house of bondage. אַ 3. Thou shalt have no מבית עברים: מבית מבית שלוור אשר היצאתוף מארץ מארץ מצרים מבית עברים: 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 how down unto them, nor serve them; for I the Lord thy מתרת נאשר במים ו מתרת לארץ: לארתשתחרה להם 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 (בן 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.

I. 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 (שמים, dit. '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

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

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

5. a jealous God. The Heb. root for 'jealous', kanna, designates the just indignation of one injured; used here of the all-requiting righteousness of God. God desires to be all in all to His Divine Message is the proclamation of the One children, and claims an exclusive right to their God as the God of Freedom. The recognition love and obedience. He hates cruelty and unof God as the God of Freedom illumines the righteousness, and loathes impurity and vice whole of human history for us. In the light of this and, even as a mother is jealous of all evil truth, history becomes one continuous Divine influences that rule her children, He is jealous

and the whole mount quaked greatly, louder and louder, Moses spoke, and God the top of the mount; and the Loro called Moses to the top of the mount; and Moses went up. 21. And the LORD said unto they break through unto the LORD to gaze, sanctify themselves, lest the Loro break unto the LORD : 'The people cannot come up to mount Sinai; for thou didst charge us. sanctify it.' 24. And the LORD said unto come up, thou, and Aaron with thee; but

EXODUS XIX, 19

descended upon it in fire; and the smoke בְּיִהְ בִּיל הַשׁבְּר הוּלֵךְ וְהָוּלֵן בָאַר משה דַבר וְהַאַלֹהְים 19 and the whole mount quaked greatly. אלרראש ההר מענו בקול: ויוד ירוד עליהר סיני אלרראש ההר touder and touder, vice. * via, vii * 20. And משה: ניאמר משה: ניאמר משה אליראש ההר משה אליראש ההר ניאמר 21. ניקרא ידוה למשה אליראש ההר נייאמר משה: ניאמר Moses: 'Go down, charge the people, lest אליירוה יתקרשו אליירוה בבהנים הגנשים אליירוה יתקרשו 22 ונפל ממעו רב: ונם הבהנים הגנשים אליירוה they break through the perish. 22. And let and many of them perish. 22. And let מחופרין בהם ידוה: ויאפר משה אלידוה לא־יכל forth upon them. 23. And Moses said העם לעלת אליהר סיני כייאתה העדתה בנו לאמר to mount Sinar; for thou didst charge us. אתידותר וקדשתו: ויאמר אליו ודוה לדור אתידותר וקדשתו: ויאמר אליו ודוה לדור 24 אמרה ואַהַרן עמַך והבהגים והעם אַל־יִרְרְסוּ him: 'Go, get thee down, and thou shalt ועלית אַתה ואָהַרן עמַך והבהגים והעם אַל־ירִרְסוּ let not the priests and the people break בה לעלת אלידונה פוריפרץ־בם: וינד משה אליהעם

CHAPTER XX hesias the look of the CAP. XX. 2

1. And God spake all these words, saying: Covenant CAP. XX. 2

1. I am the Lord thy God, who brought the CAP. XX. 2 12. I am the Lord thy God, who brought thee out of the land of Egypt, out of the act בירבר אלהים את כליהדיברים האלה לאמר: ם אנבי 2 א

Enacting clause . See A.t. I 818 Coloredo Constitution.

cf. xIII, 2 and XXIV, 5. Even the 'priests', who are of the Torah, both on account of their fundaprivileged to come nigh to God, require mental and far-reaching importance, and on 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

In the next chapter, the Ten Commandments have a double accentuation in the Hebrew textone 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

or the Decalogue (from deka, ten, 294

22. priests. The first-born (Rashi, Ibn Ezra); and logos, word), are supreme among the precepts 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 The 'Ten Words' or Commandments, the laws for all time. Never will their empire cease. The prophetic cry is true: the word of our God

with extensive intri mmentaries prepare of the former Chi has been hailed as ement by authorit re. The merit of t shed in five volum untiring efforts o that its comments requirements of tes are brief and f ney aim at the elu the exposition of chings of the Tor en sifted, apart fr id non-Jewish co

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the deep.

God in vain; for the Loro 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

פלימלאקתף: וְיוֹם השְבִיעִי שְבָת ו לִידְנָה אַלנֹוְף לָאַ־ תשה כלימלאבה אתה ו ובותיובהה עבדה ואמחד

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

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

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 fieldlabour, 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 (MIDW); 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; סקוח נפש דוחה את השבת 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 וחי 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 into a religious Brotherhood. Neglect of such children but also the servants, whether Israelite worship injures the spiritual life of both the or heathen, nay even the beasts of burden, are to share in the rest of the Sabbath day; see note 9. shalt thou labour. Work during the six for mankind and the greatest wonder of religion. days of the week is as essential to man's welfare Nothing can appear more simple than this as is the rest on the seventh. No man or woman, institution, to rest on the seventh day after six howspever rich is freed from the abligation institution, to rest on the seventh day after six doing some work, say the Rabbis, as idleness hit upon this idea! To the Greeks and the invariably leads to evil thoughts and suit done. days of work. And yet no legislator in the world invariably leads to evil thoughts and evil deeds. Romans it was an object of derision, a superof the fathers upon the children unto the third and fourth generation of them that hate Me; 6, and showing mercy unto the

וּלָא תַּצִּבְתָם כִּי אַנֹבִי וְרֹנָה אַלוֹּהָוֹךְ אַל כְּנָא פֿכַןר hate Me; 6. and showing mercy unto the thousandth generation of them that love אָבָת עַל־בָּנִים עַל־שַׁלְשִׁים וְעַל־רָבַעִים לְשִׁנְאֵי: וְעָשְׁוֹה shalt not take the name of the Lord thy אשת ים לא תשא דבי ולשמרי מצותי: ם לא תשא

when, instead of purity and righteousness, it is who love God and keep His commandments. 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 'iealousy' 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 thy yea be yea, and thy nay, nay,' says the generations that His mercy is shown to those Talmud.

'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

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

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

of the five b with extensiv nmentaries p of the forme as been hai ment by au e. The mer hed in five intiring effe hat its com requiremen es are brief ey aim at th he exposition hings of the n sifted, ap 1 non-Jewi ting extract

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God giveth thee, 1 13. Thou shalt not murder.

against thy neighbour.

long upon the land which the Loan thy אַרכון אָרכון ואָת־אַכוּך ואָת־אַכוּך ואָת־אַכוּן מו נוקר של האדומה אשרירוה אלהוד נתן לך: ס לא הנארי שלרוד נתן לך: ס לא הנארי ס לא הנארי ס לא הנארי ס לא הנארי ס לא הנוב: ס לא הנארי ס לא הנובי ס לא הנארי ס לא הנארי ס לא הנארים כלא הנארים

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 ment open to parents is to be ever fully worthy prohibition of suicide, see note on Gen. IX, 5. 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 to life, house, property and honour.

THE SIXTH COMMANDMENT: THE SANCTITY OF HUMAN LIFE

tional killing of any human being, apart from property' (M. Friedlander).

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 (p. 34) and Prov. xxx, 17. The greatest achieve- saved in peril, distress or despair. For the

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 homelife 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 Com-Thou shalt love thy neighbour as thyself', applied mandment 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 13. thou shalt not murder. The infinite worth which are yet base and disgraceful. Such are all of human life is based on the fact that man is transactions in which a person takes advantage life and He alone may take it away take it a life, and He alone may take it away. The inten-tional killing of any human bains apart from

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

EXODUS XX, 11

וו ובְּהָמְהַדְּ וְצֵרֶךָּ אַשֶׁרָ בִשְׁנְרֵיךְּ: כִּי שֵׁשְׁתִימִים נְשִׁר יְדֹנֶה אָת־הַשְּׁמָים וְאַת־הָאָרִץ אָת־הַיָם וְאָת־בָּל־אֲשְׁר־בָּם לאי and hallowed וני את השביעי על בון בוך ודוה את יום השבת השבת על בון בוך ודוה את יום השביעי על בון בוך ודוה את יום השבת

etitious usage. But it has removed with one planted a heaven in every Jewish home, filling celebrate continuously' (B. Jacob).

that, thousands of years before anyone else, it so fully recognized our duties to the dumb All fasting (except on the Day of Atonement, 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 זכרון למעשה בראשת, '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 describes Sabbath rest as 'voluntary and con- to one's parents stands likewise next to the genial, happy and cheerful'. 'The Sabbath duties towards God (Lev. xix, 3).

stroke the contrast between slaves who must it with long-expected and blissfully-greeted peace; labour incessantly, and their masters who may making each home a sanctuary, the father a priest, and the mother who lights the Sabbath thy cattle. It is one of the glories of Judaism candles an angel of light' (B. Jacob). The Sabbath banishes care and toil, grief and sorrow. 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 minutiæ 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 of the five books of with extensive intronmentaries prepared of the former Chief ias been hailed as a ment by authorities e. The merit of the hed in five volumes intiring efforts of a hat its commentary requirements of the es are brief and free ey aim at the elucihe exposition of the hings of the Torah n sifted, apart from 1 non-Jewish coming extracts which

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EXODUS XX, 18

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 Megods of silver, or gods of gold, ye shall not make unto you. *m + 21. An altar of earth thou shalt make unto Me, and shalt sacrifice place where I cause My name to be mentioned I will come unto thee and bless thee. by steps unto Mine altar, that thy nakedness be not uncovered thereon.

שומשה נגש אל המרפל אשרשם האלהים: ם ין נאקר ודנה אלימשה כה תאמר אליפני ישראל אתם י ראטם בי מורהשמים הברתי ממכם: לא מצשו אתי אלנו בָּסֹנְ נַאְרְנֵנִ נִנְב לָא נוֹצְׁמִי לְבַּם: מִוּבּׁט אַנְמִנִ מששרת תבחת עליו את עלולה ואת שלמה אתthereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every "אבוא אלוף וכרליוף: ואם מופח אַבנים מַנְשָׁה־לִּי 22. And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for באתבנה אתהן נונת כן הורבה הנקת פליה וההללה: if thou lift up thy tool upon it, thou hast profaned it. 23. Neither shalt thou go up

18. The people remained standing afar off (see v. 15), whilst Moses approached the thick

where God was, 'Where the Glory of God was' not to be slain on the altar. (Onkelos).

THE BOOK OF THE COVENANT CHAPTERS XX, 19-XXIII, 33

This section is a body of miscellaneous lawscivil, 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

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

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

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.

e 14. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's, *vii a. ¶ 15. And all the people perceived the thunderings, and the lightnings, and the voice of the the people saw it, they trembled, and stood Speak thou with us, and we will hear; 17. And Moses said unto the people: 'Fear that His fear may be before you, that ye

פו וְבַלְיהָעָם רֹאִים אָת־הַקּוֹלֹת וְאָת־הַלְפִירָם וְאַתֹּ כָּוְרֹ ings, and the mountain smoking; and when השפר ואתרהה עשן בירא העם ויגעו בינעה בינהן the people saw וו אלימשה דבר אתה עמט ונשמעה ואליובר 16. And they said unto Moses: ואמרוֹ אלימשה דבר אתה עמט ונשמעה ואליובר יSpeak thou with us, and we will near: שמנו אלהים פרנמות: ויאמר משה אל-העם אלהים שלהים פרנמות: ויאמר משה אל-העם אלהים אלהים פרנמות: ויאמר משה אל-העם אלהים אלהים פרנמות: חלי לבעבור נפות אתכם בא האלהים ובעבור תרנה and יבי לבעבור נפות אתכם בא האלהים ובעבור 18 יראתו על־פגיכם לבלתי תחמאו: מעמר העם מרחק

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' (רע) 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 ('I et every man ask of his neighbour, jewels of ilver, 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-

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,

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 (xrx, 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.

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ISAIAH VI, 6

Woe is me! for I am undone; Because I am a man of unclean lips, unclean lips:

For mine eyes have seen the King, The Lord of hosts.

with a glowing stone in his hand, which he

Lo, this bath touched thy lips; And thine inquity 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.

Because I am a man of midst of a people of אוכי ובתוך עם־מכא שפתים אוכי שב כי את-המלד ידוד צבאות ראו עיני: נינף אלי אחד מדהשרפים 6. Then flew unto me one of the scraphim. נינע עלים: נינע עלים: מעל המובח: מעל המובח: had taken with the tongs from off the altar: זאמר הגה נגע וה על שפתיה ופר שנה וחמאתה הכפר: 7. and he touched my mouth with it, and אשמע את־קול אדני אמר את־מי אשלח ופי נלדילני י אמר הגני שלהני: ניאפר לך ואפרה לעם הוה שמעו שמת ואליתבינו וראו ראו ואליתבש: השמן לביהעם הה מוניו הַבְבֶּד וְעִינִיו הָשָׁע פְּדְיִרְאָה בְעִינִיו וּבְאונִיוּ שמת ולכבו נכין נשב ובפא לו: ואמר עדימתי אדני האמר עד אשר אם שאו ערים מאן יושב ובתים 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,

אי קמץ ברביע v. 10.

Holiness (R. Otto).

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 socalled plural of majesty; as in Gen. 1, 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

he and his people and all existence are but prosperous reign of Uzziah was an insensibility 'dust and ashes' in the presence of the Divine to God and Divine things; they did not must God, and therefore they were not prepared to mine eyes have seen the King. No vision of any seek Him. To such a generation, the first effect form or appearance is meant, but a revelation of 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 stubbomly 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 indestruction germ of spiritual Israel, to flourish and blossom under God's care.

HAFTORAH YITHRO

הפטרת יתרו

ISAIAH VI-VII, 6 AND IX, 5, 6

CHAPTER VI

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,

The whole earth is full of His glory. the voice of them that called, and the house was filled with smoke 5. Then said I:

CAP. VI. 1

א בשנת במת הפלך עולדו נאראה את ארני ישב על בפא 2 רֵם וְנְשֵׂא וְשׁוּלֶיו מְלַאִים אָת־תַּהֵוּכְל: שְׁרָפִים נְמְרֵים ו his face, and with twain he covered his feet, and with twain he did fly. 3. And one called ממעל לו שש בנפים שש בנפים לאחר בשתים וכפור אוני מונים יכפה רנליו ובשתים ישפת: וכלא ורי ובשתים יכפה רנליו ובשתים יכפה רנליו ובשתים יכפה ביליו ובשתים ישפת: אלוה ואמר קרוש וקרוש קרוש ירוה צבאות מלא And the posts of the door were moved at אלוה ואמר קרוש וקרוש קרוש ירוה צבאות מלא 4 כְלִּדָאָרֶץ כְבוּדְוֹ: נַלְעוֹ אַמָּוֹת הַסִפִּים מְקוּל הַבּוְרָא

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 Haftorah 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' (Marti).

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

covered his feet. In humility, as unworthy to meet directly the Divine glance.

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 righteousness: it embraces all these in their ideal completeness, 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 eradiation of the Divine

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

covered his face. In reverence (Exod. III, 6). he did fly. To perform the will of the Creator.

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CAP. IX. D

CHAPTER IX

5. For a child is born unto us, A son is given unto us; And the government is upon his shoulder; And his name is called

To establish it, and to uphold it.

Through justice and through rightcom- דעה במשפט ובצרקה מעתה ועד שלם קנאת דעה

From henceforth even for ever. The real of the LORD of hosts doth perform this.

מן נתרלט ותתי המשורה על שקמי ווקלא שמי פלא Abi-ad-sar-shalom: 6. That the government may be increased. דמשורה לפרבה דמשורה: And of peace there be no end,
Upon the throne of David, and upon his להכן אחה להכן אחה על כפא דור ועל מפלכתי להכן אחה

צבאות תעשהדואת:

1 That is, Wanderful in counted is God the mighty, the Exertaining Father, the Rules of prince.

א א פ' פתומה כאמצע תוכה

CHAPTER IX, 5, 6

The Haftorah breaks off here and continues with two verses from a later prophecy, concerning Hezekiah, the son of Ahaz, then but a lad. His righteous reign will lift Judah from the degenerate condition into which it had sunk. Hezekiah will be the leader of the 'holy seed', the indestructible faithful Remnant in Israel.

5. a child is born unto us. The correct rendering of the Heb. is: unto us a child has been born -unto us a son has been given. The reference is not to any future Messiah, nor to any one yet unborn (see p. 202). Hezekiah had already given promise of the qualities of heart and mind that pointed to him as the future regenerator of his people.

the government is upon his shoulder. This clearly indicates that the 'crown prince' is the person referred to.

derful in counsel is God the mighty, the Ever-Luzzatto). This is the significant name by which of his government. the child will be known; it is, therefore, left untranslated; in the same way as Shear-jashub (v. 3), Immanuel (vtt, 14) and Maher-shalal-hashbur (vm, 3) are all given in the Hebrew form.

The RV gives 'Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace'. This is quite impossible. No true Prophet-indeed,

'Mighty God' or 'Everlasting Father' to any ortal prince. What is equally decisive against the RV rendering (which is followed by all Christian translators and, with some modifications, by many Jewish ones; e.g. Zunz, Leeser, Philippson) is the fact that the significant names of the children of the Prophets never describe the child, but in each case embody some religious message to the Prophet's contemporaries. Thus, Shear-jashub proclaimed that a faithful Remnant would survive the successive calamities that would befall Israel. This is true of all the other significant names in Isaiah; as well as of Hosea's names, like Lo-ruhammah and Lo-ammi.

6. the throne of David. Theykingdom of Israel, devastated by the Assyrians in the days of Ahaz, fell into the hands of Hezekiah by reason of the weakening of Assyria in his days. For the first time since the days of Solomon, the national pele-joez-el-gibbor-abi-ad-sur-shalom, i.e. Won- unity was re-established, and Hezekiah was the first ruler once more to occupy the throne of lasting Father, the Ruler of Peace (Rashi and David; hence the Prophet speaks of the increase

> for ever. i.e. during the days of Hezekiah (Rashi),

> through justice and through righteousness. Characteristics of true government-and of Hezekiah's reign.

the zeal of the LORD of hosts. The love of God for His people, and His passion for Righteousno true Israelite-would apply a term like ness, guarantee the promised deliverance.

Also names - Hezerkinh - 1277 - strengthened of Jah (Hod).

And a man-made spithet (high lighted). At least, verily, this is a model of Messiah. Wouldn't the author use Hezekiah's name?

ISAIAH VI, 12

And the forsaken places be many in the midst of the land.

their leaves, so the holy seed shall be the Ref. Tree of Life'- Consonite

I. And it came to pass in the days of Ahaz of Judah, that Rezin the king of Aram, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it; but could not prevail against it. 2. And it is confederate with Ephraim." And his people, as the trees of the forest are moved Isaiah: 'Go forth now to meet Ahaz, thou, of the fullers' field; 4, and say unto him; let thy heart be faint, because of these two anger of Rezin and Aram, and of the son of Remaliah. 5. Because Aram hath counselled evil against thee, Ephraim also, and the son therein for us, and set up a king in the midst of it, even the son of Tabeel.

13, if there be yet a tenth. After the exile of the ten tribes of the Northern Kingdom, Judah maintained its existence for 134 years.

it shall again be eaten up. The kingdom of Judah too shall go into exile.

1 That is, A remnant shall return.

whose stock remaineth. As when a tree is cut down, the stump retains the vitality from which new shoots may grow, so there is a kernel of Israel, a Remnant of faithful and godly men, that form the indestructible 'stock' of the Tree of Judaism.

CHAPTER VII

From the vision of the future, the prophet returns to events of his day. The kings of Israel, having failed to induce Ahaz, king of Judah, to join them in their alliance against Assyria, advanced upon Jerusalem, and were determined to dethrone Ahaz. Isaiah bids the despairing king have faith in God and fear nought.

2. the house of David, i.e. Ahaz. Ephraim. The poetical name for the kingdom of Israel. 304

12. And the Lord have removed men far באָרֶם וְרָאָרָ וְרָתָק וְרָנָה אָת־רָאָרֶם וּרָאָרָכָה תִשְׁאָה שָׁטְּכֵּיה: וְרָתָּק וְרְנָהְ אָת־רָאָרֶם וו ורבה הצוובה בקרב הארץ: ועוד בה עשירוה ושבה ון And if there be yet a tenth in it, it shall בינתה לבער כאלה וכאלון אשר בשלכה מצבת ב sgain be eaten up; as a terebinth, and as an sgain be eaten up; as a terebinth, and as an sgain be eaten up; as a terebinth, when they cast sook whose stock remaineth, when they cast

the son of Jotham, the son of Uzziah, king מלך ארם ופֿקרו פור מלידי מלך ישראל ירושלם י למקחמה עליה ולא יכל לחלתם עליה: וגד לבית דוד but could not prevan against it. 2. And it was told the house of David, saying: 'Aram לאבור נְהָה אָרֶם עַל־אפַרֶים וַינִע לְבָבוֹ וּלְבַב עַמוֹ בנִוֹע is confederate heart of his צצריער מפנירות: ניאמר ידוה אלישעירו צאר 3 and 'Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway אליו מברבה הַצַּלִיונָה אַל־מִסלָּח שִׁרָה כּובִם: וְאָמֶרְתָּ אַלִיו of the fullers' field; 4. and say unto him: השנה והשכם אליתירא ולבבך אליביך משני ונבורת Keep calm, and be quiet; fear not, neither tails of smoking firebrands, for the fierce האידים העשנים האלה בהרידאף רצין נארם ובך ה רמלנדנו: יצן כרינעץ עליף אָרֶם רְעָה אָפְרָים ובְּדְרְמִלְּיָדְיּ of Remaliah, saying: 6. Let us go up against Judah, and vex it, and let us make a breach לאכור: נעלה ביהודה ונקענה ונבקענה אליני ונקליך 6 מַלְךְ בְתוֹכָה אַת בְדְטַבְאַל:

3. Shear-jashub. lit. 'A remnant shall return', Isaiah gave significant and prophetic names to his sons, as did Hosea (t, 4, 9).

conduit of the upper pool. Identified with recently discovered reservoirs near to the pool of Siloam. Ahaz had gone there to assure himself of an adequate water supply in the event of

4, tails of smoking firebrands. Incapable of more mischief; the strength of the advance of the two allies is exhausted; they do not know that they are two dying nations already doomed. The Assyrian hordes were at that moment hastening on to descend upon Syria and Israel. son of Remaliah, i.e. Pekah, king of Israel.

6. a breach. In its walls; i.e. capture its capital city. son of Tabeel. One of their own puppets,

amenable to their plans.

The Prophet assures Ahaz that the campaign against him will utterly fail, and exhorts him to have confidence in God's care and guidance,

of the five books of with extensive introamentaries prepared of the former Chief us been hailed as a ment by authorities e. The merit of the hed in five volumes intiring efforts of a hat its commentary requirements of the es are brief and free ey aim at the elucihe exposition of the hings of the Torah. n sifted, apart from I non-Jewish coming extracts which

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שמות משפטים כא

plainly say: I love my master, my wife, and ראשה נילליה הַרָּנָה לארליה וְרָנָא נצא בנפו: ואם־ his master shall bring him unto 'God, and shall bring him to the door, or unto the אלא אצא הפשי: וְהַנִישִׁוֹ אַלֹנְיוֹ אָל־הַאַלְהַוֹם וְדְנִישׁוֹ אַל־ serve him for ever. אל אלדובין ורצע אדען אריאוט בערצע אווי אלדוביוון ורצע אדען אריאוט בערצע אווי אלדוביוון ורצע אדען אריאוט בערצע go out as the men-servants do. 8. If she please not her master, who hath espoused her to himself, then shall he let her be redeemed; to sell her unto a foreign people אלא תצא בצאת העברים: אם העיר בעינן ארנה אשר he shall have no power, seeing he hath dealt deceitfully with her. 9. And if he espouse לא יערה לעם נכרי לאיימשל למכנה בבנהר יבה: ואם־לבנו ניעדֶנה במשפט הבנות נעשה לה: אם־ raiment, and her conjugal rights, shall he not diminish. 11. And if he do not these שלשיאלה לא נצשה לה נוצאה הגם אין בסף: be put to death. 13. And if a man lie not

* That is, the judges. Matthew 18:15-17

pronounce sentence in the name of God (Deut.

The slave's declaration had to be made publicly before the judges, in order to prevent the master from boring his servant's ear by force, and alleging that it was by the servant's desire. Voluntary templicaer.

door. Of the house belonging to the master. bore his ear, 'Why was the ear, among all the organs of the body, selected for perforation?" asked the pupils of Rabban Yochanan ben Zakkai. He answered 'The ear that heard the Divine utterance, for unto Me the children of Israel are servants (Lev. xxv, 55), and yet preferred a human master, let that ear be bored." The drilling of the ear to the door of the house may also have symbolized the attaching of the slave to the household, and may have served as permanent evidence that the slave had remained in service of his own free will. This boring of the ear was thus something altogether different from the inhuman custom in modern times of branding slaves by a red-hot iron, marked with certain letters, and then pouring ink into the furrows to make the inscription more conspicuous.

for ever. All the days of his life (Rashbam). The Rabbis, however, understood the Heb. word לעלם as signifying 'until the year of Jubilee' (Lev. xxv, 10). This Rabbinic interpretation is confirmed by Josephus.

7, a maidservant. Or, 'a bondwoman'; to be the secondary wife for the master or his son. in the next verse. In an age of polygamy, the position of concubine, or second wife, was not a degraded one. Her

6. unto God. Or, 'unto the judges.' The judges tance with the children of the first wife (Deut. XXI, 10-14).

as the menservants. i.e. not only after six years, but even earlier, according to the circumstances as given in the succeeding verse.

8. espoused. Or, 'designated.' The master had intended her for himself, not for his son (v. 9); but finding her displeasing to himself, he must allow her father or relatives to buy her

a foreign people. The master must either allow her to be redeemed by her relatives, or he must keep her. The abominable practice against which this law is directed was not confined to Hebrew masters or to ancient times. Thus, William of Malmesbury, speaking of the days before the Norman Conquest, complains of the horrible custom of Saxon masters who, after associating with the maid servants on their estates, sold them to a life of shame or into foreign slavery.

he shall have no power. The Talmud refers 'he' to both the master and the father: the master has acted deceitfully in that he has not kept faith with her; the father in that he sold her at all. dealt deceitfully with her. By not carrying out the purpose for which he had acquired her.

9. deal with her after the manner of daughters. 'Treat her as a daughter' (Moffatt). Whether as wife to the father or to the son, the bondwoman is to be treated like a freeborn girl who marries. The rights due to her are enumerated

11. these three. The three obligations menoffspring had equal rights in matters of inheritioned in the preceding verse (Abarbanel).

EXODUS XXI, 1

CHAPTER XXI

1. Now these are the ordinances which thou shalt set before them. ¶ 2. If thou buy a Hebrew servant, six years he shall serveand in the seventh he shall go out free for nothing. 3. If he come in by himself, he shall go out by himself; if he be married. then his wife shall go out with him, 4. If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 5. But if the servant shall

שמות משפטים כא

CAP. XXI. XX

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א ב ואלה המשפטים אשר תשים לפגיהם: כי תקגה עבר 3 עברי שש שנים עבר ובשבעת יצא לחפשי חנם: אם־ בנפי יבא בנפי יצא אסדבעל אשה הוא ויצאה אשתו 4 עפו: אסיאַרֹנֶיוֹ וַתַּוְילֵוֹ אַשָּׁה וְוַלְדָה־ילָוֹ בְנִיִם אַוֹ בְנֵוֹת

VI. MISHPATIM

Late Shevat

(CHAPTERS XXI-XXIV)

CIVIL LEGISLATION

CHAPTER XXI, 1-32. THE RIGHTS OF PERSONS

1. now these are. lit. 'and these are.' 'And links together the preceding commandments with those that follow. As the preceding commandments were revealed on Sinai, so were the succeeding regulations also communicated there' (Mechilta). The Torah recognizes no strong line of demarcation between the Decalogue and the civil laws in the chapters that follow it. All alike disclose the will of God. His Torah treats of every phase of human and national life-civil as well as religious, physical as well as spiritual. set before them. Rehearse and explain to them.

2-11. THE HEBREW SERVANT

2. servant. Or, 'bondman.' The very first civil ordinance secures the personal rights of the lowliest in the social scale, the bondman. The Rabbis limit this provision to the thief who

is sold to make restitution for his theft. The case of the Hebrew who sells himself into bondage because of poverty is dealt with in Lev. xxv, 39.

Hebrew servant. Slavery as permitted by the Torah was quite different from Greek and Roman slavery, or even the cruel system in some modern countries down to our own times. In Hebrew law, the slave was not a thing, but a human being; he was not the chattel of a master who had unlimited power over him. In the Hebrew language, there is only one word for slave and servant. Brutal treatment of any slave, whether Hebrew or heathen, secured his immediate liberty; see on v. 26 f.

in the seventh. From the time that he was sold. If, however, the year of Jubilee occurs during the six years, the slave goes free without completing the time (Lev. xxv, 10).

Destoranemy 15:1-3

for nothing. Without paying for his release.

3. by himself. And not with wife or children. go out by himself. See v. 4.

married. To an Israelitish woman. The master is obliged to provide lodging and maintenance for the family of his bondman, the wife and older children doubtless paying for their keep by their labour. Both the wife and the children accompanied their father when he acquired his freedom.

4. give him. The slave had not the right of contracting a marriage for himself.

a wife. A non-Israelite slave. There was a saying current among ancient peoples to the effect that there was no morality among slaves, To prevent such promiscuity, the Torah makes a concession to human frailty and permits a temporary marriage.

the wife and her children. In Jewish law, the children share the status of the mother. If the Israelite had been permitted to take them into freedom with him, it would have impaired the purity of the race, and created a body of halfcastes.

5. plainly say. Or, 'firmly say.' The master attempts to dissuade the Israelite slave from preferring bondage to freedom, but the latter is resolute in his intention.

my wife, and my children. Although it is natural for a man to become attached to his wife and offspring even in the circumstances here described, yet such conduct must have highly injurious results to the Hebrew state. It would tend to produce a class of dependent slaves; and, instead of the community consisting of free and equal citizens, it would be divided into a ruling and a servile class (Kalisch).

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of the five books of vith extensive intronmentaries prepared of the former Chief ias been hailed as a ment by authorities e. The merit of the hed in five volumes intiring efforts of a hat its commentary requirements of the es are brief and free ey aim at the elucihe exposition of the hings of the Torah. n sifted, apart from I non-Jewish coming extracts which

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EXODUS XXI, 21

under his hand, he shall surely be punished. 21. Nothwithstanding, if he continue a day or two, he shall not be punished; for he is his money. § 22. And if men strive together, and hurt a woman with child, so that her woman's husband shall lay upon him; and he shall pay as the judges determine. 23. But if any harm follow, then thou shalt give life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25. burning for burning, wound for wound, stripe for stripe. ¶ 26. And if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let him go free for his eye's sake. 27. And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let him go free

instrument customarily used (Prov. x, 13; xiii, 24) and sufficient to secure obedience from the rebellious slave, but not to injure him severely. The master was allowed to chastise his slave, but not in a brutal manner so as to endanger his life. surely be punished. There was no fixed penalty; the judges had to determine each case on its own merits. The Mechilta declares that the master was to be beheaded for such brutality.

our enemies are the LORD's rad. 21. a day or two. The master is not then punished, as it is clear that he had intended only to chastise the slave. Similar considerations have in all ages weighed in judging a parent whose child died in consequence of a correction. The death is then looked upon as an unfortunate accident, nothing more.

he is his money. 'This bare fact was presumptive evidence that the master had not intended to inflict serious injury, inasmuch as that would have involved pecuniary loss to himself' (H. Adler). In the circumstances, therefore, the financial loss was sufficient punishment for him.

* precomptive fiduciary responsibility 22. a woman. Either she was near the men who were fighting, or she had endeavoured to separate them.

no harm. i.e. no fatal injury (Mechilta). as the judges determine. If the husband makes an exorbitant claim, the sum to be paid is to be fixed by the court. Matthew 19:15-17, step 3.

3. life for life. The Rabbis ruled that since no homicide was here intended, it was a case for monetary compensation. That the words 'life for life' are merely a legal term meaning 'fair compensation', is seen from the parallel passage in Lev. xxrv, 18, which says: 'He that smiteth a beast mortally shall make it good: life for life."

שמות משפטים כא

his bondwoman, with a rod, and he die רוא: ם וכר אולן לא ישום לא ישור לא ישום בי כספו הוא: יש אַנשׁים וְנָנְפֿר אשָה הָרָהֹ וַיִּצְאַי וֹלְרַיהַ וֹלָא יַהָהָה אִפְּוֹן מש שנש בַאשר ושית עליו בעל הַאשָׁה וְנָתַן בפְּלְלִים: fruit depart, and yet no harm follow, he shall be surely fined, according as the אסראסין יהנה ונתתה נפש תחת נפש: עין תהת עין שן מתחת שן יד תַבת דָר בָנֶל תַּיַבת בָנָל: כְּיִהְ תַּבת בְּיָה מצע הַהַת פָצע הַבּוּרָה הַבָּת הַבּוּרָה: ם וְכְרִיכָּה אִשׁ ארצין עַבְרֵי אִראָת־עַין אַטְיָנִי וְשְׁחֲתָה לַחָפְשִׁי יִשׁלְחֵנוּ מ מחת שיני: ואם־שון עבורו ארשון אָמְתִי ופֵיל לחָפְשִׁי ישלחָנו חדת שנו:

> his own life in return! To remove all doubt as to the meaning of the legal term 'life for life', the same paragraph (Lev. xxiv, 21) states, 'He that killeth a beast shall make it good; and he that killeth a man shall be put to death.

> →24, eye for eye. This law of retaliation-'measure for measure'-existed among ancient peoples, and persists to our own day in capital punishment. In the Torah, likewise, this law of 'measure for measure' is carried out literally only in the case of murder. 'Ye shall take no ransom for the life of a murderer, that is guilty of death: but he shall surely be put to death,' says Scripture (Num xxxv, 31). Hence, it is evident that other physical injuries which are not fatal are a matter of monetary compensation for the injured party. Such monetary compensation, however, had to be equitable, and as far as possible equivalent. This is the significance of the legal technical terms, 'life for life, eye for eye, and tooth for tooth.' See, Additional Note, p. 405.

25. wound. When blood is drawn. stripe. When there is only a bruise. In computing compensation, the actual damage, the loss of time, the cost of the cure, the pain and

the disfigurement, are all taken into con-

sideration.

26. bondman. The loss of any limb, from the most essential down to the least indispensable, gave the slave immediate freedom, if that loss was due to brutal treatment by the master. According to the Rabbinic interpretation, v. 26 and 27 apply only to a heathen slave. If the slave was a Hebrew, he was treated entirely like the free Hebrew citizen, and received the same indemnification, but could not ipso facto claim his release.

eye. The Rabbis regard 'eye' and 'tooth' as This only means 'fair compensation'; otherwise, any man who slew an animal would have to forfait typical, and enumerate twenty-four organs of the any man who slew an animal would have to forfeit body which come within the operation of this law.

y -> this ruling may be efacessing since 309 28 C.E. who the Sun harden lost as the city to execute death sentence by paying winnesses to falsify excelences

EXODUS XXI, 14

in wait, but God cause it to come to hand; then I will appoint thee a place whither he may flee. ¶ 14. And if a man come prehim with guile: thou shalt take him from Mine altar, that he may die. \$15. And he hat smiteth his father, or his mother, shall found in his hand, he shall surely be put to death. § 17. And he that curseth his father or his mother, shall surely be put to death. £ 18. And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed; 19, if he rise again, and walk abroad upon his staff, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed, *11

אר איש על רערי להרני בערמה מעם ניובחי הכחש המחוד המחש או או בירערי להרני בערמה מעם ניובחי הכחש אלש ומכרו ונמצא בודו מות יומת: ם ומקלל אביי בידו מות יומת: ם ומקלל אביי 16. And he that המצא בידו מות יומת: 18 ואמו מות יומת: ם וכדיריבן אנשים והבהראיש אַת־רַערוּ בָּאָבָן אָן בַאנַרָף וְלָא יָמָוֹת וְנְפָּל לְמִשְׁבָב: 19 אם־ילום והתהלך בהוץ עלימשענהו ונקה המכה הק "צ שבתו ותן ורפא ורפא:" ם וכריכה איש אתרעבהו או אתראביתו בשבם וכות תחת תדו נקם יוכף: אך אם ביו בשבם וכות תחת תדו נקם יוכף: אך אם 20. And if a man smite his bondman, or

שמות משפטים כא

p no asylum or guarter. Miklet megawar - asylum etate.

12-14. LAWS CONCERNING MURDER

13. lie not in wait. The Torah draws a distinction between intentional and accidental as something unspeakably vile. homicide.

God cause it to come to hand. The modern mind, whilst agreeing that all things are ultimately *ment as much as possible, the Rabbis cling to the 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 x feveked & Reservation - Matthew 28:11-15 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.

15-17. CRIMES AGAINST PARENTS; KIDNAPPING

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

16, stealeth a man. Kidnapping for the purpose of selling the victim into slavery in a foreign and (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 the of the eighteenth century that the slave v. 21). trade, i.e. organized kidnapping on a vast scale,

with the hideous cruelties attendant on it, began to be recognized in Western European countries

or if he be found. lit. 'and he be found.' Prompted by the desire to reduce capital punishliteral 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.

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. Trackete Sendadin 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.

18-27. Personal Injuries

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.

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 with a rod. Better, with the rod, i.e. the

of the five books of vith extensive introamentaries prepared of the former Chief us been hailed as a ment by authorities e. The merit of the hed in five volumes intiring efforts of a hat its commentary equirements of the es are brief and free ey aim at the elucihe exposition of the hings of the Torah n sifted, apart from 1 non-Jewish coming extracts which

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שמות משפטים כב

CAP. XXII. DD

אמרבמחמרת ומצא הנוך והבה ומת אין לי דמים: באסדורתה השמש פלוו דמים לו שלם ישלם אם־אין guiltiness for him—he shall make restitu-tion; if he have nothing, then he shall be בונברו העצא ברו הנוברה אל משור ער המיר ער שנים ישנים ישנים ישנים ישנים ישנים ישנים מר מו או אווים שנים ישנים ישנ sheep, he shall pay double.
man cause a field or vineyard to be eaten. יבער איש שרה ארלרם ושלה את בעירה ובער בשרה another man's field; of the best of his own מיטב שרהו ומיטב ברמי ישלם: ם ביתצא shall be make restitution. ז לצים ונאכל לדיש או הקטה או השורה איש ומצאה לצים ונאכל לדיש או הקטה או השורה of corn, or the standing corn, or the held are consumed; he that kindled the fire shall שלם ישלם המבער את הבערה: ם בריתן איש 6 surely make restitution. 16. It a man deliver unto his neighbour money or stuff to keep. אלרערו כסף אדכלים לשמר ונגב מבית דאיש אם־ the thief be found, he shall pay double. 7. If ימצא דגוב ישלם שנים: אם־לא ימצא דגוב ונקרב the house shall come near unto 'God, to see בעל הבית אל האלהים אם לא שלח דו במלאכת אל האלהים אם לא שלח בו במלאכת ארערנ: עליבָלידָבַר־פָשׁע עַלישׁור עַלְיחָפור עַלישָׁר.

4 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 he sitate to take life.

2. be risen upon him. i.e. upon the thief. If the burgiary 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 as the lost property. was extended to all stolen articles,

8 12 1798, Switzerland was fined doble 311 for obfuscated holocarst accounts

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

8. trespass. Here the equivalent of embezzle-

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

this is it. The thing lost.

EXODUS XXI, 28

for his tooth's sake. \$ 28. And if an ox gore a man or a woman, that they die, the ox a man or a woman, that they die, the ox a man or a woman, and its flesh shall not 28. 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 have gored a daughter, according to this he shall give unto their master thirty shekels of silver, and the ox shall be stoned. \$ 33. 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. 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 or sell it, he shall pay five oxen for an ox,

shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned. The contract the shall be surely stoned, and its flesh shall not shall be surely stoned, and its flesh shall not shall be surely stoned. The contract the shall be shall be surely stoned, and its flesh shall be shall be surely stoned. guit. 29. But if the ox was work to gore in time past, and warning hath been given to time past, and warning hath been given to time past, and he hath not kept it in, but its owner, and he half store and its owner also shall יוברית איש אי אשה השור וסכול ונסיבעליו יוברו: ל אם־בָּפָר יושָת עֶלֵיו וּנְתַן פְּרָן נִפְשׁוֹ כְּבָל אָשֶׁר־יושָׁת demption of his life whatsoever is laid upon him. 31. Whether it have gored a son, or איכת ינה כמשפט הוה לו: איכן ינה איכת ינה כמשפט הוה לו: איכן ינה איכת ינה כמשפט הוה אינה לו: have gored a daughter, according to this judgment shall it be done unto him. 32. שלשים שקלים יון שלשים שקלים יון שלשים שקלים יון או אפור בסף ו שלשים שקלים יון 32. אם־עבר ינה השור או אפור בסף ו 23 לַארֹנִיו וָהַשְּוֹר וִסְּקֵלֹ: ם וְכְרִיפְהָּח אִישׁ בּוֹר אוֹ כְּר יכרה איש בר ולא יכפט ונפלישפה שור אי המור: יכרה איש בר ולא יכפט ונפלישפה שור אי המור: 34 בעל הבור ישלם כסף ישיב לבעליו והפות יהוהדלו: לה ם וכריגף שוראיש את שור רצרו נמת ומכרו אתר 36 השור ההי השני את בספו ונם את הכות יחצון: או נודע and the dead also they shall divide. 36. Or if it be known that the ox was wont to בי שור ננח דוא מהמול שלשם ולא ישמרט בעליו זג שלם ישלם שור תהת השור והפות יהודילו: ם קי a man steal an ox, or a sheep, and kill it. ינוב־איש שור א שהושבהו או מכרו המשה בכך ישלם

and four sheep for a sheep. א שור השור וארבערצאן מותו השור ב man of Kerioth = Edomite Jone. Schmeaf betrays I notice and grace. Assac. Edon betrays Asraal (700-5). Methow 24:15 OFFENCES AGAINST PROPERTY 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. province 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 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 bly shekels (Lev. xxvII, 3).

XXI, 33-XXII, 14

33-36. THROUGH NEGLECT 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

" delenshingly, there is no statute for munder." Linking Stre. Sec. Homeneage Paper

of the five books of with extensive introamentaries prepared of the former Chief ias been hailed as a ment by authorities e. The merit of the ned in five volumes ntiring efforts of a hat its commentary equirements of the es are brief and free y aim at the clucihe exposition of the hings of the Torah. n sifted, apart from non-Jewish com-

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שמות משפטים כב

a sorceress to live. § 18. Whosoever lieth with a beast shall surely be put to death. 1 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 shall thou oppress him; for ye were strangers in the land of Egypt.

17. WITCHCRAFT

17. sorceress to lice. 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 trime, 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, Essal, 69; Israel Levi, Revue des Etudes Juives, NXXV, 213; and Strack, Einleitung5 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 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 ישים עצמו רשע 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 Seventh day as 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 know the heart of the stranger'; i.e. you know

him, he shall pay money according to the down of virgins. 17. Thou shalt not suffer וום מבשפה לא תונה: בלישכב עם־בונה מות פו יופת: ם ובה לאלהים הבם בלתי ליוה לברו: ב וער לא רמינה ולא תלהצני פירנקים הייתם בארץ מצרים:

> 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

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

- removal from society 20-23. OPPRESSION OF THE WEAK

P 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 EXODUS XXII, 9

for raiment, or for any manner of with them both, to see whether he have post; and the owner thereof shall accept and he shall not make restitution. 11. htili be stolen from him, he shall make tom in pieces, let him bring it for men, he shall not make good that which miorn. § 13. And if a man borrow aught dhi neighbour, and it be hurt, or die, all surely make restitution. 14. If the rgood; if it be a hireling, he loseth his hire, פי דוא בא בשברו: ם וכריפתה איש בתוכה אשר בתוכה אשר בתוכה אשר בתוכה בשברו: ם וכריפתה איש בתוכה אשר perched, and lie with her, he shall surely אנו dowry for her to be his wife. 16. If און מתר ימהרוה לו לאשה: אם־ אם לארארשה ושכב עבה מהר ימהרוה לו לאשה: אם 16. ולארארשה ושכב עבה מהר ימהרוה לו לאשה: אם

for raiment, or for any manner of whereof one saith: "This is it."

שלישלפה ש אל אינה them both, to see whether he have his hand unto his neighbour's his hand unto his neighbour's put his hand unto his neighbour's med the owner thereof shall accept. וו בּמְלֵאבָת רַעָּרוּ וְלָקָח בְּעָלֵיוּ וְלָא וְשַׁלֵם: וְאִם־עָנִב שורוג שלם לבעליו: אם־שְרָף יִשְרָף יִשְּרָף יִשְרָף יִשְרָף יִשְרָף יִשְרָף יִשְרָף יִשְּרָף יִשְרָּף יִישְרָף יִישְרָף יִישְרָּף יִישְרָּף יִשְּרָף יִשְרָּיף יִישְרְיף יִישְרְיף יִשְּרְיף יִשְרָּיף יִישְרְיף יִישְרְיף יִשְּרְיף יִשְרְיף יִשְרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְּרְיף יִשְרִיף יִישְרְיף יִשְּרְיף יִשְרְיף יִשְּרְיף יִישְרְיף יִישְּרְיף יִישְרְיף יִישְרְיף יִישְּרְיף יִישְרְיף יִישְרְיף יִישְרְיף יִישְּרְיף יִישְּרְיף יִישְּרְיף יִישְּרְיף יִישְּרְיף יִישְּיף יִייִייף יִייִיף יִישְּיף יִישְּיף יִישְּיף יִישְּיִיף יִישְּיף יִייִיף יִייִיף יִישְּיף יִישְּיף יִישְּיף יִישְּיף יִישְּיִיף יִייִייף יִישְּיף יִישְּיף יִישְּיף יִּיּיף יִישְּיף יִישְּיִייִייף יִישְּרְייִייִיף יִישְּיף יִישְּייִייִּיף יִישְּיִייִייִייִייִי שול שלם: אם־בעליו עבו לא שלם אם־שביר אם־בעליו עבו לא שלם אם־שביר אם־בעליו עבו לא שלם אם־שביר ואינו שלם: אם־בעליו עבו לא שלם אם־שביר ואינו שלם: אם־בעליו עבו לא שלם אם־שביר ואינו אם אונים אונים אונים אם אונים או

tonderor. Convict. If it is the trustee, he rfunds the article and another of the same ulse. If the trustee is acquitted the witnesses sho falsely accused him must pay him double he value of the lost article.

9. be hurt. By a fall, or an attack by another inimal.

diven away. i.e. carried off by raiders.

letween them. The trustee swears as to how the mimal was hurt.

put his hand. To make an improper use of the minal, against the wishes of the owner, whereby steerived its injury.

accept it. The oath, as fully acquitting the suspected trustee.

II. stolen. As distinct from its being carried of by a band of marauders, against whom he was powerless. In the case of theft, it was assumed that the trustee, who was paid to take are of the animal, had not done so sufficiently.

12 bring it for witness. Produce the torn feh as evidence.

13. aught. An animal.

dent of insurance.

14. be with it. It is then the duty of the owner to take care of his animal.

he loseth his hire. Or, 'it is reckoned in its hire." and hettering (admiralty) bed to the 312 x we are betrethed to Tos-1 Christ. accepting money for the use of the animal,

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).

10. thall be between them both. Shall decide y not betrothed. If the girl was betrothed, their 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. See Lodie d. 7 . or wholl on man 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. xxxrv, 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, dowry of virgins. Fifty shekels (Deut, xxII, 29), of the five books of vith extensive introamentaries prepared of the former Chief sas been hailed as a ment by authorities e. The merit of the ned in five volumes intiring efforts of a hat its commentary requirements of the es are brief and free ry aim at the elucihe exposition of the hings of the Torah n sifted, apart from I non-Jewish coming extracts which

ill the advantages edition successful, prporates two new es which greatly stility. In place of ich was originally ion, the American substituted. This iversally accepted fully to traditional condly, the work ed so as to occupy ace of the original

> published under istees of the late y presents in one : over 1,000 comew Text, English ting Notes.

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10 10 mystical distinction is much between Ger 166 Jam shat 8453, and Notiar 5234; no meetion of the Noulide laws.

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; 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 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.

ו. Thou shalt not utter a false report; put מלא תשא שמע שוא אל תשת ודך עם רשע להות עד אל תשת שוא אל תשת ודך עם רשע להות עד אל תשא שמע שוא אל השת ודר עם רשע להות אילא תשא שמע שוא אל השת ודר עם רשע להות אילא השא שמע שוא אל השת ודר עם רשע להות עד

"the gode" - anthonized 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 clohim 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, Philippsohn 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-FRUITS

given more fully in Lev. XIX; Num. XV, XVIII;

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

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 calls attention to the fact that whenever the duty will bring about his acquittal.

שמות משפטים ככ כנ

רוא שמילתו לערו במה ישלב ודוה ברוצעק אלי ושמעתו ינים ברבעון אני: ים אלקום לא הקלל ונשיא בעמף לא for I am gracious. *יי בין 27. Thou shalt not revile 'God, nor curse a ruler of thy people. בין התקלי: מלאתה ודמעה לא תאתר בכור בגוף התקלי: 28 20 ברתששה לשרה לצאגף שבעת ומים והנה עם־אמו ביום shalt thou give unto Me. 29. Likewise shalt thou do with thine oxen, and with thy בשמיני תקטילי: ואנשיקדש הרנון לי ובשר בשורה מרפה לא תאבלו לכלב משלכון אתו: ם

CAP. XXIII. 23

בני אל קמין כז"ק . 27. א תצי הספר במכוקים

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. per tecortal 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 28. fulness. The law concerning firstlings is 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 29. seven days. Maimonides explains that the A text to evidence given at a trial. Such evidence must not include a statement of which the witness s 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'. following, are in the singular: this verse alone The meaning is, Do not make common cause is in the plural. The philosopher Moritz Lazarus with the guilty person to give evidence which

- Jending a paging - are disgralitied.

EXODUS XXII, 21

and your fatherless. 1 24. If thou send money children fatherless. 1 24. If thou send money children fatherless. 1 24. If thou send money as any of My people, even to the poor to any of My people, even with thee, thou shall we lay upon him order: neither shall ye lay upon him order: neither shall ye lay upon him order: neither shall ye lay upon him order if thou at all take thy neigh- neither garment to pledge, thou shalt hours garment to pledge, thou shalt neither it unto him by that the sun goeth restore it unto him by the sun goeth

בל א רעון בצירי אל א סעול בס"ם אל א כסותו ק

from bitter experience what such a position Chasodim) Society in every well-organized means, and how it feels to be a stranger. Love Jewish community. of the alien is something unknown in ancient times. 'The Egyptians frankly hated strangers' (Holzinger); and the Greeks coined the infamous recover payment; see n Kings iv, 1. 'If you term 'barbarian' for all non-Greeks. The love know he cannot pay, do not press him and of alien is still universally unheeded in modern so put him to shame' (Rashi). 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 thirtysix times in the Torah. The reason for this constantly-repeated exhortation is that those who that a reasonable payment should be made for have been downtrodden frequently prove to be this accommodation, as that it should be made the worst oppressors when they acquire power for the loan (i.e. the hire) of a house, or any other 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 Jee 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 to the Institution of a Free Loan (Gemillus of the body in proportion to their debt. living. This feeling towards the poor has led

creditor, viz., by seizing the debtor's land, or selling him or his family into slavery, to

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 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. Lwill 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 five books of vith extensive introimentaries prepared if the former Chief us been hailed as a ment by authorities e. The merit of the ned in five volumes intiring efforts of a hat its commentary equirements of the es are brief and free ry aim at the elucihe exposition of the hings of the Torah n sifted, apart from I non-Jewish coming extracts which

all the advantages edition successful prporates two new es which greatly rtility. In place of ich was originally ion, the American substituted. This iversally accepted fully to traditional condly, the work ed so as to occupy ace of the original

> published under istees of the late y presents in one over 1,000 comew Text, English ing Notes.

שמות משפטים כנ

nocent and righteous slay thou not; for I a stranger, seeing ye were atrangers in the thy people may eat; and what they leave manner thou shalt deal with thy vineyard, thou shalt rest; that thine ox and thine ass and the stranger, may be refreshed. 13. And

אבי לאיאַנְדֶיק רְשֶׁע: וְשְׁתַר לָא תַכֵּח כֵּי הַשְּׁתַר יְשֵׁר 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 בערום בארץ מצרום: land of Egypt. 10. And six years thou shalt sow thy land, and gather in the increase : תשש שנים תורע אתאראר ואספה אוריים הורע אתאראר ואספה וא thereof; II. but the seventh year thou shalt ווהשביעת תשמעונה ונטשתה ואכלו אבינ עפוד וותרם ביותר השמעונה ונטשתה ואכלו אבינ עפוד וותרם ביותר השמעונה ונטשתה ואכלו אבינ עפוד וותרם ביותר האביני וותרם ביותר האביני עפוד וותרם ביותר האביני וותרם ביותרם ביותר האביני וותרם ביותר האביני וותרם ביותר האביני וותרם ביותרם ביותר האביני וותרם ביותרם the beast of the field shall eat. In like ששת ימים לברפה לכרפה לניתף: ששת ימים באכל היית השנה כרפה לכרפה לניתף: ששת ימים and with thy oliveyard. 12. Six days thou shalt do thy work, but on the seventh day קעשה מַנְשֶׁיךְ ובַיִּוֹם הַשְּׁבִיעִי הִשְּׁבִת לְמַצְן יָנֹהְ שִׁוּרְךְ may have rest, and the son of thy handmaid, וונפש בראקת הגר: ובכל אשר אטרתי ובכל אוני ובכל אשר אטרתי ובכל אוני in all things that I have said unto you take ye heed; and make no mention of the name אליכם תשמרו ושם אלדום אדרים לא תובירו לא תובירו לא הובירו להובירו לא הובירו לא

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 in the other years' (Kalisch). 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 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. 1, 16. P. 3/3 ye were strangers. See on xxII, 20,

10-12. THE SABBATH YEAR AND SABBATH

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).

11. shalt 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

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 unreaped (Lev. xix, 9f). 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

12. 'Even though the entire year be one of "rest", the weekly Sabbath day must be observed (Mechilta). And as with the Sabbatical year, so the judge to what he would otherwise have seen, with the Sabbath day; the law is restated here in and will inevitably corrupt him. with the Sabbath day; the law is restated here in order to emphasize its humanitarian teaching of 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' (DDI) is connected with the word DDI '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. Matthew 6:24

EXODUS XXIII, 2

after a multitude to pervert justice; neither shalt thou favour a poor man in as cause. 4 4. If thou meet thine enemy's ox or his ass going astray, thou shalt urely bring it back to him again. \ 5. If sou see the ass of him that hateth thee wing under its burden, thou shalt forbear to pass by him: thou shalt surely release it with him. . . 6. Thou shalt not wrest the adgment of thy poor in his cause. 7. Keep

unighteous witness. 2. Thou shalt not unighteous witness. 2. Thou shalt not price a multitude to do evil; neither shalt מתכם: לא תרונה אבור רבים לרעת ולא תענה עלוך ב 3 לְנְמֶת אָחֲרֶי רָבִּים לְהַמְּת: וְדָּל לְא תַּהְדֶּר בְּרִיבִּו: ם 4 כִּי תַפְּנֵע שָׁוֹר אִיבְּךְּ אִי חֲמֹרָו תַעֲה הָשֶׁב תִּשִׁיבָּט לְוֹ: 10 בִּיתַרְאָה הָמָוֹר שׁנָאָךְ רָבֹץ תַחַת מַשְּאוֹ וְחֲרַלְתָּ חמש מעוב לו עוב תעוב שבו: י ם לא תמה משפט ארונה של השקר מרכרשקר תרחק ונקן וצריק אל התרלנ and the in- ז בריבו: מרכרשקר תרחק ונקן וצריק אל התרלנ

2. a multitude. This verse is a warning not to that it was said. Thou shall love thy neighbour follow a majority blindly for evil purposes, and hate thine enemy, that statement is absolutely especially to pervert justice. Because the majority r baseless. Thou shalt hate thine themy is 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

see xx, 13.

literal meaning of the last three Heb. words, unwarrantably drew from it. This charge against and took them to imply that, except when it is the Rabbis is utterly false. It is Christian teachers to do evil', one should follow the majority.

or antipathy to the rich and powerful (Driver). The Biblical view of justice is remarkable for its excellent summary of Jewish opinion on this 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 sects of Christians love one another, while antifeelings must be silenced in the presence of Semitism is a proof that they do not love those Justice' (Geiger).

4, 5. LOVE OF ENEMY

4. Thine enemy's ox. Or any other animal belonging to him (Mechilta). 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 this can only be done by deeds of lovingbe your fellowman, because he violates the law of neighbourly love towards you. Therefore, bread to eat, and if he be thirsty, give him water 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 been, a crying evil among Oriental nations' 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

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 bear witness. For this use of the Heb, verb, Rawlinson admits that 'hate thine enemy' was no injunction of the Mosaic Law, but maintains pervert justice. The Rabbis disregarded the that it is a conclusion which Rabbinical teachers who rarely preached, and still more rarely 3. favour a poor man. Out of false sympathy, practised, love of those whom they branded as 'enemies'. C. G. Montefiore has given an 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 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 kindness. 'If thine enemy be hungry, give him to drink . . . and the Loro 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 (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 of the five books of with extensive introimentaries prepared of the former Chief us been hailed as a ment by authorities e. The merit of the ned in five volumes ntiring efforts of a hat its commentary equirements of the es are brief and free ty aim at the elucihe exposition of the hings of the Torah n sifted, apart from non-Jewish coming extracts which

ill the advantages edition successful prporates two new es which greatly ttility. In place of ich was originally ion, the American substituted. This iversally accepted fully to traditional condly, the work ed so as to occupy ace of the original

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or New Testament.

Morginia reference "Angel" is archerized westion. 20-23. AN EXHORTATION

The summary of the entire Divine legislationthe 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 (Ralbag 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 m, 13. + ets 4:10-12

taking possession of Canaan.

+yx ank-pluntline - a pluntline Angel a kid in its mother's milk.*** \$ 20. Behold, ברנה אולבי שולה מלאך לפניף לשפירה בתרך ולרביאף אולבי שולה מלאך לפניף לשפירה בתרך ולרביאף the way, and to bring thee into the place אשר הבנתי: השפר מפניו רשפע בכלו אשר הבנתי: השפר מפניו רשפע בכלו him, and hearken unto his voice; de not rebellious against him; for he will not בי לא ישא לפשעכם בי שכן בקרבו: בי is in him. 22. But if thou shall indeed hearken unto his voice, and do all that I אַברשָׁמִעַ תְשְׁמֵעַ בְּקְלוֹ וְעָשִׁיתִ כָּל אֲשֶׁר אָרֶבֶר וְאִיבְתִיּ enemies, and an adversary unto thine לְּפָנֶק בְּלֶאָכֹי לְפָנֶק בְּרָהָן אַת־צְרְרֶק: בְּרֵלֶן בִּלְאָכֹי לְפָנֶץ מוויס thine מון אַתראָרֶך בְּרָהָן אַת־צִּרְרֶק: בְּרָלֶן בִּלְאָכֹי לְפָנֶץ before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, ורביאך אל האכור והפרו והפרו והכנעני החני והיכועי החני והפרו והפר and the Canaanite, the Hivite, and the Jebusite; and I will cut them off. 24. Thou ברבורתיו: לארתשתונה לאלוורם ולא תעברם ולא in pieces their pillars. 25. And ye shall serve the Loan your God, and He will bless -רוב אלדיכם וכרך את דודה אלדיכם וכרך את תהוה משבלה ושקנה בארצה את מספר ימה אמלא:

> 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 22. I will be an enemy. God would help them to reach old age and not come to a premature against their foes, who stood in the way of their 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 feat of unleavened bread shalt thou keep; even days thou shalt eat unleavened bread. ilcommanded thee, at the time appointed in memonth 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. 7. Three times in the year all thy males shall appear before the Lord God. 1 18. Thou shalt not offer the blood of My sacrisee with leavened bread; neither shall the fat of My feast remain all night until the morning. 19. The choicest first-fruits of

the LORD thy God. Thou shalt not seethe Mishel - civil year. Tishei 23 - Simelattural and Jesus circumstains

The three pilgrimages which every adult Igaelite 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,

thy land thou shalt bring into the house of

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. xxvm, 26, it is called אם הבכורים, the day on which the first loaves made from the new corn were offered. In Deut, xvi, 10, it is called השבעות. the Feast of Weeks, because it is kept seven complete weeks after the first day of Passover. Jewish Tradition describes it as עורתו מתן תורתונ 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. xxm, 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, מצוות עשה שהומן 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 1 Sam, 1; see further on xxxiv, 24,

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

318

ל שָׁמָע צַל־פַּקְי: שָׁלָשׁ רְנָלִים הָחָנ לִי בּשְׁנֵה: אָת הַנְּג יִים בְּנָג יִים בְּנָב יְיִים בְּיִים בְּיִים בְּיִנְיִים בְּנְינִים בְּנָּנְים בְּנָנ בְּיִים בְּנָנְים בְּינִנְים בְּינִנְים בְּינִנְים בְּינִים בְּינִים בְּינְים בְּינִים בְּיבְּים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּיבְים בְּיבְּים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּיבְים בְּינִים בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְיב בְּיבְּיב בְּיבְּיב בְּיבְיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְּיב בְּיבְיב בְּיבְּיב בְּיבְּיב בְּיבְיבְיב בְּיבְּיבְיב בְּיבְּיב בְיִים בְּיבְיבְיב בְּיבְיב בְּיבְּיב בְּיבְּיבְיב בְּיבְּיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְיבְיבְיב בְּיבְיבְּיב בְּיבְיבְיב בְּיבְּיבְיב בְּיבְּיב בְּיבְיב בְּיבְּיב בְּיבְיבְיב בְּיבְּיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְּיב בְּיבְּיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְּיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיבְיב בְּיבְיבְיב בְיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְיב בְּיבְיבְי המצות תשמר שבעת ומים תאכל מצות כאשר צויתף למער הודש האביב כרבו וצאת ממצהים ולאינראו 16 פּנֵן רִיבֶּם: וְדֵצִ הַקּצִירֹ בּבּירֵי מְצַשִּׁיךְ אֲשֵׁר הִּוְהַע בּשְׁדֵה ותַנ הַאָּמָף בְצַאַת הַשְּׁלָה בְאַסְפַּךְ אָת־מְצַשֶּׂיךְ מְן־הַשְּׁדֵה: וו שַלְשׁ פִּנָּמִים בּשְׁנָה יֵרָאָהֹ בְּלֹּוֹכְוּרְדֹּ אַלֹּפְנִי הַאָּרְוֹ ו 18 נותה: לאתופה על הפורת ולאילון העברנו. פו ערבקר: ראשות בבורי אַרְמָתְּדְּ תְבִּיא בַיִת יְדְעָרַה אלטוף לאיתבשל נוך בחלב אמו: "

14-18. THE THREE ANNUAL PILGRIM FESTIVALS 18. leavened bread. The Passover lamb was not to be slain until all the leaven had been

the fat. This part of the sacrificial animal had to be burned on the altar (xxxx, 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 seethe. 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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and Abihu, and seventy of the elders of Israel; and worship ye afar off; 2 and Moses alone shall come near unto the LORD; but they shall not come near; neither shall the people go up with him," 3. And Moses came and told the people all the words of the Lord, and all the ordinances; and all the people answered with one voice, and said: 'All the words which the Loan hath spoken will we do.' 4. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. 5. And he sent the young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Loap. 6. And Moses took half of the blood, and put it in basins; and half of the blood be dashed against the altar. 7. And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the Lord hath spoken will we do, and obey. 8. And Moses took the blood, and sprinkled it on the people, and said: 'Be-

ישבעים מוקגן ישראל והשתחויתם מרחק: ונגש משה י לבחו אליירוה והם לא ינשו והעם לא יעלו עפו: ויבא משה ניספר לעם את כל דרכני והנה ואת כל דמשפטים העו בליהונם קול אחר ניאטרו כליהרברים אשרידבר יתה נששה: מקתב משה את כלדכרי ודנה משכם בצבר ניבן מוכח תחת התר ושתים עשרה מצברה , לשנים עשר שבפי ישראל: וישלח את נערי בני ישראל משלו עלת וווברא ובקים שלמים לידעה פרים: ניבח משה הצי הדים נישם באנית נהצי הדים והק על-ז המוכח: ניקה פפר הברית ניקהא באוני הגם ניאמרו 8 כַּל אַשֶּׁר־דַּפֶּר יְדִנָה נְעֲשֶׁה וְנִשְׁמֵע: וַיַּקְח משָׁה אָת־הַדָּם מורק על העם ויאפר הגה הם הברית אשר כבת ירוה

* Morriage contract - "I do" - hours of Same I diversed, Terraniah 3:8. Hours of Judah was widewed at the cross - Romans 7:3. The land - Gan. 15:9 p.51 where they were, or, more probably, returned to 4. pillars. These were to serve as a symbol the camp; see the note on v. 14. After six days that the twelve tribes had accepted the Covenant; of waiting, during which the cloud covered the cf. Gen. xxxi, 45 f; Josh. xxiv, 27, Mount, Moses alone was summoned to penetrate within the cloud (v. 16) and he remained there

forty days (v. 18). come up. This command was addressed to Moses as he was about to descend; and we are before the people and then."

Nadab, and Abihu. Sons of Aaron. seventy of the elders. Acting as representatives

of the people.

worship ye. Prepare yourselves for the Divine vision which you are about to behold, (v. 10), afar off. At a distance from the summit, which Moses alone was to reach.

- 2. and Moses alone. The abrupt change from the second to the third person is common in Hebrew; but its purpose here is to make it perfectly explicit that only Moses was to 'come near unto the Lord', i.e. go within the cloud
- 3. and Moses came. Ibn Ezra observes it is not mentioned that he descended the mountain, because there was no necessity to do so. words . . . ordinances. As contained in the

Book of the Covenant (v. 7).

answered with one voice. As in xix, 8. 'The unanimity with which the Israelites here pledge themselves to the Divine worship partakes of the sublime; and we willingly forget for a moment how little they remained faithful to this promise even in the time immediately following' (Kalisch). tion to His Covenant.

- 5. the young men. Onkelos renders, 'the firstborn', in agreement with the Talmudical statement that before the institution of the priesthood, the duty of offering sacrifice devolved upon to supply before these words, 'Place my laws the firstborn, 'Only the firstborn sons of the seventy elders can here be intended' (Ibn Ezra).
 - 6. half of the blood. Was to be sprinkled upon the people, and the other half poured against the altar, which symbolized God. The two contracting parties to the Covenant were by this ceremony united by a solemn bond.

7. book of the covenant. According to Rashi, this means Genesis and the first half of Exodus. More probably it was the Decalogue and chapters XX, 19-XXIII, 33. They are the Torah in epitome.

read. Before sprinkling the blood, which would formally constitute the ratification of the Covenant, Moses read to the people what he had written, so that there could be no misunderstanding or doubt as to what they were undertaking.

the people. Not the elders only. Every Israelite was personally involved, and assumed individual

responsibility.

will we do, and obey. Heb. נעשה ונשמע instant and instinctive response to carry out the will of God. The Rabbis see in these words the utmost submission to God and self-consecra-

EXODUS XXIII, 27

27. I will send My terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29. I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. 30. By little and little I will drive them out from before thee, until thou be increased. and inherit the land. 31. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River; for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 32. Thou shalt make no covenant with them, nor with their gods. 33. They shall not for they will be a snare unto thee.

> ends book of the command. CHAPTER XXIV

24

1. And unto Moses He said: 'Come up

CAP. XXIV. 73

That is, the Euphrates.

27. My terror, i.e. terror of Me, The nations, hearing that God is helping His people, will be panic-stricken at the approach of the Israelites. For historical instances, see Num. xxu, 2 f: Josh, IX, 3 f. turn their backs. In flight.

28. hornet. Cf. Deut. vii, 20; Josh. xxiv, 12. The Israelites would be assisted in their campaign by a plague of stinging insects, which would harry and weaken the enemy. Some commentators take the Heb. word for 'hornet' as a reference to Egyptian invasions that would reduce the fighting power of the Canaanites. See on Deut. VII, 20.

29. beasts of the field multiply. The same thought occurs again in Deut. vn, 22. If the Canaanites had been swept from the land in a single, continuous campaign, the Israelites would not have been sufficiently numerous to inhabit the whole country. In consequence the large areas left desolate would swarm with wild beasts. Thus, after the deportation of the Ten Tribes to Assyria, lions infested the desolate district; see II Kings XVII, 25.

30. by little and little. The conquest of Canaan was not completed until the end of David's

31. Red Sea. See on x, 19. sea of the Philistines. i.e. the S.E. coast of the Mediterranean, which was the territory of the

שמות משפטים כנ כר

ינ אַת־אַיְמָתוֹ אָשַלָּח לְפָּנִדְ וְדַפַּתוֹ אָת־בָּל־דָנְיָם אָשֶׁר 28 תַבָא בָתַם וּנַתַקי אָת־בְּלּיאִבְיף אַלֵּיף תְּרָף: וְשְׁלֹדְתַיִּי 28 אַת־תַצּרָצָה לְפָּצֵךְ וִעַרְשָׁה אָת־תַרַצִי אַת־תַבְּנַצְיִ וְאַרִיר 29 הַחָחָי מּלְּפָּנֵיךְ: לָא אָנֵרְשֵׁנִי מפָנֵיךְ בְּשְׁנֵה אָחָת פְּךְ ל חתנה הארץ שפקה ורבה עלוד תוח השנה: מעם מעם אגרשנו מפנוף עד אשר תפלה ונהלת את דארץ: וג ושתי אתינבלף מיםיסוף ועריים פלשתים וממיקבר צר בעבר כי ו אתן בדבם את ישבי הארץ וגרשתמו מפנוד: לאיתכרת לכם ולאלוניתם ברית: לא שבו dwell in thy land—lest they make thee sin against Me, for thou wilt serve their gods—

unto the Load, thou, and Aaron, Nadab, אוארים עלה אירות אתרו אינו אורן עדב ואכידיא א

wilderness. At the south of Palestine, through which they were passing.

the River. Does not here mean the Nile, but the Euphrates. The boundaries extended to the Euphrates in the reigns of David and Solomon.

32. no covenant. The warning against forming an alliance with the inhabitants of Canaan, lest Israel be seduced by them into idolatry, is frequently repeated; and, as the whole later history of Israel proves, was sorely needed; cf. xxxiv, 12 f, and Deut. vii, 2 f.

33. a snare. A lure to destruction.

CHAPTER XXIV. RATHICATION OF THE COVENANT

1. And unto Moses He said. After the Decalogue had been proclaimed in the hearing of the entire people, Moses again ascended the mountain (xx, 18), and received the commandments which form the Book of the Covenant (xx, 19-xxiii, 33). God commanded Moses to place these laws before the people, and then come to the mountain with Aaron, Nadab, and Abihu, and seventy elders (xxiv, 1) though he alone was to ascend the mountain (v. 2). Moses did so. He communicated to the people the words of God (v. 3) and after having ratified the covenant with a sacrifice, he went up with the men named (v. 9), when they were shown a Divine vision. Then Moses was commanded to ascend further with Joshua (v. 12f) while the others stayed either 320

of the five books of rith extensive introimentaries prepared if the former Chief ias been hailed as a ment by authorities e. The merit of the sed in five volumes ntiring efforts of a hat its commentary requirements of the are brief and free by aim at the elucihe exposition of the hings of the Torah n sifted, apart from I non-Jewish coming extracts which

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