



MORAL RESISTANCE AND SPIRITUAL AUTHORITY

Our Jewish Obligation to Social Justice

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Central Conference of American Rabbis



**The Sources in Hebrew and English
Annotated by Rabbi Joseph B. Meszler**

Central Conference of American Rabbis

In 2015, hundreds of Reform rabbis marched alongside Reverend Cornell William Brooks, the then president of the NAACP, on “America’s Journey for Justice,” in commemoration of the historic 1965 march on Selma. The rabbis on the 2015 journey, a 1,002-mile march from Selma, Alabama to Washington, D.C. in the heat of June, brought with them a Torah scroll. With the help of men and women of diverging backgrounds and a multitude of identities, these rabbis carried the infinite mystery and wisdom contained in that scroll on a crusade for a more just and fair America.

Leading the march, Reverend Brooks bore the weight of that mystery and wisdom. In his foreword to *Moral Resistance and Spiritual Authority: Our Jewish Obligation to Social Justice*, Reverend Brooks writes, “As I walked with the Torah, I came to understand that to truly, ‘pray with your feet,’ as Rabbi Heschel said of marching for justice, one must have God’s word pressing upon your heart.”¹ Reverend Brooks and the rabbis who marched with him, walked together with words of Torah pressed upon their hearts.

The following source packet offers a collection of those words: texts which have inspired thousands of years of just and moral action, compiled by Rabbi Seth M. Limmer and Rabbi Jonah Dov Pesner in their monumental work, *Moral Resistance and Spiritual Authority: Our Jewish Obligation to Social Justice*. The source packet provides these texts in Hebrew and English, ancient words of Torah which continue to inspire and compel us to march, fight, unite, and organize for justice.

This compilation is a resource, a deep well of Jewish wisdom meant for you to drink from and share with your community. Organized by chapter and theme, these texts can be used in settings of prayer, study, and protest. They can inspire students of all ages, colleagues, and broader communities. Let these words of Torah ring out in confirmation classes and youth groups, Torah study and prayer services, interfaith events and community-wide actions.

Used in tandem with *Moral Resistance and Spiritual Authority: Our Jewish Obligation to Social Justice*, this source packet is an invitation to not only delve into the sources culled and called upon by the authors of each chapter, but also to diffuse and share ancient and modern Jewish wisdom on the pressing moral and ethical questions of today’s world. By teaching, sharing, and studying these texts, we carry the Torah with us on our eternal march for a more just world, its words pressed close to our hearts.

Hilly Haber

¹ Rabbi Seth M. Limmer, DHL and Rabbi Jonah Dov Pesner, *Moral Resistance and Spiritual Authority: Our Jewish Obligation to Social Justice* (New York: CCAR Press, 2019), xiv.

Introduction

Rabbi David Saperstein

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סנהדרין נ"ו א:כ"ד

תנו רבנן שבע מצוות נצטוו בני נח דינין וברכת השם ע"ז גילוי עריות ושפיכות דמים וגזל ואבר מן החי.

Sanhedrin 56a

The Sages taught in a *baraita*: The descendants of Noah, i.e., all of humanity, were commanded to observe seven mitzvot: The mitzvah of establishing courts of judgment; and the prohibition against blessing, i.e., cursing, the name of God; and the prohibition of idol worship; and the prohibition against forbidden sexual relations; and the prohibition of bloodshed; and the prohibition of robbery; and the prohibition against eating a limb from a living animal.

משנה תורה, הלכות מלכים ומלחמות ח"י

(י) משה רבנו לא הנחיל התורה והמצוות אלא לישראל. שנאמר (דברים לג, ד) "מורשה קהלת יעקב". וכל הרוצה להתגייר משאר האמות. שנאמר (במדבר טו, ט) "ככם כגור". אבל מי שלא רצה אין כופין אותו לקבל תורה ומצוות. וכן צוה משה רבנו מפי הגבורה לכף את כל באי העולם לקבל מצוות שנצטוו בני נח.

Mishneh Torah, Kings and Wars 8:10

(10) Moses our Teacher did not bequeath the Torah and the Commandments to anyone but to Israel, as it says, "the Heritage of the Congregation of Jacob" (Deut. 33:4), and to anyone from the other nations who wishes to convert, as it says, "as you, as a convert" (Numbers 15:15). However, no one who does not want to convert is forced to accept the Torah and the Commandments. Moses our Teacher was commanded by the Almighty to compel the world to accept the Commandments of the Sons of Noah.

ישעיהו ב':ד'

(ד) וּשְׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים.

Isaiah 2:4

Thus God will judge among the nations and arbitrate for the many peoples.

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בראשית א':כ"ז

(כז) וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

Genesis 1:27

(27) So God created the human beings in [the divine] image, creating [them] in the image of God, creating them male and female.

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רש"י על בראשית ב':ז

עפר מן האדמה. צבר עפרו מכל האדמה מארבע רוחות, שכל מקום שישמות שם תהא קולטתו לקבורה.

Rashi on Genesis 2:7

DUST OF THE EARTH — God gathered the dust (i.e. that from which he was made) from the entire earth from its four corners—in order that wherever he might die, it should receive him for burial (*Midrash Tanchuma, P'kudei 3*).

משנה סנהדרין ד':ה'

לפיכך נברא אדם יחיד, ללמדך, שכל המאבד נפש אחת [מישראל], מעלה עליו הכתוב כאלו אבד עולם מלא. וכל המקיים נפש אחת [מישראל], מעלה עליו הכתוב כאלו קיים עולם מלא. ומפני שלום הבריות, שלא יאמר אדם לחברו אבא גדול מאביך.

- The word *מישראל* appears in some versions of this text and is missing from others. See Jerusalem Talmud *Sanhedrin 23a* and *Pirkei D'Rabbi Eliezer 28* for the universal version without “from among Israel.”

Mishnah Sanhedrin 4:5

"It was for this reason that humanity was first created as one person [Adam], to teach you that anyone who destroys a life is considered by Scripture to have destroyed an entire world; and anyone who saves a life is as if he saved an entire world." And also, to promote peace among the creations, that no man would say to his friend, "My ancestors are greater than yours."

מלאכי ב'י'

(*) הָלוֹא אָב אֶחָד לְכֻלָּנוּ הָלוֹא אֵל אֶחָד בְּרָאָנוּ:

Malachi 2:10

(10) "Have we not all one parent? Has not one God created us?"

ילקוט שמעוני על נ"ך מ"ב

פינחס בן אלעזר עומד מעיד אני עלי את השמים ואת הארץ בין גוי בין ישראל בין איש בין אשה בין עבד בין שפחה הכל לפי מעשיו של אדם רוח הקדש שורה עליו.

Yalkut Shimoni on Nach 42

Pinchas ben Elazar stood and said: I call heaven and earth to witness that whether one be gentile or Jew, man or woman, slave or free person, the divine spirit rests on each in accordance with his deeds.

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שמואל ב י"ב:ז'

(i) וַיֹּאמֶר נָתַן אֶל־דָּוִד אֶתְּהָ הָאִישׁ.

II Samuel 12:7

(7) And Nathan said to David, "That man is you!"

בראשית ב'ט"ו

(טו) וַיִּקַּח יי אֱלֹהִים אֶת־הָאָדָם וַיַּנְתְּהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

Genesis 2:15

So God Eternal took the man, placing him in the Garden of Eden to work it and keep it.

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תהילים כ"ד:א'

לִי הָאָרֶץ וּמְלוֹאָהּ תִּבְּל וַיִּשְׁבֵי בָהּ:

Psalms 24:1

The earth is the Eternal's and the fullness thereof, the world and its inhabitants.

בראשית ט"ז: ט"ו

(ט) וְאֲנִי הִנְנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם... (י) וְאֵת כָּל־גִּפְשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֵמָה וּבְכָל־חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל־יֵצְאֵי הַתְּבֹהֶה לְכָל־חַיַּת הָאָרֶץ: (יא) וְהִקְמַתִי אֶת־בְּרִיתִי אִתְּכֶם וְלֹא־יִכָּרֵת כָּל־בְּשָׂר עוֹד מִמִּי הַמִּבּוּל וְלֹא־יִהְיֶה עוֹד מִבּוּל לְשַׁחַת הָאָרֶץ: (יב) וַיֹּאמֶר אֱלֹהִים זֹאת אֶת־הַבְּרִית אֲשֶׁר־אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־גִּפְשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם: (יג) אֶת־קִשְׁתִּי נֹתַמִּי בַעֲנֹן וְהִיָּתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ: (יד) וְהָיָה בְּעֲנֹנִי עֲנֹן עַל־הָאָרֶץ וּגְרָאָתָהּ הַקִּשָּׁת בַּעֲנֹן: (טו) וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־גִּפְשׁ חַיָּה בְּכָל־בְּשָׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם לְמִבּוּל לְשַׁחַת כָּל־בְּשָׂר:

Genesis 9:9, 10, 12, 15

(9) I am establishing My covenant with you... (10) and with every living being in your care — the birds, the beasts, and all the land animals in your care—all who have gone out of the ark, all earth's animals.... (12) And God said, "Here is the sign I am giving you of the covenant between Me and you, and every living being with you, down to the last generation... (15) I will remember My covenant between Me and you and all living beings, all flesh, and never again shall the waters become a flood, to destroy all flesh.

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משנה אבות ה':י'

(*) אַרְבַּע מִדּוֹת בְּאָדָם. הָאוֹמֵר שְׁלִי שְׁלִי וְשָׁלָה שְׁלָה, זו מִדָּה בִּינוּנִית. וַיֵּשׁ אוֹמְרִים, זו מִדַּת סְדוּם. שְׁלִי שְׁלָה וְשָׁלָה שְׁלִי, עִם הָאָרֶץ. שְׁלִי שְׁלָה וְשָׁלָה שְׁלָה, חֲסִיד. שְׁלִי שְׁלִי וְשָׁלָה שְׁלִי, רִשְׁע:

Pirkei Avot 5:10

(10) There are four temperaments among men: the one who says "what is mine is mine, and what is yours is yours"—that's an [average] temperament. And there are some who say that is the temperament of Sodom. [A second type is one who says] "what is mine is yours, and what is yours is mine"—[that's an] *am haaretz* (uneducated person). [A third type is one who says] "what is mine is yours, and what is yours is yours"—[that's a] pious person. [A final type is one who says] "what is yours is mine, and what is mine is mine"—[that's a] wicked person.

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דברים ל':י"ט

(יט) החיים והמלות נתתי לפניך הברכה והקללה ובהחרת בחיים למען תחיה אתה וורעך:

Deuteronomy 30:19

(19) I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live.

משנה תורה, הלכות תשובה ה':א' ד'

(א) רשות לכל אדם נתונה.... פלומר הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו בזה הענין שיהא הוא מעצמו בדעתו ובמחשבתו יודע הטוב והרע ועושה כל מה שיהא חפץ ואין מי שיעכב בידו מלעשות הטוב או הרע....

ככה חפץ להיות האדם רשותו בידו... לפיכך דנין אותו לפי מעשיו.

Mishneh Torah, Repentance 5:1-4

Free will is granted to every man. . . . The human species has become unique in the world in that it can know of itself . . . what is good and what is evil, and in that it can do whatever it wishes . . . so did the Creator desire that a person should be possessed of free will. . . . For this reason is a person judged according to their own actions.

Judaism and the Political World

Rabbi Seth M. Limmer, DHL

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Aristotle: Why man is a political animal in a greater measure than any bee or any gregarious animal is clear. For nature, as we declare, does nothing without purpose; and man alone of the animals possesses speech. The mere voice, it is true, can indicate pain and pleasure, and therefore is possessed by the other animals as well, but speech is designed to indicate the advantageous and the harmful, and therefore also the right and the wrong; for it is the special property of man in distinction from the other animals that he alone has perception of good and bad and right and wrong and the other moral qualities, and it is partnership in these things that makes a household and a city-state. (*Politics* 1.1253a)

4

שמות י"ט:ו'

(ו) וְאַתֶּם תִּהְיוּ-לִי מְמַלְכֵת כְּהֹנִים וְגוֹי קָדוֹשׁ...

Exodus 19:6

You [all] shall be to Me a kingdom of priests and a holy nation...

5

שמות כ"א:ל"ג ל"ד

(לג) וְכִי-יִפְתַּח אִישׁ בּוֹר א֥וּ כִי-יַכְרֶה אִישׁ בֶּרֶךְ וְלֹא יִכְסֶנּוּ וְגַפְל־אֲשָׁמָה שׂוֹר א֥וּ חֲמוֹר: (לד) בָּעַל הַבּוֹר יִשְׁלַם כֶּסֶף יָשִׁיב לְבָעֲלָיו וְהַמֵּת יִהְיֶה-לּוֹ: (ס)

Exodus 21:33-34

When a person opens a pit, or digs a pit and does not cover it, and an ox or an ass falls into it, the one responsible for the pit must make restitution—paying the price to the owner, but keeping the dead animal.

שמות כ"ב:כ"ד כ"ה

(כד) אִם-כֶּסֶף | תִּלְוֶה אֶת-עַמִּי אֶת-הָעֲנִי עִמָּךְ לֹא-תִהְיֶה לוֹ כְּנֶשֶׁה לְאֶת-שִׂמּוֹן עָלָיו גֹּשֶׁף: (כה) אִם-חֶבֶל תִּחְבֹּל שְׁלֵמַת רֵעֶךָ עַד-בֹּא הַשָּׁמֶשׁ תְּשִׁיבֵנּוּ לוֹ:

Exodus 22:24-25

If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them. If you take your neighbor's garment in pledge, you must return it to him before the sun sets.

ויקרא י"ט:י"ח

(יח) לֹא-תִקֹּם וְלֹא-תִטּוֹר אֶת-בְּנֵי עִמָּךְ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יי:

Leviticus 19:18

...You shall love your neighbor as yourself ...

6

ויקרא י"ט:ל"ג ל"ד

(לג) וְכִי-יִגְוֹר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנֶנּוּ אֹתוֹ: (לד) כְּאֶזְרַח מִכֶּם יִהְיֶה לְכֶם הַגֵּר | הַגֵּר אִתְּכֶם וְאֶהְבֶּתָּ לוֹ כְּמוֹךָ כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יי אֱלֹהֵיכֶם:

Leviticus 19:33-34

When strangers reside with you in your land, you shall not wrong them. The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I the Eternal am your God.

ויקרא כ"ה:י'

(י') ...וְקִרְאתֶם דְּרוֹר בְּאֶרֶץ לְכָל-יִשְׁבֵיָהּ...

Leviticus 25:10

... You shall proclaim liberty throughout the land to all its inhabitants....

דברים ט"ז:י"ח

(יח) שְׁפֹטִים וְשֹׁטְרִים תְּתוּם-לְךָ בְּכָל-שְׁעָרֶיךָ אֲשֶׁר יִי אֱלֹהֶיךָ נָתַן לְךָ לְשִׁבְטֶיךָ וְשִׁפְטוּ אֶת-הָעָם מִשְׁפַּט-צְדָקָה:

Deuteronomy 16:18

You shall appoint magistrates and officials for your tribes, in all the settlements that the Eternal your God is giving you, and they shall govern the people with due justice.

7

מיכה ג':ט' י"ב

(ט) שְׁמַעוּ-נָא זֹאת רְאֵשֵׁי בַּיִת יַעֲקֹב וּקְצֵינֵי בַּיִת יִשְׂרָאֵל הַמְתַעֲבִים מִשְׁפָּט וְאֵת כָּל-הַיִּשְׁרָה יַעֲקֹשׁוּ: (י) בְּנֵה צִיּוֹן בְּדָמִים וִירוּשָׁלַם בְּעוֹלָה: (יא) רְאֵשֵׁיךָ | בְּשֹׁחַד יִשְׁפְּטוּ וְכַהֲנֵיךָ בַּמִּחִיר יוֹרוּ וּנְבִיאֶיךָ בְּכֶסֶף יִקְסְמוּ וְעַל-יֵי יִשְׁעֵנוּ לֵאמֹר הֲלוֹא יִי בְּקַרְבָּנוּ לֹא-תָבוֹא עָלֵינוּ רָעָה: (יב) לָכוּן בְּגִלְלַתְכֶם צִיּוֹן שָׁדָה תִּחַרְשׁ וִירוּשָׁלַם עֵינֵינוּ תִּהְיֶה וְהָר הַבַּיִת לְבָמוֹת יָעַר: (פ)

Micah 3:9-12

Hear this, you rulers of the House of Jacob, you chiefs of the House of Israel, Who detest justice and make crooked all that is straight, Who build Zion with crime, Jerusalem with iniquity! Her rulers judge for gifts, her priests give rulings for a fee, And her prophets divine for pay; yet they rely upon the Eternal, saying, "The Eternal is in our midst; no calamity shall overtake us." Assuredly, because of you, Zion shall be plowed as a field, Jerusalem shall become heaps of ruins, and the Temple Mount a shrine in the woods.

ירמיהו כ"ו:ט"ז י"ט

(טז) וַיֹּאמְרוּ הַשָּׂרִים וְכָל-הָעָם אֶל-הַכֹּהֲנִים וְאֶל-הַנְּבִיאִים אִין-לְאִישׁ הַזֶּה מִשְׁפַּט-מִן כִּי בָשָׂם יִי אֱלֹהֵינוּ דְבַר אֱלֹהֵינוּ: (יז) וַיִּקְמוּ אַנְשֵׁים מִזִּקְנֵי הָאָרֶץ וַיֹּאמְרוּ אֶל-כָּל-קְהַל הָעָם לֵאמֹר: (יח) מִיכָה [מִיכָה] הַמְזוֹרְשֵׁי הָיָה נָבִיא בִּימֵי חִזְקִיָּהוּ מִלְּךָ-יְהוּדָה וַיֹּאמֶר אֶל-כָּל-עַם יְהוּדָה לֵאמֹר כֹּה-אָמַר יְי אֱלֹהֵינוּ | יִי צְבָאוֹת צִיּוֹן שָׁדָה תִּחַרְשׁ וִירוּשָׁלַם עֵינֵים תִּהְיֶה וְהָר הַבַּיִת לְבָמוֹת יָעַר: (יט) הִקְמַתְּ הַמַּתְהוּ חִזְקִיָּהוּ מִלְּךָ-יְהוּדָה וְכָל-יְהוּדָה הֲלֹא יָרָא אֶת-יִי וַיַּחַל אֶת-פְּגַי יִי וַיִּנְחָם יִי אֶל-הָרָעָה אֲשֶׁר-דְּבַר עָלֵיהֶם וַאֲנִינֵנוּ עֲשִׂים רָעָה גְדוֹלָה עַל-נַפְשׁוֹתֵינוּ:

Jeremiah 26:16-19

The officials and all the people said to the priests and prophets, "This man does not deserve the death penalty, for he spoke to us in the name of the Eternal our God." And some of the elders of the land arose and said to the entire assemblage of the people, "Micah the Morashtite, who prophesied in the days of King Hezekiah of Judah, said to all the people of Judah: 'Thus said Adonai of Hosts: Zion shall be plowed as a field, Jerusalem shall become heaps of ruins, and the Temple Mount a shrine in the woods.' Did King Hezekiah of Judah, and all Judah, put him to death? Did he not rather fear the Eternal and implore the Eternal, so that the Eternal renounced the punishment decreed against them? We are about to do great injury to ourselves!

8

עמוס ה' י"א

(יא) לָכֵן יֵעָן בּוֹשְׁסֵיכֶם עַל־דָּל וּמִשְׁאֵת־בֵּרַתְקִחוּ מִמֶּנּוּ בְּתִי גְזֵית בְּנֵיתָם וְלֹא־תִשְׁבוּ בָּם כַּרְמֵי־תְּמָד נִטְעַתֶּם וְלֹא תִשְׁתּוּ אֶת־יַיְנָם:

Amos 5:11

Assuredly, Because you impose a tax on the poor and exact from him a levy of grain, you have built houses of hewn stone, but you shall not live in them; you have planted delightful vineyards, but shall not drink their wine.

ישעיהו ג' י"ד

(יד) יי בַּמִּשְׁפָּט יָבוֹא עִם־זִקְנֵי עַמּוֹ וְשָׁרְיֹו וְאַתֶּם בְּעֵרְתֶּם הַפָּרִם גְּזֹלַת הָעֲנִי בְּבֵתֵיכֶם:

Isaiah 3:14

The Eternal will bring this charge against the elders and officers of God's people: "It is you who have ravaged the vineyard; That which was robbed from the poor is in your houses."

ישעיהו י' א' ב'

(א) הוּי הַחֲקָקִים חֲקִי־אָנוּ וּמְכַתְּבִים עֲמַל כְּתָבוֹ: (ב) לַחֲטֹט מְדִין דָּלִים וְלַגְדֹּל מִשְׁפָּט עֲנִי עַמִּי לַהֲיֹוֹת אֶלְמָנוֹת שְׁלָלָם וְאַת־תּוֹמִים יָבֹזוּ:

Isaiah 10:1-2

Those who write out evil writs and compose iniquitous documents, to subvert the cause of the poor, to rob of their rights of the needy of My people.

חבקוק ב' ח'

(ח) כִּי אַתָּה שְׁלוֹתָ גּוֹיִם רַבִּים יִשְׁלֹוּךָ כְּלֵי־יָתֵר עַמִּים מִדְּמֵי אָדָם וְחַמְסֵי־אָרֶץ קָרְנָה וְכָל־יִשְׁבֵי בָהּ: (פ)

Habakkuk 2:8

Because you plundered many nations, all surviving peoples shall plunder you—for crimes against men and wrongs against lands, against cities, and all their inhabitants.

מלאכי ג' ה'

(ה) וְקָרַבְתִּי אֵלֵיכֶם לְמִשְׁפֹּט וְהִיַּתִּי אֲנִי עַד מְמַהֵר בְּמִכְשָׁפֵיכֶם וּבַמְּנַאֲפִים וּבַנְּשַׁבְּעִים לְשֹׁקֵר וּבַעֲשֵׂקֵי שְׂכָר־שְׂכִיר אֶלְמָנָה וְיָתוֹם וּמַטִּי־גֵר וְלֹא יֵרְאוּנִי אָמַר יְיָ צְבָאוֹת:

Malachi 3:5

I will step forward to contend against you, and I will act as a relentless accuser against those who have no fear of Me: who practice sorcery, who commit adultery, who swear falsely, who cheat laborers of their hire, and who subvert [the cause of] the widow, orphan, and stranger, said Adonai of Hosts.

9

תוספתא בבא מציעא י"א:ט'

(ט) מי שיש לו פתח במבוי אין בני מבוי כופין אותו לעשות הימנו דלת למבוי שיכול לומר רצוני שאכנס בחבילתי על פתחי כופין בני מבוי זה את זה שלא להושיב ביניהן לא חייט ולא בורסי ולא אחד מן כל בעלי אומניות לשכנו אין יכולין לכופו ר' שמעון בן גמליאל אומר אף לשכנו יכולין לכופו. מי שיש לו בית בחצר אחרת בני חצר אחרת משעבדין אותו לעשות עמהן דלת נגר ומנעול לחצר שאר כל הדברים אין משעבדין אותו אם היה שרוי עמהן באותה חצר משעבדין אותו לחפור עמהן בורות שיחין ומערות ולתקן את המקואות ואמת המים ושאר כל הדברים אין משעבדין אותו ואם היה שרוי עמהן באותה העיר משעבדין אותו על הכל כופין בני חצר זה את זה לעשות לחי וקורה למבוי.

Tosefta, Bava M'tzia 11:9

One who owns a house in another courtyard can be bound by the residents of that courtyard in making a door, a lock, and a key for the courtyard; regarding all other things, they cannot compel him. If he resides with them in the courtyard, they can bind him to everything. One who has a house in another town can be bound by the townspeople to participate with them in digging cisterns, hollows, and caverns and in fixing the ritual baths as well as the aqueduct. Regarding all other things, they cannot compel him. If he resides with them in the town, they can bind him to everything.

10

בבא קמא קי"ג ב:י"ג

גופא אמר שמואל דינא דמלכותא דינא אמר רבא תדע דקטלי דיקלי וגשרי גישרי ועברינן עלייהו

Bava Kama 113b

Relating to **the** matter of civil law **itself**. **Shmuel says: The law of the kingdom is the law**, and the halachic principle is that Jews must obey the laws of the state in which they reside. **Rava said: Know** that this principle is true from the fact **that** the municipal authorities **cut down palm trees** without the consent of their owners **and construct bridges** from them, **and yet we cross over them**. Evidently, the wood is not considered stolen property, which one is prohibited from using, because the law of the kingdom is the law.

בבא בתרא נ"ד

אמר רב יהודה אמר שמואל נכסי עובד כוכבים הרי הן כמדבר כל המחזיק בהן זכה בהן מאי טעמא עובד כוכבים מכי מטו זוזי לידיה אסתלק ליה ישראל לא קני עד דמטי שטרא לידיה הלכך הרי הן כמדבר וכל המחזיק בהן זכה בהן.

אלא ארעא ליקני לא אמר ומלכא דינא דמלכותא דינא ואלשמ והאמר הכי שמואל אמר מי יוסף לרב אביי ל"א ישראל ואתא 'כוכבי מעובד. ארעא דזבן בישראל דרעותא בדורא הוה עובדא ידענא לא אנא ליה אמר באיגרתא דשני בידא אוקמה יהודה דרב לקמיה אתא פורתא בה רפיק אחרינא

Bava Batra 54b

Rav Y'hudah says that Sh'muel says: With regard to the property of a gentile that was sold to a Jew for money, it is ownerless like a desert until the purchaser performs an act of acquisition; anyone who takes possession of it in the interim has acquired it. What is the reason for this? The gentile relinquishes ownership of it from the moment when the money reaches his hand, while the Jew who purchased it does not acquire it until the deed reaches his hand. Therefore, in the period of time between the giving of the money and the receiving of the deed, the property is like a desert, and anyone who takes possession of it has acquired it.

Abaye said to Rav Yoseif: Did Sh'muel actually say this? *But doesn't Sh'muel say that the law of the kingdom is the law*, that is, the law obligates Jews to observe the laws of the locale in which they reside, and the king said that land may not be acquired without a document? Therefore, taking possession should not be effective for acquisition. Rav Yoseif said to him: I do not know how to reconcile this contradiction, but there was an incident in the village of Dura that was founded by shepherds, where there was a Jew who purchased land from a gentile by giving money, and in the interim another Jew came and plowed it a bit. The two Jews came before Rav Y'hudah for a ruling, and he established the property in the possession of the second individual. This accords with the ruling of Sh'muel that the property is ownerless until a Jew performs an act of acquisition. (emphasis added)

12

שבת נ"ד ב

פרתו של רבי אלעזר בן עזריה: וחדא פרה הויה ליה והא אמר רב ואמרי לה אמר רב יהודה אמר רב תריסר אלפי עגלי הוה מעשר רבי אלעזר בן עזריה מעדריה כל שתא ושתא. תנא לא שלו היתה אלא של שכנתו היתה ומתוך שלא מיחה בה נקראת על שמו.

Shabbat 54b

The Mishnah relates that the cow of Rabbi Elazar ben Azaryah would go out on Shabbat with a strap between its horns, contrary to the will of the Sages. The Gemara asks: Did Rabbi Elazar ben Azaryah have only one cow? Didn't Rav say, and some say that Rav Y'hudah said that Rav said: Rabbi Elazar ben Azaryah would tithe from his herds 12,000 calves each and every year? There were 120,000 calves born in his herds annually. There is no way, then, to speak of the cow of Rabbi Elazar ben Azaryah. The Gemara answers: It was taught in the Tosefta: The cow was not his; rather, it was his neighbor's. And because he did not protest her conduct and tell her

that doing so is prohibited the cow was called by his name to his discredit, as if it were his.

ויקרא י"ט:י"ז

(יז) לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:

Leviticus 19:17

(17) You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account.

שבת נ"ד ב

רב ורבי חנינא ורבי יוחנן ורב חביבא מתנו בכוליה דסדר מועד כל כי האי זוגא חלופי רבי יוחנן ומעייל רבי יונתן כל מי שאפשר למחות לאנשי ביתו ולא מיחה נתפס על אנשי ביתו באנשי עירו נתפס על אנשי עירו בכל העולם כולו נתפס על כל העולם כולו.

Shabbat 54b

It was related that Rav, and Rabbi Chanina, and Rabbi Yochanan, and Rav Chaviva taught the statement cited below. The Gemara comments: . . . In any event, they said: Anyone who had the capability effectively to protest the sinful conduct of the members of his household and did not protest, he himself is apprehended for the sins of the members of his household and punished. If he is in a position to protest the sinful conduct of the people of his town, and he fails to do so, he is apprehended for the sins of the people of his town. If he is in a position to protest the sinful conduct of the whole world, and he fails to do so, he is apprehended for the sins of the whole world.

13

שבת נ"ד ב נ"ה א

אמר רב פפא והני דבי ריש גלותא נתפסו על כולי עלמא כי הא דאמר רבי חנינא מאי דכתיב ה' במשפט יבא עם זקני עמו ושריו אם שרים חטאו. זקנים מה חטאו אלא אימא על זקנים שלא מיחו בשרים

Shabbat 54b-55a

Rav Pappa said: And the members of the household of the Exilarch [the Babylonian Jewish community's political leader] were apprehended and punished for the sins of the whole world. Because their authority extends across the entire Jewish world, it

is in their hands to ensure that nobody commit a transgression. As indicated by that which Rabbi Chanina said: What is the meaning of that which is written: Adonai will enter into judgment with the Elders of the people and its princes, saying [Isaiah 3:14]: It is you who have eaten up the vineyard; the robbery of the poor is in your houses? The question arises: If the princes sinned by committing robbery, what did the Elders, that is, the Sages of that generation, do that was considered a sin? Rather, say: God will enter into judgment with the Elders because they did not protest the sinful conduct of the princes.

B'Tzelem Elohim: A Divine Mandate to Humanity

Rabbi Shoshanah Conover

15

סנהדרין ל"ז א

לפיכך נברא אדם יחידי ללמדך שכל המאבד נפש אחת [מישראל] מעלה עליו הכתוב כאילו איבד עולם מלא וכל המקיים נפש אחת [מישראל] מעלה עליו הכתוב כאילו קיים עולם מלא.

Sanhedrin 37a

The first human being was created alone to teach that whoever destroys one soul is regarded by the Torah as if they destroyed a whole world, and whoever saves one soul is regarded as if they saved a whole world.

Dan Nichols, "B'tzelem Elohim"

We've all got a life to live
We've all got a gift to give
Just open your heart and let it out. . . .
When I reach out to you and you to me
We become *b'tzelem Elohim*.

16

בראשית א': כ"ו כ"ז

(כו) וַיֵּאמֶר אֱלֹהִים גַּעֲשֶׂה אָדָם בְּצַלְמֵנוּ... (כז) וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

Genesis 1:26-27

God now said, "Let us make human beings [*adam*] in our image, after our likeness. . . ." So God created the human beings in [the divine] image, creating [them] in the image of God [*b'tzelem Elohim*], creating them male and female.

בראשית ט"ו

(ו) שִׁפְךָ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצַלְמֵ אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

Genesis 9:6

The shedder of human blood, that person's blood shall be shed by [another] human; for human beings were made in the image of God [*b'tzelem Elohim*].

בראשית ה' א' ב'

(א) זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אֹתוֹ: (ב) זָכָר וּנְקֵבָה בְרָאָם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם: (ס)

Genesis 5:1-2

This is the written record of the human line from the day God created human beings, making [them] in the likeness of God [*bidmut Elohim*], creating them male and female, blessing them, and naming them "Humans" on the day they were created.

17

מורה נבוכים, חלק א' א'

ומפני ההשגה הזאת השכלית נאמר בו "בצלם אלהים ברא אותו": ויהיה הנרצה באמרו 'נעשה אדם בצלמנו' הצורה המינית אשר היא ההשגה השכלית לא התמונה והתואר.

Guide for the Perplexed, Part 1:1

Because of the divine intellect conjoined with man . . . it is said of the latter that he is in the image of God and in His likeness, not that God, may He be exalted, is a body and possesses a shape. . . . That which was meant in the scriptural dictum, let us make man in our image, was the specific form, which is intellectual apprehension, not the shape and configuration.

ספורנו על בראשית א':כ"ו

כדמותנו בענין המעשיות שידמה במ קצת לפמליא של מעלה בצד מה שהם פועלים בידיעה ובהכרה.

Sforno on Genesis 1:26

(4) כדמותנו, acting intelligently like the angels, though from free choice, not like the angels who act under Divine compulsion.

סנהדרין ל"ז א

ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך ושלא יהו המינים אומרים הרבה רשויות בשמים.

Sanhedrin 37a

The first human being was created alone, for the sake of peace between humankind, so that no one could say to their fellow human being: My father was greater than yours.

בראשית רבה כ"ד:ז'

(ז) רבי תנחומא בשם רבי אלעזר ורבי מנחם בשם רב אומר... בן עזאי אומר זה ספר תולדת אדם, זה כלל גדול בתורה, רבי עקיבא אומר (ויקרא יט, יח): וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ, זה כלל גדול בתורה, שלא תאמר הואיל ונתבניתי יתבזה חברי עמי, הואיל ונתקללתי יתקלל חברי עמי. אומר רבי תנחומא אם עשית כן דע למי אתה מבזה בדמות אלקים עשה אותו.

B'reishit Rabbah 24:7

(7) Rabbi Tanchuma said in the name of Rabbi Eliezer and Rabbi Menachem in the name of Rav said.... Ben Azzai said: "These are the generations of Adam [that humanity is created in the divine image]" is a great principle in the Torah. Rabbi Akiva said: This is a great principle of the Torah: "You shall love your neighbor as yourself" (Lev. 19:18). [However, the understanding that human beings are made in the image of God] is an even greater principle so that one should not say, 'Because I have been humiliated, let my friend be humiliated with me, because I have been cursed, let my friend be cursed with me.'

בראשית ב': כ"א כ"ב

(כא) ויפל יי אלהים | תרדמה על-האדם ויישן ויקח אחת מצלעותיו ויסגר בשר תחתנה: (כב) ויכו יי אלהים | את-הצלע אשר-לקח מן-האדם לאשה ויבאה אל-האדם:

Genesis 2:21-22

And the LORD GOD caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. And the rib, which the LORD GOD had taken from the man, made He a woman, and brought her unto the man. (Genesis 2:21-22; 1917 JPS translation)

בראשית רבה ח': א'

...אמר רבי ירמיה בן אלעזר בשעה שברא הקדוש ברוך הוא את אדם הראשון, אנדרוגינוס בראו, הדא הוא דכתיב (בראשית ה, ב): זכר ונקבה בראם. אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את אדם הראשון, דיו פרצופים בראו, ונסרו ועשאו גבים, גב לקאן וגב לקאן. אתיבון ליה והכתיב (בראשית ב, כא): ויקח אחת מצלעותיו, אמר להון מתרין סטרוהי, היד מה דאת אמר (שמות כו, כ): ולצלע המשכן, דמתרגמינן ולסטר משכנא וגו'.

B'reishit Rabbah 8:1

(1) ... Said R' Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne/androgynos, as it is said, "male and female He created them". Said R' Shmuel bar Nachmani: In the hour when the Holy One created the first human, He created [for] him a double-face, and sawed him and made him backs, a back here and a back [t]here, as it is said, "Back and before You formed me" [Ps 139:5]. They objected to him: But it says, "He took one of his ribs/tz'la-ot..." [Gen 2:21]! He said to them: [It means] "[one] of his sides/sit'rohi", just as you would say, "And for the side/tzela' of the Tabernacle/mishkan" [Ex 26:20], which they translate [in Aramaic] "for the side/seter".

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Genesis 2:21–22 more accurate translation according to the author: And *Adonai Elohim* caused a deep sleep to fall upon the human being as it slept, and God took its side and closed up the flesh on that spot, and *Adonai Elohim* built the side God had taken from the human being into a woman.

חזקוני, בראשית א':כ"ו:ב'

(ב) נעשה אדם אומיני"א בלע"ז. כלומר נעשה איש ואשה וראיה לדבר ויקרא את שמם אדם ביום הבראם. ועוד מצינו אמר רב הונא היכן מצינו שחזה נקראת אדם. שנאמר כתפארת אדם לשבת בית. ומתרגמינן כתושבחתא דאיתתא דיתבא בביתה ועוד כתיב ונפש אדם מן הנשים.

Chizkuni, Genesis 1:26:2

The word *adam* includes males and females. Proof that this is so is found in Genesis 5:2, when both the males and the females of the species are described as having been “created.” We also have a statement by Rav Huna, who asks the rhetorical question: How do we know that Chava was also called *adam*? Answer (Isaiah 44:13): *k'tiferet adam lashevet bayit*, which is translated by the Targum as “like the beauty of a woman who resides in a house (or who transforms a house into a home).” Furthermore, we have a verse in Numbers 31:35: *v'nefesh adam min hanashim*, “and human souls, of the women.”

20

Rabbi Alan Lew

In the account of creation we read every year in the Book of Genesis, God literally speaks the world into existence. And the Talmud affirms the creative potential of speech. Did you know that *abracadabra* is a Jewish word? The Aramaic words *Avra c'dabrah* mean “It came to pass as it was spoken,” a popular talmudic dictum that expressed the widely held talmudic belief that things do indeed come to pass because they are spoken, that speech has the power to cause the world to come into being. (Alan Lew, *This Is Real and You Are Completely Unprepared: The Days of Awe as a Journey of Transformation* (Boston: Little, Brown, 2003), 198.)

בראשית א':כ"ו

(כו) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמּוּתֵנוּ וַיְרִדוּ בְדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־

הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

Genesis 1:26

God now said, "Let us make human beings in our image, after our likeness; and let them hold sway over the fish of the sea and the birds of the sky, over the beasts, over all the earth, over all that creeps upon the earth."

רמב"ן על בראשית א':כ"ו

וטעם וַיְרִדוּ שִׁימְשֻׁלוּ בְחִזְקָהּ בְּדָגִים וּבְעוֹף וּבַבְּהֵמָה וּבְכָל הָרֶמֶשׂ וְהַ"בְּהֵמָה" תְּכַלּוֹל הַחַיָּה וְאָמַר וּבְכָל הָאָרֶץ שִׁימְשֻׁלוּ בְּאָרֶץ עֲצֻמָּה לְעִקּוֹר וּלְנִתּוּץ וּלְחִפּוֹר וּלְחִצּוֹב נְחֹשֶׁת וּבְרִזָּל וּלְשׁוֹן "רְדִייה" מִמְשַׁלַּת הָאָדָם בְּעַבְדוֹ.

Ramban on Genesis 1:26

The [meaning] of "and let them hold sway over" is that they should rule powerfully over the fish and the fowl and the beast and all that crawls. And the beasts [in this verse] include the animals (which are not mentioned separately). And it states, "and over all the earth," [to mean] that they should rule over the earth itself: to uproot and to smash and to dig and to quarry copper and iron. And the expression "to hold sway over" (*r'diyah*) [is like the] rulership of a master over his slave.

פרקי דרבי אליעזר י"א:ט'

(ט) ועמד אדם והיה מסתכל כלפי מעלה ומטה וראה כל הבריות שברא ה' והיה תמה בלבו התחיל משבח ומפאר ליוצרו ואמר מה רבו מעשך יי קם על רגליו והיה בתואר כדמות אלקים והיתה קומתו מן המזרח למערב שנ' אחור וקדם יצרתני אחור זה מערב וקדם זה קדמה מזרחה וראו אותו כל הבריות ונתייראו מלפניו סבורין שהוא בוראן ובאו להשתחוות לפניו.

Pirkei D'Rabbi Eliezer 11:9

[The first human] looked upwards and downwards, and its stature extended from one end of the world to the other . . . and it saw all God's creatures. It began to glorify its Creator's name, saying, "How many are Your works, O God!" It stood on its legs and looked like one made in the image of God. The creatures saw it and were afraid, thinking that it had created them. So, they all came to worship it.

בראשית ו':ב' ו'

(ב) וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בְּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: ... (ד) הַנְּפִלִים הֵיוּ בְּאֶרֶץ בִּינָיִם הַהֵם וְגַם אַחֲרֵי־כֵן אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בְּנוֹת הָאָדָם וַיִּלְדוּ לָהֶם הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם אֲנָשֵׁי הַשָּׁם: (פ) (ה) וַיִּרְא יי כִּי רַבָּה רָעַת הָאָדָם בְּאֶרֶץ וְכַל־יִצְרָר מִחֻשְׁבֹּת לִבּוֹ רָק רָע כָּל־הַיּוֹם: (ו) וַיִּנְחַם יי כִּי־עָשָׂה אֶת־הָאָדָם בְּאֶרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ:

Genesis 6:2, 4-6

When the sons of God [*b'nei haElohim*] saw how fair were the human women, they took wives for themselves, as they chose. . . . The Nephilim were on the earth in those days; and afterward, too, when the sons of God mated with the human women, they bore for them those heroes who from of old enjoyed great renown. When the Eternal saw how great was the wickedness of human beings in the earth, that the direction of their thoughts was nothing but wicked all the time, the Eternal regretted having made human beings on earth and was heartsick.

רש"י על בראשית ו':ב'

(א) בני האלהים. בני השורים והשופטים. דבר אחר בני האלהים, הם השורים ההולכים בשליחותו של מקום, אף הם היו מתערבים בהם; כל אלהים שבמקרא לשון מרות, וזה יוכיח ואפיה תהיה לו לאלהים (שמות ד'), ראה נתתיד אלהים (שם ז):

Rashi on Genesis 6:2

THE SONS OF ELOHIM—The sons of princes and rulers (Genesis *Rabbah* 26:15). Another explanation of בני האלהים is that these were princely angels who came as messengers from God: they, too, intermingled with them (the daughters of men). Wherever the word אלהים occurs in the Scriptures it signifies authority, and the following passages prove this: (Exodus 4:16) “and thou shalt be his (אלהים) master”, and (Exodus 7:1) “See, I have made the (אלהים) a master.”

רש"י על בראשית ו':ד'

(א) הנפלים. על שם שנפלו והפילו את העולם, ובקשון עברית לשון ענקים הוא:

Rashi on Genesis 6:4

(1) THE GIANTS—They were called הנפילים because they fell (נפלו) and caused the downfall of (הפילו) the world (Genesis *Rabbah* 26:7).

שבת קל"ג ב:ר'

אבא שאול אומר ואנוהו הוי דומה לו מה הוא חנון ורחום אף אתה היה חנון ורחום.

Shabbat 133b

Abba Shaul says: *V'anveihu* should be interpreted as if it were written in two words: *Ani vaHu*, me and [God]. Be similar, as it were, to [God], the Almighty: Just as [God] is compassionate and merciful, so too should you be compassionate and merciful.

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“To be” means to be the only one, singular and different, and consequently lonely. For what causes man [*sic*] to be lonely and feel insecure if not the awareness of his [*sic*] uniqueness and exclusiveness? The “I” is lonely, experiencing ontological incompleteness and casualness, because there is no one who exists like “I” and because the *modus existantiae* of the “I” cannot be repeated, imitated, or experienced by others. (Joseph B. Soloveitchik, *The Lonely Man of Faith* (New Milford, CT: Maggid Books, 1965, 2012), 29.)

דברים רבה ב:ל"א

אמר הקדוש ברוך הוא לישראל, בני, כל מה שפראתי פראתי זוגות, שמים וארץ זוגות, חמה ולבנה זוגות, אדם וחוה זוגות, העולם הזה והעולם הבא זוגות, אבל כבודי אחד ומיוחד בעולם, מנין, ממה שקרינו בענין שמע ישראל ייאלהינוי אחד.

D'varim Rabbah 2:31

God said to Israel, all that I have created, I created in pairs: heaven and earth, the sun and the moon, Adam and Eve, this world and the next. But My glory is One and unmatched in the world.

רש"י על בראשית ב':כ'

(א) ולאדם לא מצא עזר. ויפל יי אלהים תרדמה. פֶּשַׁה־בַּיָּאן הַבַּיָּאן לְפָנָיו כֹּל מִיּוֹן וּמִיּוֹן זָכָר וּנְקֵבָה, אָמַר לְכֻלָּם יֵשׁ כֶּן זֹוג וְלִי אֵין כֶּן זֹוג, מִיָּד וַיִּפֹּל (בראשית רבה):

Rashi on Genesis 2:20

When God brought the animals to Adam, [God] brought each species in pairs, male and female. Adam said, "They all have a partner. Only I have no partner." Immediately, he fell asleep" (*B'reishit Rabbah* 17:4).

Dr. Norman Cohen

With a bit of imagination, we can picture the unity called Adam, made up of two distinct sides back to back, which could never see each other. . . . Only by standing over against and facing each other could they ever come to know one another and become truly one. The reunification of the two sides, the male and female in Adam, would be far better than the original unity, for it would be based upon each other's knowledge and acceptance of the other. (Norman J. Cohen, *Self, Struggle and Change: Family Conflict Stories in Genesis and Their Healing Insights for Our Lives* (Woodstock, VT: Jewish Lights, 1995), 24.)

People at the Margins

The Widow (*Almanah*), the Fatherless (*Yatom*), and the Sojourner (*Ger/Toshav*) in the Bible

Rabbi S. David Sperling, PhD

27

ירמיהו ז'ו:ז

(ו) גַּר יְתוֹם וְאַלְמָנָה לֹא תַעֲשֹׂקוּ וְדָם נָקִי אַל־תִּשְׁפְּכוּ בַּמָּקוֹם הַזֶּה וְאַחֲרֵי אֱלֹהִים אַחֲרָיִם לֹא תִלְכוּ לְרַע לְכֶם: (ז)
וְשִׁכַנְתִּי אִתְּכֶם בַּמָּקוֹם הַזֶּה בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאַבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:

Jeremiah 7:6-7

If you do not oppress the sojourner, the fatherless, or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your ancestors, for ever and ever.

28

ישעיהו א'י"ז

(ז) לְמַדּוּ הַיָּטֵב דַּרְשׁוּ מִשְׁפָּט אֲשֶׁרוֹ חֲמוּץ שִׁפְטוֹ יְתוֹם רִיבוֹ אֲלִמְנָה: (ס)

Isaiah 1:17

Learn to be better, seek justice, support the oppressed, bring justice to the fatherless, argue the case of the widow.

ישעיהו א'כ"ג

(כג) שָׁרְיָדוּ סוּרְרִים וְחִבְרֵי גִנְזִים כִּלּוֹ אֶהָב שִׁחַד וְרִדָּף שְׁלֵמָנִים יְתוֹם לֹא יִשְׁפֹּטוּ וְרִיב אֲלִמְנָה לֹא־יִבּוֹא אֲלֵיהֶם: (פ)

Isaiah 1:23

(23) Your rulers are rogues and cronies of thieves, Every one avid for presents And greedy for gifts; They do not judge the case of the orphan, And the widow's cause never reaches them.

תהילים ס"ח:ה' ו'

(ה) שִׁירוּ | לַאלֹהִים וּמְרוּ שְׁמוֹ סְלוּ לְרֶכֶב בְּעֲרֵבוֹת בְּיַהּ שְׁמוֹ וְעֲלֵצוּ לְפָנָיו: (ו) אֲבֵי יְתוּמִים וְדִין אֲלֻמָּנוֹת אֱלֹהִים בְּמַעֲוֹן קֹדֶשׁוֹ:

Psalms 68:5-6

(5) Sing to God, chant hymns to God's name; extol God who rides the clouds; the Eternal is God's name. Exult in God's presence— (6) the father of the fatherless, the judge for the widow, God, in God's holy habitation.

דברים י"ז:ז' י"ח

(ז) כִּי יִי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדְגִי הָאֲדָנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיו וְלֹא יִקַּח שֹׁחַד: (ח) עֲשֵׂה מִשְׁפַּט יְתוּם וְאֲלֻמָּנָה וְאַהֲבֵב גֵּר לְתַת לוֹ לֶחֶם וְשִׁמְלָה:

Deuteronomy 10:17-18

For the Eternal your God is God supreme and Lord supreme, the great, the mighty and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing.

דברים י"ד:כ"ט

(כט) וַיֵּבֵא הַלּוֹי כִּי אֵין־לוֹ חֵלֶק וְנַחֲלָה עִמָּהּ וְהִגֵּר וְהַיְתוּם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעֲרֵיהָ וְאָכְלוּ וְשָׂבְעוּ לְמַעַן יִבְרַכְךָ יי אֱלֹהֶיךָ בְּכָל־מַעֲשֵׂה יְדֶךָ אֲשֶׁר תַּעֲשֶׂה: (ס)

Deuteronomy 14:29

Then the [family of the] Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that the Eternal your God may bless you in all the enterprises you undertake.

(יא) ושמחת לפני יי אלהיך אתה ובנך ובתך ועבדך ואמתך והלוי אשר בשעריך והגר והיתום והאלמנה אשר בקרבך במקום אשר יבחר יי אלהיך לשכון שמו שם: (יב) וזכרת כי-עבד היית במצרים ושמרת ועשית את-החקים האלה: (פ) (יג) חג הסופות תעשה לה שבועת ימים באספה מגרנה ומיקבה: (ד) ושמחת בתגף אתה ובנך ובתך ועבדך ואמתך והלוי והגר והיתום והאלמנה אשר בשעריך:

Deuteronomy 16:11-14

You shall rejoice before the Eternal your God with your son and daughter, your male and female slave, the [family of the] Levite in your communities, and the stranger, the fatherless, and the widow in your midst, at the place where the Eternal your God will choose to establish the divine name. Bear in mind that you were slaves in Egypt, and take care to obey these laws. After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. You shall rejoice in your festival, with your son and daughter, your male and female slave, the [family of the] Levite, the stranger, the fatherless, and the widow in your communities.

יחזקאל כ"ב:ז'

(ז) אב ואם תקלו בך לגר עשו בעשק בתוכך יתום ואלמנה הונו בך:

Ezekiel 22:7

Fathers and mothers have been humiliated within you; strangers have been cheated in your midst; orphans and widows have been wronged within you.

זכריה ז':י'

(י) ואלמנה ויתום גר ועני אל-תעשקו ורעת איש אחיו אל-תחשבו בלבבכם:

Zechariah 7:10

Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.

מלאכי ג':ה'

(ה) וקרבתי אליכם למשפט והייתי יעד ממחר במכשפים ובמנאפים ובנשבעים לשקר ובעשקי שכר-שכיר אלמנה ויתום ומטי-גר ולא יראוני אמר יי צבאות:

Malachi 3:5

But [first] I will step forward to contend against you, and I will act as a relentless accuser against those who have no fear of Me: Who practice sorcery, who commit adultery, who swear falsely, who cheat laborers of their hire, and who subvert [the cause of] the widow, orphan, and stranger, said the Eternal of Hosts.

תהילים קמ"ו:ט'

(ט) יי ו' שִׁמְרָ אֶת-גְּרָיִים יְתוֹם וְאַלְמָנָה יַעֲזוֹב וְדַרְדַּר רְשָׁעִים יַעֲזוֹת:

Psalm 146:9

(9) The Eternal watches over the stranger; God gives courage to the orphan and widow, but makes the path of the wicked tortuous.

איוב כ"ב:ט'

(ט) אֲלֻמְנוֹת שְׁלַחְתָּ רַגְלָם וְזַרְעוֹת יְתָמִים יִדְכָּא:

Job 22:9

(9) You have sent away widows empty-handed; The strength of the orphaned is broken.

שמות כ"ב:כ' כ"ג

(כ) וְגַר לֹא-תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי-גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם: (כא) כָּל-אֲלֻמְנָה וְיְתוֹם לֹא תַעֲזוּבוּ: (כב) אִם-עָנָה תַעֲנֶה אֹתוֹ כִּי אִם-צָעַק יִצְעַק אֵלַי שָׁמַע אֲשַׁמַּע צַעֲקוֹתָו: (כג) וְחָרָה אַפִּי וְהִרְגֹתִי אֶתְכֶם בְּחָרֶב וְהָיוּ נְשִׁיכֶם אֲלֻמְנוֹת וּבְנֵיכֶם יְתָמִים: (פ)

Exodus 22:20-23

You shall not wrong or oppress a sojourner, for you were sojourners in the land of Egypt.; You shall not abuse any widow or fatherless child. If you do abuse them, when they cry out to Me, I will surely heed their cry; My wrath will burn, and I will kill you with the sword, and your wives shall become widows and your children fatherless.

איוב כ"ד:א' ג'

(א) מִדוּעַ מְשֻׁדֵי לֹא-נִצְפְּנוּ עַתָּים וַיִּדְעוּ [וַיִּדְעוּ] לֹא-תָזוּ נַמְיוֹ: (ב) גְּבֻלוֹת יִשְׁאֲגוּ עֲדָר גְּזֻלוֹ וַיִּרְעוּ: (ג) תָּמֹר יְתוֹמִים יִנְהָגוּ וְחֻבְלוּ שׁוֹר אֲלֻמְנָה:

Job 24:1-3

(1) Why are times for judgment not reserved by *Shaddai*? Even those close to God cannot foresee God's actions. (2) People remove boundary-stones; They carry off flocks and pasture them; (3) They lead away the donkeys of the fatherless, and seize the widow's bull as a pledge.

דברים כ"ד:י"ז י"ט

(יז) לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגֵד אֶלְמָנָה: (יח) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יי אֱלֹהֶיךָ מִשָּׁם
עַל־כֵּן אֲנֹכִי מִצְוֶה לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה: (ס) (יט) כִּי תִקְצֹר קִצְרֶיךָ בְּשָׂדֶךָ וְשָׂכַחְתָּ עֹמֵר בְּשָׂדֶךָ לֹא תָשׁוּב
לְקַחְתּוֹ לְגֵר לִיתוֹם וְלֶאֱלֵמָנָה יִהְיֶה לְמַעַן יִבְרַכְךָ יי אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדֶיךָ:

Deuteronomy 24:17-19

You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. Remember that you were a slave in Egypt and that the Eternal your God redeemed you from there; therefore do I enjoin you to observe this commandment. When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that the Eternal your God may bless you in all your undertakings.

דברים כ"ד:י"ד ט"ו

(יד) לֹא־תַעֲשֶׂק שֹׁכֵר עֲנִי וְאֶבְיֹן מֵאַחֶיךָ אֹו מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בְּשַׁעֲרֶיךָ: (טו) בְּיוֹמוֹ תִתֵּן שֹׁכְרוֹ וְלֹא־תָבֹא עָלָיו
הַשְׂמֵשׁ כִּי עֲנִי הוּא וְאֶלְיוֹ הוּא נִשָּׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלָיְךָ אֱלֹהֵי וְהָיָה כִּי תִטָּא:

Deuteronomy 24:14-15

You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities in your land. You must pay out the wages the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to the Eternal will be issued against you and you will incur guilt.

(טז) עוד וְזֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים גָּפְלָה מִן־הַשָּׁמַיִם וַתִּבְעַר בְּצֹאן וּבַנְּעָרִים וַתֹּאכְלֵם וְאִמְלָטָה רֶק־
אֲנִי לְבִדְי לְהַגִּיד לָךְ: (יז) עוד וְזֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר כַּשְׂדִּיִּים שָׁמוּ וְשִׁלְשָׁה רָאשִׁים וַיִּפְשְׁטוּ עַל־הַגְּמָלִים
וַיִּקְחוּם וְאֶת־הַנְּעָרִים הִכּוּ לְפִי־חָרֵב וְאִמְלָטָה רֶק־אֲנִי לְבִדְי לְהַגִּיד לָךְ: (יח) עַד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בְּנִידִי
וּבְנוֹתַיִךְ אֲכָלִים וְשִׁתִּים וְיָוֶן בְּבֵית אֲחֵיהֶם הַבְּכוֹר:

Job 1:16–18

I have not withheld anything that the poor desired, nor have caused the eyes of the widow to fail, I have not eaten my morsel alone, so that the fatherless has not eaten from it—for from his youth like a father I reared the fatherless and from his mother's womb I guided him.

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איוב ל"א:ל"ב

(לב) בַּחוּץ לֹא־יָלִין גַּר דְּלֹתִי לְאֶרֶח אֶפְתָּח:

Job 31:32

The sojourner did not spend the night in the street. I would open my doors to the wayfarer.

Hammurabi

...to make justice prevail in the land, to abolish the wicked and evil, to prevent the strong from oppressing the weak. (M. Roth, *Law Collections from Mesopotamia and Asia Minor* (Atlanta: Scholars Press, 1999), 71–142.)

King Zimri-Lim of Mari

Am I not Adad, lord of Aleppo, who raised you in my arms and returned you to the throne of your father? I do not request anything from you (but) when an oppressed man or an oppressed woman cries out to you stand up and render their judgment. This is what I request of you. (J. J. M. Roberts, *The Bible and the Ancient Near East* (Winona Lake, IN: Eisenbrauns, 2002), 175.)

Ugarit Hero Danel

He judged the cause of the widow, tried the case of the fatherless. (Ibid, 153.)

Ugarit King Kirta

You do not judge the cause of the widow, you do not try the case of the miserable. (J. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, NJ: Princeton University Press, 1959), 149.)

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בראשית ט"ו:י"ג

(יג) וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי־גֵר אֶהְיֶה זָרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וְעִבְדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

Genesis 15:13

God said to Abram, "Know this for certain, that your offspring shall be sojourners in a land that is not theirs, and will serve them [the natives of the land], and they shall be oppressed for four hundred years."

שמות ב':כ"א כ"ב

(כא) וַיֹּאמֶר מֹשֶׁה לְשִׁבְתָּ אֶת־הָאִישׁ וַיִּתֵּן אֶת־צַפְרָה בְּתוּ לְמֹשֶׁה: (כב) וַתֵּלֶד לָּו וַיִּקְרָא אֶת־שְׁמוֹ גֵרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרִּיהָ: (פ)

Exodus 2:21-22

Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. She bore a son, and he named him Gershom; for he said, "I have been a sojourner [*ger*] in a foreign land."

בראשית כ"ג:ד'

(ד) גֵר־וְתוֹשֵׁב אֲנֹכִי עִמָּכֶם תָּנוּ לִי אֲחֻזַּת־קִבְרָ עִמָּכֶם וְאַחַבְרָה יְמֵי מִלְפָּנָי:

Genesis 23:4

(4) "I am a resident alien among you; sell me a burial site among you, that I may remove my dead for burial."

דברים י"ג:ח י"ט

(יח) עֲשֵׂה מִשְׁפֹּט יְתוּם וְאַלְמָנָה וְאַהֲבֵב גֵּר לְמַת לוֹ לְחַם וְשִׁמְלָה: (יט) וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם:

Deuteronomy 10:18-19

(18) [God] provides justice for the fatherless and the widow and who loves the sojourner, giving him food and clothing. You [plural] shall love the sojourner, for you were sojourners in the land of Egypt.

שמות כ"ג:ט

(ט) וְגַר לֹא תִלְחָץ וְאַתֶּם יִדְעַתֶּם אֶת־נַפְשׁ הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם:

Exodus 23:9

You [singular] shall not oppress the sojourner, for you [plural] know the inner being [*nefesh*] of the sojourner, for you were sojourners in the land of Egypt.

במדבר ט"ו:י"ד ט"ו

(יד) וְכִי־יִגוּר אִתְּכֶם גֵּר אִוְ אֲשֶׁר־בְּתוֹכְכֶם לְדִרְתֵיכֶם וְעָשָׂה אִשָּׁה רִיח־נִיחֹחַ לִי בְּאֲשֶׁר תַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל: (טו) הַקֹּהֵל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדִרְתֵיכֶם כְּכֶם כִּגֵּר יִהְיֶה לִפְנֵי יי:

Numbers 15:14-15

And when, throughout the ages, a stranger who has taken up residence with you, or one who lives among you, would present an offering by fire of pleasing odor to the Eternal—as you do, so shall it be done by the rest of the congregation. There shall be one law for you and the stranger; it shall be a law for all time throughout the ages. You and the stranger shall be alike before the Eternal.

ויקרא י"ז:ח' ט'

(ח) ואלהם תאמר איש איש מבית ישראל ומגור אשר יגור בתוכם אשר יעלה עלה או זבח: (ט) ואל-פתח אהל מועד לא יביאנו לעשות אתו ליי ונכרת האיש ההוא מעמיו:

Leviticus 17:8-9

Say to them further: If anyone of the house of Israel or of strangers who reside among them offers a burnt offering or a sacrifice, and does not bring it to the entrance of the Tent of Meeting to offer it to the Eternal, that person shall be cut off from this people.

דברים י"ד:כ"א

(כא) לא תאכלו כל נבלה לגר אשר בשעריך ותתננה ואכלה או מכר לנכרי כי עם קדוש אתה ליי אלהיך לא-תבישל גדי בקלב אמו: (פ)

Deuteronomy 14:21

You shall not eat anything that has died a natural death; give it to the stranger in your community to eat; or you may sell it to the foreigner.

In contrast:

ויקרא י"ז:ט"ו

(טו) וכל-נפש אשר תאכל נבלה וטרפה באזרח ובגר וכבס בגדיו ורתץ במים וטמא עד-הערב וטהר:

Leviticus 17:15

Any person, whether citizen or stranger, who eats what has died or has been torn by beasts shall wash those clothes, bathe in water, remain pure until evening— and shall then be pure.

תהילים ל"ט:י"ג

(יג) שְׁמַעֲהָה־תְּפִלָּתִי וְיִשְׁמְעֵנִי וְהֶאֱזִינָה אֶל־דְּמִעָתִי אֶל־תְּהִרְשׁ כִּי גֵר אֲנִי עַמְּךָ תוֹשֵׁב כָּל־אַבּוֹתַי:

Psalm 39:13

Hear my prayer, O Eternal, and give ear to my cry; do not hold your peace at my tears. For I am Your sojourner, just a resident like all my forebears.

תהילים קי"ט:ט"ט

(יט) גֵר אֲנִי בְּאֶרֶץ אֶל־תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ:

Psalm 119:19

(19) I am only a sojourner in the land; do not hide Your commandments from me.

שמות י"ב:מ"ג מ"ט

(מג) וַיֹּאמֶר יי אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כָּל־בֶּן־נֶגֶר לֹא־יֹאכַל בּוֹ: (מד) וְכֹל־עֶבֶד אִישׁ מִקְּנַת־כֶּסֶף וּמִלְתָּה אִתּוֹ אִזּוֹ יֹאכַל בּוֹ: (מה) תוֹשֵׁב וְשֹׁכֵר לֹא־יֹאכַל־בּוֹ: (מו) בְּבֵית אֶחָד יֹאכַל לֹא־תוֹצֵיא מִן־הַבַּיִת מִן־הַבֶּשֶׂר הַזֶּה וְעֶצֶם לֹא תִשְׁבְּרוּ־בּוֹ: (מז) כָּל־עֵדֶת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: (מח) וְכִי־יִגֹּר אִתְּךָ גֵר וְעָשָׂה פֶסַח לִיִּי הַמּוֹל לֹו כָּל־זֶכֶר וְאִזּוֹ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאֶרֶץ וְכֹל־עֶרְל לֹא־יֹאכַל בּוֹ: (מט) תִּנְרָה אֶחָת יְהִיָּה לְאֶזְרַח וְלִגֵּר הִגֵּר בְּתוֹכְכֶם:

Exodus 12:43-49

The Eternal said to Moses and Aaron: This is the ordinance for the Passover: No foreigner [*ben neichar*] shall eat of it, but any slave [*eved*] who has been purchased may eat of it after he has been circumcised; no temporary resident or hired servant may eat of it. It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones. The whole assembly [*eidah*] of Israel shall celebrate it. If a sojourner [*ger*] who resides with you wants to celebrate the Passover to the Eternal, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native [*ezrach*] of the land. But no uncircumcised person shall eat of it; there shall be one law for the native and for the sojourner [*ger*] who resides among you.

Loving Your Neighbor as the Path to Justice

Rabbi Lisa D. Grant, PhD

35-36

ויקרא י"ט:י"ח

(יח) לֹא-תִקֹּם וְלֹא-תִטַּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יי

Leviticus 19:18

You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite]/neighbor as yourself: I am Adonai.

ויקרא י"ט:א' י"ח

(א) ויִדְבַר יי אֶל-מֹשֶׁה לֵאמֹר (ב) דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יי אֲלֵהֶיכֶם: (ג) אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת-שִׁבְתֵּי תִשְׁמְרוּ אֲנִי יי אֲלֵהֶיכֶם: (ד) אֶל-תִּפְנוּ אֶל-הָאֱלִילִים וְאֵלֵהֶי מִסֹּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יי אֲלֵהֶיכֶם: (ה) וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לִי לְרֹצְנֵיכֶם תִּזְבְּחוּהוּ: (ו) בַּיּוֹם זִבְחֵיכֶם יֹאכַל וּמִמְחַרְתָּ וְהַנּוֹתֵר עַד-יוֹם הַשְּׁלִישִׁי בְּאֵשׁ יִשְׂרָף: (ז) וְאִם הָאֹכֵל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְגוּלָה הוּא לֹא יִרְצָה: (ח) וְאֹכְלֵיו עוֹנֵוּ יִשָּׂא פִי-אֶת-קֹדֶשׁ יי חֲלָל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: (ט) וּבְקִצְרֵיכֶם אֶת-קִצְרֵי אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקַצֹּר וְלִקַּט קִצְרֵךְ לֹא תִלְקַט: (י) וְכִרְמֶךָ לֹא תַעֲלִיל וּפְרֵט כִּרְמֶךָ לֹא תִלְקַט לְעַנִּי וְלִגֵּר תַעֲזוֹב אִתָּם אֲנִי יי אֲלֵהֶיכֶם: (יא) לֹא תִגְבּוּ וְלֹא-תִכְחָשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: (יב) וְלֹא-תִשְׁבְּעוּ בִשְׁמִי לְשָׁקֵר וְחָלַלְתָּ אֶת-שֵׁם אֱלֹהֶיךָ

אֲנִי יי: (יג) לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלְוֶי פְעֻלַת שֹׁכֵיר אִתָּךְ עַד-בֹּקֶר: (יד) לֹא-תִמְלֵל חֵרֶשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל וְיִרְאֵת מֵאֲלֹהֶיךָ אֲנִי יי: (טו) לֹא-תַעֲשׂוּ עוֹלָה בְּמִשְׁפַּט לֹא-תִשָּׂא פְנֵי-דוֹל וְלֹא תִהְיֶה פְנֵי גָדוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתָךְ: (טז) לֹא-תִלְוֶה רֵכִיל בְּעַמִּיהָ לֹא תַעֲמִד עַל-יָדָם רֵעֶךָ אֲנִי יי: (יז) לֹא-תִשְׁנֵא אֶת-אֲחִיךָ בְּלִבְבֶךָ הוֹכֵחַ תוֹכִיחַ אֶת-עַמִּיתָךְ וְלֹא-תִשָּׂא עָלָיו חֹטֵא: (יח) לֹא-תִקֹּם וְלֹא-תִטַּר אֶת-בְּנֵי עַמֶּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יי

Leviticus 19:1-18

The Eternal One spoke to Moses, saying; Speak to the whole Israelite community and say to them: You shall be holy, for I, the Eternal your God, am holy. You shall each revere your mother and your father, and keep My sabbaths: I the Eternal am your God. When you sacrifice an offering of well-being to the Eternal, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it, or

on they day following; but what is left by the third day must be consumed in fire. If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. And one who eats of it shall bear the guilt for having profaned what is sacred to the Eternal; the person shall be cut off from kin. When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger. I the Eternal am your God. You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your God: I am the Eternal. You shall not defraud your fellow [Israelite]/neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the Eternal. You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly. do not deal basely with members of your people. Do not profit by the blood of your fellow [Israelite]/neighbor: I am the Eternal. You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account. You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite]/neighbor as yourself: I am the Eternal.

37

ויקרא י"ט:כ"ט ל"ז

(כט) אל־תחלל את־בתך להזנותה ולא־תזנה הארץ ומלאה הארץ זמה: (ל) את־שבתתי תשמרו ומקדשי תיראו אגני יי: (לא) אל־תפגו אל־האבת ואל־הידענים אל־תבקשו לטמאה בהם אגני יי אלהיכם: (לב) מפני שיבה תקום והדרת פני זקן ויראת מאל־היה אגני יי: (לג) וכי־יגור אתך גר בארצכם לא תונו אתו: (לד) באורח מכם יהיה לכם הגר והגר אתכם ואהבת לו כמוך כי־גרים הייתם בארץ מצרים אגני יי אלהיכם: (לה) לא־תעשו עול במשפט במדה במשקל ובמסורה: (לו) מאזני צדק אבני־צדק איפת צדק והיו צדק יהיה לכם אגני יי אלהיכם אשר־הוצאתי אתכם מארץ מצרים: (לז) ושמרתם את־כל־חקתי ואת־כל־משפטי ועשיתם אתם אגני יי: (פ)

Leviticus 19:29-37

Do not degrade your daughter and make her a harlot, lest the land fall into harlotry and the land be filled with depravity. You shall keep My sabbaths and venerate My sanctuary: I am the Eternal. Do not turn to ghosts and do not inquire of familiar spirits, to be defiled by them: I the Eternal am your God. You shall rise before the aged and show deference to the old; you shall fear your God: I am the Eternal. When strangers reside with you in your land, you shall not wrong them. The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I am the Eternal your God. You shall not

falsify measures of length, weight, or capacity. You shall have an honest balance, honest weights, and honest eifah, and an honest hin. I the Eternal am your God who freed you from the land of Egypt. You shall faithfully observe all My laws and all My rules: I am the Eternal.

בראשית י"א:ג

(ג) וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתִהְיֶה לָּהֶם הַלְבֵנָה לְאַבֵּן וְתַחֲמֹר הֲיִנָּה לָהֶם לְחֹמֶר:

Genesis 11:3

Then people said one to another: "Come, let us make bricks and fire them hard." So they had bricks to build with, and tar served them as mortar.

איוב ב':י"א

(יא) וַיִּשְׁמְעוּ שְׁלֹשֶׁת אֲרֵעֵי אִיּוֹב אֶת כָּל־הַרְעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ אֶל־יִצְחָק בֶּן־בְּלָחָד הַשׁוּחִי וְצוֹפָר הַנְּעֻמְתִּי וַיּוֹעֲדוּ יַחְדָּו לְבֹא לְנֹדֶדְלוֹ וּלְנַחֲמוֹ:

Job 2:11

When Job's three friends heard about all these calamities that had befallen him, each came from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him.

שמות ב':י"ג

(יג) וַיֵּצֵא בַיּוֹם הַשְּׁנִי וְהִגִּה שְׁנֵי־אֲנָשִׁים עֹבְרִים נֹצֵים וַיֹּאמְרוּ לְרִשָּׁע לָמָּה תִּבָּה רַעְדָּה:

Exodus 2:13

When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?"

שמות כ':י"ג י"ד

(יג) לֹא תִרְצַח: (ס) לֹא תִנָּאֵף: (ס) לֹא תִגְנוֹב: (ס) לֹא תַעֲנֶה בְרַעַף עַד שֶׁקָּרָ: (ס) (יד) לֹא תַחֲמַד בֵּית רַעִיף לֹא־תַחֲמַד אִשְׁתֵּי רַעִיף וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרְוֹ וְחֹמְרוֹ וְכָל אֲשֶׁר לְרַעִיף: (פ)

Exodus 20:13-14

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house: you shall not covet your neighbor's wife, nor male nor female slave, nor ox nor ass, nor anything that is your neighbor's.

38

ויקרא רבה כ"ד:ה'

(ה) תני רבי חי'א פ'רשה זו נאמרה בהק'הל, מפני ש'רב גופי תורה תלוי'ן בה, רבי לוי א'מר מפני ש'עשרת הדבר'ות פ'לו'לין בתוכ'ה.

Vayikra Rabbah 24:5

Rabbi Chiya taught: This parashah should be read publicly to the assembly because most of the body of Torah laws are derived from it. Rabbi Levi said: Because the Ten Commandments are embodied in it.

תלמוד ירושלמי נדרים ל' ב

(ויקרא יט) ואהבת לרעך כמוך. רבי עקיבה אומר זהו כלל גדול בתורה. בן עזאי אומר (בראשית ה) זה ספר תולדות אדם זה כלל גדול מזה.

Jerusalem Talmud N'darim 30b

Rabbi Akiva taught: "Love your neighbor as yourself. This is the most important rule in the Torah." Ben Azzai says: "This is the written record of the human line [from the day God created human beings, making [them] in the likeness of God.] (Genesis 5:1). That is an even greater rule."

בראשית ה':א'

(א) ז'ה ס'פ'ר תול'דת א'דם ב'יום ב'רא א'לקים א'דם ב'דמו'ת א'להים ע'שה א'תו:

Genesis 5:1

This is the written record of the human line from the day God created human beings, making [them] in the likeness of God.

(ז) הָלוֹא כְּבָנֵי כְּשִׁיִּים אַתֶּם לִי בְנֵי יִשְׂרָאֵל נְאֻם־יְיָ הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלִיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וְאַרְם מִקִּיר: (ח) הֲנָה עֵינַי ׀ אֲדוּשֶׁם יי בַּמַּמְלָכָה הַחֹטְאָה וְהַשְּׂמֵדָתִי אֵתָה מֵעַל פְּנֵי הָאָדָמָה אֲפֹס כִּי לֹא הִשְׂמִיד אֲשֶׁמִּיד אֶת־בַּיִת יַעֲקֹב נְאֻם־יְיָ: (ט) כִּי־הִנֵּה אֲנֹכִי מְצִוֶּה וְהִנְעוֹתִי בְּכָל־הַגּוֹיִם אֶת־בַּיִת יִשְׂרָאֵל כְּאֲשֶׁר יִזְוַע בַּכֶּבֶרָה וְלֹא־יִפֹּל צְרוּר אֶרֶץ:

Amos 9:7-9

Are you not to Me, O people of Israel, like the Cushites?—says the Eternal One. Did I not bring Israel up from the land of Egypt, and the Philistines from Crete, and the Arameans from Kir? Look, now: they eyes of the Eternal God are on the sinful kingdom, and I will destroy it from the face of the earth—though I will not utterly destroy the House of Jacob—says the Eternal One. For at My command I will shake the House of Israel among all the nations as one shakes a sieve, yet not a pebble shall fall to the ground.

40

בבא מציעא ס"ב א

ורבי יוחנן האי וחי אחיך עמך מאי עביד ליה מבעי ליה לכדתניא שנים שהיו מהלכין בדרך וביד אחד מהן קיתון של מים אם שותין שניהם מתים ואם שותה אחד מהן מגיע לישוב דרש בן פטורא מוטב שישתו שניהם וימותו ואל יראה אחד מהם במיתתו של חברו עד שבא ר' עקיבא ולימד וחי אחיך עמך חייך קודמים לחיי חברך

Bava M'tzia 62a

The Gemara asks: And Rabbi Yoḥanan, what does he do with this verse: “And your brother shall live with you”? The Gemara answers: He requires the verse for that which is taught: If two people were walking on a desolate path and there was a jug [*kiron*] of water in the possession of one of them, and the situation was such that if both drink from the jug, both will die, as there is not enough water, but if only one of them drinks, he will reach a settled area, there is a dispute as to the halachah. Ben Petora taught: It is preferable that both of them drink and die, and let neither one of them see the death of the other. This was the accepted opinion until Rabbi Akiva came and taught that the verse states: “And your brother shall live with you,” indicating that your life takes precedence over the life of the other.

רשב"ם על ויקרא י"ט:י"ח

(א) לא תקום לגמול לו רעה תחת רעה. (ב) ולא תטר אפילו בלבבך אלא עבור על מדתך. (ג) ואהבת לרעך כמוך רעך הוא אם טוב [הוא], אבל לא אם הוא רשע, כדכתיב: יראת יי שנאת רע.

Rashbam on Leviticus 19:18

(1) לא תקום, repaying evil with evil. (2) ולא תטר; not even in your heart, but train yourself to resist your natural impulse to get even. (3) ואהבת לרעך כמוך, if this person is truly your colleague, friend; however, if they are wicked you need not love them, as even God hates them as we know from Proverbs 8,13 רע 'ה שנאת רע "to fear the Eternal is to hate evil." (compare *Pesachim* 113)

רש"י על ויקרא י"ט:י"ח

(א) לא תקום. אמר לו השאילני מגלך, אמר לו לאו, למחר אמר לו השאילני קרדמך, אמר לו איני משאילך קרדמך שלא השאלתני, זו היא נקימה; ואיזו היא נטירה? אמר לו השאילני את קרדמך, אמר לו לאו, למחר אמר לו השאילני מגלך, אמר לו הא לך, איני כמותך שלא השאלתני, זו היא נטירה, שנוטר האיבה בלב, אע"פי שאינו נוקם (ספרא; יומא כ"ג): (ב) ואהבת לרעך כמוך. אמר רבי עקיבא זה כָּל־גְּדוֹל בַּתּוֹרָה (ספרא):

Rashi on Leviticus 19:18

(1) YOU SHALL NOT AVENGE—If one says to another "Lend me your sickle", and he replies, "No!", and the next day he (the latter) says to him (the former), "Lend me your hatchet", and he retorts, "I am not going to lend it to you, just as you refused to lend me your sickle"—this is avenging. And what is "bearing a grudge"? If one says to another, "Lend me your hatchet", and he replies "No!" and on the next day he says to him "Lend me your sickle", and he replies: "Here it is; I am not like you, because you would not lend me"—this is called "bearing a grudge (נטירה)" because he retains (נוטר) enmity in his heart although he does not actually avenge himself (*Sifra, K'doshim*, Chapter 4:10–11; *Yoma* 23a). (2) YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF—Rabbi Akiba said: "This is a fundamental principle of the Torah" (*Sifra, K'doshim*, Chapter 4:12; *Talmud Y'rushalmi N'darim* 9:3).

אבן עזרא על ויקרא י"ט:י"ח

ואהבת לרעך. על דעת רבים שהלמ"ד נוסף כלמ"ד לאבנר ועל דעתי שהוא כמשמעו שיאהב הטוב לחברו כמו לנפשו: וטעם אני ה'. כי אני אלוך אחד בראתי אתכם:

Ibn Ezra on Leviticus 19:18

Love to your neighbor as yourself Many people have said that the lamed is superfluous, like the lamed in “they killed Abner” [II Samuel 3:30] [literally: they killed to Abner]. In my opinion, however, it contributes to the verse’s meaning. One must love the good that pertains to one’s neighbor as much as one loves the good that pertains to oneself. I am God means: I, a single God, have created all of you.

רמב"ן על ויקרא י"ט:י"ז-י"ח

וטעם ואהבת לרעך כמוך הפלגה כי לא יקבל לב האדם שיאהוב את חבירו כאהבתו את נפשו ועוד שכבר בא רבי עקיבא ולמד חייד קודמין לחיי חבירך (ב"מ סב) אלא מצות התורה שיאהב חבירו בכל ענין כאשר יאהב את נפשו בכל הטוב ויתכן בעבור שלא אמר "ואהבת את רעך כמוך" והשוה אותם במלת "לרעך" וכן ואהבת לו כמוך (פסוק לד) דגר שיהיה פירושו להשוות אהבת שניהם בדעתו כי פעמים שיאהב אדם את רעהו בדברים ידועים להטיבו בעושר ולא בחכמה וכיוצא בזה ואם יהיה אוהבו בכל יחפוץ שיזכה רעהו האהוב לו בעושר ובנכסים וכבוד ובדעת ובחכמה ולא שישווה אליו אבל יהיה חפץ בלבו לעולם שיהיה הוא יותר ממנו בכל טובה ויצוה הכתוב שלא תהיה פחיתות הקנאה הזאת בלבו אבל יאהב ברבות הטובה לחבירו כאשר אדם עושה לנפשו ולא יתן שיעורין באהבה ועל כן אמר ביהונתן (שמואל א כ יז) כי אהבת נפשו אהבו בעבור שהסיר מדת הקנאה מלבו ואמר (שם כג יז) ואתה תמלוך על ישראל וגו'

Ramban on Leviticus 19:17-18

(1) The phrase “Love your neighbor as yourself” cannot be meant literally, since one cannot be expected to love one's neighbor as oneself. Moreover, Rabbi Akiva has ruled that “Your life comes first.” The Torah here enjoins us that we should wish upon our neighbor the same benefits that we wish upon ourselves. Perhaps, this is the reason for the dative instead of the accusative form of the verb phrase; we find the same in “And you shall love him as yourself” (19:34). Indeed, sometimes a person may wish upon their neighbor certain benefits, but only wealth, not wisdom and the like. But even if they wish their cherished friend well in everything, i.e., wealth, honor, learning, and wisdom, they will not do so unstintingly; they will still insist on a larger share of the benefits. It is this shortcoming that the Torah condemned. Rather, a person should wish their fellow well in everything, just as they do in their own case, and they should place no limitations on their love. Therefore, in the case of Jonathan and David (I Samuel 20:17), it says that Jonathan “loved him as his own soul,” since he had removed all jealousy from his heart, declaring “And you shall rule over Israel” (Ibid. 23:17).

סידור ספרד, סדר השכמת הבוקר, סדר הליכה לבית הכנסת

הריני מקבל עלי מצות עשה וְאַהֲבַת לְרֵעִי כְמוֹדִי:

Siddur Sefard, Upon Arising, Upon Entering Synagogue

I am ready to accept the commandment of the Creator: to love your neighbor as yourself.

N'vi-im: Vision, Rage, Rhetoric

Rabbi Mona Alfi

44

עמוס ב':ז'

(ז) השאפים על-עפר-אָרץ בְּראש דלִים וְזָרוּ עֲנָוִים יָטוּ.

Amos 2:7

(7) [Ah,] who trample the heads of the poor into the dust of the ground, and make the humble walk a twisted course.

עמוס ה':י"ב ט"ו

(יב) כִּי יַדְעִיתִי רַבִּים פְּשָׁעֵיכֶם וְעֲצָמִים חֲטֹאתֵיכֶם צָרָרִי צָדִיק לְקַחֵי כֹפֶר וְאֶבְיוֹנִים בְּשַׁעַר הַטּוֹ: ... (יד) דָּרְשׁוּ-טוֹב וְאַל-רָע לְמַעַן תִּחְיוּ וִיהִי-כֹחַ יְיָ אֱלֹהֵי-צִבְאוֹת אִתְּכֶם כַּאֲשֶׁר אָמַרְתֶּם: (טו) שְׁנֹאוּ-רָע וְאֶהְבּוּ טוֹב וְהִצִּיגוּ בְּשַׁעַר מִשְׁפַּט אוֹלֵי יְחִנּוּ יְיָ אֱלֹהֵי-צִבְאוֹת שְׂאֵרֵי יוֹסֵף: (ס)

Amos 5:12-15

For I have noted how many are your crimes, and how countless your sins—you enemies of the righteous, you takers of bribes, you who subvert in the gate the cause of the needy! . . . Seek good and not evil, that you may live, and that the Eternal, the God of Hosts, may truly be with you, as you think. Hate evil and love good, and establish justice in the gate; perhaps the Eternal, the God of Hosts, will be gracious to the remnant of Joseph.

45

ישעיהו א':י"ז כ'

(יז) לְמַדּוּ הַיָּטֵב דָּרְשׁוּ מִשְׁפַּט אֲשֶׁרוֹ חָמוּץ שִׁפְטוֹ יָתוּם רִיבוֹ אֶלְמֶנָה: (ס) (יח) לְכוּ-נָא וְנִגְזַחַה יֵאמֶר יְיָ אֱם-יִהְיֶה חֲטֹאתֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ אֱם-יֵאָדְמוּ כְּתוֹלַע כְּצִמָּר זִקְיוֹ: (יט) אֱם-תֵּאָבּוּ וּשְׂמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ: (כ) וְאֱם-תִמָּאֲנוּ וּמְרִיתֶם תִּרְבַּ תֹּאכְלוּ כִּי פִי יְיָ דָּבָר: (ס)

Isaiah 1:17-20

Learn to do good. Devote yourselves to justice; aid the wronged. Uphold the rights of the orphan; defend the cause of the widow. "Come let us reach an understanding," says the Eternal. "Be your sins like crimson, they can turn snow-white; be they red as dyed wool, they can become like fleece." If, then, you agree and give heed, you will eat the good things of the earth; but if you refuse and disobey, you will be devoured [by] the sword. For it was the Eternal who spoke.

זכריה ז'ט' י'

(ט) כֹּה אָמַר יי צְבָאוֹת לֵאמֹר מִשְׁפַּט אָמַת שְׁפֹטוּ וְחֶסֶד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת־אֶחָיו: (י) וְאַל־מִנְגַּה וְיָתוֹם גֵּר וְעִנִּי אֶל־תַּעֲשִׂקוּ וְרַעַת אִישׁ אֶחָיו אֶל־תִּחְשְׁבוּ בְלִבְבְּכֶם:

Zechariah 7:9-10

Thus said the God of heaven's hosts: Execute true justice; deal loyally and compassionately with one another. Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.

מיכה ו'ח'

(ח) הֲגִיד לָךְ אָדָם מֵה־טוֹב וּמֵה־יֵי דוֹרָשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לֶכֶת עִם־אֱלֹהֶיךָ: (פ)

Micah 6:8

He has told you, O man, what is good; and what the Eternal requires of you; only to do justice and to love goodness, and to walk modestly with your God.

46

מיכה ו'ד'

(ד) כִּי הִעֲלִיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבְּיַת עַבְדִּים פְּדִיתִיךָ וְאֶשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אַהֲרֹן וּמִרְיָם:

Micah 6:4

In fact, I brought you up from the land of Egypt, I redeemed you from the house of bondage, and I sent before you Moses, Aaron, and Miriam.

"בתים" אלו, איני יודע מה הם, שנאמר (מלכים א ט) "מקצה עשרים שנה אשר בנה שלמה את הבתים את בית יי" — זו כהונה, "ואת בית המלך" זו המלכות:

זכתה יוכבד לכהונה, ומרים למלכות

Sifrei B'midbar 78

(17) "The midwives revered God ... and God made for them houses" (Exodus 1:21): I would not know what these "houses" were if not for (I Kings 9:10) "And it was at the end of twenty years that Solomon built the two houses—the house of the Eternal and the house of the king." "the house of the Eternal"—the priesthood; "the house of the king"—royalty. Yocheved attained to priesthood, and Miriam, to royalty.

שמות רבה מ"ח:ד'

(שמות א, כא): ויעש להם בתים, ומה היו הבתים, בית הכהונה ובית המלכות. יוכבד נטלה כהונה ומלכות, אהרן כהן גדול, משה מלך, שנאמר (דברים לג, ה): ויהי בישרון מלך. ומרים נטלה חכמה.

Sh'mot Rabbah 48:4

"The midwives revered God ... and God made for them houses" (Exodus 1:21) What houses? The house of the priesthood and the house of royalty." Yocheved attained to priesthood and royalty, Aaron was the High Priest and Moses was the king, as it is said, "There is a king in Yeshurun." And Miriam attained to wisdom.

47

שופטים ד':ו' ח'

(ו) ותשלח ותקרא לברק בן-אבינעם מקדש נפתלי ותאמר אליו הלא צנה ו' יי אלהי-ישראל לך ומשכת בחר תבור ולקחת עמך עשרת אלפים איש מבני נפתלי ומבני זבלון: (ז) ומשכתי אליך אל-גחל קישון את-סיסרא שר-צבא זבין ואת-רכבו ואת-המוגו ונתתיהו בנדד: (ח) ויאמר אליה ברק אם-תלכי עמי והלכתי ואם-לא תלכי עמי לא אלה:

Judges 4:6-8

(6) She summoned Barak son of Abinoam, of Kedesh in Naphtali, and said to him, "The Eternal, the God of Israel, has commanded: Go, march up to Mount Tabor, and

take with you ten thousand men of Naphtali and Zebulun. (7) And I will draw Sisera, Jabin's army commander, with his chariots and his troops, toward you up to the Wadi Kishon; and I will deliver him into your hands." (8) But Barak said to her, "If you will go with me, I will go; if not, I will not go."

48

שמואל א כ"ה:כ"ג ל"ה

(כג) ותרא אביגיל את־דוד ותמהר ותרד מעל החמור ותפל לאפי דוד על־פניה ותשתחו ארץ: (כד) ותפל על־רגליו ותאמר בִּי־אני אֲדָנִי הֶעָוֹן וְהַדְּבָר־גָּא אֲמַתָּהּ בְּאֲזְנוֹתַי וְשָׁמַע אֶת דְּבָרַי אֲמַתָּהּ: (כה) אֶל־גָּא יְשִׁים אֲדָנִי וְאֶת־לְבֹאֵל־אִישׁ הַבְּלִיעַל הַזֶּה עַל־נֶבֶל פִּי כַשְׁמוֹ כִּן־הוּא נֶבֶל שָׁמוֹ וְנִבְלָה עִמּוֹ וְאֲנִי אֲמַתָּהּ לֹא רָאִיתִי אֶת־נַעֲרֵי אֲדָנִי אֲשֶׁר שָׁלַחְתָּ: (כו) וְעַתָּה אֲדָנִי חַיִּי וְחַי־נַפְשָׁךְ אֲשֶׁר מִנְעָךְ יִי מִבּוֹא בְּדָמַיִם וְהוֹשַׁע יְדָךְ לָךְ וְעַתָּה יְהִי כְנֹבֵל אֲבִיךָ וְהַמְבַקְשִׁים אֶל־אֲדָנִי רָעָה: (כז) וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר־הִבִּיא שְׁפָחָתְךָ לְאֲדָנִי וְנִתְּנָה לְנַעֲרִים הַמְתַּהַלְכִים בְּרַגְלֵי אֲדָנִי: (כח) שָׂא גָא לְפִשַׁע אֲמַתָּהּ כִּי עָשָׂה־יַעֲשֶׂה יִי לְאֲדָנִי בֵּית נְאֻמָּן כִּי־מִלְחָמוֹת יִי אֲדָנִי נִלְחָם וְרָעָה לֹא־תִמְצָא בָּךְ מִיְמִיךָ: (כט) וְיִקָּם אָדָם לְרַדְפָּךְ וְלִבְקֹשׁ אֶת־נַפְשָׁךְ וְהִיְתָה נֶפֶשׁ אֲדָנִי צְרוּרָה וּבְצֻרֹר הַחַיִּים אֶת יִי אֱלֹהֵיךָ וְאֵת נַפְשׁ אֲבִיךָ יִקְלַעְנָה בְּתוֹךְ פֶּה הַקָּלֵעַ: (ל) וְהִזָּה כִּי־יַעֲשֶׂה יִי לְאֲדָנִי כְּכָל אֲשֶׁר־דִּבֶּר אֶת־הַטּוֹבָה עֲלֶיךָ וְצוּךְ לְנַגִּיד עַל־יִשְׂרָאֵל: (לא) וְלֹא תִהְיֶה זֹאת וְלָךְ לְפוֹקָה וְלִמְכֹשׁוֹל לֵב לְאֲדָנִי וְלִשְׁפֹּד־דָּם חַיִּים וְלִהְיוֹשִׁיעַ אֲדָנִי לָךְ וְהֵיטֵב יִי לְאֲדָנִי וְזָכַרְתָּ אֶת־אֲמַתָּהּ: (לב) וְיִאֶמֶר דָּוִד לְאַבְיָגַל בְּרוּךְ יִי אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר שָׁלַחְתָּ הַיּוֹם הַזֶּה לְקַרְאֲתִי: (לג) וּבְרוּךְ טַעַמְךָ וּבְרוּכָה אַתְּ אֲשֶׁר פָּלַתְנִי הַיּוֹם הַזֶּה מִבּוֹא בְּדָמַיִם וְהִשַׁע דְּדִי לִי: (לד) וְאוֹלָם חַיִּיִּי אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר מִנְעָנִי מִהַרְעֵ אֶתְךָ כִּי וְלוֹלִי מִהָרַת וּתְבִאתִי [וּתְבִאתִי] לְקַרְאֲתִי כִּי אִם־נֹתֵר לְנֶבֶל עַד־אֹרֶךְ הַבְּקָר מִשְׁתֵּיו בְּקִיר: (לה) וְיִשַׁח דָּוִד מִיָּדָה אֶת אֲשֶׁר־הִבִּיאָה לָּךְ וְלָךְ אָמַר עָלֶי לְשָׁלוֹם לְבִיתְךָ רָאִי שְׁמַעְתִּי בְּקוֹלְךָ וְאַשָּׂא פְּגִיבָהּ:

I Samuel 25:23-35

(23) When Abigail saw David, she quickly dismounted from the ass and threw herself face down before David, bowing to the ground. (24) Prostrate at his feet, she pleaded, "Let the blame be mine, my lord, but let your handmaid speak to you; hear your maid's plea. (25) Please, my lord, pay no attention to that wretched fellow Nabal. For he is just what his name says: His name means 'boor' and he is a boor. "Your handmaid did not see the young men whom my lord sent. (26) I swear, my lord, as the Eternal lives and as you live—the Eternal who has kept you from seeking redress by blood with your own hands—let your enemies and all who would harm my lord fare like Nabal! (27) Here is the present which your maidservant has brought to my lord; let it be given to the young men who are the followers of my lord. (28) Please pardon your maid's boldness. For the Eternal will grant my lord an enduring house, because my lord is fighting the battles of the Eternal, and no wrong is ever to be found in you. (29) And if anyone sets out to pursue you and seek your life, the life of my lord will be bound up in the bundle of life in the care of the Eternal; but God will fling away the lives of your enemies as from the hollow of a

sling. (30) And when the Eternal has accomplished for my lord all the good He has promised you, and has appointed you ruler of Israel, (31) do not let this be a cause of stumbling and of faltering courage to my lord that you have shed blood needlessly and that my lord sought redress with his own hands. And when the Eternal has prospered my lord, remember your maid.” (32) David said to Abigail, “Praised be the Eternal, the God of Israel, who sent you this day to meet me! (33) And blessed be your prudence, and blessed be you yourself for restraining me from seeking redress in blood by my own hands. (34) For as sure as the Eternal, the God of Israel, lives—who has kept me from harming you—had you not come quickly to meet me, not a single male of Nabal’s line would have been left by daybreak.” (35) David then accepted from her what she had brought him, and he said to her, “Go up to your home safely. See, I have heeded your plea and respected your wish.”

שמואל ב י"ב:א' י"ג

(א) וישלח יי את־נָתָן אֶל־דָּוִד וַיָּבֵא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הָיָה בְּעִיר אַחַת אֶחָד עֹשִׂיר וְאֶחָד רָאשׁ: (ב) לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד: (ג) וְלָרֵשׁ אֵין־פֶּל כִּי אִם־כִּבְשָׂה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲזֶיהָ וַתִּגְדַּל עִמּוֹ וְעַם־בְּנָיו יַחְדָּו מִפְתּוֹ תֹאכְלוּ וּמִכֶּסֶף תִּשְׁמְתֶהּ וּבְחִיקוֹ תִשְׁכָּב וַתַּהֲיֶה־לוֹ כַּבֵּת: (ד) וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֹשִׂיר וַיַּחְמַל לְקַחַת מִצֹּאֲנוֹ וּמִבְּקָרָו לַעֲשׂוֹת לְאַרְחַת הַבָּאֵל־לוֹ וַיִּקַּח אֶת־כִּבְשַׁת הָאִישׁ הַרָאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו: (ה) וַיִּמְרֹאֵף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל־נָתָן חַי־יְי כִּי בָר־מֹות הָאִישׁ הָעֹשֶׂה זֹאת: (ו) וְאֶת־הַכִּבְשָׂה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת־הַדְּבָר הַזֶּה וְעַל אֲשֶׁר לֹא־חָמַל: (ז) וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה הָאִישׁ כֹּה־אָמַר יי אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחַתֵּיךָ לְמַלְכֶךָ עַל־יִשְׂרָאֵל וְאֲנֹכִי הַצֹּלְתִּיךָ מִיַּד שָׂאוֹל: (ח) וְאַתְּנָה לָךְ אֶת־בַּיִת אֲדֹנֶיךָ וְאֶת־נְשֵׁי אֲדֹנֶיךָ בְּחִיקֶךָ וְאַתְּנָה לָךְ אֶת־בַּיִת יִשְׂרָאֵל וַיַּהֲרֹג וְאִם־מָעַט וְאִם־מְעַט וְאִם־מְעַט וְאִם־מְעַט לָךְ כִּתְּנָהּ וְכִתְּנָהּ: (ט) מִדָּוֶע בְּנִיתָ אֶת־דְּבָר יי לַעֲשׂוֹת הַרְעָ בְּעֵינָו [בְּעֵינָו] אֶת אֹרְיָה הַחַתֵּל הַכִּיָּת בְּחָרֵב וְאֶת־אִשְׁתּוֹ לְקַחַת לָךְ לְאִשָּׁה וְאִתּוֹ הַרְגַתָּ בְּחָרֵב בְּגֵי עִמּוֹן: (י) וְעַתָּה לֹא־תִסּוֹר תָּרֵב מִבַּיִתְךָ עַד־עוֹלָם עֶקֶב כִּי בְזַמְנֵי וַתִּקַּח אֶת־אִשְׁתּוֹ אֹרְיָה הַחַתֵּל לְהַיִּית לָךְ לְאִשָּׁה: (יא) כֹּה אָמַר יי הַנְּנִי מְלִים עָלֶיךָ רַעַה מִבַּיִתְךָ וּלְקַחַתִּי אֶת־נְשֵׁיֶךָ לְעֵינֶיךָ וְנָתַתִּי לְרַעֲיָה וְשָׁכַב עִם־נְשֵׁיֶךָ לְעֵינֵי הַשָּׁמַשׁ הַזֹּאת: (יב) כִּי אַתָּה עֹשֶׂיתָ בְּסַמֶּר וְאֲנִי אֹעֲשֶׂה אֶת־הַדְּבָר הַזֶּה גַּד כְּלִי־יִשְׂרָאֵל וְגַד הַשָּׁמַשׁ: (יג) וַיֹּאמֶר דָּוִד אֶל־נָתָן חַטָּאתִי לִי (יד) וַיֹּאמֶר נָתָן אֶל־דָּוִד גַּם־יִי הַעֲבִיר חַטָּאתְךָ לֹא תָמוּת:

II Samuel 12:1–13

(1) The Eternal sent Nathan to David. He came to him and said, “There were two men in the same city, one rich and one poor. (2) The rich man had very large flocks and herds, (3) but the poor man had only one little ewe lamb that he had bought. He tended it and it grew up together with him and his children: it used to share his morsel of bread, drink from his cup, and nestle in his bosom; it was like a daughter to him. (4) One day, a traveler came to the rich man, but he was loath to take anything from his own flocks or herds to prepare a meal for the guest who had come to him; so he took the poor man’s lamb and prepared it for the man who had come to him.” (5) David flew into a rage against the man, and said to Nathan, “As the Eternal lives, the man who did this deserves to die! (6) He shall pay for the lamb

four times over, because he did such a thing and showed no pity.” (7) And Nathan said to David, “That man is you! Thus said the Eternal, the God of Israel: ‘It was I who anointed you king over Israel and it was I who rescued you from the hand of Saul. (8) I gave you your master’s house and possession of your master’s wives; and I gave you the House of Israel and Judah; and if that were not enough, I would give you twice as much more. (9) Why then have you flouted the command of the Eternal and done what displeases God? You have put Uriah the Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites. (10) Therefore the sword shall never depart from your House— because you spurned Me by taking the wife of Uriah the Hittite and making her your wife.’ (11) Thus said the Eternal: ‘I will make a calamity rise against you from within your own house; I will take your wives and give them to another man before your very eyes and he shall sleep with your wives under this very sun. (12) You acted in secret, but I will make this happen in the sight of all Israel and in broad daylight.’” (13) David said to Nathan, “I stand guilty before the Eternal!” And Nathan replied to David, “The Eternal has remitted your sin; you shall not die.

49

במדבר כ"ז' י"ב

(ז) וַיִּדְבֹר יי אֱלֹהֵי-מֹשֶׁה לֵאמֹר: (ח) קַח אֶת-הַמַּטֵּה וְהִקְהַל אֶת-הָעֵדָה אִתָּהּ וְאֶהְרֹן אֶחָיו וְדַבַּרְתֶּם אֶל-הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִיָּמָיו וְהוֹצֵאתָ לָהֶם מַיִם מִן-הַסֵּלַע וְהִשְׁקִיתָ אֶת-הָעֵדָה וְאֶת-בְּעִיָרָם: (ט) וַיִּקַּח מֹשֶׁה אֶת-הַמַּטֵּה מִלִּפְנֵי יי כַּאֲשֶׁר צִוָּהוּ: (י) וַיִּקְהֲלוּ מֹשֶׁה וְאֶהְרֹן אֶת-הַקְּהָל אֶל-פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׂמְעוּ-נָא הַמַּיִם הַמִּן-הַסֵּלַע הַזֶּה נוֹצֵיא לָכֶם מַיִם: (יא) וַיִּרָם מֹשֶׁה אֶת-יָדוֹ וַיַּךְ אֶת-הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצֵאוּ מַיִם רַבִּים וַתִּשָּׂף הָעֵדָה וּבְעִיָרָם: (יב) וַיֹּאמֶר יי אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן יֵצֵאוּ לֹא-הָאֲמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת-הַקְּהָל הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר-נָתַתִּי לָהֶם:

Numbers 20:7-12

The Eternal One spoke to Moses, saying, "You and your brother Aaron take the rod and assemble the community, and before their very eyes order the rock to yield its water. Thus you shall produce water for them from the rock and provide drink for the congregation and beasts." Moses took the rod from before the Eternal, as he had been commanded. Moses and Aaron assembled the the congregation in front of the rock; and he said to them, "Listen, you rebels, shall we get water for you out of this rock?" And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. But the Eternal One said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in

the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them."

50

שמות כ':ט"ז ט"ז

(טו) וְכָל-הָעָם רָאוּ אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת-הַהָר עָשָׂן וַיֵּרָא הָעָם וַיָּנֻעוּ וַיַּעֲמְדוּ מֵרָחֵק:
(טז) וַיֹּאמְרוּ אֶל-מֹשֶׁה דַּבֵּר-אַתָּה עִמָּנוּ וְנִשְׁמָעָה וְאַל-יִדְבֹּר עִמָּנוּ אֱלֹהִים פֶּן-נָמוּת:

Exodus 20:15-16

All the people witnessed the thunder and lightning, the blare of the horn and the mountains smoking; and when the people saw it, they fell back and stood at a distance. "You speak to us," they said to Moses, "and we will obey; but let not God speak to us, lest we die."

51

ישעיהו א':י"ג ט"ז

(יג) לֹא תוֹסִיפוּ הִבִּיא מִנְחַת-שָׁוָא קִטְרֹת תוֹעֵבָה הִיא לִי חֲדָשׁ וְשִׁבֹת קִרְיָא מִקְרָא לֹא-אוּכַל אֲנִי וְעַצְרָה: (יד)
חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שָׁנָאָה נִפְשִׁי הֵנִי עָלַי לְטָרַח נִלְאִיתִי נִשְׂאָ: (טו) וּבְכַפְרֵיכֶם פִּפְיֵכֶם אֲעֲלִים עֵינַי מִכֶּם גַּם כִּי-
תִרְבּוּ תִפְלָה אֵינֶנִּי שִׁמְעֵ יְדֵיכֶם דְּמַיִם מְלֹאוּ: (טז) רַחֲצוּ הַיָּדַי הַסִּירוּ רָע מֵעַלְלֵיכֶם מִנְגִּד עֵינַי חֲדָלוּ הָרַע:

Isaiah 1:13-16

Bringing oblations is futile, incense is offensive to Me. New moon and Sabbath, proclaiming of solemnities, assemblies with iniquity, I cannot abide. Your new moons and fixed seasons fill Me with loathing; they are become a burden to Me, I cannot endure them. And when you lift up your hands, I will turn My eyes away from you; though you pray at length, I will not listen. Your hands are stained with crime—wash yourselves clean; put your evil doings away from My sight. Cease to do evil.

עמוס ה':כ"א כ"ד

(כא) שָׁנְאֹתִי מֵאֲסֹתַי חֲגִיגֵיכֶם וְלֹא אֶרְיַח בְּעֲצָרְתֵיכֶם: (כב) כִּי אִם-תַּעֲלוּ-לִי עֹלוֹת וּמִנְחֹתֵיכֶם לֹא אֶרְצֶה וְשַׁלְּמִי
מִרִיאֵיכֶם לֹא אֶבִּיט: (כג) הֲסָר מֵעָלַי הַמִּזֵּן שָׁרִיד וְזִמְרַת נְבִלִיהָ לֹא אֲשַׁמֵּעַ: (כד) וַיִּגַּל כְּפָיִם מִשְׁפָּט וּצְדָקָה כִּנְחָל
אֵתָּו:

Amos 5:21-24

I loathe, I spurn your festivals, I am not appeased by your solemn assemblies. If you offer Me burnt offerings—or your meal offerings—I will not accept them; I will pay no heed to your gifts of fatlings. Spare Me the sound of your hymns, and let Me not hear the music of your lutes. But let justice well up like water, righteousness like an unfailing stream.

54

מלכים א' ט"ז:ב

(יב) וְאַחַר הָרֵעַשׁ אֵשׁ לֹא בָאֵשׁ יי וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְקָה:

I Kings 19:12

(12) After the earthquake—fire; but the Eternal was not in the fire. And after the fire—a soft murmuring voice.

On Truth, Trueness, and Prophecy

The Discourse of Resistance

Rabbi Jonathan Cohen, PhD

58

ירמיהו כ"ו:ח'

(ח) וַיְהִי אִי כְכֹלֹת יִרְמְיָהוּ לְדַבֵּר אֶת כָּל־אֲשֶׁר־צִוָּה יְיָ לְדַבֵּר אֶל־כָּל־הָעָם וַיִּתְּפְּשׂוּ אֹתוֹ הַכֹּהֲנִים וְהַנְּבִיאִים וְכָל־הָעָם לֵאמֹר מוֹת תָּמוּת:

Jeremiah 26:8

(8) And when Jeremiah finished speaking all that the Eternal had commanded him to speak to all the people, the priests and the prophets and all the people seized him, shouting, "You shall die!

ירמיהו ל"ז:ט"ו

(טו) וַיִּקְצְפוּ הַשָּׂרִים עַל־יִרְמְיָהוּ וַהֲפוּ אֹתוֹ וְנָתְנוּ אוֹתוֹ בַּיַּת הָאֲסוּר בַּיַּת יְהוֹנָתָן הַסֹּפֵר כִּי־אָתוּ עָשׂוּ לְבַיִת הַכְּלֵא:

Jeremiah 37:15

(15) The officials were furious with Jeremiah; they beat him and put him into prison, in the house of the scribe Jonathan—for it had been made into a jail.

עמוס ז':י"א י"ג

(יא) כִּי־כֹה אָמַר עָמוֹס בְּחָרָב יָמוּת יִרְבָּעָם וַיִּשְׂרְאֵל גְּלָה יִגְלָה מֵעַל אֲדָמָתוֹ: (יב) וַיֹּאמֶר אֲמַצְיָה אֶל־עָמוֹס חָזֵה לָךְ בְּרוּח־לָךְ אֶל־אֶרֶץ יְהוּדָה וְאָכַל־שֶׁמֶם לָחֶם וְשָׁם תִּנְבֵּא: (יג) וּבַיַּת־אֵל לֹא־תוֹסִיף עוֹד לְהִנְבֵּא כִּי מִקְדוֹשׁ־מְלֶךְ הוּא וּבַיַּת מַמְלָכָה הוּא: (יד)

Amos 7:11-13

(11) For Amos has said, 'Jeroboam shall die by the sword, and Israel shall be exiled from its soil.' (12) Amaziah also said to Amos, "Seer, off with you to the land of

Judah! Earn your living there, and do your prophesying there. (13) But don't ever prophesy again at Bethel; for it is a king's sanctuary and a royal palace."

ירמיהו כ"ו:כ"ג

(כג) וַיֹּצִיאוּ אֶת-אֲוִירָהוּ מִמִּצְרַיִם וַיְבִאֵהוּ אֶל-הַמֶּלֶךְ יְהוֹיָכִים וַיִּכְהוּ בְּחֶרֶב וַיִּשְׁלַח אֶת-נְבִלְתּוֹ אֶל-קַבְרֵי בְנֵי הָעָם:

Jeremiah 26:23

(23) They took Uriah out of Egypt and brought him to King Jehoiakim, who had him put to the sword and his body thrown into the burial place of the common people.

59

David Ben Gurion

[The prophets Amos and Jeremiah] were also thinkers, and experts in the spheres of politics and state. Not only were they highly knowledgeable of the affairs of their nation, but also with respect to the affairs of neighboring peoples, and at times their national and international understandings were of greater value than those of kings, their ministers, and counselors. (David Ben-Gurion, *Biblical Reflections* [in Hebrew] (Tel Aviv: Am Oved, 1969), 233.)

ירמיהו כ"ב:י"ב י"ז

(יב) כִּי בַמָּקוֹם אֲשֶׁר-הִגְלִי אֶתְּוֹ נָשָׂם יָמוּת וְאֶת-הָאָרֶץ הַזֹּאת לֹא-יִרְאֶה עוֹד: (יג) הִי בְנָה בֵּיתוֹ בְּלֹא-צֶדֶק וְעֲלִיּוֹתָיו בְּלֹא מִשְׁפָּט בְּרַעְיוֹהוּ יַעֲבֹד חַנּוּם וּפְעֵלוֹ לֹא יִתּוֹ-לוֹ: (יד) הָאֵמֶר אֲבִנֶה-לִּי בַּיִת מִדֹּוֹת וְעֲלִיּוֹת מְרוֹתִים וְקָרַע לוֹ חֲלוֹנָי וְסָפּוֹן בְּאֶרֶז וּמִשׁוֹחַ בְּשִׁשֶׁר: (טו) הִתְמַלֵּךְ כִּי אַתָּה מִתְחַרָה בְּאֶרֶז אֲבִיךָ הַלּוֹא אֲכַל וְשִׁתָּה וְעָשָׂה מִשְׁפָּט וְצִדְקָה אֲזוֹ טוֹב לוֹ: (טז) הֵן דִּיּוּ-עָנִי וְאֲבִיוֹן אֲזוֹ טוֹב הַלּוֹא-הִיא הַדַּעַת אֶתִּי נְאֻם-יְיָ: (יז) כִּי אֵין עֵינַיִךָ וְלִבְךָ כִּי אִם-עַל-בְּצֻעֶךָ וְעַל דָּם-הַנָּקִי לְשִׁפּוֹךְ וְעַל-הַעֲשָׂק וְעַל-הַמְרוֹצָה לַעֲשׂוֹת: (יח)

Jeremiah 22:12-17

(12) He shall die in the place to which he was exiled, and he shall not see this land again. (13) Ha! he who builds his house with unfairness And his upper chambers with injustice, Who makes his fellow man work without pay And does not give him his wages, (14) Who thinks: I will build me a vast palace with spacious upper chambers, provided with windows, paneled in cedar, painted with vermilion! (15)

Do you think you are more a king because you compete in cedar? Your father ate and drank and dispensed justice and equity—then all went well with him. (16) He upheld the rights of the poor and needy—then all was well. That is truly heeding Me—declares the Eternal. (17) But your eyes and your mind are only on ill-gotten gains, on shedding the blood of the innocent, on committing fraud and violence.

Benjamin Lau

A small number of prophets were removed or harmed on account of their prophecy. First and foremost among them was Jeremiah. His life as a prophet was in danger more than once. The internal truth that resonated in him led him to extremity, to the point of treason against the Kingdom of Judah. . . . There is no doubt that the greatest prophet that has come upon us in the era of kingship before the destruction of Jerusalem, and also the most dejected, hated, and courageous among them was Jeremiah. He did not fear imprisonment, physical punishment, or death itself and chose to relate to his people the bitter truth to the end. (Benjamin Lau, *Jeremiah* [in Hebrew] (Tel Aviv: Miskal-Yedioth Ahronoth & Chemed Books, 2010), 20, 21.)

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Mike McCormack

Surely this was the kind of catastrophe prophets should have an eye for or some foreknowledge but didn't since it is now evident in hindsight that our seers' gifts were of a lesser order, their warnings lowered to a tremulous bleating, the voices of men hedging their bets . . . as they settled instead for . . . that cautionary note which in the end proved wholly inadequate to the coming disaster . . . without that shrill tone of indictment, theirs was never a song to hold our attention . . . when what was needed was our prophets deranged and coming towards us wild-eyed and smeared with shit, ringing a bell, seer and sinner all at once while speaking a language from the edge of reason. (Mike McCormack, *Solar Bones* (Dublin: Tramp Press, 2016), 14-15.)

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סנהדרין פ"ט א

דאמר רבי יצחק סיגנון אחד עולה לכמה נביאים ואין שני נביאים מתנבאין בסיגנון אחד

Sanhedrin 89a

Rabbi Yitzhak says: A prophetic vision relating to one and the same subject matter [signon] may appear to several prophets, but two prophets do not prophesy employing one and the same style of expression.

ירמיהו מ"ט:ד י"ז

(יד) שְׁמוּעָה שְׁמַעְתִּי מֵאַתְּ יי וְצִיר בְּגוֹיִם שְׁלוּחַ הַתְּקַבֵּצוּ וּבֵאוּ עָלַיָּה וְקוּמוּ לְמַלְחָמָה: (טו) כִּי־הִנֵּה קָטָן נְתִיתִיךָ בְּגוֹיִם כְּזוֹי בְּאַדָּם: (טז) תִּפְלְצֶתְךָ הַשָּׂיָא אֶתְךָ וְזָדוֹן לְכָף שְׂכַנִּי בְּחַגְנֵי הַסֵּלַע תִּפְשִׁי מְרוֹם גְּבֻעָה כִּי־תִגְבֶּיָה כְּנִשְׂרָ קַנְיָה מִשָּׁם אוֹרִידֶךָ נְאֻם־יְי: (יז) וְהִנֵּתָה אֲדוֹם לְשִׁמְהָ כֹּל עֵבֶר עָלֶיָּה יִשָּׂם וַיִּשְׂרַק עַל־כָּל־מִכּוֹתֶיהָ:

Jeremiah 49:14–17

(14) I have received tidings from the Eternal, and an envoy is sent out among the nations: Assemble, and move against her, and rise up for war! (15) For I will make you least among nations, most despised among men. (16) Your horrible nature, your arrogant heart has seduced you, you who dwell in clefts of the rock, who occupy the height of the hill! Should you nest as high as the eagle, from there I will pull you down —declares the Eternal. (17) And Edom shall be a cause of appallment; whoever passes by will be appalled and will hiss at all its wounds.

עובדיה א' א' ה'

(א) תִּזְוֹן עֲבָדְךָ כִּה־אָמַרְ אֲדוּשָׁם יי לְאֲדוֹם שְׁמוּעָה שְׁמַעְנֵנוּ מֵאַתְּ יי וְצִיר בְּגוֹיִם שְׁלַח קוּמוּ וְנִקְוֵמָה עָלֶיָּה לְמַלְחָמָה: (ב) הִנֵּה קָטָן נְתִיתִיךָ בְּגוֹיִם כְּזוֹי אֶתְהָ מְאֹד: (ג) וְזָדוֹן לְכָף הַשָּׂיָא שְׂכַנִּי בְּחַגְוֵי־סֵלַע מְרוֹם שְׂבַתוֹ אִמַר כְּלָפוּ מִי יוֹרְדְנֵי אֶרֶץ: (ד) אִם־תִּגְבֶּיָה כְּנִשְׂרָ וְאִם־בֵּין כּוֹכְבִים שָׁיִם קַנְיָה מִשָּׁם אוֹרִידֶךָ נְאֻם־יְי: (ה) אִם־גְּנָבִים כְּאוֹרֶךָ אִם־שׁוֹדֵדֵי לִילָה אֵיךְ נִדְמִיתָה הַלּוֹא יִגְנְבוּ דַגִּים אִם־כְּבָצִירִים כְּאוֹרֶךָ הַלּוֹא יִשְׂאִירוּ עַלְלוֹת:

Obadiah 1:1-5

(1) The prophecy of Obadiah. We have received tidings from the Eternal, and an envoy has been sent out among the nations: "Up! Let us rise up against her for battle." Thus said my Eternal GOD concerning Edom: (2) I will make you least among nations, you shall be most despised. (3) Your arrogant heart has seduced you, you who dwell in clefts of the rock, in your lofty abode. You think in your heart, "Who can pull me down to earth?" (4) Should you nest as high as the eagle, should your eyrie be lodged 'mong the stars, even from there I will pull you down —declares the Eternal. (5) If thieves were to come to you, marauders by night, they would steal no more than they needed. If vintagers came to you, they would surely leave some gleanings. How utterly you are destroyed!

(ו) וַיִּקְבְּצוּ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבִיאִים כְּאַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם הַאֲלֹהִים עַל־רַמַת גִּלְעָד לְמַלְחָמָה אִם־אֶחְדָּל וַיֹּאמְרוּ עֲלֵה וַיִּתֵּן אֲדוּשֶׁם בֶּיַד הַמֶּלֶךְ: (ז) וַיֹּאמֶר יְהוֹשָׁפָט הַאִין פֹּה נִבְיָא לִי עוֹד וַנְּדַרְשָׁה מֵאוֹתוֹ: (ח) וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל | אֶל־יְהוֹשָׁפָט עוֹד אִישׁ־אֶחָד לְדַרְשׁ אֶת־יְיָ מֵאוֹתוֹ וְאֲנִי שְׂנֵאתִיו כִּי לֹא־יִתְּנָבֵא עָלַי טוֹב כִּי אִם־רָע מִיִּכְיָהוּ בּוֹ־יִמְלֶה וַיֹּאמֶר יְהוֹשָׁפָט אֶל־יֹאמֵר הַמֶּלֶךְ בּוֹ: (ט) וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל־סָרִיסִים אֶחָד וַיֹּאמֶר מִתְּרֵה מִיִּכְיָהוּ בּוֹ־יִמְלֶה:

(י) וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יָשָׁבִים אִישׁ עַל־כִּסְאוֹ מִלְּבָשִׁים בְּגָדִים בְּגָרֹן פֶּתַח שַׁעַר שִׁמְרוֹן וְכָל־הַנְּבִיאִים מִתְּנַבְּאִים לִפְנֵיהֶם: (יא) וַיַּעַשׂ לוֹ צְדָקְיָה בּוֹ־כְנַעֲנָה קַרְגִּי בְרוּגֵל וַיֹּאמֶר כֹּה־אָמַר יְיָ בְּאֵלֶּה תִּנְגַח אֶת־אַרְצָם עַד־כַּלְתָּם: (יב) וְכָל־הַנְּבִיאִים נִבְּאִים בּוֹ לֵאמֹר עֲלֵה רַמַת גִּלְעָד וְהַצֵּלַח וַנִּתֵּן יְיָ בְּיַד הַמֶּלֶךְ:

(יג) וְהַמֶּלֶךְ אֲשֶׁר־הִלְךָ | לְקִרְאָ מִיִּכְיָהוּ דָבָר אֲלָיו לֵאמֹר הִנֵּה־נָא דְבָרֵי הַנְּבִיאִים פֶּה־אֶחָד טוֹב אֶל־הַמֶּלֶךְ יְהִי־נָא דְבָרִיד [דְּבָרָךְ] כְּדָבָר אֶחָד מֵהֶם וְדַבַּרְתָּ טוֹב: (יד) וַיֹּאמֶר מִיִּכְיָהוּ חִי־יִי כִּי אֶת־אֲשֶׁר יֹאמֶר יְיָ אֵלַי אֲתוֹ אֲדַבֵּר: (טו) וַיָּבֹאוּ אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֲלָיו מִיִּכְיָהוּ הַנִּבְּיָא אֶל־רַמַת גִּלְעָד לְמַלְחָמָה אִם־נִחְדָּל וַיֹּאמֶר אֲלָיו עֲלֵה וְהַצֵּלַח וַנִּתֵּן יְיָ בְּיַד הַמֶּלֶךְ: (טז) וַיֹּאמֶר אֲלָיו הַמֶּלֶךְ עַד־כַּמָּה פַעַמִּים אֲנִי מִשְׁבַּעְךָ אֲשֶׁר לֹא־תִדְבַר אֵלַי רַק־אֲמַת בָּשָׂם יְיָ: (יז) וַיֹּאמֶר רְאִיתִי אֶת־כָּל־יִשְׂרָאֵל נֹפְצִים אֶל־הַהָרִים כַּצֵּאֵן אֲשֶׁר אִין־לָהֶם רָעָה וַיֹּאמֶר יְיָ לֹא־אֲדַנִּים לְאֵלֶּה יָשׁוּבוּ אִישׁ־לְבֵיתוֹ בְּשָׁלוֹם: (יח) וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲלוֹא אֲמַרְתִּי אֲלֵיךָ לֹא־יִתְּנָבֵא עָלַי טוֹב כִּי אִם־רָע: (יט) וַיֹּאמֶר לְכֹן שָׁמַע דְּבַר־יְיָ רְאִיתִי אֶת־יְיָ יֹשֵׁב עַל־כִּסְאוֹ וְכָל־צַבָּא הַשָּׁמַיִם עֹמֵד עָלָיו מִיַּמִּינוֹ וּמִשְׂמָאלוֹ: (כ) וַיֹּאמֶר יְיָ מִי יִפְתָּה אֶת־אֶחָב וַיַּעַל וַיִּפֹּל בְּרַמַת גִּלְעָד וַיֹּאמֶר זֶה בְּכֹה וְזֶה אֲמַר בְּכֹה: (כא) וַיֵּצֵא הַרוּחַ וַיַּעֲמֵד לִפְנֵי יְיָ וַיֹּאמֶר אֲנִי אֶפְתְּנֵה וַיֹּאמֶר יְיָ אֲלָיו בְּמָה: (כב) וַיֹּאמֶר אֵצֶא וְהִיִּיתִי רוּחַ שָׁקָר בְּפִי כָל־נְבִיאָיו וַיֹּאמֶר תִּפְתָּה וּגַם־תּוֹכֵל צָא וַעֲשֵׂה־כֵן: (כג) וַעֲתָה הִנֵּה נָתַן יְיָ רוּחַ שָׁקָר בְּפִי כָל־נְבִיאֶיךָ אֵלֶּה וַיִּי דָבָר עָלֶיךָ רָעָה:

(כד) וַיִּגַּשׁ צְדָקְיָהוּ בּוֹ־כְנַעֲנָה וַיִּבֶה אֶת־מִיִּכְיָהוּ עַל־הַלְחִי וַיֹּאמֶר אִי־זֶה עֶבֶר רוּח־יְיָ מֵאִתִּי לְדַבֵּר אוֹתָךְ: (כה) וַיֹּאמֶר מִיִּכְיָהוּ הִנֵּה רָעָה בַיּוֹם הַזֶּה הִקְוָא אֲשֶׁר תִּבְא תְדַר בְּחֶזֶק לְהַחֲבֶה: (כו) וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַח אֶת־מִיִּכְיָהוּ וְהוֹשִׁיבֵהוּ אֶל־אֲמֹן שַׁר־הָעִיר וְאֶל־יוֹאָשׁ בּוֹ־הַמֶּלֶךְ: (כז) וְאַמְרַתְּ כֹה אָמַר הַמֶּלֶךְ עֲשִׂימוּ אֶת־זֶה בֵּית הַכְּלָא וְהֶאֱכִילֵהוּ לָחֶם לְחֵץ וַיִּמֵּם לְחֵץ עַד בָּאִי בְּשָׁלוֹם: (כח) וַיֹּאמֶר מִיִּכְיָהוּ אִם־שׁוֹב תָּשׁוּב בְּשָׁלוֹם לֹא־דַבַּר יְיָ בִּי וַיֹּאמֶר שָׁמְעוּ עַמִּים כָּלָם:

(כט) וַיַּעַל מֶלֶךְ־יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה רַמַת גִּלְעָד: (ל) וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲתַחֲפֵשׂ וְכֹא בְּמַלְחָמָה וְאֵתָה לְבָשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹאוּ בְּמַלְחָמָה: (לא) וּמֶלֶךְ אַרְם צָנָה אֶת־שָׂרֵי הָרֶכֶב אֲשֶׁר־לוֹ שְׁלֹשִׁים וּשְׁנַיִם לֵאמֹר לֹא תִלְחָמוּ אֶת־קַטָן וְאֶת־גָּדוֹל כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבָדוֹ: (לב) וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת־יְהוֹשָׁפָט וְהָמָה אָמְרוּ אֵךְ מֶלֶךְ־יִשְׂרָאֵל הוּא וַיִּסְרוּ עָלָיו לְהַלְחֵם וַיִּזְעַק יְהוֹשָׁפָט: (לג) וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי־לֹא־מֶלֶךְ יִשְׂרָאֵל הוּא וַיָּשׁוּבוּ מֵאֲתָרָיו: (לד) וְאִישׁ מִשָּׁה בְּקֹשֶׁת לְחָמוֹ וַיִּכֶה אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וַיָּבִין הַשָּׂרָן וַיֹּאמֶר לְרַכְבּוֹ הַפֹּה יְדָךְ וְהוֹצִיאֲנִי מִדֶּם־הַמַּתָּנָה כִּי הִחַלִּיתִי: (לה) וַתַּעֲלֶה הַמַּלְחָמָה בַיּוֹם הַהוּא וְהַמֶּלֶךְ הִנֵּה מַעֲמֵד בְּמַרְכָּבָה נֹכַח אַרְם וַיִּמַת בְּעָרֵב וַיִּצַק דָּם־הַמַּכָּה אֶל־תֵּיק הָרֶכֶב: (לו) וַיַּעֲבֵר הַרְגָה בְּמַחְנֶה כְּכֹא הַשָּׁמַשׁ לֵאמֹר אִישׁ אֶל־עִירוֹ וְאִישׁ אֶל־אֲרָצוֹ:

I Kings 22:6-36

(6) So the king of Israel gathered the prophets, about four hundred men, and asked them, "Shall I march upon Ramoth-gilead for battle, or shall I not?" "March," they said, "and the Eternal will deliver [it] into Your Majesty's hands." (7) Then Jehoshaphat asked, "Isn't there another prophet of the Eternal here through whom we can inquire?" (8) And the king of Israel answered Jehoshaphat, "There is one more man through whom we can inquire of the Eternal; but I hate him, because he never prophesies anything good for me, but only misfortune—Micaiah son of Imlah." But King Jehoshaphat said, "Don't say that, Your Majesty." (9) So the king of Israel summoned an officer and said, "Bring Micaiah son of Imlah at once."

(10) The king of Israel and King Jehoshaphat of Judah were seated on their thrones, arrayed in their robes, on the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them. (11) Zedekiah son of Chenaanah had provided himself with iron horns; and he said, "Thus said the Eternal: With these you shall gore the Arameans till you make an end of them." (12) And all the other prophets were prophesying similarly, "March upon Ramoth-gilead and triumph! The Eternal will deliver it into Your Majesty's hands."

(13) The messenger who had gone to summon Micaiah said to him: "Look, the words of the prophets are with one accord favorable to the king. Let your word be like that of the rest of them; speak a favorable word." (14) "As the Eternal lives," Micaiah answered, "I will speak only what the Eternal tells me." (15) When he came before the king, the king said to him, "Micaiah, shall we march upon Ramoth-gilead for battle, or shall we not?" He answered him, "March and triumph! The Eternal will deliver [it] into Your Majesty's hands." (16) The king said to him, "How many times must I adjure you to tell me nothing but the truth in the name of the Eternal?" (17) Then he said, "I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, 'These have no master; let everyone return to his home in safety.'" (18) "Didn't I tell you," said the king of Israel to Jehoshaphat, "that he would not prophesy good fortune for me, but only misfortune?" (19) But [Micaiah] said, "I call upon you to hear the word of the Eternal! I saw the Eternal seated upon the throne, with all the host of heaven standing in attendance to the right and to the left of God. (20) The Eternal asked, 'Who will entice Ahab so that he will march and fall at Ramoth-gilead?' Then one said thus and another said thus, (21) until a certain spirit came forward and stood before the Eternal and said, 'I will entice him.' 'How?' the Eternal asked him. (22) And he replied, 'I will go out and be a lying spirit in the mouth of all his prophets.' Then God said, 'You will entice and you will prevail. Go out and do it.' (23) So the Eternal has put a lying spirit in the mouth of all these prophets of yours; for the Eternal has decreed disaster upon you."

(24) Thereupon Zedekiah son of Chenaanah stepped up and struck Micaiah on the cheek, and demanded, "Which way did the spirit of the Eternal pass from me to speak with you?" (25) And Micaiah replied, "You'll find out on the day when you try to hide in the innermost room." (26) Then the king of Israel said, "Take Micaiah and turn him over to Amon, the city's governor, and to Prince Joash, (27) and say, "The king's orders are: Put this fellow in prison, and let his fare be scant bread and scant water until I come home safe." (28) To which Micaiah retorted, "If you ever come home safe, the Eternal has not spoken through me." He said further, "Listen, all you peoples!"

(29) So the king of Israel and King Jehoshaphat of Judah marched upon Ramoth-gilead. (30) The king of Israel said to Jehoshaphat, "Disguise yourself and go into the battle; but you, wear your robes." So the king of Israel went into the battle disguised. (31) Now the king of Aram had instructed his thirty-two chariot officers: "Don't attack anyone, small or great, except the king of Israel." (32) So when the chariot officers saw Jehoshaphat, whom they took for the king of Israel, they turned upon him to attack him, and Jehoshaphat cried out. (33) And when the chariot officers became aware that he was not the king of Israel, they turned back from pursuing him. (34) Then a man drew his bow at random and he hit the king of Israel between the plates of the armor; and he said to his charioteer, "Turn the horses around and get me behind the lines; I'm wounded." (35) The battle raged all day long, and the king remained propped up in the chariot facing Aram; the blood from the wound ran down into the hollow of the chariot, and at dusk he died. (36) As the sun was going down, a shout went through the army: "Every man to his own town! Every man to his own district."

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ירמיהו כ"ו:ח' ט"ז

(ח) ויהי | ככלות ירמיהו לדבר את כל-אשר-צנה יי לדבר אל-כל-העם ויתפשו אתו הכהנים והנבאים וכל-העם לאמר מות תמות: (ט) מדוע גבית בשם-יי לאמר פשלו יתיה הבית הזה והעיר הזאת מתרוב מאין יושב ויסקהל כל-העם אל-ירמיהו בבית יי: (י) וישמעו | שרי יהודה את הדברים האלה ויעלו מבית-המלך בית יי וישבו בפתח שער-יי החדש: (יא) ויאמרו הכהנים והנבאים אל-השרים ואל-כל-העם לאמר משפט-מות לאיש הזה כי נבא אל-העיר הזאת כאשר שמעתם באזניכם: (יב) ויאמר ירמיהו אל-כל-השרים ואל-כל-העם לאמר יי שלחני להנבא אל-הבית הזה ואל-העיר הזאת את כל-הדברים אשר שמעתם: (יג) ועתה היטיבו דרכיכם ומעלליכם ושמעו בקול יי אלהיכם וינתם יי אל-הרעה אשר דבר עליכם: (יד) ואני הנני בידכם עשוי-לי כטוב וכישר בעיניכם: (טו) אך | ידע תדעו כי אם-ממתים אתם אתי כידם נקי אתם נתנים עליכם ואל-העיר הזאת ואל-ישביה כי באמת שלחני יי עליכם לדבר באזניכם את כל-הדברים האלה: (ס) (טז) ויאמרו השרים וכל-העם אל-הכהנים ואל-הנבאים איו-לאיש הזה משפט-מות כי בשם יי אלהינו דבר אלינו:

Jeremiah 26:8-16

(8) And when Jeremiah finished speaking all that the Eternal had commanded him to speak to all the people, the priests and the prophets and all the people seized him, shouting, "You shall die! (9) How dare you prophesy in the name of the Eternal that this House shall become like Shiloh and this city be made desolate, without inhabitants?" And all the people crowded about Jeremiah in the House of the Eternal. (10) When the officials of Judah heard about this, they went up from the king's palace to the House of the Eternal and held a session at the entrance of the New Gate of the House of the Eternal. (11) The priests and prophets said to the officials and to all the people, "This man deserves the death penalty, for he has prophesied against this city, as you yourselves have heard." (12) Jeremiah said to the officials and to all the people, "It was the Eternal who sent me to prophesy against this House and this city all the words you heard. (13) Therefore mend your ways and your acts, and heed the Eternal your God, that the Eternal may renounce the punishment God has decreed for you. (14) As for me, I am in your hands: do to me what seems good and right to you. (15) But know that if you put me to death, you and this city and its inhabitants will be guilty of shedding the blood of an innocent man. For in truth the Eternal has sent me to you, to speak all these words to you." (16) Then the officials and all the people said to the priests and prophets, "This man does not deserve the death penalty, for he spoke to us in the name of the Eternal our God."

ירמיהו כ"ו:כ"ד

(כד) אָחִיקָם בֶּן־שָׁפָן הִצִּיל אֶת־יִרְמְיָהוּ לְבִלְתִּי מִתַּת־אֲתוֹ בְּיַד־הַעָם לְהַמִּיתוֹ: (פ)

Jeremiah 26:24

(24) However, Ahikam son of Shaphan protected Jeremiah, so that he was not handed over to the people for execution.

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דברים י"ז:ח' י"ג

(ח) כִּי יִפְּלֵא מִמֶּהוּ דָבָר לְמַשְׁפָּט בְּיַד־דָּם | לָדָם בְּיַד־דָּם לָדָם וְגַם לְגַעַל לְגַעַל דְּבָרֵי רִיבֹת בְּשַׁעֲרֵי וְקִמְתָּ וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחָר יי אֱלֹהֶיךָ בּוֹ: (ט) וּבָאתְ אֶל־הַכֹּהֲנִים הַלְוִיִּם וְאֶל־הַשֹּׁפְטִים אֲשֶׁר יִהְיֶה בֵּינֵיהֶם הַהֵם וְדַרְשָׁתָּ וְהִגִּידוּ לָךְ אֵת דְּבַר הַמִּשְׁפָּט: (י) וְעָשִׂיתָ עַל־פִּי הַדְּבָר אֲשֶׁר יִגִּידוּ לָךְ מִן־הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחָר יי וְשִׁמְרַתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֶה: (יא) עַל־פִּי הַתּוֹרָה אֲשֶׁר יֹרֶה וְעַל־הַמִּשְׁפָּט אֲשֶׁר־יֹאמְרוּ לָךְ תַּעֲשֶׂה לָּא תִסּוֹר מִן־הַדְּבָר אֲשֶׁר־יִגִּידוּ

לֶה יָמִין וּשְׂמָאל: (יב) וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְּזִדּוֹן לְבַלְתִּי שָׁמַע אֶל־הַכֹּהֵן הָעֹמֵד לְשֹׁרֵת שָׁם אֶת־יְיָ אֱלֹהֵיהֶּ אוֹ אֶל־הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבְעֵרַת הָרַע מִיִּשְׂרָאֵל: (יג) וְכָל־הָעָם יִשְׁמְעוּ וַיִּרְאוּ וְלֹא יִזְדוּן עוֹד: (ד)

Deuteronomy 17:8-13

(8) If a case is too baffling for you to decide, be it a controversy over homicide, civil law, or assault—matters of dispute in your courts—you shall promptly repair to the place that the Eternal your God will have chosen, (9) and appear before the levitical priests, or the magistrate in charge at the time, and present your problem. When they have announced to you the verdict in the case, (10) you shall carry out the verdict that is announced to you from that place that the Eternal chose, observing scrupulously all their instructions to you. (11) You shall act in accordance with the instructions given you and the ruling handed down to you; you must not deviate from the verdict that they announce to you either to the right or to the left. (12) Should anyone act presumptuously and disregard the priest charged with serving there the Eternal your God, or the magistrate, that person shall die. Thus you will sweep out evil from Israel: (13) all the people will hear and be afraid and will not act presumptuously again.

66-67

Vaclav Havel

[The system relies on] a correct understanding of history anchored in an ideology that is incomparably more precise, logically structured, generally comprehensible, and . . . extremely flexible . . . that in its elaborateness and completeness is almost a secularized religion. . . . To wandering humankind it offers an immediately available home: all one has to do is accept it. . . . Of course one pays a dearly for this low-rent home: the price is abdication of one's own reason, conscience, and responsibility ... [There is the misuse of language], hypocrisy and lies, [wherein] government by bureaucracy is called popular government, the working class is enslaved in the name of the working class, the complete degradation of the individual is presented as his or her ultimate liberation . . . the use of power to control people is called public control of power, and the arbitrary abuse of the power is called observing the legal code.... A person who has been seduced by the consumer value system, whose identity is dissolved in an amalgam of accoutrements of mass civilization, and who has no roots in the order of being, no sense of responsibility for anything higher than his or her own personal survival, is a demoralized person. The system depends on this demoralization, deepens it, is in fact a projection of it into society. (V. Havel, *Living in Truth* (London: Faber & Faber, 1980), 38-39, 42-46, 56-57, 62.)

ישעיהו ה':כ' כ"א

(כ) הוי האמרים לרע טוב ולטוב רע שמים חשף לאור ואור לחשף שמים מר למתוק ומתוק למר: (ס) (כא) הוי חכמים בעיניהם ונגד פניהם נבנים:

Isaiah 5:20-21

(20) Ah, Those who call evil good and good evil; who present darkness as light and light as darkness; who present bitter as sweet and sweet as bitter! (21) Ah, those who are so wise—in their own opinion; so clever—In their own judgment!

ירמיהו ה':כ"א

(כא) שמעו-נא זאת עם סכל ואין לב עינים להם ולא יראו אוננים להם ולא ישמעו:

Jeremiah 5:21

(21) Hear this, O foolish people, devoid of intelligence, that have eyes but can't see, that have ears but can't hear!

ירמיהו ה':ל' ל"א

(ל) שמעו ושערו-נה נהייתה בארץ: (לא) הנביאים נבאו-בשקר והפכה-נים ירדו על-ידיהם ועמי אהבו כן ומה-תעשו לא-תריתה:

Jeremiah 5:30-31

(30) An appalling, horrible thing has happened in the land: (31) the prophets prophesy falsely, and the priests rule accordingly; and My people like it so. But what will you do at the end of it?

Imagining Immigration

The Stranger in Jewish Law and Lore

Rabbi Aaron D. Panken, PhD, ז"ל

71

Tony Blair

A friend of mine whose parents were immigrants, Jews from Europe who came to America in search of safety, told me this story. His parents lived and worked in New York. They were not well off. His father died when he was young. His mother lived on, and in time my friend succeeded and became wealthy. He often used to offer his mother the chance to travel outside America. She never did. When eventually she died, they went back to recover the safety box where she kept her jewelry. They found there was another box. There was no key. So they had to drill it open. They wondered what precious jewel must be in it. They lifted the lid. There was wrapping and more wrapping and finally an envelope. Intrigued, they opened it. In the envelope were her U.S. citizenship papers. Nothing more. That was the jewel, more precious to her than any other possession. That was what she treasured most. So should America today. (Tony Blair, former British prime minister, *My Journey: Tony Blair*)

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בראשית ט"ו:י"ג ט"ז

(יג) ויאמר לאברהם ידע תדע כייגר | יהנה זרעה בארץ לא להם ועבדום וענו אתם ארבע מאות שנה: (יד) וגם את-הגוי אשר יעבדו בן אגכי ואחריו יצאו ברכש גדול: (טו) ואתה תבוא אל-אבותיך בשלום תקבר בשיבה טובה: (טז) ודור רביעי ישובו הנה כי לא-שלם עון האמרי עדהנה:

Genesis 15:13–16

[God] said to Abram, "Know now that your descendants shall be strangers in a land not theirs; they shall be enslaved and afflicted for four hundred years. But then I will bring judgment upon the nation they are serving; after that they shall go out with many possessions. . . . The fourth generation shall return here."

בראשית כ"ג:ג' ו'

(ג) ויקם אברהם מעל פני מתו וידבר אל בנייחת לאמר: (ד) גר ותושב אנכי עמכם הנו לי אחוזת-קבר עמכם ואקברה מתי מלפני: (ה) ויענו בנייחת את-אברהם לאמר לו: (ו) שמענו | אדני נשיא אלהים אתה בתוכנו במבחר קברינו קבר את-מתך איש מנו את-קברו לא-יכלה ממך מקבר מתך:

Genesis 23:3-6

Then Abraham rose up from upon his dead [wife], and spoke to the Hittites, saying, "I am a resident alien [*ger toshav*] among you; sell me a gravesite among you, that I may bury my dead here." The Hittites answered Abraham, saying, "Hear us, my lord; you are the elect of God in our midst; bury your dead in any of our choicest graves. Not one of us will keep you from burying your dead by withholding a gravesite from you."

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שמות י"ב:מ"ח מ"ט

(מח) וכי-יגור אתך גר ועשה פסח ליי המול לו כל-זכר ואז יקרב לעשתו והיה פאזרח הארץ וכל-ערל לא-יאכל בו: (מט) תורה אחת יהיה לאזרח ולגר הגר בתוככם:

Exodus 12:48-49

If a male stranger who dwells with you would offer the Passover [sacrifice] to the Eternal, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. But no uncircumcised man may eat of it. There shall be one law for the citizen and for the stranger who dwells among you.

ויקרא י"ט:ל"ג ל"ד

(לג) וכי-יגור אתך גר בארצכם לא תונו אתו: (לד) פאזרח מכם יהיה לכם הגר | הגר אתכם ואהבת לו כמנו בני-גרים הייתם בארץ מצרים אני יי אלהיכם:

Leviticus 19:33-34

When strangers reside with you in your land, you shall not oppress them. The

strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I the Eternal am your God.

75

דברים י"ז: ט

(יז) כִּי יִי אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדֹנָי וְאֵדֹשֶׁם הָאֲדֹנָיִם הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנָיִם וְלֹא יִקַּח שֹׁחַד: (יח) עֲשֵׂה מִשְׁפָּט יְתוּם וְאַל־מַגֵּה וְאַהֲבֵב גֵּר לְתַת לוֹ לֶחֶם וְשִׂמְלָה: (יט) וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:

Deuteronomy 10:17-19

For the Eternal your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing.—You too must befriend the stranger, for you were strangers in the land of Egypt.

ישעיהו נ"ו: ח

(ג) וְאַל־יֵאמֶר בְּוַהֲנֹךְ הַנְּלוּהָ אֱלֹהֵי לֵאמֹר הַבְּדִילַנִי יי מַעַל עָמּוּ וְאַל־יֵאמֶר הַסְרִיס הֵן אֲנִי עֵץ יַבֵּשׁ: ... (ו) וּבְנֵי הַנְּכֹר הַנְּלוּיִם עַל־יִי לְשָׂרְתוּ וְלֹא־תִבְהַ אֶת־שֵׁם יי לְהַזְנוֹת לוֹ לַעֲבָדִים כָּל־שִׁמְר שְׂבַת מַחֲלָלוֹ וּמַחֲזִיקִים בְּכַרְיֹתָי: (ז) וְהַבִּיאוּתִים אֶל־הָר קֹדֶשִׁי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלְתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחֵי כִי בֵיתִי בֵּית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים: (ח) נְאֻם אֲדֹשֶׁם יי מִמִּבְּצַר נִדְחֵי יִשְׂרָאֵל עוֹד אֶמְבֹּז עֲלֵיו לְנִקְבְּצָיו:

Isaiah 56:3,6-8

Let not the foreigner say, who has attached himself to *Adonai*, "*Adonai* will keep me apart from God's people." . . . As for the foreigners who attach themselves to *Adonai*, to minister to God, and to love *Adonai's* name, to be God's servants—all who keep the Sabbath and do not profane it, and who hold fast to My covenant—I will bring them to My sacred mount and let them rejoice in My house of prayer. Their burnt offerings and sacrifices shall be welcome on My altar, for My house shall be called a house of prayer for all peoples. Thus declares Adonai, who gathers the dispersed of Israel: "I will gather still more to those already gathered."

(ג) כֹּה־אָמַר יי צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הֵיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם וְאַשְׁכְּנָה אֶתְכֶם בְּמָקוֹם הַזֶּה: (ד) אֶל־תִּבְטְחוּ לְכֶם אֶל־דִּבְרֵי הַשִּׁקָּר לֹא־מֵר הַיְכָל יי הַיְכָל יי הַמָּה: (ה) כִּי אִם־הֵיטִיב תִּיטְיִבוּ אֶת־דְּרָכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עָשׂוּ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ: (ו) גַּר יִתּוֹם וְאֶלְמָנָה לֹא תַעֲשִׂקוּ וְדָם גָּלִי אֶל־תִּשְׁפְּכוּ בְּמָקוֹם הַזֶּה וְאַחֲרֵי אֱלֹהִים אֲחֵרִים לֹא תִלְכוּ לָרַע לְכֶם: (ז) וְשָׁפַנְתִּי אֶתְכֶם בְּמָקוֹם הַזֶּה בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאֲבוֹתֵיכֶם לְמִן־עוֹלָם וְעַד־עוֹלָם:

Jeremiah 7:3-7

Thus said *Adonai Tz'vaot*, the God of Israel: Mend your ways and your actions, and I will let you dwell in this place. Don't put your trust in illusions and say, "The Temple of *Adonai*, the Temple of *Adonai*, the Temple of *Adonai* are these [buildings]." No, if you really mend your ways and your actions; if you execute justice between one person and another; if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other gods, to your own hurt—then only will I let you dwell in this place, in the land that I gave to your ancestors for all time.

77-81

מכילתא דרבי ישמעאל י"ב:מ"ט

(א) תורה אחת יהיה לאזרח למה נאמר? והלא כבר נאמר והיה כאזרח הארץ, ומה תלמוד לומר תורה אחת יהיה לאזרח. לפי שהוא אומר וכי יגור אתך גר, אין לי אלא פסח שהשוה בו הגר לאזרח, שאר כל מצות שבתורה מנין תלמוד לומר תורה אחת יהיה לאזרח, בא הכתוב והשוה את הגר לאזרח בכל מצות שבתורה.

מכילתא דרבי ישמעאל כ"ב:כ

(א) וגר לא תונה ולא תלחצנו (כי גרים הייתם בארץ מצרים) לא תוננו בדברים ולא תלחצנו בממון. שלא יאמר לו, אמש היית עובד לבל קורס נבו, והרי חזירים בין שניך, ואתה מדבר מלין כנגדי. ומנין שאם הוגיתו, שהוא יכול להונך, תלמוד לומר (וגר לא תונה) [כי גרים הייתם בארץ מצרים]. מכאן היה רבי נתן אומר, מום שבך אל תאמר לחברך.

חביבין הגרים (שבכל מקום) הוא מזהיר עליהם. וגר לא תונה, ואהבתם את הגר (דברים י). ואתם ידעתם את נפש הגר (שמות כג). רבי אליעזר אומר, גר לפי שסורו רע, לפיכך מזהיר עליו הכתוב במקומות הרבה. רבי שמעון בן יוחאי אומר, הרי הוא אומר, ואוהביו קצאת השמש בגבורתו (שופטים י). וכי מי גדול, מי שאוהב את המלך או מי שהמלך אוהבו. הוי אומר מי שהמלך אוהבו (שנאמר ואוהב גר (דברים י)) חביבין הגרים שבכל (מקום שנקראו [נקראו] בישראל) ... שנאמר ואהב גר ...

אברהם קרא עצמו גר, שנאמר גר ותושב אנכי עמכם (בראשית כג). דוד קרא עצמו גר, שנאמר גר אנכי בארץ (תהלים קיט). ואומר כי גרים אנחנו לפניך ותושבים ככל אבותינו כצל ימינו על (האדמה) [הארץ] ואין מקוה (דברי הימים א' כט). ואומר כי גר אנכי עמך תושב ככל אבותי (תהלים לט).

חביבין הגרים, שלא מל אברהם אבינו אלא בן תשעים ותשע שנים. שאלו מל בן עשרים שנה או שלשים, לא היה גר יכול להתגייר אלא בפחות מכן [כ' או בן] שלשים. לפיכך גלגל המקום עמו עד שהגיעו לתשעים ותשע שנים, שלא לנעול דלת בפני הגרים הבאים (וליתן שכר ימים ושנים). לרבות שכר עושה רצונו, שנאמר יי חפץ למעך צדקו יגדיל תורה ויאדיר (ישעיהו מ"ב:כ"א). וכן אתה מוצא בארבע כתות שהן עונות ואומרות לפני מי שאמר והיה העולם. (לה' אני) שנאמר, זה יאמר ליי אני וזה יקרא בשם יעקב וזה יכתוב ידו ליי ובשם ישראל יכנה (שם מד). ליי אני (ואל יתערב בי חטא). וזה יקרא בשם יעקב, אלו (גרי צדק). וזה יכתוב ידו ליי, אלו בעלי תשובה. ובשם ישראל יכנה אלו (יראי שמים).

Mechilta d'Rabbi Yishmael 12:49

“There shall be one law for the citizen [and for the stranger who dwells among you].” Why is this said? Did not the text already say (Exodus 12:48), “He shall then be as a citizen of the country”? Why should the text have to then say, “There shall be one law for the citizen”? Since it says, “If a stranger who dwells with you would make the *pesach* [passover] offering,” this can only mean that with respect to *pesach*, the stranger obeys the same law. How do we know that this applies to all the other mitzvot in the Torah? The text says, “There shall be one Torah for the citizen and for the stranger.” The text comes to make an equivalence between the stranger and the citizen regarding all the mitzvot of the Torah.

Mechilta d'Rabbi Yishmael 22:20

“You shall not annoy nor oppress a stranger, for you were strangers in the land of Egypt” (Exodus 22:20). You shall not annoy him, in words, and you shall not oppress him with money matters, that you may not say to him, “Yesterday you were worshipping Bel, Kores, Nebo, and behold swine was between your teeth, and now you speak against me!” And how do we know that if you annoy him he is permitted to annoy you? It is said: “For you were strangers”; from this Rabbi Natan would say, “Do not reproach your fellow with a fault that is also your own.”

Beloved are the strangers. For in so many passages, Scripture warns about them: “And a stranger you shall not annoy” (Exodus 22:20); “Therefore love the stranger” (Deuteronomy 10:19); “For you know the feelings of the stranger” (Exodus 23:9). Rabbi Eliezer says, “It is because there is an evil nature in the stranger that Scripture warns about him in so many passages.” Rabbi Shimon bar Yochai says, “Behold, it says: ‘But they who love God are as the sun, rising in might’ (Judges 5:31). Now, who is greater, the one who loves the ruler, or the one loved by the ruler? We have to say

it is the one whom the ruler loves, as it is said: '[God] loves the stranger' (Deuteronomy 10:18)."

Abraham called himself a stranger, as it is said: "I am a stranger and a sojourner with you" (Genesis 23:4). David called himself a stranger, as it is said: "I am a stranger in the earth" (Psalm 119:19). And it also says: "For we are strangers before You, and sojourners, as all our ancestors were; our days on the earth are as a shadow, and there is no abiding" (I Chronicles 29:15). And it also says: "For I am a stranger with You, a sojourner, as all my ancestors were" (Psalm 39:13).

Beloved are the strangers. It was for their sake that our father Abraham was not circumcised until he was ninety-nine years old. Had he been circumcised at twenty or thirty years of age, only those under the age of thirty could have become proselytes to Judaism. Therefore, God bore with Abraham until he reached ninety-nine years of age, so as not to close the door to future proselytes. . . . And you find strangers also among the four groups who respond and speak before the One by whose word the world came into being (Isaiah 44:5): "One shall say: I am God's," that is, all of me is God's, and there is no mix of sin within me. "And another shall call himself by the name of Jacob," these are the righteous proselytes [*gerei tzedek*]. "And another shall write with his hand to God," these are the repentant sinners. "And [others] shall name themselves Israel," and these are the God fearers [among the gentiles].

82

יבמות מ"ז א

תנו רבנן גר שבא להתגייר בזמן הזה אומרים לו מה ראית שבאת להתגייר אי אתה יודע שישראל בזמן הזה דוויים דחופים סחופים ומטורפין ויסורין באין עליהם אם אומר יודע אני ואיני כדאי מקבלין אותו ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות ומודיעין אותו עון לקט שכחה ופאה ומעשר עני ומודיעין אותו ענשן של מצות אומרים לו הוי יודע שעד שלא באת למדה זו אכלת חלב אי אתה ענוש כרת חללת שבת אי אתה ענוש סקילה ועכשיו אכלת חלב ענוש כרת חללת שבת ענוש סקילה וכשם שמודיעין אותו ענשן של מצות כך מודיעין אותו מתן שכרן אומרים לו הוי יודע שהעולם הבא אינו עשוי אלא לצדיקים וישראל בזמן הזה אינם יכולים לקבל

Y'vamos 47a

Our Rabbis taught: A convert who comes to convert in this time, they say to him [sic] "What did you see that you came to convert? Don't you know that Israel at this time is afflicted, oppressed, swept away and troubled, and suffering comes to them?" If he says, "I know, and I am not worthy," we accept him immediately.

And we tell him some of the minor commandments [*mitzvot kalot*] and some of the major commandments [*mitzvot chamurot*], and we tell him of the sin of the gleanings, the forgotten sheaf, the corners of the field, and the tithe of the poor.

And we tell him the penalties associated with the mitzvot, saying to him, “Be it known to you that before you reached this level, you ate forbidden fat and you were not penalized with shortening of your life [*kareit*], you violated Shabbat and you were not penalized with stoning [*s’kilah*]; but now, if you eat forbidden fat, you are punished with shortening your life, and if you violate Shabbat, you will be stoned.”

And just as we tell him about the penalties of the mitzvot, so too do we tell him about the rewards associated with them. We say to him, “Be it known that the world-to-come is made only for the righteous, and Israel in this time is unable to bear either too much good or too much suffering.”

יבמות מ"ז ב

לא רוב טובה ולא רוב פורענות ואין מרבין עליו ואין מדקדקין עליו קיבל מלין אותו מיד נשתיירו בו ציצין המעכבין את המילה חוזרים ומלין אותו שניה נתרפא מטבילין אותו מיד ושני ת"ח עומדים על גביו ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות טבל ועלה הרי הוא כישראל לכל דבריו אשה נשים מושיבות אותה במים עד צוארה ושני ת"ח עומדים לה מבחוץ ומודיעין אותה מקצת מצות קלות ומקצת מצות חמורות

Y'vamot 47b

And we do not extend too much with him, nor do we enter into too many details with him.

If he accepted, we circumcise him immediately. . . .

When he heals, we immerse him immediately, and two wise students stand behind him and inform him of some of the minor and some of the major commandments. When he immersed and came up—behold he is like an Israelite in all matters.

And for a woman: two women stand her in the water up to her neck, and two wise students stand outside for her and inform her of some of the minor and some of the major commandments.

83

גיטין י' ב

אמר שמואל דינא דמלכותא דינא

Gittin 10b

Shmuel said: The law of the kingdom is the law.

84

שמות כ"ב:א'

(א) אִם־בַּמְחֻתָּרִת מִצָּא הַגֵּנֵב וְהִכָּה וּמָת אִין לוֹ דָּמִים:

Exodus 22:1

If a thief is seized while tunneling and beaten to death, there is no bloodguilt in that case.

85

שמות כ"א:י"ג

(יג) וְאִשֹּׁר לֹא צָדָה וְהֶאֱלֹהִים אָנָּה לִידּוֹ וְשִׁמְתִי לָהּ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה: (ס)

Exodus 21:13

(13) If [a male killer] did not do it by design, but it came about by an act of God, I will assign you a place to which he can flee.

In Every Generation: the Obligations of Our Exodus

Rabbi Jonah Dov Pesner

87

תהילים פ"ט:ג'

(ג) כִּי־אֶמְרֵתִי עוֹלָם תִּסָּדַד יִבְנֶה שָׁמַיִם | תִּכְוֶן אֲמוֹנֹתַי בְּהֵם:

Psalm 89:3

(3) I declare, "The world will be built in love; there in the heavens You establish Your faithfulness."

88

שמות ט"ו:ב'

(ב) עֲזָרִי וְזִמְרֹתַי לִּי לְיִשׁוּעָה זֶה אֱלֹהֵי וְאַנְוֵהוּ אֱלֹהֵי אָבִי וְאַרְמְמֶנְהוּ:

Exodus 15:2

(2) God is my strength and might, and will be my salvation.

פסחים קט"ז ב

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים

P'sachim 116b

It is incumbent on every generation to see itself as if they themselves—every person—had personally escaped from Egypt.

ויקרא י"ט:ל"ד

וְאַהֲבַת לֹא כְמוֹד כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם

Leviticus 19:34

You shall love the stranger, because you were strangers in the land of Egypt.

89

שמות י"ג:ח'

(ח) והגדת לבנך ביום ההוא לאמר בעבור זה עשה יי' לי בצאתי ממצרים:

Exodus 13:8

You shall teach your child on that day, 'It is because of what God did for me when I went free from Egypt.'

סידור אשכנז, שבת, ליל שבת, קידוש

ושבת קדשו באהבה ובכרצון הנחילנו. זכרון למעשה בראשית. פי הוא יום תחלה למקראי קדש וזכר ליציאת מצרים.

Siddur Ashkenaz, Shabbat, Shabbat Evening, Kiddush

In love and favor, You made the holy Shabbat our heritage as a reminder of the work of Creation. As first among our sacred days, it recalls the Exodus from Egypt.

90

דברים ה':י"ד

(יד) ויום השביעי שבת | ליי אלהיך לא תעשה כל-מלאכה אתה ובנך-ויבתך ועבדך-ואמתך ושורך וחסמך וכל-בהמתך וגרך אשר בשעריך למען ינוח עבדך ואמתך כמוד:

Deuteronomy 5:14

(14) But the seventh day is a sabbath of the Eternal your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.

סידור אשכנז, שבת, מעריב, קריאת שמע וברכותיה, אמת ואמונה
כי פדה יי את יעקב. וגאלו מיד חזק ממנו: ברוך אתה יי גאל ישראל:

Siddur Ashkenaz, Shabbat, Maariv, Blessings of the *Sh'ma*, First Blessing after *Sh'ma*

Adonai redeemed Jacob from a hand stronger than his own. Praised are You, Adonai, redeemer of Israel.

91

שמות א':ט"ו כ'

(טו) ויאמר מלך מצרים למיילדת העברית אשר שם האחת שפֵרה ושם השנית פועה: (טז) ויאמר בילדכן את-
העבריות וראיתן על-האבנים אם-גון הוא והמתן אתו ואם-בת היא וזקה: (יז) ותגראן המיילדת את-האלהים ולא
עשו כאשר דבר אליהן מלך מצרים ותתיינ את-הילדים: (יח) ויקרא מלך-מצרים למיילדת ויאמר להן מדוע
עשיתן הדבר הזה ותתיינ את-הילדים: (יט) ותאמרן המיילדת אל-פרעה כי לא כנשעים המצרית העברית כיי-חנות
הנה בטרם תבוא אליהן המיילדת וילדו: (כ) וניטב אליהם למיילדת וירב העם ויעצמו מאד:

Exodus 1:15-20

(15) The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, (16) saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." (17) The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. (18) So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" (19) The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." (20) And God dealt well with the midwives; and the people multiplied and increased greatly.

92

שמות כ"ב: כ' כ"א

(כ) וגר לא-תונה ולא תלחצנו כיי-גרים הייתם בארץ מצרים: (כא) כל-אלמנה ויתום לא תענון:

Exodus 22:20-21

(20) You shall not wrong a stranger or oppress a stranger, for you were strangers in the land of Egypt. (21) You shall not ill-treat any widow or orphan.

93

שמות ב':י"א י"ב

(יא) וַיְהִי אִ בַּיָּמִים הֵהֵם וַיִּגְדֵּל מֹשֶׁה וַיֵּצֵא אֶל־אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרַיִם מַכֶּה אִישׁ־עִבְרִי מֵאֶחָיו: (יב) וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּדֹּף אֶת־הַמִּצְרַיִם וַיִּטְמְנֵהוּ בַּחֹל:

Exodus 2:11-12

(11) Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. (12) He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand.

שמות ב':כ"ג כ"ד

וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִזֶּה־עֲבֹדָה... (כד) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־

יִצְחָק וְאֶת־יַעֲקֹב:

Exodus 2:23-24

The Israelites were groaning under the bondage and cried out... (24) God heard their moaning, and God remembered the covenant with Abraham and Isaac and Jacob.

94

רש"י על שמות ג':י"ב

וזה המראה אשר ראית בסנה לך האות כי אנכי שלחתיך, וכדאי אני להציל, פאשר ראית הסנה עושה שליחותי ואיננו אפל, כה תלך בשליחותי ואינך נזוק; וששאלת מה זכות יש לישראל שיצאו ממצרים? דבר גדול יש לי על הוצאה זו, שגרי עתידים לקבל התורה על החר הזה לסוף ג' חדשים שיצאו ממצרים.

Rashi on Exodus 3:12

וזה AND THIS—i. e. the sight which thou hast witnessed in the bush, לך האות כי אנכי SHALL BE A SIGN TO YOU, BECAUSE (כי) “I” HAVE SENT YOU and “I” am competent to save: just as you have seen the bush carrying out the mission I laid upon it and it was not consumed, so go you too on the mission I entrust to you and you shall suffer no harm. And as regards thy question: What merit have the Israelites that they should go forth from Egypt?—I reply that I have a great purpose in this, My bringing them forth, for they are destined to accept the Torah upon this mountain at the expiration of three months after they leave Egypt (cf. *Exodus Rabbah* 3:4).

95

שמות כ"ד:ז'

וַיֹּאמְרוּ כָּל אֲשֶׁר-דִּבֶּר יי בַּעֲשֵׂה וְנִשְׁמָע:

Exodus 24:7

And they said, “All this we shall do, and we shall hear!”

96

Michael Walzer: First, that wherever you live, it is probably Egypt. Second, that there is a better place, a world more attractive, a promised land. And third, that the way to the land is through the wilderness. (Michael Walzer, *Exodus and Revolution* (New York: Basic Books, 1986), 149.)

Mishkan T'filah:

Standing on the parted shores of history
we still believe what we were taught
before ever we stood at Sinai's foot;
that wherever we are, it is eternally Egypt;
that there is a better place, a promised land;
that the winding way to that promise

passes through the wilderness.

That there is no way to get from here
to there except by joining hands, marching
together.

(Michael Walzer, from *Mishkan T'filah*, ed. Elyse D. Frishman (New York: CCAR Press, 2007), 157.)

Economic Justice and the Social Safety Net

Rabbi Marla J. Feldman

102

ויקרא י"ט:ב'

(ב) דַּבֵּר אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יי אֱלֹהֵיכֶם:

Leviticus 19:2

You [plural] shall be holy, for I, the Eternal your God, am holy.

103

דברים ט"ו:ז' י"א

(ז) כִּי-יִהְיֶה בָּךְ אֲבִיּוֹן מֵאֶחָד אֶחָיֶךָ בְּאַחַד שְׁעָרֶיךָ בְּאַרְצֶךָ אֲשֶׁר-יִי אֱלֹהֶיךָ נָתַן לָךְ לֹא תִאֲמַץ אֶת-לִבְּךָ וְלֹא תִקְפֹּץ אֶת-יָדְךָ מֵאֲחִיךָ הָאֲבִיּוֹן: (ח) כִּי-פָתַח תִּפְתָּח אֶת-יָדְךָ לּוֹ וְהַעֲבִטְךָ תַעֲבִיטְנוּ דֵי מַחְסְרוֹ אֲשֶׁר יִחְסַר לּוֹ: (ט) הַשְׁמֹר לָךְ פְּרִי-יְהוָה דְּבָר עִם-לִבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת-הַשְּׂבַע שְׁנַת הַשְּׂמִטָּה וְרַעְיָה עֵינֶיךָ בְּאֲחִיךָ הָאֲבִיּוֹן וְלֹא תִתֵּן לּוֹ וְקָרָא עֲלֶיךָ אֱלֹהֵי וְהָיָה בְּךָ חָטָא: (י) נָתַן תִּתֵּן לּוֹ וְלֹא-יִרְעַע לִבְּךָ בְּתַתָּהּ לּוֹ כִּי בְגִלְלָהּ הַדְּבָר הַזֶּה יִבְרַכְךָ יי אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂיךָ וּבְכָל מְשַׁלַּח יָדְךָ: (יא) כִּי לֹא-יִחַזְקֶל אֲבִיּוֹן מִקְרֹב הָאָרֶץ עַל-פְּנֵי אֲנָכִי מִצְוָה לֵאמֹר פָּתַח תִּפְתָּח אֶת-יָדְךָ לְאֲחִיךָ לְעִנְיָה וּלְאֲבִינֶךָ בְּאַרְצֶךָ: (ס)

Deuteronomy 15:7-11

If, however, there is a needy person among you, one of your kin in any of your settlements in the land that the Eternal your God is giving you, do not harden your heart and shut your hand against your needy kin. Rather, you must open your hand and lend whatever is sufficient to meet the need. Beware lest you harbor the base thought, "The seventh year, the year of remission, is approaching," so that you are mean and give nothing to your needy kin—who will cry out to the Eternal against you, and you will incur guilt. Give readily and have no regrets when you do so, for in return the Eternal your God will bless you in all your efforts and in all your undertakings. For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kin in your land.

ולכל מילי מי בעינן י"ב חדש והתניא שלשים יום לתמחוי שלשה חדשים לקופה ששה לכסות תשעה לקבורה

Bava Batra 8a

But isn't it taught in a *baraita*: If one lives in a city for thirty days, he must contribute to the charity platter from which food is distributed to the poor. If he lives there for three months, he must contribute to the charity box. If he lives there for six months, he must contribute to the clothing fund. If he lives there for nine months, he must contribute to the burial fund.

משנה תורה, הלכות מתנות עניים ז'ג:

(ג) לפי מה שחָסַר הָעֲנִי אֶתֶּה מְצַנֶּה לָתֵן לוֹ. אִם אֵין לוֹ פְּסוּת מְכַסִּים אוֹתוֹ. אִם אֵין לוֹ כְּלֵי בַּיִת קוֹנֵין לוֹ. אִם אֵין לוֹ אִשָּׁה מְשִׂיאֵין אוֹתוֹ. וְאִם הֵיְתָה אִשָּׁה מְשִׂיאֵין אוֹתָהּ לְאִישׁ. אֲפֹלוּ הֵיְתָה דְרָכּוֹ שָׁל זֶה הָעֲנִי לְרֵכֵב עַל הַסּוּס וְעָבָד רֶץ לְפָנָיו וְהָעֲנִי וְיָרַד מִנְכָסָיו קוֹנֵין לוֹ סוּס לְרֵכֵב עָלָיו וְעָבָד לְרוּץ לְפָנָיו שְׁנָאֲמַר (דברים טו ח) "דִּי מְחִסְרוֹ אֲשֶׁר יִחְסַר לוֹ". וּמְצַנֶּה אֶתֶּה לְהַשְׁלִים חֲסָרוֹנּוֹ וְאֵין אֶתֶּה מְצַנֶּה לַעֲשׂוֹ:

Mishneh Torah, Gifts to the Poor 7:3

(3) One is commanded to give to a poor person according to what he lacks. If he has no clothes, they clothe him. If he has no utensils for a house, they buy [them] for him. If he does not have a wife, they arrange a marriage for him. If [the poor person] is a woman, they arrange a husband for marriage for her. Even if it was the custom of [a person who was rich but is now] a poor person to ride on a horse with a servant running in front of him, and this is a person who fell from his station, they buy him a horse to ride upon and a servant to run in front of him, as it is said, (Deut. 15:8) *Sufficient for whatever he needs*. You are commanded to fill whatever he lacks, but you are not commanded to make him wealthy. (*K'tubot* 67b)

משנה תורה, הלכות מתנות עניים ז'ו:

(ו) עֲנִי נְשִׂאֵין מְכִירִין אוֹתוֹ וְאָמַר רַעֵב אֲנִי הָאֲכִילוּנִי אֵין בּוֹדְקִין אַתְּרִיו שְׂמָא רַמְאֵי הוּא אֶלָּא מְפָרְנְסִין אוֹתוֹ מִיָּד. הֵיְתָה עָרוֹם וְאָמַר פְּסוּנִי בּוֹדְקִין אַתְּרִיו שְׂמָא רַמְאֵי הוּא. וְאִם הֵיְתָה מְכִירִין אוֹתוֹ מְכַסִּין אוֹתוֹ לְפִי כְבוֹדוֹ מִיָּד וְאֵין בּוֹדְקִין אַתְּרִיו:

Mishneh Torah, Gifts to the Poor 7:6

(6) If a poor person who is unknown [in the area] has said, "I am hungry; please feed me," They do not check into his background lest he be an impostor, but rather they feed him immediately. If he was naked and said, "Clothe me," they do check on his background lest he be an impostor, but if they know him, they clothe him according to his honor immediately and they do not check on him. (Rabbi Yehuda in *Bava Batra* 9a)

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גיטין ס"א א

אין ממחין ביד עניי נכרים בלקט בשכחה ובפאה מפני דרכי שלום: ת"ר מפרנסים עניי נכרים עם עניי ישראל ומבקרין חולי נכרים עם חולי ישראל וקוברין מתי נכרים עם מתי ישראל מפני דרכי שלום:

Gittin 61a

The *mishnah* teaches: **One does not protest against poor gentiles** who come to take **gleanings, forgotten sheaves, and the produce in the corner of the field, which is given to the poor [pe'a]**, although they are meant exclusively for the Jewish poor, **on account of the ways of peace**. Similarly, **the Sages taught** in a *baraita* (*Tosefta* 5:4): **One sustains poor gentiles along with poor Jews, and one visits sick gentiles along with sick Jews, and one buries dead gentiles along with dead Jews**. All this is done **on account of the ways of peace**, to foster peaceful relations between Jews and gentiles.

תלמוד ירושלמי גיטין ל"ג א

אין ממחין ביד עניי גוים לקט שכחה ופיאה מפני דרכי שלום. תני עיר שיש בה גוים וישראל מעמידין גבאי גוים וגבאי ישראל וגובין משל גוים ומשל ישראל ומפרנסין עניי גוים ועניי ישראל ומבקרין חולי גוים וחולי ישראל וקוברין מתי גוים ומתי ישראל ומנחמין אבילי גוים ואבילי ישראל ומכבסין כלי גוים וכלי ישראל מפני דרכי שלום.

Jerusalem Talmud Gittin 33a

One does not protest against poor gentiles who come to take **gleanings, forgotten sheaves, and the produce in the corner of the field, which is given to**

the poor on account of the ways of peace. In a city in which there is both Jews and gentiles, they appoint trustees of both Jews and gentiles, for instance: they sustain the poor of both Jews and gentiles, visit the sick of both Jews and gentiles, bury the dead of both Jews and gentiles, comfort mourners of both Jews and gentiles, and hide property from robbers of both Jews and gentiles on account of the ways of peace.

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סנהדרין נ"ו א:כ"ד

תנו רבנן שבע מצות נצטוו בני נח דינין וברכת השם ע"ז גילוי עריות ושפיכות דמים וגזל ואבר מן החי

Sanhedrin 56a:24

The Sages taught in a *baraita*: **The descendants of Noah**, i.e., all of humanity, **were commanded** to observe **seven mitzvot**: The *mitzvah* of establishing courts of **judgment**; and the prohibition against **blessing**, i.e., cursing, **the name** of God; and the prohibition of **idol worship**; and the prohibition against **forbidden sexual relations**; and the prohibition of **bloodshed**; and the prohibition of **robbery**; and the prohibition against eating **a limb from a living animal**.

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משלי י"א:ד'

(ד) לֹא-יִוָּעֵיל הוֹן בְּיוֹם עֲבָרָה וְצַדִּיקָה תִצְּלֵל מִמָּוֶת:

Proverbs 11:4

(4) Wealth is of no avail on the day of wrath, but righteousness saves from death.

משלי י"ט:י"ז

(יז) מַלְנָה יִי תוֹבֵן דָּל וְגַמְלוֹ יִשְׁלַם-לוֹ:

Proverbs 19:17

One who is generous to the poor makes a loan to God; God will repay one one's due.

תהילים קי"ח:י"ט

(יט) פֶּתַח־לִי שְׁעַר־צְדָקָה

Psalms 118:19

(19) Open the gates of righteousness [tzedek] for me.

מדרש תהילים קי"ח:י"ז

(יז) דבר אחר זה הים גדול מדבר בשאול. שם רמש ואין מספר אלו המתים. חיות קטנות עם גדולות (איוב ג יט) קטון וגדול שם הוא. שם אניות יהלכון (קהלת יב ה) כי הולך האדם אל בית עולמו. לויתן וגו'. זה טובוי מן הדא מלוויתא. כלם אליך ישברון. שעניניהם תלויות לתחיית המתים. תשלח רוחך יבראון. באותה השעה יאמרו לשם שירה. יהי כבוד יי לעולם. ותדע לך שאינו מדבר אלא בתחיית המתים. שבתחיית המתים כתיב (ישעיה מב יא) ישאו מדבר ועריו חצרים תשב קדר ירונו יושבי סלע מראש הרים יצוהו. ישימו ליי כבוד. מה כבוד שאומר להלן תחיית המתים אף כבוד שנאמר כאן תחיית המתים. באותה השעה הן אומרים שירה הדא הוא דכתיב (שם י) שירו ליי שיר חדש:

Midrash T'hillim 118:17

At the time of judgment in the future world everyone will be asked, "What was your occupation?" If the person answers, "I used to feed the hungry"—they will say to him, "This is God's gate; you who fed the hungry many enter." "I used to give water to those who were thirsty"—they will say to him, "This is God's gate; you who gave water to those who were thirsty may enter." "I used to clothe the naked"—they will say to him, "This is God's gate; you who clothed the naked may enter" . . . and similarly with those who raised orphans, and who performed the mitzvah of *tzedakah*, and who performed acts of caring, loving-kindness.

זכריה ז':ט' י"ד

(ט) כה אמר יי צבאות לאמר משפט אמת שפטו וחקד ורחמים עשו איש את-אחיו: (י) ואלמנה ויתום גר ועני אל-תעשקו ורעת איש אחיו אל-תחשבו בלבבכם: (יא) וימאנו להקשיב ויתנו כתף סגרת ואזניהם הכבידו משמוע: (יב) ולכם שמו שמיר משמוע את-התורה ואת-הדברים אשר שלח יי צבאות ברוחו ביד הנביאים הראשנים ויהי קצף גדול מאת יי צבאות: (יג) ויהי כאשר-קרא ולא שמעו בן יקראו ולא אשמע אמר יי צבאות: (יד) ואסערים על כל-הגוים אשר לא-ידעום והארץ נשמה אחריהם מעבר ומשב וישמו ארץ-חמדה לשמה: (פ)

Zechariah 7:9-14

Thus speaks the God of hosts, saying: Render true judgment, and show loving-kindness and compassion every man to his brother. And do not oppress the widow, nor the orphan, the stranger, nor the poor; and let none of you plot evil against his brother in your heart. But they refused to listen, and turned a stubborn shoulder, and stopped their ears that they should not hear. And they made their hearts like adamant stone, lest they should hear the Torah, and the words which the God of hosts has sent in God's spirit by the former prophets; therefore a great wrath came from the God of hosts. And so, as God cried, and they would not hear, the God of hosts said: So they cried, and I did not hear; but I scattered them with a stormy wind among all the nations whom they did not know. Thus the land was desolate after them, so that no man passed by nor returned; for they laid the pleasant land desolate.

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שבת קנ"א ב

תניא רבי אלעזר הקפר אומר לעולם יבקש אדם רחמים על מדה זו שאם הוא לא בא בא בנו ואם בנו לא בא בא בנו בא שנאמר כי בגלל הדבר הזה תנא דבי רבי ישמעאל גלגל הוא שחוזר בעולם... אמר לה רבי חייא לדביתהו כי אתי עניא אקדימי ליה ריפתא כי היכי דלקדמו לבניך

Shabbat 151b

It was taught in a *baraita* that Rabbi Elazar HaKappar says: A person should always request divine mercy with regard to this condition of poverty, for if he does not come to a state of poverty, his son will, and if his son does not come to such a state his grandson will, as it is stated: "You shall surely give him and your heart shall not be grieved when you give to him, for due to this thing [*biglal hadavar hazeh*] the Eternal your God will bless you in all your work and in all that you put your hand toward" (Deuteronomy 15:10). With regard to this verse, the *Tanna* from the school of Rabbi Yishmael taught: Due to [*biglal*] this thing means that it is a wheel [*galgal*] that turns in the world, upon which people continuously rise and fall. . . . In a similar vein, the Gemara relates that Rabbi Chiya said to his wife: When a poor person comes to the house, be quick to give him bread so that they will be quick to give bread to your children.

Healthcare as a Justice Issue

A Healthy System Starts with Healthy Jewish Values

Rabbi Adam F. Miller

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תענית כ"א ב

ומאי הוו עובדיה דאבא אומנא דכי הוה עביד מילתא הוה מחית גברי לחוד ונשי לחוד ואית ליה לבושא דאית ביה קרנא דהוות בזיעא כי כוסילתא כי הוות אתיא ליה איתתא הוה מלביש לה כי היכי דלא ניסתכל בה ואית ליה דוכתא דצניעא דשדי ביה פשיטי דשקיל דאית ליה שדי ביה דלית ליה לא מיכסוף

Taanit 21b

The Gemara asks: And what were these righteous deeds of Abba and the Bloodletter? The Gemara explains that when he would perform a matter of bloodletting, he would bring in men separately from women, for reasons of modesty. And he had a special garment that had a slit in the place of the incision [*kusilta*] where the bloodletting instrument was inserted. When a woman came to him, he would have her dress in that garment, so that he would not see her exposed. And furthermore, he had a hidden place where he worked, where customers would place the coins [*p'shitei*] that he would take as his fee. In this manner, one who had money would throw it there, while one who did not have money was not embarrassed.

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במדבר י"ב:י"ג

(יג) ויצעק מֹשֶׁה אֶל־יְיָ לֵאמֹר אֵל גֹּאֲרָפָא גֹאֲרָהּ: (פ)

Numbers 12:13

(13) So Moses cried out to the Eternal, saying, "O God, pray heal her!"

בבא קמא מ"ו ב

א"ר שמואל בר נחמני מניין להמוציא מחבירו עליו הראיה שנאמר (שמות כד, יד) מי בעל דברים יגש אליהם יגיש ראיה אליהם מתקיף לה רב אשי הא למה לי קרא סברא הוא דכאיב ליה כאיבא אזיל לבי אסיא

Bava Kamma 46b

Rabbi Shmuel bar Naḥmani said: From where is it derived that the burden of proof rests upon the claimant? As it is stated in the Torah when Moses appointed Aaron and Hur to judge the people: "Whoever has a cause, let him come near [*yiggash*] to them" (Exodus 24:14). This is interpreted to mean that whoever has a claim against another should submit [*yaggish*] proof to them. According to this interpretation, this verse demonstrates clearly that the claimant is responsible for supplying the proof. Rav Ashi objects to this: Why do I need a verse to derive this? It is based on logical reasoning that one who suffers from pain goes to the doctor. Just as here the individual with the problem has the responsibility to resolve it, so too, someone with a claim against another must bring a proof to corroborate his claim.

בבא קמא פ"ה א

דתניא דבי ר' ישמעאל אומר (שמות כא, יט) ורפא ירפא מכאן שניתן רשות לרופא לרפאות

Bava Kamma 85a

As it is taught, the school of Rabbi Yishmael says: "When the verse states And shall cause him to be thoroughly healed [*v'rapo y'rapei*]" (Exodus 21:19), it is derived from here that permission is granted to a doctor to heal, and it is not considered to be an intervention counter to the will of God.

דברים כ"ב:ב'

והשבתו לו:

Deuteronomy 22:2

And you shall restore it to him.

רמב"ם משנה נדרים ד:ד

המודר הנאה מחבירו ונכנס לבקרו עומד כו':

ר"ל חיוב הרופא מן התורה לרפאות חולי ישראל וזה נכלל בפ"י מ"ש הפסוק (דברים כב) והשבותו לו לרפאות את גופו שהוא כשרואה אותו מסוכן ויכול להצילו או בגופו או בממונו או בחכמתו:

Rambam on *Mishnah N'darim 4:4*

Because it is a religious duty, that is to say, a physician is obligated by law to heal the sick of Israel. This is included in what [the Sages] said in explanation of the verse, "And you shall restore it to and him" (Deut. 22:2)—to include his body, that if he saw him lost and he can save him, he must save him with his body or with his money or with his knowledge...

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ויקרא י"ט:ט"ז

לֹא תֵעָמֵד עַל־דַּם רֵעֶךָ אָנֹכִי יי

Leviticus 19:16

Do not stand idly by the blood of your neighbor.

ויקרא י"ט:י"ח

וְאַהֲבַת לְרֵעֶךָ כְּמֹדֶךָ אָנֹכִי יי

Leviticus 19:18

You shall love your neighbor as yourself.

Rabbi J. David Bleich

Nachmanides also finds that the obligation to of the physician to heal is inherent in the commandment "And you shall love your neighbor as yourself" (Leviticus 19:18). As a specific instance of the general obligation to manifest love and concern for

one's neighbor, the obligation to heal encompasses not only situations posing a threat to life or limb or demanding restoration of impaired health, but also situations of lesser gravity warranting medical attention for relief of pain and promotion of well-being. (J. David Bleich, *Judaism and Healing: Halakhic Perspectives* (Jersey City, NJ: KTAV Publishing, 2002), 4, citing Nachmanides, *Torat Haadam, Kisvei Ramban* 2:48.)

יורה דעה של"ו:א'

(א) דיני הרופא. ובו ג' סעיפים:

נתנה התורה רשות לרופא לרפאות ומצוה היא ובכלל פיקוח נפש הוא ואם מונע עצמו הרי זה שופך דמים

Shulchan Aruch, Yoreh Dei-ah 336:1

The Torah gave permission to the physician to heal; moreover, this is a religious precept and is included in the category of saving life [*pikuach nefesh*]. And if the physician withholds his services, it is considered as shedding blood.

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ויקרא י"ח:ה'

(ה) ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם ותי בָּהֶם אֲנִי יי: (ס)

Leviticus 18:5

You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am the Eternal.

יחזקאל כ':י"א

(יא) ואתן להם את חקותי ואת משפטי הודעתי אותם אשר יעשה אותם האדם ותי בָּהֶם:

Ezekiel 20:11

I gave them My laws and taught them My rules, by the pursuit of which human beings shall live.

לְמַדָּה, וְשָׁפַל הַמְּאַבֵּד נֶפֶשׁ אַחַת [מִיִּשְׂרָאֵל], מַעֲלָה עָלָיו הַפְּתוּב כְּאֵלוֹ אֶבֶד עוֹלָם מְלֵא. וְכָל הַמְּקַיֵּם נֶפֶשׁ אַחַת [מִיִּשְׂרָאֵל], מַעֲלָה עָלָיו הַפְּתוּב כְּאֵלוֹ קַיֵּם עוֹלָם מְלֵא.

Mishnah Sanhedrin 4:5

Whoever destroys a single life, it is as if one has destroyed an entire world. Whoever saves one life, it is as if one has saved the entire world.

יומא פ"ד ב

תא שמע דתני רבה בר שמואל עוברא שהריחה מאכילין אותה עד שתשוב נפשה ומי שנשכו כלב שוטה מאכילין אותו מחצר כבד שלו והחושש בפיו מטילין לו סם בשבת דברי ר"א בר' יוסי שאמר משום ר' מתיא בן חרש והכמים אומרים בזו ולא באחרת בזו אהיית אילימא אעוברא פשיטא עוברא מי איכא למאן דאמר דלא אלא לאו אסם שמע מינה רב אשי אמר מתני' נמי דיקא ועוד אמר רבי מתיא בן חרש החושש בפיו מטילין לו סם בשבת ולא פליגי רבנן עליה ואם איתא דפליגי רבנן עליה ליערבינהו וליתנינהו וליפלגו רבנן בסיפא ש"מ מפני שספק נפשות הוא וכו' ל"ל תו למימר וכל ספק נפשות דוחה את השבת אמר רב יהודה אמר רב לא ספק שבת זו בלבד אמרו אלא אפילו ספק שבת אחרת היכי דמי כגון דאמדה לתמניא יומי ויומא קמא שבתא מהו דתימא ליעכב עד לאורתא כי היכי דלא ניהול עליה תרי שבתא קמ"ל תניא נמי הכי מחמין חמין לחולה בשבת בין להשקותו בין להברותו ולא שבת זו בלבד אמרו אלא לשבת אחרת ואין אומרים נמתין לו שמא יבריא אלא מחמין לו מיד מפני שספק נפשות דוחה את השבת ולא ספק שבת זו אלא אפי' ספק שבת אחרת ואין עושין דברים הללו לא ע"י נכרים ולא ע"י כותיים אלא ע"י גדולי ישראל ואין אומרים יעשו דברים הללו לא ע"פ נשים ולא ע"פ כותיים אבל מצטרפין לדעת אחרת ת"ר מפקחין פקוח נפש בשבת והזריז ה"ז משובח ואין צריך ליטול רשות מב"ד הא כיצד ראה תינוק שנפל לים פורש מצודה ומעלהו והזריז ה"ז משובח ואין צריך ליטול רשות מב"ד ואע"ג דקא צייד כוורי ראה תינוק שנפל לבור עוקר חוליא ומעלהו והזריז ה"ז משובח ואין צריך ליטול רשות מב"ד אע"ג דמתקן דרגא ראה שנעלה דלת בפני תינוק שוברא ומוציאו והזריז ה"ז משובח ואין צריך ליטול רשות מב"ד ואע"ג דקא מיכוין למיתבר בשיפי מכבין ומפסיקין מפני הדליקה בשבת והזריז ה"ז משובח ואין צריך ליטול רשות מב"ד ואע"ג דקא ממכיך מכוכי

Yoma 84b

Come and hear a proof for the matter, as Rabba bar Shmuel taught in the following *baraita*: With regard to a pregnant woman who smells and craves food, one feeds her until she is satisfied, even on Yom Kippur; and in the case of one whom a mad dog bit, one feeds him from the lobe of its liver; and in the case of one who has pain in his mouth, one places medicine in his mouth on Shabbat; this is the statement of Rabbi Elazar, son of Rabbi Yosei, who said it in the name of Rabbi Matya ben Ḥarash.

And the Rabbis say: In this case and no other.

The Gemara clarifies: To which case is this one referring? If we say they said this about a pregnant woman, it is obvious; is there anyone who says one should not give a pregnant woman food? Rather, is it not referring to the halakha pertaining to medicine on Shabbat, which they agree is permitted? Learn from this that the Rabbis did not disagree about this.

Rav Ashi said: The wording of the mishnah is also precise in accordance with this approach, as it was taught in the mishnah: And furthermore, Rabbi Matya ben Ḥarash said: In the case of one who suffers pain in his mouth, one places medicine in his mouth on Shabbat, and the Rabbis do not disagree with him and say otherwise. And if it is so that the Rabbis disagree with him, then let the mishnah combine the two halakhot and teach them together, and let the Rabbis disagree with both points in the latter clause. Since the mishnah was not written this way, but instead the dispute of the Rabbis appears after Rabbi Matya's statement about the mad dog, learn from here that the Rabbis did not disagree with him about the halakha with regard to medicine. § The mishnah states that one with pain in his throat should be given medicine on Shabbat because it is a case of uncertainty concerning a life-threatening situation.

The Gemara asks: Why do I need to say furthermore: And any case of uncertainty concerning a life-threatening situation overrides Shabbat? Rav Yehuda said that Rav said: They stated this not only in a case where there is uncertainty with regard to this Shabbat, but even if the uncertainty is with regard to a different future Shabbat. What are the circumstances in which uncertainty would arise as to whether or not his life will be in danger in the future? They are a case where doctors assess that an ill person needs a certain treatment for eight days, and the first day of his illness is Shabbat. Lest you say: He should wait until evening and begin his treatment after Shabbat so they will not need to desecrate two *Shabbatot* for his sake, therefore it teaches us that one must immediately desecrate Shabbat for his sake. This is the *halakha*, despite the fact that an additional Shabbat will be desecrated as a result, because there is uncertainty about whether his life is in danger.

That was also taught in a *baraita*: One heats water for an ill person on Shabbat, whether to give him to drink or to wash him, since it might help him recover. And they did not say it is permitted to desecrate only the current Shabbat for him, but even a different, future Shabbat. And one must not say: Let us wait and perform this labor for him after Shabbat, perhaps he will get well in the meantime. Rather, one heats it for him immediately because any case of uncertainty concerning a life-threatening situation overrides Shabbat.

And this is so not only with regard to uncertainty whether his life is in danger on the current Shabbat, but even in a case of uncertainty with regard to danger on a

different Shabbat. And these acts should not be performed by gentiles or Samaritans but should be done by the greatest of the Jewish people, i.e., their scholars, who know how to act properly. And one does not say: These actions may be performed based on the advice of women or Samaritans, since they are not considered experts able to declare a person ill enough to override Shabbat. However, the opinions of these people do combine with an additional opinion, meaning that if there is a dispute, their opinions may be considered when coming to a decision.

The Sages taught in a *baraita*: One engages in saving a life on Shabbat, and one who is vigilant to do so is praiseworthy. And one need not take permission from a court but hurries to act on his own. How so? If one sees a child who fell into the sea, he spreads a fisherman's net and raises him from the water. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although in doing so he catches fish in the net as well. Similarly, if one sees a child fall into a pit and the child cannot get out, he digs part of the ground out around the edge of the pit to create a makeshift step and raises him out. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although in doing so he fashions a step.

Similarly, if one sees that a door is locked before a child and the child is scared and crying, he breaks the door and takes the child out. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although he intends to break it into boards to be used later. Similarly, one may extinguish a fire by placing a barrier of metal or clay vessels filled with water in front of it on Shabbat when life is endangered. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although he leaves the coals, which can be used for cooking after Shabbat.

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יורה דעה רמ"ט:ט"ז

(טז) יש מי שאומר שמצות בית הכנסת עדיפא ממצות צדקה ומצות צדקה לנערים ללמוד תורה או לחולים עניים עדיף ממצות בית הכנסת: הגה מה שנוהגין לפסוק צדקה עבור מתים בשעת הזכרת נשמות מנהג ותיקין הוא ומהני לנשמותיהם (רוקח סי' רי"ז):

Shulchan Aruch, Yoreh Dei-ah 249:16

There are those who say that the commandment to [build and support] a synagogue takes precedence over the commandment to give *tzedakah* [to the poor]. However, the commandment to give money for the youth to study Torah, and to the sick

among the poor, takes precedence over the commandment to build and support a synagogue.

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Rabbi Eliezer Waldenberg

It has been enacted that in every place in which Jews live, the community sets aside a fund for care of the sick. When poor people are ill and cannot afford medical expenses, the community sends them a doctor to visit them, and the medicine is paid for by the communal fund. (*Tzitzit Eliezer* 5:4).

Rabbi J. David Bleich

The community clearly has an obligation to provide for the medical needs of the indigent. This establishment of a fund to defray medical expenses represents both a needed social amenity as well as a charitable obligation, and the community is fully empowered to levy a tax for either purpose. (J. David Bleich, "Survey of Recent Halakhic Periodical Literature: Medical and Life Insurance: A Halakhic Mandate," *Tradition* (Rabbinical Council of America) 31, no. 3 (1997): 64.)

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Reform Responsum

Still, the duty to save life does not necessarily fall upon the physician as an individual. The commandment of *pikuach nefesh* is addressed to all of us, not just to a particular class of persons; the physician has no greater obligation than does anyone else to save life. This is a key element in the Jewish legal theory which permits physicians to be paid for their work: when a positive commandment is incumbent upon all members of the community, no one person can be required to perform it for free. Physicians are entitled to reasonable compensation because, though they render a service that only trained professionals are allowed to administer, they are the agents of the community. The mitzvah they perform is our mitzvah, not just theirs. Like others who provide vital public services, they are the means by which each of us fulfills the individual responsibility to save life. *Thus, if it costs money to perform the mitzvah, that expense ought to be borne by the community, by all of us together, and not by doctors alone. It is arguably unfair to require that physicians treat indigent patients without adequate compensation* [emphasis added]. (CCAR Responsum 5754.18, "Physicians and Indigent Patients," W. Gunther Plaut

and Mark Washofsky, *Teshuvot for the Nineties* (New York: CCAR Press, 1997), 373–80. <https://www.ccarnet.org/ccar-responsa/tfn-no-5754-18-373-380/>.)

משנה תורה, הלכות דעות ד'א'

לפיכך צריך להרחיק אדם עצמו מדברים המאבדו את הגוף. ולהנהיג עצמו בדברים המברין והמחלימים.

Mishneh Torah, Human Dispositions 4:1

One has a positive obligation to avoid anything that is injurious to the body, and to conduct oneself in ways that promote health.

Do Not Separate Yourself from the Community

Rabbi Lynne F. Landsberg, ז"ל

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דברים כ"ה:י"ז י"ח

(יז) זָכוֹר אֶת אֲשֶׁר-עָשָׂה לְךָ עַמְלֵק בְּדַרְדֵּךְ בְּצֵאתְכֶם מִמִּצְרָיִם: (יח) אֲשֶׁר קָרַף בְּדַרְדֵּךְ וַיִּזְנֹב בְּךָ פְּלִי-הַנְּחָשִׁים
אֲחֲרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַע וְלֹא יָרָא אֱלֹהִים:

Deuteronomy 25:17-18

(17) Remember what Amalek did to you on your journey, after you left Egypt— (18) how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear.

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Rabbi W. Gunther Plaut

The noun נחשלים (*nechelshalim*, translated as "stragglers") may originally have been נחלשים (*nechelashim*, enfeebled). Hence: those left behind. (Plaut, 1335.)

אבן עזרא על דברים כ"ה:י"ח

(ד) ויגע. מן הדרך:

Ibn Ezra on Deuteronomy 25:18

(4) and lagging, because they had no strength to walk.

רש"י על דברים כ"ה:י"ח

(ג) כל הנחשלים אחריו. חסרי כח מתמת קטאם, שְׁהִיָּה הָעֵנָן פּוֹלְטָן (תנחומא):

Rashi on Deuteronomy 25:18

(3) **THOSE THAT WERE FEEBLE BEHIND YOU** — those who lack strength on account of their sins and whom the clouds had expelled from the protection they afforded (*Midrash Tanchuma, Ki Teitzei* 10).

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משנה תורה, הלכות תלמוד תורה א' ח' ט'

(ח) כָּל אִישׁ מִיִּשְׂרָאֵל חַיֵּב בְּתַלְמוּד תּוֹרָה בֵּין עָנִי בֵּין עֹשִׁיר בֵּין שָׁלֵם בְּגוּפוֹ בֵּין בְּעַל יְסוּרִין... שְׁנַאֲמַר (יהושע א ח) "וְהִגִּיתָ בוּ יוֹמָם וְלַיְלָה":

(ט) גְּדוּלֵי חֲכָמֵי יִשְׂרָאֵל הָיוּ מֵהֶן חוֹטְבֵי עֵצִים וּמֵהֶן שׂוֹאֲבֵי מַיִם וּמֵהֶן סוּמִים.

Mishneh Torah, Torah Study 1:8-9

(8) Every member of the people of Israel is obligated to study Torah—regardless of whether one is rich or poor, physically able or with a physical disability! ...for it is said: "But thou shalt meditate therein day and night" (Joshua 1:8, *Yoma* 35a; *Menahot* 99b.)

(9) The great sages of Israel included wood choppers, water drawers and the blind.

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Martin Kroessel

The hardest obstacles I have been forced to cope with over the years were not my own physical limitations, but the attitude of other people. For instance, when I was six my parents tried to enroll me in an afternoon *talmud Torah*. The administrators of the school refused to accept me because they felt that I did not have the intellectual capacity to successfully take part in the program. Since then I have earned degrees at both the undergraduate and graduate levels and I [have been] accepted as a student in the Graduate School of Journalism at Columbia.

Most of the people with disabilities I know can be described, at best, as being indifferent to their Judaism. And who can blame them? Throughout the life of a person with a disability, barriers are encountered to active participation in Jewish life. . . . Most synagogues and other communal institutions are ill prepared to deal with people with disabilities. It is a tragic irony that while lay and religious leaders

profess to be concerned about assimilation, the Jewish community remains content with a situation that makes it impossible for a large number of Jews who happen to have disabilities to be affiliated with communal institutions. (Personal communication)

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משנה אבות ב:ד'

הלל אומר, אל תפָּרַשׁ מן הַצְּבוּר

Pirkei Avot 2:4

Hillel says: Do not separate yourself from the community.

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מדרש תהילים פ"ב:ב'

רצוני לעשות משפט. שפטו דל ויתום והצדיקו עליו את הדין לא בשביל שהוא עני

Midrash T'hillim 82:2

It is My will that you do justice. "Defend the poor and the orphan; do justice to the afflicted and needy." It does not say, 'Have pity on them,' but "Do justice to them."

What Reproductive Justice Might Look Like

Rabbi Emily Langowitz

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שמות כ"א:כ"ב כ"ג

(כב) וְכִי־יִנְצְוּ אַנְשִׁים וְנָגְפוּ אִשָּׁה הָרָה וַיִּצְאוּ יְלָדֶיהָ וְלֹא יִהְיֶה אֶסּוֹן עָנּוּשׁ יַעֲזֹשׁ כְּאִשֶּׁר יִשִּׁית עָלֶיהָ בְּעַל הָאִשָּׁה וְנָתַן בְּפָלְגִים: (כג) וְאִם־אֶסּוֹן יִהְיֶה וְנִתְּתָה נַפְשׁ תַּחַת נַפְשׁ:

Exodus 21:22–23

When individuals fight, and one of them pushes a pregnant woman and a miscarriage results, but no other damage ensues, the one responsible shall be fined according as the woman's husband may exact, the payment to be based on reckoning. But if other damage ensues, the penalty shall be life for life.

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Dr. David Kraemer

The halakhic authorities of old were not asking our questions about abortion. Can we justify deriving instruction when the analogies are so inexact and the circumstances so different? (David Kraemer, "Jewish Ethics and Abortion," in *Exploring Judaism: The Collected Essays of David Kraemer* (Atlanta: Scholars Press, 1999), 271.)

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משנה אהלות ז:ו'

(ו) הָאִשָּׁה שֶׁהִיא מְקֻשָּׁה לִילֵד, מִחֲתֻכִּין אֶת הַוּלָד בְּמַעֲיָהּ וּמוֹצִיאִין אוֹתוֹ אַבְרִים אַבְרִים, מִפְּנֵי שְׁחִיזָה קוֹדֵם לְחִיּוֹ. יֵצֵא רַבּוֹ, אֵין נוֹגְעִין בּוֹ, שְׂאִין דוֹחִין נַפְשׁ מִפְּנֵי נַפְשׁ:

Mishnah Ohalot 7:6

If a woman is having difficulty in childbirth, one cuts up the fetus inside her and takes it out limb by limb, for her life comes before its life. If most of it had come out, one does not touch it, for one does not push off one life for another.

Rabbi Mark Washofsky

The Jewish legal sources, by drawing the distinction between mother and fetus, *allow us to make the moral judgment necessary to permit any abortion.* (Mark Washofsky, "Response: 'Abortion, Halacha, and Reform Judaism,'" *Journal of Reform Judaism* 28, no. 4 (1981): 18. Emphasis mine.)

סנהדרין ע"ב ב

איתביה רב חסדא לרב הונא יצא ראשו אין נוגעין בו לפי שאין דוחין נפש מפני נפש ואמאי רודף הוא שאני התם דמשמיה קא רדפי לה

Sanhedrin 72b

Rav Chisda challenged Rav Huna, saying, "If its head came out, one does not touch it, for one does not push off one life for another." Why [should this be the case]? Isn't it [the fetus] a pursuer?

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ערכין ז' א

מתני' האשה שיצאה ליהרג אין ממתניין לה עד שתלד האשה שישבה על המשבר ממתניין לה עד שתלד האשה שנהרגה... גמ' פשיטא גופה היא איצטריך ס"ד

Arachin 7a

Mishnah: If a woman is about to be executed, one does not wait for her until she gives birth, but if she had already sat on the birthstool, one waits for her until she gives birth... This is self-evident: it is her body.

איתביה רב חסדא לרב הונא יצא ראשו אין נוגעין בו לפי שאין דוחין נפש מפני נפש ואמאי רודף הוא שאני
התם דמשמיה קא רדפי לה

Sanhedrin 72b

Rav Ḥisda raised an objection to Rav Huna from a *baraita*: If a woman was giving birth and her life was being endangered by the fetus, the life of the fetus may be sacrificed in order to save the mother. But once his head has emerged during the birthing process, he may not be harmed in order to save the mother, because one life may not be pushed aside to save another life. If one is permitted to save the pursued party by killing the minor who is pursuing him, why is this so? The fetus is a pursuer who is endangering his mother's life. The Gemara answers: This is not difficult, as it is different there, with regard to the woman giving birth, since she is being pursued by Heaven. Since the fetus is not acting of his own volition and endangering his mother of his own will, his life may not be taken in order to save his mother.

רש"י על סנהדרין ע"ב ב

יצא ראשו באשה המקשה לילד ומסוכנת וקתני רישא החיה פושטת ידה וחותרתו ומוציאתו לאברים דכל זמן
שלא יצא לאויר העולם לאו נפש הוא וניתן להורגו ולהציל את אמו אבל יצא ראשו אין נוגעים בו להורגו
דהוה ליה כילוד ואין דוחין נפש מפני נפש

Rashi on Sanhedrin 72b

Its head came out: With a woman that is experiencing difficulty giving birth and is in [mortal] danger. And it is taught in the first section [of this teaching], "the midwife extends her hand and cuts it up and extracts [the pieces];" as the entire time that that it has not gone out into the air of the world, it is not [considered] a soul, and [so] it is possible to kill it and to save its mother. But when its head came out, we cannot touch it to kill it, as it is like a born [baby]; and we do not push off one soul for the sake of another.

משנה תורה, הלכות רוצח ושמירת נפש א':ט'

(ט) אף זו מצות לא תעשה שלא לחוס על נפש הרודף. לפיכך הורו חכמים שהעברה שהיא מקשה לילד מתר לחתך העבר במעיה בין בסם בין ביד מפני שהיא כרודף אחריה להרגה. ואם משהוציא ראשו אין נוגעין בו שאין דוחין נפש מפני נפש וזהו טבעו של עולם:

Mishneh Torah, Murderer and the Preservation of Life 1:9

(9) This, indeed, is one of the negative mitzvot—not to take pity on the life of a *rodeif*. On this basis, our Sages ruled that when complications arise and a pregnant woman cannot give birth, it is permitted to abort the fetus in her womb, whether with a knife or with drugs. For the fetus is considered a *rodeif* of its mother. If the head of the fetus emerges, it should not be touched, because one life should not be sacrificed for another. Although the mother may die, this is the nature of the world.

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Blu Greenberg

[When] conditions do exist, such as the need to support self and/or husband through school, the need for time for a marriage to stabilize, overwhelming responsibilities to other children and so forth then abortion should be seen as a necessity rather than an evil. Many mitzvot (commandments) are interdependent functions of timing and of the conditions which they regulate. (Blu Greenberg, "Abortion: A Challenge to Halakhah," *Judaism: A Quarterly Journal of Jewish Life and Thought*, 25 (Spring 1976), 204.)

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Dr. Lisa Guenther

What if we grounded women's reproductive freedom not on the assumption of an autonomous subject who owns her body and therefore has a right to choose, but rather on the ethical sensibility of an always-already embodied self whose very exposure to the Other calls for justice and equality, and *therefore* for women's right to choose? (Lisa Guenther, *The Gift of the Other: Levinas and the Politics of Reproduction* (New York: State University of New York Press, 2006), 143.)

עמד רבי יהושע על רגליו ואמר (דברים ל, יב) לא בשמים היא מאי לא בשמים היא אמר רבי ירמיה שכבר נתנה תורה מהר סיני אין אנו משגיחין בבת קול שכבר כתבת בהר סיני בתורה (שמות כג, ב) אחרי רבים להטות אשכחיה רבי נתן לאליהו א"ל מאי עביד קוב"ה בההיא שעתא א"ל קא חייד ואמר נצחוני בני נצחוני בני

Bava Me'tzia 59b

Rabbi Yehoshua stood on his feet and said: It is written: "It is not in heaven" (Deuteronomy 30:12). The Gemara asks: What is the relevance of the phrase "It is not in heaven" in this context? Rabbi Yirmeya says: Since the Torah was already given at Mount Sinai, we do not regard a Divine Voice, as You already wrote at Mount Sinai, in the Torah: "After a majority to incline" (Exodus 23:2). Since the majority of Rabbis disagreed with Rabbi Eliezer's opinion, the halakha is not ruled in accordance with his opinion. The Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Holy One of Blessing do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy One of Blessing smiled and said: My children have defeated Me; My children have defeated Me.

Toward LGBT Liberation

Rabbi Rachel Timoner

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ויקרא י"ח:כ"ב

(כב) וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכַּבִּי אִשָּׁה תוֹעֵבָה הִוא:

Leviticus 18:22

(22) Do not lie with a male as one lies with a female; it is an abhorrence.

ויקרא כ"י:י"ג

(יג) וְאִישׁ אִשֶּׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכַּבִּי אִשָּׁה תוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דְמֵיהֶם בָּם:

Leviticus 20:13

If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing [*to-eivah*]; they shall be put to death—they retain the bloodguilt.

Rabbi Bradley Artson

In antiquity, there was no categorical distinction of humanity into heterosexual and homosexual as secular orientations. . . . The great revolution of the Torah in the realm of sexuality is to insist that sexual expression is legitimate only within the confines of a commitment to the sexual partner as a complete person. (Bradley Shavit Artson, "Enfranchising the Monogamous Homosexual," in *Ku-lanu: All of Us, A Program and Resource Guide for Gay, Lesbian, Bisexual, and Transgender Inclusion*, rev. ed., ed. Richard F. Address, Joel L. Kushner, and Geoffrey Mitelman (New York: URJ Press, 2007), 196, 201.)

Rabbi Nancy Wiener

As Reform Jews, we affirm that sexual intimacy should be mutually expressive for

those involved. To consider the needs of a sexual partner, to engage in sexual behavior solely to satisfy one's own needs or to enhance one's position—personally, economically, or as a means to assert one's power over another—would be to fail to recognize the partner as created *b'tzelem Elohim*, in the image of God. . . . Sexual behaviors that fail to respect the inherent holiness and dignity of a sexual partner, that are built on lies and falsehoods with the express intent of leading someone to act in a way she or he would otherwise avoid, that exploit power differentials, that mistreat or abuse others, and that violate another person's sense of trust, faith, or boundaries may be considered *to-eivah*. (Nancy H. Wiener, "A Reform Understanding of *To-eivah*," in *Sacred Encounters: Jewish Perspectives on Sexuality*, ed. Rabbi Lisa J. Grushcow (New York: CCAR Press, 2014) 37–38.)

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Rabbis Myron Geller, Robert Fine, and David Fine

What is clear to us is that the use of the תועבה [*to-eivah*—abomination] term in the Bible may apply only to a specific society and within that society to a specific and limited period of time in its history. . . . Just as the ancient Israelites could not envision a world without slavery, so could they not imagine a society where two men or two women could live together in a recognizable consecrated relationship and raise children. Just as the Rabbis understood that monetary interest could no longer be considered usury in a currency-based economy, so do we understand that same-sex relationships can no longer be considered תועבה [abomination]. And just as the Rabbis limited the application of biblical laws (such as the proscription of the Canaanites . . .) because of changed societal circumstances, so are the rabbis of today able to limit the prohibition of משכב זכר [a man lying with a man] and related laws in a society such as ours where same-sex couples are able to fulfill the intentions of the Torah, that is, to strive to achieve holiness in their relationships and to build families. (Myron S. Geller, Robert E. Fine, and David J. Fine, "The Halakhah of Same-Sex Relations in a New Context," *Rabbinical Assembly*, 13, 18, https://www.rabbinicalassembly.org/sites/default/files/assets/public/halakhah/teshuvot/20052010/geller_fine_fine_dissent.pdf)

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Reform Responsum

But while "abhorrence" may be a proper reaction toward many of the forbidden sexual unions (*arayot*), it does not apply to the case of homosexuality, for the issue cited in the sources as rationales for the prohibition fail to strike us as convincing on

moral grounds. This is especially true in that we, unlike our ancestors, are aware of the possibility of committed, stable, monogamous and loving relationships between members of the same gender. ("On Homosexual Marriage," responsum 5756.8, in *Reform Responsa for the Twenty-First Century: Sh'eilot Ut'shuvot*, vol. 1, 1996–1999/5756–5769, ed. Mark Washofsky (New York: CCAR Press, 2010), 223.)

דברים כ"ב:ה'

(ה) לא־יִהְיֶה כְּלִי־גִבֹר עַל־אִשָּׁה וְלֹא־יִלְבַּשׁ גִּבֹר שְׂמַלְת אִשָּׁה כִּי תוֹעֵבַת יי אֱלֹהֵינוּ כְּל־עֲשֵׂה אֵלֶּה: (פ)

Deuteronomy 22:5

A woman must not put on man's apparel, nor shall a man wear a woman's clothing; for whoever does these things is abhorrent to the Eternal your God.

משנה תורה, הלכות עבודה זרה וחוקות הגויים י"ב:

(*) לא תַעֲדֶה אִשָּׁה עַדֵי הָאִישׁ כְּגוֹן שְׂמֵשִׁים בְּרֹאשָׁהּ מְצַנֶּפֶת אוֹ כּוֹבַע אוֹ תִלְבָּשׁ שְׂרִיז וְכִיּוֹצָא בּוֹ אוֹ שְׂתַגְלַח רֹאשָׁהּ כְּאִישׁ. וְלֹא יַעֲדֶה אִישׁ עַדֵי אִשָּׁה כְּגוֹן שְׂיִלְבַּשׁ בְּגָדֵי צְבָעוֹנִין וְחָלִי זָהָב בְּמָקוֹם שָׂאִין לִזְכָּשִׁין אוֹתָן הַכֹּלִים וְאִין מְשִׁימִים אוֹתוֹ הַחָלִי אֵלָא נְשִׁים הַכֹּל כְּמַנְהֵג הַמְדִינָה. אִישׁ שֶׁעָדָה עַדֵי אִשָּׁה וְאִשָּׁה שֶׁעָדְתָה עַדֵי אִישׁ לֹקֵין. הַמְלַקֵּט שֶׁעָרוֹת לְבָנוֹת מִתּוֹךְ הַשְּׁחֹרֹת מְרֹאשׁוֹ אוֹ מְזַקְנֵנוּ מְשִׁילְקֵט שֶׁעָרָה אַחַת לֹקֵה מִפְּנֵי שֶׁעָדָה עַדֵי אִשָּׁה. וְכֵן אִם צָבַע שֶׁעָרוֹ שְׁחֹר מְשִׁי צָבַע שֶׁעָר לְבָנָה אַחַת לֹקֵה. טְמֵטוֹם וְאַנְדְּרוֹגִינוֹס אִינוֹ עוֹטֵף כְּאִשָּׁה וְלֹא מְגַלַּח רֹאשׁוֹ כְּאִישׁ וְאִם עָשָׂה כֵן אִינוֹ לֹקֵה:

Mishneh Torah, Foreign Worship and Customs of the Nations 12:10

(10) A women shall not adorn herself with man's adornment, such as a mitre, or a helmet, or a coat of armor, and the like, or cut the hair of her head man-fashion; neither shall a man adorn himself with the adornment of a women, for instance to wear loud-colored garments or golden ornaments in a territory where such clothes are not in style for men to wear or where such ornaments are not put on by any save women, all depending on the custom of the land. A man who adorned himself with woman's ornaments, or a woman who adorned herself with man's ornaments, are striped. One who picks white hairs from his head or beard, after he had picked the first hair thereof is guilty and is striped, because he adorned himself with woman's ornaments. Likewise if he dyed his hair black, after he had dyed the first white hair he is guilty and is striped. A gynander, or androgyne is forbidden to either wrap his head like a woman or shave it man-fashion; but if he did either of the two he is not striped. (*Nazir*, 59a; *Makkot*, 20a; *Shabbat*, 94b; *Tosefta*, *Bikkurim*, Chapter, 2.)

Rabbis Elliot Kulkla and Reuben Zellman

Classical Jewish scholars do not accept such a justification for narrow-mindedness. Neither should we. Rather, we can flip mainstream understandings of our verse on their head and understand it as a positive mitzvah, a sacred obligation to present the fullness of our gender as authentically as possible. - Elliot Kulkla and Reuben Zellman, "To Wear Is Human: *Parashat Ki Teitzei*," TransTorah, 2006, http://www.transtorah.org/PDFs/To_Wear_Is_Human.pdf.

“Nothing Will Be Out of Their Reach”: Sexual Harassment, Sexual Assault, and Gender Power Imbalance

Rabbi Jill L. Maderer

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דברים כ"ב:כ"ג כ"ז

(כג) כי יהיה נער [נערה] בתולה מארשה לאיש ומצאה איש בעיר ושכב עמה: (כד) והוצאתם את-שניהם אל-שער העיר והוא וסקלתם אתם באבנים ומתו את-הנער [הנערה] על-דבר אשר לא-צעקה בעיר ואת-האיש על-דבר אשר-ענה את-אשת רעהו ובערת הרע מקרבך: (ס) (כה) ואם-בשדה ימצא האיש את-הנער [הנערה] המארשה והחזיק-בה האיש ושכב עמה ומת האיש אשר-שכב עמה לבדו: (כו) ולנער [ולנערה] לא-תעשה דבר אין לנער [לנערה] חטא מות כי פאשר יקום איש על-רעהו ורצחו נפש בן הדבר הזה: (כז) כי בשדה מצאה צעקה הנער [הנערה] המארשה ואין מושיע לה: (ס)

Deuteronomy 22:23-27

In the case of a virgin who is engaged to a man—if a man comes upon her in town and lies with her, you shall take the two of them out to the gate of that town and stone them to death: the girl because she did not cry for help in the town, and the man because he violated another man’s wife. . . . But if the man comes upon the engaged girl in the open country, and the man lies with her by force, only the man who lay with her shall die, but you shall do nothing to the girl. The girl did not incur the death penalty, for this case is like that of one party attacking and murdering another. He came upon her in the open; though the engaged girl cried for help, there was no one to save her.

רמב"ן על דברים כ"ב:כ"ג

(א) על דבר אשר ענה את אשת רעהו אם ראינו נערה שהחזיק בה האיש והיא נלחמת בו בכל כחה ובוכה ואוחזת בבגדיו או בשערותיו להמלט ממנו ולא ידעה לצעוק למה תסקל אלא גם הצעקה בהווה לדון בה מן הסתם

Ramban on Deuteronomy 22:23

If we see that a girl who has been grabbed by a man fights him with all her strength, crying and pulling at his clothes and his hair to try to escape his clutches but does not call out to others for help, I do not see why she should be stoned. The text is simply referring to what commonly happens.

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Rabbi Aviva Richman

The rabbis interpret the scream as an indication of the critical role of a third party—the person who is supposed to hear the scream and intervene to prevent this act of violence. (Aviva Richman, “The Inner Scream: Rabbinic Voices on Sexual Assault,” *Times of Israel*, August 30, 2017.)

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סנהדרין ע"ה א

אמר רב יהודה אמר רב מעשה באדם אחד שנתן עיניו באשה אחת והעלה לבו טינא ובאו ושאלו לרופאים ואמרו אין לו תקנה עד שתבעל אמרו חכמים ימות ואל תבעל לו תעמוד לפניו ערומה ימות ואל תעמוד לפניו ערומה תספר עמו מאחורי הגדר ולא תספר עמו מאחורי הגדר

Sanhedrin 75a

Rav Yehuda says that Rav says: A man once saw a certain woman, and his heart was so consumed by burning desire for her that his life was in danger. When the doctors were consulted and said, “His only cure is that she shall submit,” the Sages said, “She should not yield. Let him die.” Then when the doctors said, “Let her stand naked before him,” the Sages answered, “She should not yield. Let him die.” When doctors said, “Let her converse with him from behind the fence,” the Sages said, “She should not yield. Let him die.”

Rabbi Yaakov Ettlinger

The Gemara makes no mention of the woman’s own disgrace, because she might have forgiven the man. . . . She had no authority to forgive him, however, on behalf of relatives in distant lands. (*Aruch LaNer*)

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בראשית י"א:ו'

(ו) וַיֹּאמֶר יי' ... וְזֶה הַחֵלֶם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצָר מִקֶּדֶם כֹּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

Genesis 11:6

(6) The Eternal said, "If ... this is how they have begun to act, then nothing that they may propose to do will be out of their reach.

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תהילים צ"ח:

(ח) שֵׁת [שֵׁתָה] עֲוֹנֹתֵינוּ לְנִגְדָה עֲלֵמֵנוּ לְמַאֲוֵר פְּנֵיךְ:

Psalms 90:8

You can see our concealed shortcomings, in the light of Your face.

Gender Pay Equity

Rabbi Mary L. Zamore

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בראשית ג':י"ט

(יט) בְּזֵעַת אֶפְיֶיךָ תֹאכַל לֶחֶם עַד שׁוֹבְךָ אֶל־הָאֲדָמָה

Genesis 3:19

By the sweat of your brow shall you eat bread, till you return to the earth.

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בראשית ל':ל"א ל"ב

לֹא־תִמְנָן־לִי מְאוּמָה... אֲעֵבֶר בְּכָל־צֹאנֶיךָ הַיּוֹם הַזֶּה מִשָּׁם כָּל־שֵׂהָ | נֶקֶד וְטָלוּא ... וְהָיָה שְׂכָרִי:

Genesis 30:31–32

Do not pay me a thing. . . . Let me pass by all your flock today, removing from it every spotted and speckled kid . . . that will be my payment.

ויקרא י"ט:י"ג

(יג) לֹא־תַעֲשֶׂק אֶת־רַעַשׁ וְלֹא תִגְזֹל לֹא־תִלְוֶיךָ פְּעֻלַּת שֹׂכֵיר אֶתֶּם עַד־בִּקְרוֹ:

Leviticus 19:13

(13) You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

דברים כ"ד:י"ד ט"ו

(יד) לא־תַעֲשֶׂק שֹׁכֵיר עֲנִי וְאֶבְיֹן מֵאֲחֵיהֶם אוֹ מִגֵּרָה אֲשֶׁר בְּאַרְצָהּ בְּשַׁעֲרֶיהָ: (טו) בְּיוֹמוֹ תִּתֶּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֹּׁמֵשׁ כִּי עֲנִי הוּא וְאֶלְיוֹ הוּא נִשְׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלָיָהּ אֱלֹהֵי יְהוָה כִּי הִטָּא:

Deuteronomy 24:14–15

You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land. You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to the Eternal will be issued against you and you will incur guilt.

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ויקרא י"ט:ל"ה ל"ו

(לה) לא־תַעֲשֶׂוּ עוֹל בְּמִשְׁפָּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוֹנָה: (לו) מֵאֲנִי צֶדֶק אֲבִי־צֶדֶק אֵיפֹת צֶדֶק וְהִיוּ צֶדֶק יְהוָה לָכֶם אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

Leviticus 19:35–36

(35) You shall not falsify measures of length, weight, or capacity. (36) You shall have an honest balance, honest weights, an honest *eifah*, and an honest *hin*. I am the Eternal your God who freed you from the land of Egypt.

ויקרא י"ט:ט"ו

(טו) לא־תַעֲשֶׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְגִי־דָל וְלֹא תִהְדָּר פְּגִי גְדוֹל בְּצֶדֶק תִּשְׁפֹּט עִמִּיתָהּ:

Leviticus 19:15

(15) You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly.

רש"י על ויקרא י"ט:ל"ה:א'

(א) לא תעשו עול במשפט. אם לדיון, הרי כָּבֵר נֹאמֵר לֹא תַעֲשֶׂוּ עוֹל בְּמִשְׁפָּט (פסוק ט"ו), ומהו מִשְׁפָּט הַשְּׁנוּי כָּאֵן? הוּא הַמִּדָּה וְהַמִּשְׁקָל וְהַמִּשׁוֹנָה, מִלְּמַד שֶׁהַמּוֹדֵד נִקְרָא דִּין, שְׂאֵם שֶׁקֶר בְּמִדָּה הָרִי הוּא כְּמִקְלָקֵל אֶת הַדִּין, וְקִרְוֵי עוֹל, שְׁנוּאֵי וּמִשְׁקָל, חֶרֶם וְתוֹעֵבָה...

Rashi on Leviticus 19:35

(1) משפט — If this has a reference to the execution of justice it would be redundant, for it has already been stated (v. 15) “Do not render an unfair judgment”. What, then is the meaning of משפט mentioned here? It refers to what is right in respect to measure of length, to weight and to measure of capacity. The use of the word משפט here teaches us, therefore, that one who has to do with measuring (in trade or commerce) is termed (is regarded as) “a judge” so that if he deals falsely in measuring, he is as one who corrupts justice and is called unrighteous, hated and abomination, accursed and detestation...

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דברים כ"ה:י"ג ט"ז

(יג) לֹא־יִהְיֶה לָּךְ בְּכִיסֶּךָ אָבֹן וְאָבֹן גְּדוֹלָה וְקטנה: (ס) (יד) לֹא־יִהְיֶה לָּךְ בְּבֵיתֶךָ אֵיפָה וְאֵיפָה גְּדוֹלָה וְקטנה: (טו) אָבֹן שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ אֵיפָה שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יֵאָרְיכוּ יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יִי אֱלֹהֶיךָ נָתַן לָּךְ: (טז) כִּי תוֹעֵבֶת יִי אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עֹול: (פ)

Deuteronomy 25:13-16

You shall not have in your pouch alternate weights, larger and smaller. You shall not have in your house alternate measures, a larger and a smaller. You must have completely honest weights and completely honest measures, if you are to endure long on the soil that the Eternal your God is giving you. For everyone who does those things, everyone who deals dishonestly, is abhorrent to the Eternal your God.

בבא בתרא פ"ט א

ת"ר מנין שאין מוחקין במקום שגודשין ואין גודשין במקום שמוחקין ת"ל (דברים כה, טו) איפה שלמה ומנין שאם אמר הריני מוחק במקום שגודשין ולפחות לו מן הדמים והריני גודש במקום שמוחקין ולהוסיף לו על הדמים שאין שומעין לו ת"ל (דברים כה, טו) איפה שלמה וצדק יהיה לך

Bava Batra 89a

The Sages taught: From where is it derived that one may not level a measuring vessel in a place where they are accustomed to heap it and that one may not heap it in a place where they are accustomed to level it? The verse states: “A

perfect weight" (Deuteronomy 25:15), which indicates that one must use whatever is considered a perfect measuring vessel in that locale, as this ensures that there is no deception or trickery. **And from where is it derived that if the seller said in a place where they heap: I am hereby leveling and am willing in exchange to reduce the price for you, or said, in a place where they level: I am hereby heaping and am willing to increase the price for you, that the court does not listen to him? The verse states: "A perfect and just weight you shall have"** (Deuteronomy 25:15). The addition of the term "just," beyond the requirement that the weight be "perfect," teaches that one must keep his weights in a just manner, i.e., that employed by the people of that locale.

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בבא בתרא פ"ח ב'ו' ח'

א"ר לוי קשה עונשן של מדות יותר מעונשן של עריות... ואלא מאי עודפיהו דהתם אפשר בתשובה והכא לא אפשר בתשובה

Bava Batra 88b

Rabbi Levi says: The punishment for using false measures is more severe than the punishment for transgressing the prohibition of forbidden sexual relations... The Gemara asks: **But** if the punishment is in fact less severe, **what is the advantage**, i.e., the greater severity, in the case of false measures? The Gemara answers **that there**, in the case of one who engages in forbidden relations, **he has the possibility of repentance. But here**, in the case of one who uses false measures, **there is no possibility of repentance** because he has no way of knowing whom he cheated, and is therefore unable to return the stolen money.

Rabbi Arthur Waskow

Almost all autonomous Jewish communities since then have appointed inspectors of weights and measures to make sure that these laws were communally enforced, not left to individual ethical decision alone. (Arthur Waskow, *Down-to-Earth Judaism: Food, Money, Sex, and the Rest of Life* (New York: William Morrow, 1995), 178.)

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בבא קמא קי"ט א

א"ר יוחנן כל הגוזל את חבירו שוה פרוטה כאילו נוטל נשמתו ממנו שנאמר כן ארחות כל בוצע בצוע את נפש בעליו יקח

Bava Kamma 119a

Rabbi Yoḥanan says: When a person robs his fellow even the value of a [penny], it is as though he had taken his life away from him, as it is stated: “So are the ways of every one that is greedy for profit; it takes away the life of the owner thereof” (Proverbs 1:19).

במדבר כ"ז:ד'

(ד) לָמָּה יִגָּרַע שֵׁם־אֲבִינֹי מִתְּוֹךְ מִשְׁפַּחָתוֹ כִּי אֵין לוֹ בֵּן תְּנַהֲלֵנוּ אַחֲזֵה בְּתוֹךְ אֶתִי אָבִינֹי:

Numbers 27:4

(4) Let not our father's name be lost to his clan just because he had no son! Give us a holding among our father's kinsmen!"

When Good Isn't Enough

Understanding Racial Privilege and Challenging Racial Injustice

Ilana Kaufman and Rabbi Rebekah P. Stern

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משנה אבות ב'ט"ז

(טז) הוא הָיָה אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֵּר, וְלֹא אַתָּה בֶן חוֹרֵין לְבַטֵּל מִמֶּנָּה.

Pirkei Avot 2:16

He used to say: It is not upon you to finish the work, but neither are you free to desist from it.

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"Privilege"

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g., white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it. - "Glossary," Racial Equity Tools, accessed December 20, 2017, <http://racialeequitytools.org/glossary#>.

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Ta-Nehesi Coates

My experience in this world has been that the people who believe themselves to be white are obsessed with the politics of personal exoneration. . . . There are no racists in America, or at least none that the people who need to be white know personally. (Ta-Nehesi Coates, *Between the World and Me* (New York: Spiegel & Grau, 2015), 97.)

חרוב ירושלים דההוא גברא דרחמיה קמצא ובעל דבביה בר קמצא עבד סעודתא אמר ליה לשמעיה זיל אייתי לי קמצא אזל אייתי ליה בר קמצא אתא אשכחיה דהוה יתיב אמר ליה מכדי ההוא גברא בעל דבבא דההוא גברא הוא מאי בעית הכא קום פוק אמר ליה הואיל ואתאי שבקן ויהיבנא לך דמי מה דאכילנא ושתינא אמר ליה לא אמר ליה יהיבנא לך דמי פלגא דסעודתיך אמר ליה לא אמר ליה יהיבנא לך דמי כולה סעודתיך א"ל לא נקטיה בידיה ואוקמיה ואפקיה אמר הואיל והווי יתבי רבנן ולא מחו ביה ש"מ קא ניחא להו איזיל איכול בהו קורצא בי מלכא אזל אמר ליה לקיסר מרדו בך יהודאי

Gittin 55b-56a

The destruction of Jerusalem came through a Kamza and a Bar Kamza in this way. A certain man had a friend Kamza and an enemy Bar Kamza. He once made a party and said to his servant, "Go and bring Kamza." The man went and brought Bar Kamza. When the man [who gave the party] found him there, he said, "See, you tell tales about me; what are you doing here? Get out." Said the other, "Since I am here, let me stay, and I will pay you for whatever I eat and drink." He said, "I won't." "Then let me give you half the cost of the party." "No," said the other. "Then let me pay for the whole party." He still said, "No," and he took him by the hand and put him out. Said the other, "Since the rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against them, to the government." He went and said to the emperor, "The Jews are rebelling against you."

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יומא ט' ב

אבל מקדש שני שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב מפני שהיתה בו שנאת חנם ללמדך ששקולה שנאת חנם כנגד שלש עבירות ע"ז גלוי עריות ושפיכות דמים

Yoma 9b

However, considering that the people during the Second Temple period were engaged in Torah study, observance of mitzvot, and acts of kindness, and that they did not perform the sinful acts that were performed in the First Temple, why was the Second Temple destroyed? It was destroyed due to the fact that there was wanton hatred during that period. This comes to teach you that the sin of wanton hatred is equivalent to the three severe transgressions: Idol worship, forbidden sexual relations and bloodshed.

ירושלים בנין הראשון מפני מה חרבה מפני עבודת כוכבים וגלוי עריות ושפיכות דמים שהיו בתוכה. אבל באחרונה מכירין אנו בהן שהן עמלים בתורה וזהירין במעשרות מפני מה גלו מפני שאוהבין את הממון ושונאין איש את רעהו ללמדך שקשה שנאת איש את רעהו לפני המקום ושקלה הכתוב כנגד עבודת כוכבים וגלוי עריות ושפיכות דמים

Tosefta, M'nahot 13:4

Why was the first building [the Temple] of Jerusalem destroyed? Because of the idolatry, sexual immorality, and spilling of blood that was in its midst. But we know that in the later one [Second Temple] they labored in Torah and were careful with tithes, so why were they exiled? Because they loved money and each one hated his fellow. This comes to teach you that hating one's fellow is difficult in God's eyes, and the Torah considered it equivalent to idolatry, sexual immorality, and the spilling of blood.

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Debby Irving

At this point, the only thing needed for racism to continue is for good people to do nothing....Making visible the privilege of white skin is key to racism's undoing. . . . Privilege is a strange thing in that you notice it least when you have it most. . . . As a white person, whether or not I know it, whether or not I admit it, I've got white privilege, an advantage that both is born of and has fed into white dominance. (Debby Irving, *Waking Up White and Finding Myself in the Story of Race* (Cambridge, MA: Elephant Room Press, 2014), 70–72.)

Stuck on the Shores of the Parted Sea

Mass Incarceration through a Jewish Lens

Hilly Haber

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Dr. Jonathan Simon

For the first time since the abolition of slavery, a definable group of Americans lives, on a more or less permanent basis, in a state of legal nonfreedom . . . a shocking percentage of them descendants of those freed slaves. (Jonathan Simon, *Governing through Crime: How the War on Crime Transformed American Democracy and Created a Culture of Fear* (New York: Oxford University Press, 2007), 6)

ויקרא כ"ד:י"א י"ב

(יא) וַיִּקַּב בְּוַדְהָאֵשָׁה הַיִּשְׂרָאֵלִית אֶת־הַשֵּׁם וַיִּקְלַל וַיִּבְיֵאוּ אֹתוֹ אֶל־מֹשֶׁה וַיֵּשֶׁם אֹמֶן וְשִׁלְמִית בַּת־דָּבָרִי לַמַּטֵּה־דָן:
(יב) וַיִּנְיָחֻהוּ בַּמִּשְׁמֶר לְפָרֹשׁ לָהֶם עַל־פִּי יי: (פ)

Leviticus 24:11-12

(11) The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan— (12) and he was placed in custody, until the decision of the Eternal should be made clear to them.

במדבר ט"ו:ל"ב ל"ד

(לב) וַיְהִי בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקְּשָׁשׁ עֲצִים בְּיוֹם הַשַּׁבָּת: (לג) וַיִּקְרִיבוּ אֹתוֹ הַמַּצְאִים אֹתוֹ מִקְּשָׁשׁ עֲצִים אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל כָּל־הָעֵדָה: (לד) וַיִּנְיָחוּ אֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פִרַשׁ מִהַיַּעֲשֶׂה לּוֹ: (ס)

Numbers 15:32-34

(32) Once, when the Israelites were in the wilderness, they came upon a man gathering wood on the sabbath day. (33) Those who found him as he was gathering wood brought him before Moses, Aaron, and the whole community. (34) He was placed in custody, for it had not been specified what should be done to him.

ורבי נחמיה חבישה מנא ליה יליף ממקושש ורבנן נמי לילפי ממקושש מקושש בר קטלא הוא ומשה לא הוה ידע קטליה במאי לאפוקי האי דלא ידעינן אי בר קטלא הוא אי לאו בר קטלא הוא ורבי נחמיה יליף ממגדף דלא הוה ידע אי בר קטלא הוא וחבשוהו

Sanhedrin 78b

The Gemara asks: **And** as for **Rabbi Neḥemya**, **from where does he** derive the halachah of **incarceration**? The Gemara answers: **He derives it from** the incident of the wood **gatherer** in the wilderness with regard to whom it is written: "And they placed him under guard" (Numbers 15:34). The Gemara challenges: **And the Rabbis too, let them derive** the halachah of incarceration **from** the incident of the wood **gatherer**. The Gemara explains: With regard to the wood **gatherer**, he was incarcerated because it was known from the outset that he **was liable to be killed, and Moses did not know with what** form of capital punishment **his death** would be implemented. This is **to the exclusion of this** individual who struck another, with regard to **whom we do not know if he is liable to be killed or if he is not liable to be killed**. Therefore, one cannot derive the halachah in this case from the case of the wood gatherer. The Gemara asks: **And Rabbi Neḥemya**, from where does he derive the halachah? He too should not be able to derive the halachah from the case of the wood gatherer. The Gemara answers: Rabbi Neḥemya **derives** the halachah with regard to one who strikes another **from** the incident of **the blasphemer** (see Leviticus 24:12), where Moses **did not know if he was liable to be killed, and** he nevertheless **imprisoned** the blasphemer.

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מתני' ההורג נפש שלא בעדים מכניסין אותו לכיפה ומאכילין אותו (ישעיהו ל, כ) לחם צר ומים לחץ:

Sanhedrin 81b

MISHNAH: With regard to **one who kills a person not in** the presence of **witnesses** and it is impossible to judge him in court, the court **places him into a vaulted chamber and feeds him sparing bread and scant water** (see Isaiah 30:20).

מתני' נגמר הדין מוציאין אותו לסוקלו בית הסקילה היה חוץ לבית דין שנאמר (ויקרא כד, יד) הוצא את

המקלל אחד עומד על פתח בית דין והסודרין בידו וסוס רחוק ממנו כדי שיהא רואהו אומר אחד יש ללמד עליו זכות הלה מניף בסודרין והסוס רץ ומעמידן ואפילו הוא אומר יש לי ללמד על עצמי זכות מחזירין אותו אפילו ארבע וחמש פעמים ובלבד שיש ממש בדבריו: גמ' ובית הסקילה חוץ לב"ד הוה ותו לא והא תניא בית הסקילה היה חוץ לשלש מחנות אין כדקאמרת והא דקתני הכי נפקא מינה דאי נפיק בי דינא ויתיב חוץ לשלש מחנות עבדינן בית הסקילה חוץ לב"ד כי היכי דלא מיתחזי ב"ד רוצחין א"נ כי היכי דתיהוי ליה הצלה

Sanhedrin 42b

MISHNAH: When **the trial has ended** in a guilty verdict and the condemned man has been sentenced to be stoned, **he is taken out to be stoned. The place of stoning was outside the court** and a little beyond it, **as it is stated** with regard to a blasphemer: **“Take out him who has cursed** to outside the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him” (Leviticus 24:14). **One man stands at the entrance to the court, with cloths [v’hasudarin] in his hand, and another man sits on a horse at a distance from him but where he can still see him.** If **one** of the judges **says: I can teach** a reason to **acquit him, the other**, i.e., the man with the cloths, **waves the cloths** as a signal to the man on the horse, **and the horse races** off after the court agents who are leading the condemned man to his execution, **and he stops them**, and they wait until the court determines whether or not the argument has substance. **And even if he**, the condemned man himself, **says: I can teach** a reason to **acquit myself, he is returned** to the courthouse, **even four or five times, provided that there is substance to his words.** **GEMARA:** The Gemara asks: **And was the place of stoning just outside the court and nothing more?** Does it suffice that the place of execution is only a short distance from the court and no further? **But isn’t it taught** in a *baraita*: **The place of stoning was outside** the distance that is equivalent to the length of the **three camps** in the wilderness: The camp of the Divine Presence, the camp of the Levites, and the camp of the Israelites. In Jerusalem there were three corresponding camps: The Temple with its courtyard, the Temple Mount, and the rest of the city. The distance in the wilderness outside of the three camps corresponds to a place outside the city walls and limits. The Gemara answers: **Yes**, it is **as you said**, that the place of stoning was outside the three camps. **And** the practical **difference** from the fact **that** the *mishnah* **teaches** the *halakha* **in this** manner is **that if** it happened that **the court went out and convened outside** the **three camps**, even then **the place of stoning is set up** at a certain distance **from the court**, and not immediately adjacent to it, **so that** the court **should not appear to be a court of killers.** **Alternatively**, the reason the place of stoning must be distanced from the court is **so that** the condemned man **might have** a chance to be **saved**, i.e., so that during the time it takes for him to be taken from the court to the place of stoning someone will devise a claim in his favor.

(ז) וַיִּקְדְּשׁוּ אֶת־קִדְשׁ בְּגִלְיָל בְּהַר נַפְתָּלִי וְאֶת־שִׁכְמָם בְּהַר אֶפְרַיִם וְאֶת־קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה: (ח) וּמַעֲבָר לְיַרְדֵּן יְרִיחוֹ מִזְרְחָהּ נִתְּנָו אֶת־בְּצֵר בְּמִדְבָּר בְּמִישֵׁר מִמִּטָּה רְאוּבֵן וְאֶת־רָאמֹת בְּגִלְעָד מִמִּטָּה־גֹד וְאֶת־גֹּלָן [גֹּלָן] בְּבָשָׁן מִמִּטָּה מְנַשֶּׁה: (ט) אֵלֶּה הָיוּ עָרֵי הַמְּוֹעֵדָה לְכָל אֶבְנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכְכֶם לְנוֹס שָׁמָּה כָּל־מִפְּנֵי־נַפְשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֵל הַדָּם עַד־עֲמֻדוֹ לְפָנֵי הָעֵדָה:

Joshua 20:7-9

(7) So they set aside Kedesh in the hill country of Naphtali in Galilee, Shechem in the hill country of Ephraim, and Kiriath-arba—that is, Hebron—in the hill country of Judah. (8) And across the Jordan, east of Jericho, they assigned Bezer in the wilderness, in the Tableland, from the tribe of Reuben; Ramoth in Gilead from the tribe of Gad; and Golan in Bashan from the tribe of Manasseh. (9) Those were the towns designated for all the Israelites and for aliens residing among them, to which anyone who killed a person unintentionally might flee, and not die by the hand of the blood avenger before standing trial by the assembly.

מכות י"א ב

מתני' משנגמר דינו מת כ"ג ה"ז אינו גולה אם עד שלא נגמר דינו מת כ"ג ומנו אחר תחתיו ולאחר מכן נגמר דינו חוזר במיתתו של שני נגמר דינו בלא כ"ג וההורג כ"ג וכ"ג שהרג אינו יוצא משם לעולם ואינו יוצא לא לעדות מצוה ולא לעדות ממון ולא לעדות נפשות ואפי' ישראל צריכים לו ואפי' שר צבא ישראל כיואב בן צרויה אינו יוצא משם לעולם שנאמר (במדבר לה, כה) אשר נס שמה שם תהא דירתו שם תהא מיתתו שם תהא קבורתו כשם שהעיר קולטת כך תחומה קולט רוצח שיצא חוץ לתחום ומצאו גואל הדם רבי יוסי הגלילי אומר מצוה ביד גואל הדם ורשות ביד כל אדם רבי עקיבא אומר רשות ביד גואל הדם וכל אדם חייבין עליו: גמ' מ"ט אמר אביי ק"ו ומה מי שגלה כבר יצא עכשיו מי שלא גלה אינו דין שלא יגלה ודלמא האי דגלה איכפר ליה האי דלא גלה לא מידי גלות קא מכפרא מיתת כהן הוא דמכפרא:

Makot 11b

MISHNAH: If, **after** the unintentional murderer's **verdict was decided** and he was sentenced to exile, **the High Priest died, he is not exiled**, as the death of the High Priest exempts him from exile. **If it was before his verdict was decided that the High Priest died and they appointed another in his place, and thereafter his verdict was decided, he returns** from exile **with the death of the second High Priest.** If **the verdict of a murderer was decided** at a time **when** there was **no High Priest, and** likewise in the cases of **one who** unintentionally **killed a High Priest and** in the case of **a High Priest who killed** unintentionally, the unintentional murderer **never leaves** the city of refuge. **And** one who is exiled may **not leave** the

city at all, **either for testimony relating to a mitzvah, or for testimony relating to monetary matters, or for testimony relating to capital matters. And even if the Jewish people require his services, and even if he is the general of the army of Israel like Joab ben Zeruiah, he never leaves the city of refuge, as it is stated:** “And the congregation shall restore him to his city of refuge, **that he fled there**” (Numbers 35:25), from which it is derived: **There shall be his dwelling, there shall be his death, there shall be his burial.** The mishnah continues: **Just as an unintentional murderer is admitted to the city of refuge, so is he admitted to its outskirts, located within the Shabbat boundary.** Once he entered the outskirts of the city, the blood redeemer may not kill him. In a case **where a murderer emerged beyond the Shabbat boundary of the city of refuge and the blood redeemer found him there, Rabbi Yosei HaGelili says:** It is a mitzvah for the blood redeemer to kill him, **and it is optional for every other person to do so. Rabbi Akiva says:** It is optional for the blood redeemer, **and every other person is liable for killing him. GEMARA:** The mishnah teaches: If after the unintentional murderer’s verdict was decided and he was sentenced to exile, the High Priest died, the unintentional murderer is not exiled. The Gemara asks: **What is the reason for this? Abaye says:** It is derived through **an a fortiori** inference: **If one who was already exiled now emerges with the death of this High Priest, with regard to one who was not yet exiled, is it not right that he should not be exiled?** The Gemara rejects this reasoning: **And perhaps with regard to this one, who was already exiled, his sin was atoned for by his exile, and therefore the death of the High Priest facilitates his return, but that one, who was not yet exiled, no, his sin was not atoned for and the death of the High Priest should not prevent his exile. The Gemara rebuts: Is it his exile that atones for his sin? It is the death of the High Priest that atones for his sin, and the High Priest died.**

ברכות ה' ב

אמרי אין חבוש מתיר עצמו מבית האסורים

B'rachot 5b

The Gemara answers, **they say: Prisoners cannot generally free themselves from prison,** but depend on others to release them from their shackles.

Dr. Joan Petersilia

Parole departments in most large urban areas have developed a prevailing culture that emphasizes surveillance over services. . . . Not surprisingly, most released prisoners are rearrested and returned to prison. The Bureau of Justice Statistics

recently released the most comprehensive study ever conducted in the United States of prisoner recidivism (i.e., an offender's return to crime). The study found that 30 percent—or nearly one in three—released prisoners were rearrested in the first six months, 44 percent within the first year, and 67.5 percent within three years of release from prison (Langan and Levin 2002). . . . Ex-convicts appear to be doing less well than their counterparts released a decade earlier. (Joan Petersilia, *When Prisoners Return Home: Parole and Prisoner Reentry* (New York: Oxford University Press, 2003), 11.)

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משנה תורה, הלכות תשובה א'ג'

(ג) בזמן הנה שאין בית המקדש קיים ואין לנו מזבח פפרה אין שם אלא תשובה. התשובה מכפרת על כל העברות. אפלו רשע כל ימיו ועשה תשובה באחרונה אין מזכירין לו שום דבר מרשעו שנגאמר (יחזקאל לג יב) "רשעת הרשע לא יכשל בה ביום שובו מרשעו". ועצמו של יום הפורים מכפר לשבים שנגאמר (ויקרא טז ל) "כי ביום הנה יכפר עליכם":

Mishneh Torah, Repentance 1:3

(3) At this time, when the Temple is not established and, therefore, no altar to atone for us, there is nothing else left for us but repentance. Repentance atones for all sins. Even one who was an evildoer all his life but repented in the end, not a thing of the wickedness is held out against him, even as it is said: "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness" (Ez. 33.12). Even the Day of Atonement itself atones only for those who did repent, even as it is said: "For on that day shall the priest make an atonement for you" (Lev. 16.30) (*Kiddushin*, 40b; *K'ritot*, 6b; *Yoma*, 85b).

Howard Schwartz

Rabbi Yochanan asked his students what they thought the parted walls of the Red Sea looked like as the Israelites crossed from slavery into freedom. When no one answered, Rabbi Yochanan told them that the walls of the sea resembled a window lattice. Suddenly, there came a voice from the back of the *beit midrash*. The voice was that of Serach bat Asher, Serach the daughter of Asher, granddaughter of Jacob. Serach called out, "I know exactly what the walls resembled. I was there, I crossed the Red Sea—and they resembled shining mirrors, mirrors in which every man,

woman, and child was reflected, so that it seemed like an even greater multitude crossed there, not only those of the present, but also those of the past and future as well." When Serach finished, no one questioned her, for she had been there. (Howard Schwartz, *Tree of Souls: The Mythology of Judaism* (New York: Oxford University Press, 2004), 381.)

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שמות י"ב:ל"ח

(לח) וְגַם־עַרְב־רַב עָלָה אִתָּם

Exodus 12:38

(38) Moreover, a mixed multitude went up with them...

The Planet in Peril

Rabbi Rachel Greengrass

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בראשית רבה כ"ג:ג'

ואחות תובל קין נעמה, אמר רבי אבא בר כהנא, נעמה אשתו של נח היתה, למה היו קורין אותה נעמה, שהיו מעשיה נעימים.

B'reishit Rabbah 23:3

(3) ...And the sister of Tubal-Cain was Naamah. Rabbi Abba bar Kahana said: Naamah was Noah's wife. Why was she called Naamah? Because all of her deeds were pleasant (*n'imim*).

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בראשית ו'ה' ח'

(ה) וירא יי כי רבה רעת האדם בארץ וכל יצר מחשבת לבו רק רע כל־היום: (ו) וינחם יי כי־עשה את־האדם בארץ ויתעצב אל־לבו: (ז) ויאמר יי אמתה את־האדם אשר־בראתי מעל פני האדמה מאדם עד־בהמה עד־רמש ועד־עוף השמים כי נחמתי כי עשיתם: (ח) ונח מצא חן בעיני יי: (פ)

Genesis 6:5–8

When the Eternal saw how great was the wickedness of human beings in the earth, that the direction of their thoughts was nothing but wickedness all the time, the Eternal regretted having made human beings on earth, and was heartsick. So the Eternal thought: "I will wipe the humans who I created off the face of the earth—the humans [and with them] the beasts, the reptiles, the birds of the sky—for I rue the day I made them." But Noah found favor in the Eternal's sight.

בראשית רבה ל':ז'

שָׁכַל מַאֲהָ וְעֶשְׂרִים שָׁנָה הָיָה נֹחַ נוֹטֵעַ אֲרָזִים וְקוֹצְצָן

B'reishit Rabbah 30:7

(7) ... For one hundred and twenty years Noah planted cedars and cut them down

סנהדרין ק"ח ב

שהיה נח הצדיק מוכיח אותם ואמר להם דברים שהם קשים כלפידים והיו (בוזים) [מבזין] אותו אמרו לו זקן תיבה זו למה אמר להם הקב"ה מביא עליכם את המבול אמרו מבול של מה אם מבול של אש יש לנו דבר אחר ועליתה שמה ואם של מים הוא מביא אם מן הארץ הוא מביא יש לנו עששיות של ברזל שאנו מחפין בהם את הארץ ואם מן השמים הוא מביא יש לנו דבר ועקב שמו ואמרי לה עקש שמו

Sanhedrin 108b

When Noah rebuked them and spoke words to them that were as hard as fiery flints, they scorned him! They said to him, "Old man, what is this ark for?" He replied, "The Holy One, blessed be God, will bring a flood upon you." "A flood of what?" they jeered. "If a flood of fire, we have a substance called alita [to put out the fire]; and if God should bring a flood of water, then, if God brings it up from the earth, we have iron plates with which we can cover the earth [and prevent the water from coming up]; and if [the water comes] from heaven, we have a substance called *akob* [which can ward it off]."

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בראשית ט':יא

(יא) וְהִקְמַתִּי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמִּי הַמַּבּוּל וְלֹא-יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ:

Genesis 9:11

(11) I will maintain My covenant with you: never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth."

(טז) הוא הנה אומר, לא עליך המלאכה לגמר, ולא אתה בן חורין לבטל ממנה.

Pirkei Avot 2:16

Rabbi Tarfon taught, “You are not obligated to complete the work, but neither are you free to desist from it”

קוהלת רבה ז:י"ג

בְּשַׁעַת שִׁבְרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם הָרִאשׁוֹן, נָטְלוֹ וְהִחְזִירוֹ עַל כָּל אֵילָנֵי גֶן עֵדֶן, וְאָמַר לוֹ, רְאֵה מַעֲשֵׂי כַּמָּה נְאִים וּמְשֻׁבְּחִין הֵן, וְכָל מָה שִׁבְרָתִי בְּשִׁבְלָךְ בְּרָאתִי, תֵּן דַּעְתְּךָ שְׁלֵא תִקְלַקֵּל וְתִחְרִיב אֶת עוֹלָמִי, שְׂאֵם קִלְקֵלֵת אִין מִי שְׂיִתְקֵן אַחֲרַיךְ

Kohelet Rabbah 7:13

Upon creating the first human beings, God guided them around the Garden of Eden, saying; “Look at My creations! See how beautiful and perfect they are! I created everything for you. Make sure you don’t ruin or destroy My world. If you do, there will be no one after you to fix [y’takein] it.”

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Maharat Rori Picker Neiss

The laws of the Jubilee year, as well as the laws of the Sabbatical year, teach us that property and employment are not rights, but responsibilities. As the Torah teaches us, “For the land is [God’s]; you are but strangers resident with [God]” (Leviticus 25:23). As residents of the land, we have an obligation to care for the land. And as human beings, we have a responsibility to care for our fellow brothers and sisters. And lest we forget and presume for ourselves that we have control, power, or even ownership over a piece of land or a fellow human, in the Jubilee year we are commanded to stop, to let the land lie fallow, to return all land that we had acquired, and to let all people go free—ourselves included. (Rori Picker Neiss, “Behar-Bechukotai,” *Limmud on One Leg*, 5773 (May 2013), <https://limmud.org/publications/limmudononeleg/5773/behar-bechukotai/>)

ישעיהו מ"ה:י"ח

לא־תִהְיֶה בְּרֵאשִׁית לְשָׂבֶת יִצְרָה

Isaiah 45:18

God did not create it [the earth] a wasteland, but formed it for habitation.

ישעיהו ל"ה:א'

(א) יִשְׁשׂוּם מִדְבָּר וְצִיָּה וְתִגְלַעַרְבָה וְתִפְרַח כַּחֲבַצְלֵת:

Isaiah 35:1

(1) The arid desert shall be glad, The wilderness shall rejoice And shall blossom like a rose.

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קהלת ה':ח'

(ח) וַיִּתְרוּן אֲרֶץ בְּכָל הַיָּמִים [הָיָה] מְלֵךְ לְשִׁדָּה וְנֶעְבְּד:

Ecclesiastes 5:8

The advantage of land is supreme; even the king is subject to the soil.

אם היתה נטיעה בתוך ירך ויאמרו לך הרי לך המשיח. בוא ונטע את הנטיעה (ואח"כ צא והקביל).

Midrash Avot DeRabbi Natan, Version B, Chapter 31

If you have a sapling in your hand and are told that the Messiah has come, first plant the sapling, and then go welcome the Messiah.

דברים כ"ב:ו'

(ו) כִּי יִשְׂרָאֵל קוֹ-צִפּוֹר | לְפָנָיִךְ בְּדָרֶךְ בְּכָל-עֵץ | אִוְ עַל-הָאָרֶץ אֶפְרָחִים אִוְ בִּיְצִים וְהָאֵם רִבְצָת עַל-הָאֶפְרָחִים אִוְ עַל-הַבִּיּוֹצִים לֹא-תִקַּח הָאֵם עַל-הַבְּנִים:

Deuteronomy 22:6

(6) If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young.

רמב"ן על דברים כ"ב:ו'

(א) כי יקרא קן צפור לפניך גם זו מצוה מבוארת מן אותו ואת בנו לא תשחטו ביום אחד (ויקרא כב כח) כי הטעם בשניהם לבלתי היות לנו לב אכזרי ולא נרחם או שלא יתיר הכתוב לעשות השחחה לעקור המין אע"פ שהתיר השחיטה במין ההוא והנה ההורג האם והבנים ביום אחד או לוקח אותם בהיות להם דרור לעוף כאלו יכרית המין ההוא

Ramban on Deuteronomy 22:6

If the nest of a bird chances to be in front of you: Also this commandment is explained by "it and its son do not slaughter on one day" (Leviticus 22:28); since the reason in both of them is that we should not have a cruel heart and [then] not have mercy. Scripture does not allow us to destroy a species altogether, although it permits slaughter for food from that species. Someone who kills a mother and her children in one day or takes them when they are 'free to fly,' it is considered as if he has destroyed the species.

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ויקרא י"ט:י"ט

(יט) אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהַמְתֵּךְ לֹא־תִרְבֶּיעַ כְּלָאִים שְׂדֵךְ לֹא־תִזְרַע כְּלָאִים וּבְגָד כְּלָאִים לֹא יַעֲלֶה עָלֶיךָ:
(פ)

Leviticus 19:19

You shall observe My laws. You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material.

מורה נבוכים, חלק ג' י"ח

אי זה איש מאישי בני אדם שהשיג מן השפּע ההוא חלק יותר גדול כפי הכנת החומר שלו וכפי התלמדו תהיה ההשגחה עליו יותר בהכרח אם ההשגחה נמשכת אחר השכל

Guide for the Perplexed, Part 3 18

Every individual member of humankind enjoys the influence of Divine providence in proportion to his intellectual perfection. . .

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שבת ע"ז ב

אמר רב יהודה אמר רב כל מה שברא הקדוש ברוך הוא בעולמו לא ברא דבר אחד לבטלה ברא שבלול לכתית ברא זבוב לצירעה יתוש לנחש ונחש לחפפית וסממית לעקרב היכי עביד ליה מייתי חדא אוכמא וחדא חיורא ושלקי להו ושייפי ליה

Shabbat 77b

In all that God created in this world, the Holy One did not create a single thing without purpose: thus the snail is a remedy for the scab, the fly is an antidote for the hornet's sting, the mosquito (crushed up) for a snake bite, the snake can cure certain types of boils, and the spider as a remedy for a scorpion (sting).

בראשית רבה י"ז

(ז) רבנן אמרי אפלו דכרים שאמה רואה אותן שהן יתירה בעולם, כגון זבובין ופרעושין ויתושין, אף הן בכלל ברייתו של עולם הן, ובכל הקדוש ברוך הוא עושה שליחותו, אפלו על ידי נחש, אפלו על ידי יתוש, אפלו על ידי צפרדע.

B'reishit Rabbah 10:7

The Rabbis said: Even though you may think superfluous in the world things such as fleas, gnats, and flies, even they are included in the creation of the world. The Holy One has a purpose for everything including the snakes, scorpions, gnats, and frogs.

דברים כ"י"ט

(יט) ברייתא דאליעזר ימים רבים להלחם עליה לתפשה לא תשחית את עצמה לנדה עליו גרון כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניו במצור:

Deuteronomy 20:19

When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city?

משנה תורה, הלכות מלכים ומלחמות ו'י'

(י) וְלֹא הָאֵילָנוֹת בְּלִבְדֹּ. אֲלֵא כָּל הַמְּשֻׁבֵּר כְּלִים. וְקוֹרֵעַ בְּגָדִים. וְהוֹרֵס בְּנֵי. וְסוֹתֵם מְעֵי. וְמֵאֲבָד מֵאֲכָלוֹת דָּרָךְ הַשְּׁחֵתָה. עוֹבֵר בְּלֹא תִשְׁחִית.

Mishneh Torah, Kings and Wars 6:10

This law does not only apply to trees. Whoever breaks vessels, rips up garments, destroys a building, stops up a fountain, or ruins food is guilty of violating the prohibition of *bal tashchit* [do not destroy].

ספר החינוך תקכ"ט:ב'

וזהו דרך החסידים ואנשי מעשה אוהבים שלום ושמחים בטוב הבריות ומקרבים אותן לתורה, ולא יאבדו אפילו גרגיר של חרדל בעולם, ויצר עליהם בכל אבדון והשחתה שיראו, ואם יוכלו להציל יצילו כל דבר מהשחית בכל כחם, ולא כן הרשעים אחיהם של מזיקים שמחים בהשחתת עולם, והמה משחיתים את עצמם

Sefer HaChinuch 529:2

This is the way of the righteous and those who improve society, who love peace and rejoice in the good in people and bring them close to Torah: that nothing, not even a grain of mustard, should be lost to the world, that they should regret any loss or destruction that they see, and if possible they will prevent any destruction that they can. Not so are the wicked, who are like demons, who rejoice in the destruction of the world, and they are destroying themselves.

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משנה תורה, הלכות אבל י"ד:כ"ד

(כד) מְלַמְדֵינָם אֶת הָאֲדָמָה שֶׁלֹּא יִהְיֶה חֲבָלָן וְלֹא יִפְסִיד אֶת הַפְּלִים וְיִשְׁלִיכֶם לְחֲבָלָה. מוֹטֵב לְתַתֵּם לְעֹנֵיִם וְאֵל

יְשָׁלִיכֶם לְרֵמָה וְתוֹלְעָה. וְכָל הַמְרֻבָּה פְּלִים עַל הַמֵּת עוֹבֵר בְּלֹא תַשְׁחִית:

Mishneh Torah, Mourning 14:24

One should be trained not to be destructive. When you bury a person, do not waste garments by burying them in the grave. It is better to give them to the poor than to cast them to worms and moths. Anyone who buries the dead in an expensive garment violates the negative mitzvah of *bal tashchit*.

Vance Packard

This course appears to be taking the people of the United States toward more and more force feeding, more and more manipulation, more and more fast-fading or deteriorating products, more and more self-indulgence, more and more depletion of irreplaceable resources. (Vance Packard, *The Waste Makers* (New York, NY: David McKay, 1960), p. 213.)

בראשית ד':ט'

הַשִּׁמְרֵם אֶחָיו אֲנֹכִי:

Genesis 4:9

Am I my brother's keeper?

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ויקרא רבה ד':ו'

כָּדֵּה הוּא יִשְׂרָאֵל, אֶחָד מֵהֶן חוֹטֵא וְכָלֵן מְרַגְּשִׁין... תְּנִי רַבִּי שְׁמֵעוֹן בֵּר יוֹחָא, מְשָׁל לְכַנִּי אָדָם שְׁהִיו יוֹשְׁבֵין בְּסַפְיָנָה נִטְלָ אֶחָד מֵהֶן מִקְדָּח וְהִתְחִיל קוֹדֵחַ תַּחְתָּיו, אָמְרוּ לוֹ חֲבֵרָיו מַה אַתָּה יוֹשֵׁב וְעוֹשֶׂה, אָמַר לָהֶם מַה אֲכַפֵּת לָכֶם לֹא תַחְתִּי אֲנִי קוֹדֵחַ, אָמְרוּ לוֹ שְׁהַמִּים עוֹלִין וּמְצִיפִין עָלֵינוּ אֶת הַסְּפִינָה.

Vayikra Rabbah 4:6

If one Jew sins, all of Israel feels it. . . . This can be compared to the case of men on a ship, one of whom took a drill and began drilling beneath his own place. His fellow travelers said to him, "What are you doing?" He replied, "What does that matter to you? I am drilling only under my own place!" They continued, "We care because the

water will come up and flood the ship for us all.”

חושן משפט קנ"ה:ל"ג

(לג) סמך באחד מאלו שהיה לו להרחיק וגרם היזק לחבירו יש מי שפוטר מלשלם ויש מי שמחייב:

Shulchan Aruch, Choshen Mishpat 155:33

One who does something at a distance and it causes damage to another, it has disturbed [the peace]; they must pay and are liable.

A Story Retold by the Author

Rav Yerucham tells of a dispute brought before Rav Chayim Volozhin where two people were fighting over a piece of land. They were both stubborn, and neither one was willing to listen to any compromise.

Rav Chayim then turned his ear down to the ground as if he were listening to what the ground was saying. He then turned to the disputants and said, “After hearing both your arguments, I wanted to hear what the land in dispute has to say. And do you know what it said? It said, ‘Why are they both fighting who owns me? In the end, the two of them both belong to me!’” (Based upon *Bava Batra* 37a–b)

Seek Peace and Pursue It

Rabbi Joel Mosbacher

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בראשית ד':ט'

השומר אחי אֵנְכִי:

Genesis 4:9

Am I my brother's keeper?

דברים כ"ב:ח'

(ח) גַּי תִּבְנֶה בַּיִת חֲדָשׁ וְעָשִׂיתָ מַעֲקָה לְגִגְגְּךָ וְלֹא־תִשִּׂים דַּמִּים בְּבֵיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ: (ס)

Deuteronomy 22:8

(8) When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.

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בראשית ו':ה'

וְכָל־לִצְרָר מִחֲשֹׁכֶת לִבּוֹ רָק רַע כָּל־הַיּוֹם:

Genesis 6:5

The direction of their thoughts was nothing but wicked all the time.

Reform Judaism, Columbus Platform, 1947

Judaism from the days of the prophets, has proclaimed to [hu]mankind the ideal of universal peace, striving for the spiritual and physical disarmament of all nations. Judaism rejects violence and relies upon moral education, love, and sympathy.

Rabbi Jonathan Sacks

God speaks, sometimes in a still, small voice almost inaudible beneath the clamour of those claiming to speak on His behalf. What we say in those times [of violence] is: *Not in My Name*. - Jonathan Sacks, *Not in God's Name: Confronting Religious Violence* (New York: Schocken Books, 2015), 3.

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תהילים ל"ד:ט"ו

(ט) סִיר מַרְעַ וְעִשְׂה־טוֹב בְּקִשׁ שְׁלוֹם וְרַדְּפֶהוּ:

Psalm 34:15

(15) Depart from evil and do good, seek peace and pursue it.

ויקרא רבה ט:ט'

(ט) אָמַר רַבִּי שִׁמְעוֹן בֶּן יוֹחָאִי גְדוֹל הַשְּׁלוֹם, שְׁכַל הַבְּרָכוֹת כְּלוּלוֹת בּוֹ.

Vayikra Rabbah 9:9

(9) Said Rabbi Shimon Bar Yochai: Great is peace for all blessings are contained in it.

במדבר רבה י"א:ז'

גְּדוֹל שְׁלוֹם שֶׁהוּא שְׁקוּל כְּנֶגֶד הַכֹּל... גְּדוֹל הַשְּׁלוֹם שֶׁשְׁמוֹ שֶׁל מְקוֹם קְרוֹי שְׁלוֹם.

B'midbar Rabbah 11:7

Great is peace, for all is weighed against it. . . . Great is peace, for God's name is peace.

דברים ג:ג

(ג) וַיִּתֵּן יי אֱלֹהֵינוּ בְּיָדֵנוּ גַם אֶת-עֹג מֶלֶךְ-הַבָּשָׁן וְאֶת-כָּל-עַמּוֹ וַנִּכְהוּ עַד-בְּלַתִּי הַשְּׂאִיר-לוֹ שָׂרִיד:

Deuteronomy 3:3

(3) So the Eternal our God also delivered into our power King Og of Bashan, with all his men, and we dealt them such a blow that no survivor was left.

דברים ג:ו

(ו) וַנְּתַרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבֹן הַחָרֶם כְּלֵעִיר מִתָּם הַנָּשִׁים וְהַטָּף:

Deuteronomy 3:6

We doomed them as we had done in the case of King Sihon of Heshbon; we doomed every town—men, women, and children.

דברים ז:ב

(ב) וַנְּתַנֵּם יי אֱלֹהֵיךָ לְפָנֶיךָ וְהַכִּיתָם הַחָרֶם תַּחֲרִיב אֹתָם לֹא-תִכְרַת לָהֶם בְּרִית וְלֹא תִתְּנֵם:

Deuteronomy 7:2

And [when] the Eternal your God delivers them to you and you defeat them, you must doom them to destruction: grant them no terms and give them no quarter.

Dr. Reuven Firestone

Historically the Hebrew Bible emerged out of a real-life environment in which there was no universal legal system for arbitrating disputes and aggression. Violence between peoples was a common and normal fact of life. All the evidence suggests that at least at certain times, the biblical people of Israel had to fight, perhaps even to the death, simply in order to survive as a distinct religious community. Fighting is therefore required at times in the Hebrew Bible because the alternative was perceived as destruction and therefore the inability to carry out the divine will. (Reuven Firestone, "Judaism on Violence and Reconciliation," in *Beyond Violence*:

Religious Sources of Social Transformation (James Heft, ed.; New York: Fordham University, 2004), 77.)

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דברים כ"י

(*) כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֵם עָלֶיהָ וְקִרְאתָ אֵלֶיהָ לְשָׁלוֹם:

Deuteronomy 20:10

(10) When you approach a town to attack it, you shall offer it terms of peace.

סנהדרין נ"ז א נ"ז ב

כיוצא בו דשפיכות דמים לא תניא אמר אביי אי משכחת דתניא רבי יונתן בן שאול היא דתניא רבי יונתן בן שאול אומר רודף אחר חבירו להורגו ויכול להצילו באחד מאבריו ולא הציל נהרג עליו

Sanhedrin 57a-57b

As it is taught in a *baraita* that **Rabbi Yonatan ben Shaul says:** If a person **pursues another to kill him, and** the one being pursued **can save himself by** injuring **one of the limbs of** the pursuer, **but he does not save** himself in this manner and instead kills the pursuer, he **is executed for killing him** even though he acted in self-defense.

משנה תורה, הלכות מלכים ומלחמות ו':א'

(א) אין עושין מלחמה עם אדם בעולם עד שקוראין לו שלום. אָחַד מִלְחָמַת הַרְשׁוּת וְאָחַד מִלְחָמַת מְצוּהָ.

Mishneh Torah, Kings and Wars 6:1

You may not wage war on anyone until you make peace overtures, whether it is an optional or obligatory war.

(א) לכל זמן ועת לכל חפץ תחת השמים: ... (ג) עת להרוג ועת לרפוא עת לפרוץ ועת לבנות: (ד) עת לבכות ועת לשחוק עת ספוד ועת רקוד: (ח) ... עת מלחמה ועת שלום:

Ecclesiastes 3

To everything there is a season, and a time to every purpose under heaven . . . a time to kill and a time to heal . . . a time for war and a time for peace.

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שבת ס"ג א

מתני' לא יצא האיש לא בסייף ולא בקשת ולא בתריס ולא באלה ולא ברומח ואם יצא חייב חטאת רבי אליעזר אומר תכשיטין הן לו וחכמים אומרים אינן אלא לגנאי שנאמר וכתתו חרבותם לאתים וחניתותיהם למזמרות ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה

Shabbat 63a

A man may not go out [on Shabbat] with a sword, nor with a bow, nor with a shield, nor with a round shield, nor with a spear. If he has gone out [with any of these] he is liable for a *chatat* [sacrificial offering]. Rabbi Eliezer says, "They are ornaments for him." But the Sages say, "They are nothing but an indignity, for it is said, "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2:4)."

דברי הימים א כ"ח:ב' ג'

(ב) ויקם דָּוִד מִלְּפֶה עַל־רַגְלָיו וַיֹּאמֶר שְׁמַעוּנִי אֶחָיו וְעַמִּי אֲנִי עִם־לִבִּי לְבָנוֹת בַּיִת מְנוּחָה לְאַרְוֹן בְּרִית־יְי וְלִהְדֹם רַגְלֵי אֱלֹהֵינוּ וְהַכִּינֹתִי לְבָנוֹת: (ג) וְהֶאֱלֹהִים אָמַר לִי לֹא־תִבְנֶה בַּיִת לְשְׁמִי כִּי אִישׁ מִלְחָמוֹת אָתָּה וְדָמִים שָׁפַכְתָּ:

I Chronicles 28:2-3

Then David the king stood up upon his feet, and said, "Hear me, my brethren, and my people; as for me, it was in my heart to build a house of rest for the Ark of the Covenant of the Eternal, and for the footstool of our God; and I had made ready for the building. But God said to me, 'You shall not build a house for My name, because

you are a man of war, and have shed blood.”

תהילים ל"ד:ט"ו

בְּקֶשׁ שְׁלוֹם וְרִדְפָהוּ:

Psalm 34:15

Seek peace and *pursue* it.

ויקרא י"ח:ה'

(ה) וישמרתם את־חקתי ואת־משפטי אשר יעשה אתם האדם וחי בהם אני יי: (ו)

Leviticus 18:5

(5) You shall keep My laws and My rules, by the *pursuit* of which you shall live: I am the Eternal.

משנה סנהדרין ד:ה'

שָׁפַל הַמַּאֲבֵד נֶפֶשׁ אַחַת [מישראל], מַעֲלָה עָלָיו הַכְּתוּב בְּאֵלֵי עוֹלָם מְלֵא. וְכָל הַמְקַיֵּם נֶפֶשׁ אַחַת [מישראל], מַעֲלָה עָלָיו הַכְּתוּב בְּאֵלֵי קַיִם עוֹלָם מְלֵא.

Mishnah Sanhedrin 4:5

Whoever destroys one soul is regarded by the Torah as if they destroyed a whole world, and whoever saves one soul is regarded as if they saved a whole world.

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מיכה ד':ג' ד'

וְכַתְּבוּ חֲרַבְתִּיהֶם לְאֵתִים וְחַנִּיתִתִּיהֶם לְמִזְמוֹרוֹת לְאִישׁאֵי גֹי אֶל־גֹּי תִרְבּוּ וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה: (ד) וַיָּשָׁבוּ אִישׁ תַּחַת גִּבְנוֹ וְתַחַת תְּאֲנָתוֹ וְאִין מִתְּגִיד כִּי־פִי יי צְבָאוֹת דְּבַר:

Micah 4:3-4

And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more. But they shall sit every person under their vine and under their fig tree, and none shall make them afraid. For the mouth of the Eternal of Hosts has spoken.

ויקרא י"ט:ט"ז

לֹא תַעֲמִד עַל-יָדָם רֶעֶךָ אָנֹכִי יי:

Leviticus 19:16

You shall not stand idly by the blood of your neighbor.

רש"י על ויקרא י"ט:ט"ז

(ב) לא תעמד על דם רעך. לראות במיתתו ואתה יכול להצילו, כגון טובע בנהר וחייה או ליסטים באים עליו (סנהדרין ע"ג):

Rashi on Leviticus 19:16

This means: You may not simply stand there and watch a person die if there is a possibility that you might be able to save his or her life—for example, if you see a person drowning in a river or being chased by a wild animal or bandits.

ויקרא י"ט:ט"ז

(יז) לֹא-תִשָּׂא אֶת-אָזְנוֹךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחַ אֶת-עַמִּיתְךָ וְלֹא-תִשָּׂא עָלָיו חֲטָא:

Leviticus 19:17

(17) You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt because of them.

Rabbi Tamar Grimm

Perhaps it is no coincidence that this text juxtaposes the obligation to save a life with the prohibition against vengeance.... Unfortunately, we are not just faced with external calamities, such as Rashi's examples of drowning or being chased by an animal. The obligation to save a life precedes a statement about the very real danger

of human volatility. (Tamar Grimm, “Vigil against Gun Violence” (source sheet), <https://www.sefaria.org/sheets/21956>)

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ויקרא רבה ט':ט'

חזקיה אמר גדול שלום שכל המצוות פתיב בהו (שמות כג, ד ה): פי תראה, פי תפגע, (דברים כב, ו): פי יקרא, אם באת מצנה לידך אמה זקוק לעשותה ואם לאו אי אמה זקוק לעשותה, ברם הכא (תהלים לד, ט): בקש שלום ורדפהו, בקשהו למקומה ורדפהו למקום אחר.

Vayikra Rabbah 9:9

Hezekiah said: Peace is so great that all mitzvot are written [in the conditional form] (Exodus 23:4-5) “If you see” “If you encounter” (Deut. 22:6) “If you happen by”—if a mitzvah came to your hand, you are bound to do it. However, here (Ps. 34:15) “Seek peace and pursue it.” Seek—[this word applies] in your own place; pursue—[this word applies] in any other place. [The law does not order you to run after or pursue [*rodeif*] the other commandments, but only to fulfill them on the appropriate occasion. But peace you must run after in your place and pursue it even to another place as well.]

מסכת דרך ארץ זוטא, פרק השלום ב'

(ב) תמן תנינן רשב"ג אומר על ג' דברים העולם קיים על הדין ועל האמת ועל השלום. א"ר מונא ושלשתן דבר אחד הן נעשה הדין נעשה אמת נעשה שלום. ושלשתן בפסוק אחד נאמרו שנאמר (זכריה ח':ט"ז) אמת ומשפט שלום שפטו בשעריכם. כל מקום שיש משפט יש שלום (וכל מקום שיש שלום יש משפט):

Tractate Derech Eretz Zuta, Section on Peace 2

Rabban Shimon ben Gamliel says that the world stands on three things: On justice, on truth, and on peace. Rabbi Muna said, “Those three are really one thing! If justice is served, truth is served, and peace will be made. [The proof is that] all three are mentioned in one verse, where it is written, ‘You shall judge truth and a judgment of peace in your dwellings’ (Zechariah 8:16). In any place that there is peace, there will be justice.”

Rabbi Jonathan Sacks

Abraham himself, the man revered by 2.4 billion Christians, 1.6 billion Muslims, and

13 million Jews, ruled no empire, commanded no army, conquered no territory, performed no miracles and delivered no prophecies. Though he lived differently from his neighbours, he fought for them and prayed for them in some of the most audacious language ever uttered by a human to God—“Shall the Judge of all the earth not do justice?” (Jonathan Sacks, *Not in God’s Name: Confronting Religious Violence* (New York: Schocken Books, 2015), 4.)

זכריה ד'ו'

לֹא בְחַיִל וְלֹא בְכֹחַ בְּנֵי אָדָם־בְּרוּחֵי אֱמֶר יי זְבָאוֹת:

Zechariah 4:6

Not by might nor by strength shall you prevail, but only through My spirit, says the Eternal of Hosts.

Moral Outrage

Reform Jews and Guns

Rabbi Eric H. Yoffie

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ישעיהו ב'ד'

וְכָתְלוּ חֶרְבוֹתָם לְאֵתִים וְחַנִּיתוֹתֵיהֶם לְמִזְמְרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

Isaiah 2:4

They shall beat their swords into ploughshares and their spears into pruning-knives; nation shall not lift up sword against nation, neither shall they learn war anymore.

שבת ס"ג א

מתני' לא יצא האיש לא בסייף ולא בקשת ולא בתריס ולא באלה ולא ברומח ואם יצא חייב חטאת רבי אליעזר אומר תכשיטין הן לו וחכמים אומרים אינן אלא לגנאי שנאמר וכתתו חרבותם לאתים וחנויותיהם למזמרות ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה

Shabbat 63a

A man may not go out [on Shabbat] with a sword, nor with a bow, nor with a shield, nor with a round shield, nor with a spear. If he has gone out [with any of these] he is liable for a *chatat* [sacrificial offering]. Rabbi Eliezer says, "They are ornaments for him." But the Sages say, "They are nothing but an indignity, for it is said, 'They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2:4)."

דברים כ"ב:ח'

(ח) גַּי תִּבְנֶה בַּיַּת הַדָּשׁ וְעֵשִׂיתָ מַעֲקָה לְגַגְּךָ וְלֹא־תִשִּׂים דְּמַיִם בְּבֵיתְךָ כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ: (ס)

Deuteronomy 22:8

(8) When you build a new house, you shall make a railing for your roof, so that you do not bring blood on your house if anyone should fall from it.

בבא קמא מ"ו א

ר' נתן אומר מניין שלא יגדל אדם כלב רע בתוך ביתו ואל יעמיד סולם רעוע בתוך ביתו שנאמר (דברים כב, ח) ולא תשים דמים בביתך:

Bava Kama 46a

Rabbi Natan says: From where is it derived that one may not raise a vicious dog in his house, and that one may not set up an unstable ladder in his house? As it is stated: "You shall not bring blood on your house" (Deuteronomy 22:8), which means that one may not allow a hazardous situation to remain in his house.

Rabbi Shlomo Yaffe

Weapons and their possession are a reproach to [hu]mankind—and not anything desirable. (Shlomo Yaffe, "What Does Judaism Say About Gun Control?," Chabad .org, https://www.chabad.org/library/article_cdo/aid/507002/jewish/What-Does-Judaism-Say-About-Gun-Control.htm)

Rabbi Shlomo Yaffe also cites:

עבודה זרה ט"ו ב

אין מוכרין להם לא זיין ולא כלי זיין ואין משחיזין להן את הזיין ואין מוכרין להן לא סדן ולא קולרין ולא כבלים ולא שלשלאות של ברזל

Avodah Zarah 15b

One should not sell [dangerous people] either weapons or accessories of weapons, nor should one sharpen any weapon for them, nor may one sell them either stocks or neck-chains or ropes, or iron chains.

ויקרא י"ט:י"ד

וְלִפְנֵי עֵוֶר לֹא תִתֵּן מְכֻשָׁל

Leviticus 19:14

(14) You shall not ... place a stumbling block before the blind.

ויקרא י"ט:ט"ז

לֹא תַעֲמֹד עַל-יַדֵּם רֵעֶךָ אֲנִי יי:

Leviticus 19:16

Do not stand idly by while your neighbor's blood is shed.

ברכות י"ט ב

תא שמע גדול כבוד הבריות שדוחה [את] לא תעשה שבתורה

B'rachot 19b

Come and hear: Great is human dignity, as it overrides a prohibition in the Torah.

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Dr. Mira Morgenstern

The Israelites do fight against other nations . . . they do not fetishize the act of war, and they do not view military prowess as central either to the expression of leadership, or to their identity as a people." (Mira Morgenstern, *Reframing Politics in the Hebrew Bible* (Indianapolis: Hackett, 2017), 200.)

סנהדרין ע"ב א

גמ' אמר רבא מאי טעמא דמחותרת חזקה אין אדם מעמיד עצמו על ממונו והאי מימר אמר אי אזילנא קאי לאפאי ולא שביק לי ואי קאי לאפאי קטילנא ליה והתורה אמרה אם בא להורגך השכם להורגו

Sanhedrin 72a

GEMARA: Rava says: What is the reason for this halachah [law] concerning a burglar who breaks into a house? He explains: There is a presumption that a person does not restrain himself when faced with losing his money, and therefore this burglar must have said to himself: If I go in and the owner sees me, he will rise against me and not allow me to steal from him, and if he rises against me, I will kill him. And the Torah stated a principle: If someone comes to kill you, rise and kill him first.

Justified?

The Moral Burden of Launching a Preemptive War

Rabbi Edwin Goldberg, DHL

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Milchemet Chovah: Required Wars

דברים ז' א' ב'

(א) כִּי יִבְיָאֲךָ יי אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בֹא-שָׁמָּה לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם-רַבִּים וּמִפְּנֵיךָ הִחֲתִי וְהִגְרָגְשִׁי וְהֶאֱמַרְי וְהִכְנַעְנִי וְהִפְרִזִי וְהִחֲוִיל וְהִיבֹטִי ... (ב) וְנִתְּנָם יי אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הַתָּרִם תַּחְרִים אֹתָם לֹא-תִכְרַת לָתֶם בְּרִית וְלֹא תִחַנְּם:

Deuteronomy 7:1–2

When the Eternal your God brings you to the land that you are about to enter and possess, and [God] dislodges many nations before you—the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites . . . and the Eternal your God delivers them to you and you defeat them, you must doom them to destruction: grant them no terms and give them no quarter.

דברים כ"ה:י"ז י"ט

(יז) זָכוֹר אֵת אֲשֶׁר-עָשָׂה לָּךְ עַמְלֶק בְּדַרְךָ בְּצֵאתְכֶם מִמִּצְרַיִם: (יח) אֲשֶׁר קָרָךְ בְּדַרְךָ וַיִּזְנַב בְּךָ כְּלֵי-הַנְּחֹשֶׁלִים אֲחֵרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַע וְלֹא נָרָא אֱלֹהִים: (יט) וְהָיָה בְּהִגִּיתָ יי אֱלֹהֶיךָ וְלָךְ מִכָּל-אֲרָצֶיךָ מִסְבִּיב בְּאֶרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לָּךְ נַחֲלָה לְרִשְׁתָּהּ תִּמְסָה אֶת-יַגְר עַמְלֶק מִתַּחַת הַשָּׁמַיִם לֹא תִשָּׁבַח: (פ)

Deuteronomy 25:17–19

Remember what Amalek did to you on your journey, after you left Egypt—how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear. Therefore, when the Eternal your God grants you safety from all your enemies around you, in the land that the Eternal your God is giving you as a hereditary portion, you shall blot out the

memory of Amalek from under heaven. Do not forget!

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Milchemet R'shut: Optional Wars

משנה סנהדרין ב:ד'

(ד) ומוציא למלחמת הרשות על פי בית דין של שבעים ואחד. ופורץ לעשות לו דרף, ואין ממחין בידו. דרף המלך אין לו שעור. וכל העם בוזזין וגותנין לפניו, והוא נוטל חלק בראש.

Mishnah Sanhedrin 2:4

He [the king] may lead forth [the army] to a voluntary war on the decision of a court of seventy-one. He may force a way through private property and none may oppose him. There is no limitation to the king's way. The plunder taken by the people [in war] must be given to him. And he receives the first choice [when it is divided].

משנה תורה, הלכות מלכים ומלחמות ה':א' ב'

(א) אין המלך נלקח תחלה אלא מלחמת מצוה. ואי זו היא מלחמת מצוה זו מלחמת שבעה עממים. ומלחמת עמלק. ועזרת ישראל מיד צר ושבא עליהם. ואחר כך נלקח במלחמת הרשות והיא המלחמה שנגלחם עם שאר העמים כדי להרחיב גבול ישראל ולהרבות בגדלתו ושמועו:

(ב) מלחמת מצוה אינו צריך לטל בה רשות בית דין. אלא יוצא מעצמו בכל עת. וכופה העם לצאת. אכל מלחמת הרשות אינו מוציא העם בה אלא על פי בית דין של שבעים ואחד:

Mishneh Torah, Kings and Wars 5:1-2

The only time a king can initiate a war is when it is an obligatory war. What war is considered obligatory? The war against the seven Canaanite nations (when the Land of Israel was first captured in the time of Joshua), the war against Amalek, and a war to help Israel from the hand of a siege that came upon them. Afterward he can wage an authorized war, which is a war that can be fought with any nation to enlarge the borders of Israel and to enhance its greatness and reputation. He does not have to receive permission from the court to wage an obligatory war, but he can wage it by himself at any time and he can compel the nation to go out [to war]. He cannot, however, force the nation to wage an authorized war unless he has the approval of

the court of seventy-one judges.

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Milchemet Mitzvah: Defensive Wars

משנה סוטה ח"ז'

(ז) בַּמָּה דְּבָרִים אָמְרִים, בַּמִּלְחָמָה הַרְשׁוּת. אָבָל בַּמִּלְחָמָה מְצֻוָּה, הַכֹּל יוֹצְאִין, אֶפְלוּ חֵתָן מִחֻדְרוֹ וְכֵלָה מִחֻפָּתָהּ.

Mishnah Sotah 8:7

(7) To what this [an exemption from military service] apply? To an optional war. But in a defensive war (i.e. commanded), all go out, even a bridegroom from his chamber and a bride from her canopy.

ויקרא י"ט:ט"ז

לֹא תֵעָמָד עַל־דָּם רֵעֶךָ אֲנִי יי

Leviticus 19:16

You shall not stand idly by the blood of your neighbor.

סנהדרין ע"ג א:ב'

גמ' ת"ר מניין לרודף אחר חבירו להרגו שניתן להצילו בנפשו ת"ל (ויקרא יט, טז) לא תעמוד על דם רעך והא להכי הוא דאתא האי מיבעי ליה לכדתניא מניין לרואה את חבירו שהוא טובע בנהר או חיה גוררתו או לסטין באין עליו שהוא חייב להצילו ת"ל לא תעמוד על דם רעך אין ה"נ

Sanhedrin 73a:2

GEMARA: The Sages taught in a *baraita*: **From where** is it derived **that with regard to one who pursues another** in order **to kill him**, the pursued party **may be saved at** the cost of the pursuer's **life? The verse states: "You shall not stand idly by the blood of another"** (Leviticus 19:16); rather, you must save him from death. The Gemara asks: **But does this** verse really **come to teach us this? This verse is required for that which is taught** in a *baraita*: **From where** is it derived

that one who sees another drowning in a river, or being dragged away by a wild animal, or being attacked by bandits [*listin*], is obligated to save him? The Torah states: “You shall not stand idly by the blood of another.” The Gemara answers: **Yes, it is indeed so** that this verse relates to the obligation to save one whose life is in danger.

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Launching a Preemptive War

סוטה מ"ד ב

אמר רבא רבא מלחמות יהושע לכבש דברי הכל חובה מלחמות בית דוד לרווחה דברי הכל רשות כי פליגי למעוטי עובדי כוכבים דלא ליתי עלייהו מר קרי לה מצוה ומר קרי רשות נפקא מינה לעוסק במצוה שפטור מן המצוה

Sotah 44b

Rava said: Everyone agrees that the wars Joshua fought to conquer [the Land of Israel] were obligatory [*chovah*]. Everyone agrees the expansionist wars of King David had to be authorized [*r'shut*]. They argue about a strike against gentiles in order to weaken them from a future attack. One party considers it commanded [*mitzvah*] [in self-defense] and one requires it be authorized [*r'shut*].

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Isaac ben Moses of Vienna

If there has been no enemy attack, a preemptive war can be waged only if the enemy has announced its intention to attack.... If a hostile government declares its intention, this is like an actual attack, and defensive measures can be taken. (*Or Zarua*, 1180-1250)

ברכות נ"ח א

והתורה אמרה אם בא להרגך השכם להרגו

B'rachot 58a

“The Torah [thereby] says: If someone comes to kill you, get up early in the morning [or preempt] to kill him first.” (See also *Sanhedrin 72a*.)

Dr. Reuven Kimelman

The major clash among the commentators occurs between the 11-century Franco-German scholar Rashi and the 13th-century Franco-Provencal scholar Meiri. According to Rashi, the majority position in the Talmud deems preemptive action to be discretionary while the minority opinion expounded by Rabbi Judah considers it to be mandatory. According to Meiri, a preemptive strike (which he describes as a military move against an enemy who, it is feared, might attack or who is already known to be preparing for war) is judged to be mandatory by the majority of rabbis, but only deemed discretionary by Rabbi Judah. According to this reading, Rabbi Judah defines mandatory wars only as those responding to an already launched attack. (Reuven Kimelman, "Judaism and the Ethics of War," *Proceedings of the 1987 Rabbinical Assembly Convention*, 9.)

The Jewish Stake in the Struggle for International Religious Freedom

Rabbi David Saperstein

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תוספתא סנהדרין י"ג

יש צדיקים בעובדי כוכבים שיש להם חלק לעולם הבא

Tosefta Sanhedrin 13

The righteous of all nations have a share in the world-to-come.

תלמוד ירושלמי פאה ג' ב:א'

כתיב (איוב ל"ז:כ"ג) ומשפט ורב צדקה לא יענה אין הקב"ה משהא מתן שכר של עושה מצות בגוי

Jerusalem Talmud Pei-ah 3b

"Justice and righteousness [God] does not withhold" (Job 37:23); God does not withhold from a non-Jew who does mitzvot.

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משנה תורה, הלכות מלכים ומלחמות ח"י"א

(יא) כָּל הַמְקַבֵּל שִׁבְעַת מִצְוֹת וְנִזְהָר לַעֲשׂוֹתָן הָרִי זֶה מִחֲסִידֵי אֲמוֹת הָעוֹלָם. וְיֵשׁ לוֹ חֵלֶק לְעוֹלָם הַבָּא.

Mishneh Torah, Kings and Wars 8:11

(11) Anyone who accepts upon himself and carefully observes the Seven Commandments is of the Righteous of the Nations of the World and has a portion in the World to Come.

Moses Mendelssohn

We believe that the other nations of the earth are directed by God to observe (only) the law of nature and the religion of the Patriarchs. Those who conduct their lives in accordance with this religion of nature and of reason, are known as “righteous gentiles” and are “children of everlasting salvation.” (As cited in Norman Solomon, *Judaism: A Very Short Introduction* (Oxford: Oxford University Press, 2014).)

מיכה ד':א' ג'

(א) וְהָיָה | בְּאַחֲרֵית הַיָּמִים יִהְיֶה הַר בֵּית־יְיָ נְכוֹן בְּרֹאשׁ הַהָרִים וְנִשְׂאָה הוּא מִגְבְּעוֹת וְנִהְרֹו עָלָיו עַמִּים: (ב) וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לְכוּ | וְנַעֲלֶה אֶל־הַר־יְיָ וְאֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִרְנֹו מִדְּרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי יְיָ מִירוּשָׁלַם: (ג) וְשָׁפֹט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רָחוֹק וְכִתְּתוּ חֲרֻבֹתֵיהֶם לְאַתָּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשְׂאוּ גוֹי אֶל־גוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

Micah 4:1-3

In the end of days, it shall come to pass,
That the mountain of the Eternal's house shall be established on
the top of the mountains,
And it shall be exalted above the hills.
Peoples shall flow unto it,
And many nations shall come and say,
“Come, let us go up to the mountain of the Eternal,
To the house of the God of Jacob;
So that God may teach us of God's ways,
And we will walk in God's paths;
For the law shall go forth from Zion,
And the word of the Eternal from Jerusalem.”
And God shall judge among many peoples,
And rebuke strong nations afar off.

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ישעיהו ב':ג' ד'

(ג) וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ | וְנַעֲלֶה אֶל־הַר־יְיָ אֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִרְנֹו מִדְּרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי יְיָ מִירוּשָׁלַם: (ד) וְשָׁפֹט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכִתְּתוּ חֲרֻבֹתֵיהֶם לְאַתָּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשְׂאוּ גוֹי אֶל־גוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה:

Isaiah 2:3-4

(3) And the many peoples shall go and say: "Come, Let us go up to the Mount of the Eternal, to the House of the God of Jacob; that we may be instructed in God's ways, and that we may walk in God's paths." For out of Zion shall forth the Law, the word of the Eternal from Jerusalem. (4) And God will judge among many peoples and rebuke strong nations far off. They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not take up sword against nation; they shall never again know war.

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מלאכי ב' י'

(*) הֲלוֹא אָב אֶחָד לְכָלֵנוּ הֲלוֹא אֵל אֶחָד בְּרָאֵנוּ

Malachi 2:10

(10) Have we not all one Father? Has not one God created us?

On Global Jewish Responsibility

Putting the *Olam* in *Tikkun Olam*

Ruth W. Messinger and Rabbi Rick Jacobs

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בראשית א':א'

(א) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Genesis 1:1

(1) When God began to create heaven and earth—

בראשית ו':ה'

(ה) וַיֵּרָא יי קַי רָגָה רַעַת הָאָדָם בָּאָרֶץ וְכָל-לִיָּצָר מִחִשְׁבֹּת לִבּוֹ רָע כָּל-הַיּוֹם:

Genesis 6:5

(5) The Eternal saw how great was the wickedness of human beings in earth, that the direction of their thoughts was nothing but wicked all the time...

בראשית י"ב:ג'

וַנְּבָרְכֵךְ בְּךָ כָּל מְשֻׁפָּחֹת הָאָדָמָה:

Genesis 12:3

Through you all the families of the earth shall be blessed.

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בראשית י"ח:כ"ג כ"ה

(כג) וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הָאֵף תִּסְפָּה צָדִיק עִם-רָשָׁע: ... (כה) חָלְלָה לֹדִי מִעֲשֵׂת | כַּדְּבַר הַזֶּה לְהַמִּית צָדִיק עִם-רָשָׁע וְהָיָה כַצָּדִיק כְּרָשָׁע חָלְלָה לֹדִי הַשֵּׁפֶט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט:

Genesis 18:23–25

(23) Abraham came forward and said, “Will You sweep away the innocent along with the guilty? ... (25) Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?”

שמות א':ט"ו י"ז

(טו) ויאמר מלך מצרים למיילדת העברית אשר נשם האחת שפלה ושם השנית פועה: (טז) ויאמר בילדכן את-העבריות וראיתן על-האבנים אם-גו הוא והמתן אתו ואם-בת היא ונחיה: (יז) ותגראנן המיילדת את-האלהים ולא עשו כאשר דבר אליהן מלך מצרים ותתינן את-הילדים:

Exodus 1:15–17

(15) The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, (16) saying, “When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live.” (17) The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live.

בראשית מ"א:ל"ג מ'

(לג) ועתה גרא פרעה איש נבון וחקם וישיתוהו על-ארץ מצרים: (לד) ועשה פרעה ויפקד פקדים על-הארץ וחמש את-ארץ מצרים בשבע שני השבע: (לה) ויקבצו את-כל השנים הטבת הבאת האלה ויצברו-כר תחת יד-פרעה אכל בערים ושמו: (לו) והלה האכל לפקדון לארץ לשבע שני הרעב אשר תהינן בארץ מצרים ולא-תפרת הארץ ברעב: (לז) וייטב הדבר בעיני פרעה ובעיני כל-עבדיו: (לח) ויאמר פרעה אל-עבדיו הנמצא כזה איש אשר רוח אלקים בו: (לט) ויאמר פרעה אל-יוסף אחרי הודיע אלהים אותך את-כל-זאת איו-נבון וחקם כמוד: (מ) אתה תהינה על-ביתי ועל-פירי ישק כל-עמי רק הכסא אגדל ממך:

Genesis 41:33–40

(33) “Accordingly, let Pharaoh find a man of discernment and wisdom, and set him over the land of Egypt. (34) And let Pharaoh take steps to appoint overseers over the land, and organize the land of Egypt in the seven years of plenty. (35) Let all the food of these good years that are coming be gathered, and let the grain be collected under Pharaoh’s authority as food to be stored in the cities. (36) Let that food be a reserve for the land for the seven years of famine which will come upon the land of Egypt, so that the land may not perish in the famine.” (37) The plan pleased Pharaoh and all his courtiers. (38) And Pharaoh said to his courtiers, “Could we find another like him, a man in whom is the spirit of God?” (39) So Pharaoh said to Joseph, “Since God has made all this known to you, there is none so discerning and wise as you.

(40) You shall be in charge of my court, and by your command shall all my people be directed; only with respect to the throne shall I be superior to you.”

ישעיהו ב'ד'

וּכְתַתּוּ חֶרְבוֹתָם לְאַתִּים וְחַנְיֹתוֹתֵיהֶם לְמִזְמָרוֹת לֹא יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

Isaiah 2:4

They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war anymore. (Also Micah 4:3)

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מלאכי ב'י'

(י) הֲלוֹא אֵב אֶחָד לְכֻלָּנוּ הֲלוֹא אֵל אֶחָד בְּרָאָנוּ

Malachi 2:10

(10) Have we not all one Father? Has not one God created us?

יואל ג'א'

(א) וְהִנֵּה אֶחָד־יְכֹן אֲשַׁפֹּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְנֵיכֶם וְנִבְּאוּ בָנֹתֵיכֶם וְקִנְיֹכֶם תִּלְמְּוֹת יִתְלַמְּוּ בְחֻזְרֵיכֶם קִזְיֹנוֹת יֵרְאוּ:

Joel 3:1

(1) After that, I will pour out My spirit on all flesh; your sons and daughters shall prophesy; your old shall dream dreams, and your young shall see visions.

יונה ד'י"א

(יא) וְאַנְלִי לֹא אֲחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁכְּבָהּ הַרְבֵּה מִשְׁתִּים־עֲשָׂרָה רַבּוֹ אֲדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמֵינוּ לְשִׂמְאֵלוֹ וּבְהִמָּה רַבָּה:

Jonah 4:11

And should I not care about Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and many beasts as well!

מיכה ד':א' ג'

(א) וְהָיָה אִם בְּאַחֲרֵית הַיָּמִים ... כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר־יְיָ מִירוּשָׁלַם: (ג) וְשָׁפֵט בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רְחֹק

Micah 4:1-3

In the end of days it shall come to pass . . . For the law shall go forth from Zion, and the word of the Eternal from Jerusalem. And God shall judge among many peoples, and rebuke strong nations afar off.

סנהדרין נ"ו א

תנו רבנן שבע מצות נצטוו בני נח דינין וברכת השם ע"ז גילוי עריות ושפיכות דמים וגזל ואבר מן החי

Sanhedrin 56a

The Sages taught in a baraita: The descendants of Noah, i.e., all of humanity, were commanded to observe seven mitzvot: The mitzvah of establishing courts of judgment; and the prohibition against blessing, i.e., cursing, the name of God; and the prohibition of idol worship; and the prohibition against forbidden sexual relations; and the prohibition of bloodshed; and the prohibition of robbery; and the prohibition against eating a limb from a living animal.

שופטים ד' ד' ז'

(ד) ודבורה אשה נביאה אשת לפידות היא שפטת את ישראל בעת ההיא: (ה) והיא יושבת תחת תמר דבורה בין הרמה ובין בית אל בהר אפרים ויעלו אליה בגני ישראל למשפט: (ו) ותשלח ותקרא לברק בן אבינעם משדש נפתלי ותאמר אליו הלא צוה יי אלהי ישראל לך ומשכת בהר תבור ולקחת עמה עשרת אלפים איש מבני נפתלי ומבני זבלון: (ז) ומשכתי אליך אל הנחל קישון את סיסרא שר צבא יבין ואת רכבו ואת המוגו ונתתיהו בנדך:

Judges 4:4-7

(4) Deborah, wife of Lappidoth, was a prophetess; she led Israel at that time. (5) She

used to sit under the Palm of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the Israelites would come to her for decisions. (6) She summoned Barak son of Abinoam, of Kedesh in Naphtali, and said to him, “The Eternal, the God of Israel, has commanded: Go, march up to Mount Tabor, and take with you ten thousand men of Naphtali and Zebulun. (7) And I will draw Sisera, Jabin’s army commander, with his chariots and his troops, toward you up to the Wadi Kishon; and I will deliver him into your hands.”

אסתר ז:ג'

(ג) ותען אסתר המלכה ותאמר אם-מצאתי חן בעיניך המלך ואם-על-המלך טוב תנתן-לי נפשי בשאלתי ועמי בבקשתי:

Esther 7:3

(3) Queen Esther replied: “If Your Majesty will do me the favor, and if it pleases Your Majesty, let my life be granted me as my wish, and my people as my request.

ישעיהו מ"ב:ו'

(ו) אני יי קראתיך בצדק ואתונק בנגדך ואצרך ואתננך לבכרית עם לאור גוים:

Isaiah 42:6

(6) I the Eternal, in My grace, have summoned you, and I have grasped you by the hand. I created you, and appointed you a covenant people, a light of nations.

ישעיהו מ"ט:ו'

(ו) ויאמר נקל מהיותך לי עבד להקים את-שבטי יעקב ונצירי [ונצורני] ישראל להשיב ונתתיך לאור גוים להגות שועתי עד-קצה הארץ: (ס)

Isaiah 49:6

(6) For God has said: “It is too little that you should be My servant In that I raise up the tribes of Jacob and restore the survivors of Israel: I will also make you a light of nations, that My salvation may reach the ends of the earth.”

ישעיהו ס'ג:

(ג) וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגַהּ זְרֻחֲךָ:

Isaiah 60:3

(3) And nations shall walk by your light, rulers, by your shining radiance.

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ויקרא י"ט:ל"ג ל"ד

(לג) וְכִי־יִגְוֹר אֶתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנֶנּוּ אֹתוֹ: (לד) בְּאַזְרוּחַ מִכֶּם יִהְיֶה לְכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאַהֲבַת לֹו כְמוֹךָ
כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יי אֱלֹהֵיכֶם:

Leviticus 19:33-34

When strangers reside with you in your land, you shall not wrong them. The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I the Eternal am your God.

Rabbi Yitzchak Meir Alter

A stork is not kosher because it only helps out its own kind, limiting its kindness to its fellow birds. Given this behavior, the stork cannot be considered kosher, because it does not recognize the fundamental truth that goodness and kindness are meaningless if they are limited to ourselves; they must be extended to the many circles of influence in our lives. (*Maayanah Shel Torah, Parashat Sh'mini*)

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משנה אבות א'י"ד

(יד) הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי. וְאִם לֹא עֲכָשְׁיוּ, אֵימָתִי:

Pirkei Avot 1:14

(14) He [Rabbi Hillel] used to say: If I am not for myself, who should be for me; if I

am for myself alone, what am I? And if not now, then when?

גיטין ס"א א

ת"ר מפרנסים עניי נכרים עם עניי ישראל ומבקרין חולי נכרים עם חולי ישראל וקוברין מתי נכרים עם מתי ישראל מפני דרכי שלום:

Gittin 61a

Our Rabbis taught: We sustain the non-Jewish poor with the Jewish poor, visit the non-Jewish sick with the Jewish sick, and bury the non-Jewish dead with the Jewish dead, for the sake of peace.

Rabbi Jacob Emden

A Jew with political responsibility (*adam chashuv*) has the obligation to rescue the oppressed from the hands of the oppressor by all means available to him, whether by direct action or through political effort, regardless of whether the oppressed is Jewish. So Job praised himself by saying, "I have broken the teeth of evil," and the Torah says of Moses that "he arose and championed them," referring to the daughters of Jethro, even though they were the daughters of an idolatrous priest. (*Responsa, Sh'eilat Yaavetz 2:51*)

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שבת נ"ד ב

כל מי שאפשר למחות לאנשי ביתו ולא מיחה נתפס על אנשי ביתו באנשי עירו נתפס על אנשי עירו בכל העולם כולו נתפס על כל העולם כולו

Shabbat 54b

Anyone who is able to protest against the transgressions of one's household and does not is punished for the actions of the members of the household; anyone who is able to protest against the transgressions of one's townspeople and does not is punished for the transgressions of the townspeople; anyone who is able to protest against the transgressions of the entire world and does not is punished for the transgressions of the entire world.

קידושין מ' ב:ח'

וכבר היה רבי טרפון וזקנים מסובין בעלית בית נתזה בלוד נשאלה שאילה זו בפניהם תלמוד גדול או מעשה גדול נענה רבי טרפון ואמר מעשה גדול נענה ר"ע ואמר תלמוד גדול נענו כולם ואמרו תלמוד גדול שהתלמוד מביא לידי מעשה

Kiddushin 40b

Rabbi Tarfon and some elders were hanging out on the roof of Nitza's house in Lod when this question arose: Which is greater, study or action? Rabbi Tarfon answered and said, "Action is greater." Rabbi Akiva answered and said, "Study is greater." The others responded, "Study is greater because it leads to action."

סנהדרין ל"ז א

שכל המאבד נפש אחת מישראל מעלה עליו הכתוב כאילו איבד עולם מלא וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאילו קיים עולם מלא.

Sanhedrin 37a

Whoever destroys a soul from Israel, the Scripture considers it as if he destroyed an entire world. And whoever saves a life from Israel, the Scripture considers it as if he saved an entire world.

תלמוד ירושלמי סנהדרין כ"ג א

שכל המאבד נפש אחת מעלין עליו כאילו איבד עולם מלא וכל המקיים נפש אחת מעלין עליו כאילו קיים עולם מלא

Jerusalem Talmud Sanhedrin 23a

Whoever destroys a soul, it is considered as if he destroyed an entire world. And whoever saves a life, it is considered as if he saved an entire world.

Rabbi Abraham Joshua Heschel

We meet as human beings who have much in common: a heart, a face, a voice, the presence of a soul, fears, hope, the ability to trust, a capacity for compassion and understanding, the kinship of being human. . . . A person is not just a specimen of the species called Homo sapiens. He is all of humanity in one, and whenever one man is hurt, we are all injured. The human is a disclosure of the divine, and all men are one

in God's care for man. Many things on earth are precious, some are holy, humanity is holy of holies. (Abraham Joshua Heschel, "No Religion Is an Island" (1965), in *Moral Grandeur and Spiritual Audacity*, ed. Susannah Heschel (New York: Farrar, Straus and Giroux, 1996), 238.)

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Morally speaking, there is no limit to the concern one must feel for the suffering of human beings, that indifference to evil is worse than evil itself, that in a free society, some are guilty, but all are responsible. (Abraham Joshua Heschel, "The Reasons for My Involvement in the Peace Movement" (1972), in in *Moral Grandeur and Spiritual Audacity*, ed. Susannah Heschel (New York: Farrar, Straus and Giroux, 1996), 224.)