dignity into the house of her future husband.

16. *refuse*. According to the Rabbis, the same law applies if the girl declines to marry him. In accepting money for the use of the animal, the owner must take the risk.

his testimony (admiralty) Ded to the 312
about of insurance.

we are betrothed to Jesus Christ.

of the five books of with extensive introductory materials prepared by the former Chief Rabbi of the United Synagogue. The merit of the work in five volumes is that its commentary is a masterpiece of scholarship, and its aim at the elucidation of the expositions of the Rabbis of the Torah, sifted, apart from the non-Jewish coming extracts which

all the advantages of an edition successful, incorporates two new ones which greatly increase its utility. In place of which was originally substituted. This is a universally accepted work, and so as to occupy the place of the original

, published under the auspices of the late Chief Rabbi, presents in one volume over 1,000 commentaries, English and Notes.

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down; 26. for that is his only covering, it is his garment 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. *iv. ¶ 27. Thou shalt not revile God, nor curse a ruler of thy people. 28. Thou shalt not delay to offer of the fulness of thy harvest, and of the outflow of thy presses. The first-born of thy sons shalt thou give unto Me. 29. Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with its dam; on the eighth day thou shalt give it Me. 30. And ye shall be holy men unto Me; therefore ye shall not eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

23

CHAPTER XXIII

1. Thou shalt not utter a false report; put not thy hand with the wicked to be an

* That is, the judges. *the judiciary; superior court.*

"the gods" - authorized version.

27. RESPECT TOWARDS GOD AND RULERS

27. *thou shalt not revile God.* Some of the Rabbis interpreted this as referring to blasphemy, others understand *elohim* as 'judges' (cf. xxi, 6; xxii, 7). Josephus and Philo explain thus, 'Let no one blaspheme those gods which other citizens esteem as such'; i.e. do not speak disrespectfully of the religious beliefs of the followers of other faiths.

a ruler. The authorities of the State must be spoken of with respect. As to the connection of this with the preceding verse, Philipsohn remarks: 'The last verses treat of the poor. They are warned, even in their most desperate need, not to blaspheme God or entertain and give utterance to feelings of revolt against their rulers.'

28, 29. OFFERINGS OF FIRST-FRUIITS

28. *fulness.* The law concerning firstlings is given more fully in Lev. xix; Num. xv, xviii; and Deut. xxvi.

first-born. For the sanctification of the first-born among men and beasts, see note on xiii, 2 f.

29. *seven days.* Maimonides explains that the animal is 'as if it had no vitality before the end of that period; and not until the eighth day can it be counted among those that enjoy the light of the world'.

30. UNLAWFUL MEAT

30. *holy men.* On the association of the idea of holiness with forbidden food, see on Lev. xi, 44. All the preceding laws, as well as those following, are in the singular; this verse alone is in the plural. The philosopher Moritz Lazarus calls attention to the fact that whenever the duty

הוא שמלתו לערו במה ישוב ויהי כרצונך אלי ושמעתי

27 בידעני אני: * * * אלהים לא תבטל ונשיא בעמך לא

תאד: בלאתך ורמזך לא תאמר בקור בנך תתקל: 28

בדשעה לשרך לצאך שבעת ימים ויהי עמאני ביום

השמיני תתקל: ואנשי קדש חרונ לי ובשר בשנה

תרפה לא תאכלו לכלב תשלכן אתי: * * *

CAP. XXIII. כג

כג

א לא תשא שבע שוא אלהיתך ודך עשרשע לזות עד

כג * * * קסין כ"ק * 27. חצי הסדר בסבוקים

or ideal of holiness is spoken of in the Torah, the plural is invariably used (e.g. 'Ye shall be holy,' Lev. xix, 2), because mortal man can only attain to holiness when co-operating with others in the service of a great Cause or Ideal, as a member of a Community, Society, or 'Kingdom'. Of God alone can we say, the Holy One.

pre-messianic, pre-pentecostal.
torn of beasts. Heb. *terefah*; which term originally was applied only to the meat of an animal torn by beasts in the field, but is now applied to any meats that are not ritually fit for Jewish consumption (kosher). The aim of Kashruth is the sanctification of life.

to the dogs. Such flesh is only fit to be eaten by dogs (Ibn Ezra).

CHAPTER XXIII, 1-3. TRUTH IN JUSTICE

1. *utter a false report.* i.e. utter a groundless report; forbids originating a calumny. The Rabbis explain it as a warning not to listen to a calumny, or join others in spreading it. Slander, they say, kills three—the person slandered, the slanderer, and the person who takes up and passes on the slander. They also apply the words of the text to evidence given at a trial. Such evidence must not include a statement of which the witness is not absolutely certain. The Talmud, on the basis of this verse, rules that a litigant must not state his case to the Court in the absence of the other litigant.

the wicked. Better, a guilty person; the Heb. word denotes the party who is in the wrong.

unrighteous witness. lit. 'a witness of violence'. The meaning is, Do not make common cause with the guilty person to give evidence which will bring about his acquittal.

315 *competency presumed. Usurers - lending or paying - are disqualified.*

21. Yeshall not afflict any widow, or fatherless child. 22. If thou afflict them in any wise—for if they cry at all unto Me, I will surely hear their cry—23. My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. ¶ 24. If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest. 25. If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto him by that the sun goeth

21 בלאלמה ותום לא תעון: אסעה תענה אתי כי

22 אסעך תעך אל שבע אשמה צעקתי: וצרה אפי

תהייתי אצבכם בסרוב ויהיו שבע אלמנות ויתומים:

24 אסעך. חלני אדעם אלהיני עמך לאתתה לי

כה כנשה לאתשימן עליו נשך: אסעך תתכל שלמת

26 רעך ערבא השמש תשיבו לי: כי נא כסותה לבנה

22 * * * חטין כסין * 24. סטור כס * 26. חטין כסין

from bitter experience what such a position means, and how it feels to be a stranger. Love of the alien is something unknown in ancient times. 'The Egyptians frankly hated strangers' (Holzinger); and the Greeks coined the infamous term 'barbarian' for all non-Greeks. The love of alien is still universally unheeded in modern times. Lev. xix, 34, expressly demands in regard to the stranger, 'Thou shalt love him as thyself.' The Talmud mentions that the precept to love, or not to oppress, the stranger occurs thirty-six times in the Torah. The reason for this constantly-repeated exhortation is that those who have been downtrodden frequently prove to be the worst oppressors when they acquire power over anyone.

21. *widow, or fatherless child.* Who are bereft of their human protector and destitute of the physical force to defend their rights.

22. *thou afflict.* The verb is changed from the plural in the preceding verse to the singular in this verse; and Ibn Ezra makes the fine comment: if a single individual afflict the widow and orphan, and the community does not intervene to protect them, punishment will fall on all.

23. *My wrath shall wax hot.* The punishment of hard-heartedness against the weak is pronounced with extraordinary emphasis, and a severe 'measure for measure' is threatened (Kalisch).

24-26. LOANS AND PLEDGES

24. *if.* Better, *when*, as it is an obligation on an Israelite to assist his neighbour with a free loan (Mechilta).

any of My people. See comments on Lev. xxv, 35, and Deut. xxiii, 20 f.

even to the poor. A loan to prevent a poor man falling into destitution is considered one of man's most meritorious deeds, and among the greatest of lovingkindnesses that can be shown to the living. This feeling towards the poor has led to the Institution of a Free Loan (Gemillus

Chasodim) Society in every well-organized Jewish community.

creditor. viz., by seizing the debtor's land, or selling him or his family into slavery, to recover payment; see II Kings iv, 1. 'If you know he cannot pay, do not press him and so put him to shame' (Rashi).

interest. All interest is forbidden on loans to the poor. In modern times money is commonly lent for commercial purposes, to enable the borrower to increase his capital and develop his business; and it is as natural and proper that a reasonable payment should be made for this accommodation, as that it should be made for the loan (i.e. the hire) of a house, or any other commodity. But this use of loans is a modern development; in ancient times money was commonly lent for the relief of poverty brought about by misfortune or debt; it partook thus of the nature of charity; to take interest on money thus lent was felt to be making gain out of a neighbour's need' (Driver).

25. *pledge.* In Deut. xxiv, 6, it is forbidden to take a handmill or a mill-stone as security, because it is an indispensable article in a house. It is precepts like these that caused Huxley to declare: 'There is no code of legislation, ancient or modern, at once so just and so merciful, so tender to the weak and poor, as the Jewish law.'

26. *I will hear.* Just as God hears the cry of the widow and orphan (v. 22). The chivalry to the poor ordained in these verses will appear even more striking when we recall the barbarous treatment of the debtor in ancient Rome. If the debtor was unable to make repayment within thirty days after the expiration of the term agreed upon, the Law of the Twelve Tables permitted the creditor to keep him in chains for 60 days, publicly exposing the debtor and proclaiming his debt. If no person came forward to pay the debt, the creditor might sell him into slavery or put him to death. If there were several creditors they might cut him to pieces, and take their share of the body in proportion to their debt.

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nocent and righteous slay thou not; for I will not justify the wicked. 8. And thou shalt take no gift; for a gift blindeth them that have sight, and perverteth the words of the righteous. 9. And a stranger shalt thou not oppress; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. 10. And six years thou shalt sow thy land, and gather in the increase thereof; 11. but the seventh year thou shalt let it rest and lie fallow, that the poor of thy people may eat; and what they leave the beast 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, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. 13. And in all things that I have said unto you take ye heed; and make no mention of the name

X Singleton Issue - 1/8/99 10th circuit - a paid witness is disqualified.

7. a false matter. In the administration of justice; but this warning has the wider application as a rule of life of the highest importance.

innocent and righteous. Take every possible precaution so as not to condemn an innocent person to death. According to Talmudical law, a condemned man must have a re-trial whenever new evidence is forthcoming; but if there has been an acquittal, there cannot be a fresh hearing of the case.

justify the wicked. Better, acquit a guilty person. The guilty will not escape punishment at the hand of God, even if the human tribunal fails to inflict it.

8. gift. Better, bribe, blindeth. A judge must not accept a gift even if he proposes to give a verdict in favour of the man who attempts to bribe him. A bribe has an insidious power; it will tend to shut the eyes of the judge to what he would otherwise have seen, and will inevitably corrupt him. witness as well. perverteth. Or, 'subverteth.' 'Destroys the case of a good man' (Moffatt).

9. stranger. See on xxii, 20-23. Like the poor, he was liable to become a victim of injustice. The alien was to receive the same treatment as the native Israelite; Deut. i, 16. ye were strangers. See on xxii, 20.

10-12. THE SABBATH YEAR AND SABBATH DAY

The institution of the Sabbatical year is fully treated in Lev. xxv and Deut. xv. It is included here because, in one aspect, it reinforced the teaching of humanity to the poor and helpless (Ibn Ezra, Luzzatto).

כי לא תאציק רשע: ושחר לא תקח כי השחר יעור
פקחים וסלף דברי צדיקים: וגר לא תלחץ ואחם
ידעתם אתגפוש הגר בירגלים נותם בארץ מצרים:
ושש שנים תורע את אדאך ואספת את תבואתה:
והשביעית תשמטנה ונשפתה ואכלו אביני עמך ותגם
תאכל בית השדה ברתעשה לברמך ליתך: ששת ימים
תעשה מעשה וביום השביעי תשבת למנוח ונח שורך
ותמך ונפש בך אמתך ודג: ובכל אשר אמרתי
אלכם תשמרו ושם אלהים אתכם לא תזכירו לא

11. shall let it rest. Or, 'release it.' Heb. shamat, from which comes the name shemittah for the Sabbatical year, the Sabbath of the fields. 'The soil enjoyed a regular rest, doubly necessary in the imperfect state of agriculture of those ages, and calculated considerably to enhance its fertility in the other years' (Kalisch).

may eat. In an ordinary year, the poor could gather up the gleanings of the field, and also take from the 'corner' which had to be left unrequited (Lev. xix, 9 f). In the Sabbatical year, there was no harvesting. Proprietor, servants, the poor and the stranger, all had equal rights to the produce (Lev. xxv, 6). Even the beasts of the field are not forgotten.

12. 'Even though the entire year be one of "rest", the weekly Sabbath day must be observed' (Mekilta). And as with the Sabbatical year, so with the Sabbath day; the law is restated here in order to emphasize its humanitarian teaching of affording complete rest to the servant, the stranger and the domestic animals.

be refreshed. Equivalent to the colloquial 'catch their breath.' The word translated 'refreshed' (וַיִּנְשָׁף) is connected with the word נפש 'soul'; even the lowliest in Israel is to be reminded by the Sabbath day that he has a soul, that there is a higher life than mere drudgery; he is to receive spiritual refreshment on the Sabbath day.

13. make no mention. The Israelites could not serve God and any other deity at the same time; the very mention of the name of other gods is forbidden to them.

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Matthew 6:24

unrighteous witness. 2. Thou shalt not follow a multitude to do evil; neither shalt thou bear witness in a cause to turn aside after a multitude to pervert justice; 3. neither shalt thou favour a poor man in his cause. 4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 5. If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him: thou shalt surely release it with him. 6. Thou shalt not wrest the judgment of thy poor in his cause. 7. Keep thee far from a false matter; and the in-

2. a multitude. This verse is a warning not to follow a majority blindly for evil purposes, especially to pervert justice. Because the majority of judges or witnesses are agreed on an opinion, which opinion he knows to be unjust, he should not abandon his own view in order to fall into line with the others. One, with God and the Right, are the true majority.

bear witness. For this use of the Heb. verb, see xx, 13.

pervert justice. The Rabbis disregarded the literal meaning of the last three Heb. words, and took them to imply that, except when it is 'to do evil', one should follow the majority.

3. favour a poor man. Out of false sympathy, or antipathy to the rich and powerful (Driver). The Biblical view of justice is remarkable for its unbending insistence on the strictest impartiality. If the matter in dispute is a question of money between a rich and a poor man, the judge is not to give a wrongful verdict in favour of the poor man on the plea that the rich man would not miss the sum involved. 'Sympathy and compassion are great virtues, but even these feelings must be silenced in the presence of Justice' (Geiger).

4, 5. LOVE OF ENEMY

4. Thine enemy's ox. Or any other animal belonging to him (Mekilta). This law is connected with the precepts concerning justice which immediately precede. Because your neighbour has done you an injury, so that you entertain a grievance against him, it is not right for you to allow it to influence your action when your duty towards him is clear. He has not ceased to be your fellowman, because he violates the law of neighbourly love towards you. Therefore, all envy or ill-will towards him is forbidden. No thought of vengeance (see on Lev. xix, 18) must be permitted to rise in your heart: his actions towards you must not be the standard of your conduct towards him. For the sake of your own human dignity there must be readiness to help him in his need, as in the typical instances adduced in the text.

Genuine, practical love of enemy is inculcated in this and following verse. As to the partisan statement in the New Testament, 'ye have heard

2 חמם: לא תהנה את דרכים לרעה ולא תענה על רוב
3 לנשט אתר רבים להטות: וכל לא תהנה בריכו: 4
4 כי תפגע שור אבך או חמור חנה השב תשיבנו לו:
5 כי תראה חמור שגאך רבץ תחת משאו ותדלף
6 מענב לו ענב תענב עמו: 7 לא תהנה משפט אבנך
7 בריכו: מדבר שך תהנה וכן וצדיק אלהיך

that it was said, 'Thou shalt love thy neighbour and hate thine enemy,' that statement is absolutely baseless. 'Thou shalt hate thine enemy' is nowhere found in the Torah. C. G. Montefiore rightly observes that we cannot think very highly of the morality of that New Testament author in inventing a sentence unknown to the Torah in order to depreciate the Torah. Canon Rawlinson admits that 'hate thine enemy' was no injunction of the Mosaic Law, but maintains that it is a conclusion which Rabbinical teachers unwarrantably drew from it. This charge against the Rabbis is utterly false. It is Christian teachers who rarely preached, and still more rarely practised, love of those whom they branded as 'enemies'. C. G. Montefiore has given an excellent summary of Jewish opinion on this matter: 'The adherents of no religion have hated their enemies more than Christians. The atrocities which they have committed in the name of religion, both inside and outside their own pale, are unexampled in the world's history. And even to-day it cannot be said that the various sects of Christians love one another, while anti-Semitism is a proof that they do not love those who are not Christians.'

5. surely release it with him. The general sense is clear. 'If you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal' (Moffatt). This injunction has both the humanitarian motive towards the animal and the charitable motive towards the enemy. The greatest hero, say the Rabbis, is he who turns an enemy into a friend; and this can only be done by deeds of loving-kindness. 'If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink... and the Lord will reward thee' (Prov. xxv, 21, 22).

6-9. IMPARTIALITY IN JUSTICE

6. wrest the judgment. 'As is well known, the maladministration of justice is, and always has been, a crying evil among Oriental nations' (Driver); but nowhere has there been such ringing denunciation of oppression of the poor and of denying justice to the victims of violence, as in Israel.

on New Testament.

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a kid in its mother's milk. * 20. Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. 21. Take heed of him, and hearken unto his voice; be not rebellious against him; for he will not pardon your transgression; for My name is in him. 22. But if thou shalt indeed hearken unto 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 Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I will cut them off. 24. Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars. 25. And ye shall serve the LORD your God, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee. * 26. None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

Hebrew reference "Angel" -
authorised version.

20-23. AN EXHORTATION

The summary of the entire Divine legislation—the Decalogue—has been followed by an outline of the most necessary moral, religious, and civil precepts. An exhortation is now added, as is usual throughout the Torah, faithfully to adhere to these laws, with the promise of the special Providential guidance to the Holy Land, and a happy existence in it, as rewards of such obedience.

20. *an angel*. The Heb. word does not of necessity imply a supernatural being. It denotes, as does also the English word in its original signification, a messenger; and it is evident that an actual person is meant. Consequently, it is most natural to understand the word as a reference to Moses, with whom God had spoken 'face to face', and who was able to communicate His will to the people (Rabbi and Luzzatto). Moses would only command what God had ordained; therefore, loyalty to him would mean obedience of God. The prophets and priests are also sometimes called God's 'angels'; cf. Mal. ii, 7, *the place*. The Promised Land.

21. *he will not pardon*. Because he cannot pardon. Although he may desire to be lenient with you and overlook your faults, God will punish disobedience.

My name. God's 'name', i.e. His Divine authority, was vested in His messenger; see on iii, 13. *Acts 4:10-12*

22. *I will be an enemy*. God would help them against their foes, who stood in the way of their taking possession of Canaan.

שמות משפטים כג
474 anak-plun-bline - a plun-bline Angel

כ הנה אנכי שלח מלאכי לפניך לשמור בדרך ולקדמך
21 אל־המקום אשר הבטתי: השמר מפניו ושמע בקלו
22 אל־תמר בו כי לא ישא לפשעכם כי שמי בקרבו: כי
אִם־שמוע תשמע בקלו ועשית כל אשר אדבר ואקבלי
23 את־אֱלֹהֶיךָ ואת־אֱלֹהֵיךָ: כִּי־גִדְלָךְ מִלֵּאֵי לִפְנֶיךָ
וּבְיָאֵךְ אֶל־הָאֱמֹרִי וְהַחִיטִי וְהַפְּרִיזִי וְהַכְּנַעֲנִי וְהַחִיבִי וְהַיְבוּסִי
24 וְהַיְבוּסִי: לֹא־תִשְׁתַּחֲוֶה לֵאלֹהֵיהֶם וְלֹא תַעֲבֹדָם וְלֹא
תַעֲשֶׂה כַּמַּעֲשִׂים כִּי הָרַם חֲדָרָם וְשִׁבְרָם תִּשְׁבֹּר
כֹּה מַעֲבָדֶתֶם: וְעָבַדְתֶּם אֶת דְּוָה אֱלֹהֵיכֶם וְכָרַךְ אֶת־
26 לְחֶמְךָ וְאֶת־מִטְכָּךְ וְהָרַחֵם מִחֲלָה מִקֶּרְבְּךָ: * לֹא
תִרְדָּה מִשְׁכְּבֶךָ וְשִׁכְרָךְ אֶת־מִסְפֶּר יָמֶיךָ אֲמַלֵּא:

23. *Mine angel*. Not necessarily identical with the 'angel' of v. 20. In point of fact, it was Joshua who completed this task; but he, like Moses, was divinely appointed to the leadership (Deut. xxxi, 23).

Amorite. Cf. iii, 17.

I will cut them off. God, and not the 'angel', will assure the victory to them. The Israelites were ever to remember to Whom alone they owed their success. Ehrlich connects v. 23 and 24 and translates, 'When mine angel shall go before thee . . . and I cut them off, thou shalt not bow down to their gods.'

24. *do after their doings*. Construct images similar to those which the inhabitants had made (Ehrlich).

overthrow them. So long as idols remain, there will be temptation to worship them. Therefore, every trace of idolatry must be uprooted.

pillars. Either a natural boulder, or an artificial construction, which was considered to be the abode of a deity.

25. *bless thy bread and thy water*. God will secure for them the necessities of life; or, He will ensure that their food be a blessing to them; i.e. it will invigorate them.

sickness. Cf. xv, 26.

26. *I will fulfil*. God will allow the individual to reach old age and not come to a premature end. It is analogous to 'that thy days may be long' (xx, 12).

of other gods, neither let it be heard out of thy mouth. * 14. Three times thou shalt keep a feast unto Me in the year. 15. The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month of Abib—for in it thou camest out from Egypt; and none shall appear before Me empty: 16. and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. 17. Three times in the year all thy males shall appear before the LORD thy God. 18. Thou shalt not offer the blood of My sacrifice with leavened bread: neither shall the fat of My feast remain all night until the morning. 19. The choicest first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the

Tishri - תשרי 14-18. THE THREE ANNUAL PILGRIM FESTIVALS
The three pilgrimages which every adult Israelite had to make to the Sanctuary are more fully treated in Lev. xxiii and Deut. xvi.
15. *as I commanded thee*. In xii, 15, *Abib*, lit. 'in the ear'; see ix, 31, *empty*. This is explained in Deut. xvi, 17, 'every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.' The pilgrim should bring with him offerings expressive of his gratitude for God's bounty.

16. *feast of harvest*. i.e. the feast of the first harvest. This is the festival of Pentecost. In Num. xxviii, 26, it is called *יום הבכורים*, the day on which the first loaves made from the new corn were offered. In Deut. xvi, 10, it is called *השבועה*, the Feast of Weeks, because it is kept seven complete weeks after the first day of Passover. Jewish Tradition describes it as *זמן מתן תורתנו*, the anniversary of the Giving of the Torah, the revelation of the Decalogue having taken place on the sixth day of Sivan.

feast of ingathering. The Festival of Tabernacles; see Lev. xxiii, 34, 39 f.

the end of the year. i.e. of the agricultural year; see on Lev. xxiii, 34.

17. *all thy males*. i.e. adult males. Women are freed from all positive commandments depending on time, *מצות עשה שהזמן גרמא*. Women could not be expected to leave their children unattended. Though it was not obligatory for them to do so, women were in the habit of accompanying their husbands to the Sanctuary; e.g. Elkanah and Hannah and Peninnah in i Sam. i; see further on xxxiv, 24.

the LORD. Heb. *adon*, master, overlord. These pilgrimages are marks of homage to the Sovereign of the land.

18. *leavened bread*. The Passover lamb was not to be slain until all the leaven had been removed.

the fat. This part of the sacrificial animal had to be burned on the altar (xxxix, 13). *My feast*. Better, *My festival sacrifice*, i.e. the offering brought by the pilgrim.

until the morning. Cf. xii, 10.

19. *first-fruits*. The mode of presentation is described in Deut. xxvi, 2 f.

thou shalt not see the. This command is repeated in xxxiv, 26, and Deut. xiv, 21. Upon these words, the Rabbis based the prohibition against eating meat and milk together in any way or form whatever. This prohibition was doubtless observed long before the age of the Rabbis; and in connecting it with this text, they merely sought a support in the Torah for an immemorial Jewish practice. Thus, Onkelos, who usually keeps close to the Hebrew text, renders, 'ye shall not eat flesh and milk.'

As to the original purpose of this law, opinions are divided. Some explain the commandment as levelled against idolatry and superstition (Maimonides); others state that it is a humanitarian ordinance intended to discourage a practice that would tend to harden the heart (Abarbanel, Luzzatto). 'We no longer know by what revolting sight this prohibition may have been called forth, but evidently that phrase became a kind of memorial by which Israel should always be reminded of that considerate humanity which was to distinguish it from the barbarous nations' (Ewald). Ibn Ezra writes: 'the reason of this prohibition is concealed from the eyes of even the wise.' Mendelssohn's comment on this law is, 'The benefit arising from the many inexplicable laws of God is in their practice, and not in the understanding of their motives.'

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14 יִשְׁמַע עֲלֶיךָ: שְׁלַשׁ רְגֵלִים תִּהְיֶה לִּי בַשָּׁנָה: אֵת תֵּן
הַמִּצְוָה תִּשְׁמַע שְׁבַעַת יָמִים תֹּאכַל מִצֹּחַ בָּאֶשֶׁר צִוִּיתִךָ
לְמִנְעַל חֶדֶשׁ הָאֲבִיב כִּי־בָּרַךְ הָיָה מִמֶּנּוּ וְלֹא־יֵרָא
16 מִן רֵגְלִי: וְהַחֲדָשׁ בְּטוֹר מִשְׁשֶׁךְ אֲשֶׁר תִּקַּח בַּשָּׂדֶה
וְהַחֲדָשׁ בְּצֹחַ הַשָּׂדֶה בְּאֶסְפָּךְ אֶת־מִנְשֶׁכְּךָ מִדְּהַשָּׁדָה:
17 שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָא בְּלִבְכֶּךָ אֶל־פְּנֵי הָאֵל
18 דְּוָה: לֹא־תִשְׁכַּח עֲלֵיחֶמְךָ חֲסִידוֹתֶיךָ וְלֹא־יִלְוֶן חֲלָבֶיךָ
19 עִדְבְּכֶךָ: רֹאשִׁית בְּטוֹר אֶת־מִנְשֶׁכְּךָ תָּבִיא בֵּית דְּוָה
אֲלֶיךָ לֹא־תִשְׁכַּח נֶדֶר בְּחֶלֶב אֲמִי:

Tishri - תשרי 14-18. THE THREE ANNUAL PILGRIM FESTIVALS
The three pilgrimages which every adult Israelite had to make to the Sanctuary are more fully treated in Lev. xxiii and Deut. xvi.
15. *as I commanded thee*. In xii, 15, *Abib*, lit. 'in the ear'; see ix, 31, *empty*. This is explained in Deut. xvi, 17, 'every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.' The pilgrim should bring with him offerings expressive of his gratitude for God's bounty.

16. *feast of harvest*. i.e. the feast of the first harvest. This is the festival of Pentecost. In Num. xxviii, 26, it is called *יום הבכורים*, the day on which the first loaves made from the new corn were offered. In Deut. xvi, 10, it is called *השבועה*, the Feast of Weeks, because it is kept seven complete weeks after the first day of Passover. Jewish Tradition describes it as *זמן מתן תורתנו*, the anniversary of the Giving of the Torah, the revelation of the Decalogue having taken place on the sixth day of Sivan.

feast of ingathering. The Festival of Tabernacles; see Lev. xxiii, 34, 39 f.

the end of the year. i.e. of the agricultural year; see on Lev. xxiii, 34.

17. *all thy males*. i.e. adult males. Women are freed from all positive commandments depending on time, *מצות עשה שהזמן גרמא*. Women could not be expected to leave their children unattended. Though it was not obligatory for them to do so, women were in the habit of accompanying their husbands to the Sanctuary; e.g. Elkanah and Hannah and Peninnah in i Sam. i; see further on xxxiv, 24.

the LORD. Heb. *adon*, master, overlord. These pilgrimages are marks of homage to the Sovereign of the land.

18. *leavened bread*. The Passover lamb was not to be slain until all the leaven had been removed.

the fat. This part of the sacrificial animal had to be burned on the altar (xxxix, 13). *My feast*. Better, *My festival sacrifice*, i.e. the offering brought by the pilgrim.

until the morning. Cf. xii, 10.

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