

Statement by Referee of Senior Thesis

The Senior dissertation entitled:

"The Midrashic Interpretation of the Book of Deuteronomy"

written by Henri E. Front
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Abstract of Thesis: "The Midrashic Interpretation of
The Book of Deuteronomy" by Henri Front.

This thesis examines and discusses the
homilies on the Book of Deuteronomy based on the
collections of midrashim known as Midrash Rabbah,
Tanhuma BeMidbar and Tanhuma Bhaalukah,
which are the collections of homiletical haggadah.

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THE MIDRASHIC INTERPRETATION OF THE
and analyzed, **BOOK OF DEUTERONOMY**, being devoted
to each of the most important topics, and a
by
single chapter on miscellaneous comments. A final
Henri E. Front
chapter discusses the style of the homilies.

The first chapter discusses the attitude
and remarks of the Rabbis concerning God. The next
chapter shows what aspects of Torah interested them.
submitted in partial fulfill-
ment of the requirements for
The following **the Master of Hebrew Letters**
Chapter four **Degree and Ordination**
discusses the concept of sin.
Sin and Repentance and their importance to the
people are dealt with in the following chapter.
Next is presented the attitude of the Rabbis on
law and leadership.

Although the comments on such subjects as
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Hebrew Union College-
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Cincinnati, Ohio
1955: important as these topics are, and patience,
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Referee:

Professor Israel Bettan

Digest of Thesis "The Midrashic Interpretation of
The Book of Deuteronomy" by Henri Front.

This thesis examines and discusses the homilies on the Book of Deuteronomy based on the collections of midrashim known as Midrash Rabbah, Tanhuma Hakadum v-Hayashan, and Tanhuma Hanidphos, which are the collections of homiletical haggadah.

The comments of the Rabbis are arranged and analyzed, with a single chapter being devoted to each of the most important topics, and a single chapter on miscellaneous comments. A final chapter discusses the style of the homilies.

The first chapter discusses the attitude and remarks of the Rabbis concerning God. The next chapter shows what aspects of Torah interested them. The following gives their views on the man Moses. Chapter four discusses the concept of Mitzvos. Prayer and Repentance and their importance to the people are dealt with in the following chapter. Next is presented the attitude of the Rabbis on Law and Leadership.

Although the comments on such subjects as slander, peace, love for Israel, and on personal qualities such as humility, understanding, and patience, are as important as those topics mentioned in the preceding paragraph, they are included in one chapter merely because there are not enough homilies on any one

(Digest, p.2.)

topic alone to make a chapter of any appreciable length.

The final chapter, discussing the style of the homilies, attempts to give some indication of the various ways the Rabbis took a text from Deuteronomy and evolved their message. The use of puns, of coincidental words or phrases, of similar thoughts, and the clever inclusion of stories and similes shows why the Midrash has proved so popular and useful in Jewish life. From a rabbinic standpoint, the Bible was a microcosm. Every aspect of the universe, however, was contained therein; all one had to do was to dip into the text to find out what the Bible meant to say about such subject. Thus the statement, "Turn it over and over, for all is in it." (Pirke Avoth, Ch. 5:25.)

The Midrash Haggadah contains elements of a moralizing or edifying nature on the non-legal parts of the Bible. (Midrash Halachah is a legal nature, attempting to arrive at legal maxims.) For the purpose of this study on the Book of Deuteronomy, three sources of Midrash Haggadah have been used: *Devarim Rabbah*; *Tanhuma to Deuteronomy*, edited by Finkelstein, called *Tanhuma*; *Tanhuma Hekdam v-hayashan*; and another collection of *Tanhuma* first published in 1521 called *Tanhuma Haniḥphah*. These are the

sources of homiletical midrashim on Deuteronomy.

The Midrashic Interpretation of the Book of Deuteronomy

twenty-five families and two fragments on the first few

verses to each parasha. INTRODUCTION was finished around

900 C.E., Midrash is an exegesis, which, going more deeply

than the mere literal sense, attempts to penetrate into

the spirit of the Scriptures, and thereby to derive inter-

pretations which are not immediately obvious. Talmud San-

hedrin 34b says of Midrash that it is like a hammer awak-

ening the slumbering sparks from a rock.¹ From a rabbin-

ic standpoint, the Bible was a microcosm. Every aspect

of the universe, however, was contained therein; all one

had to do was to dig into the text to find out what the

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"Turn it over and over, for all is in it." (Pirke Avos,

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gadah have been used: Devorim Rabbah;

Tanhuma to Deuteronomy, edited by Buber, called

Tanhuma Hakadum v-hayashan; and another

collection of Tanhuma first published in 1522 called

Tanhuma Hanidphos. These are the

material, but there are a few different selections in each

edition. There is a difference between the non-

sources of homiletical midrashim on Deuteronomy, etc.

The Midrash Rabbah to Deuteronomy contains ten twenty-five homilies and two fragments on the first few verses to each parasha. This work was finished around 900 C.E., according to Zunz,² and is a more complete collection of the Tanhuma homilies in a much more original form than the Buber edition of the Tanhuma. It is usually printed according to the parashiyyos of the one-year cycle of Torah readings. The Tanhuma style, but obviously the Tanhuma are those homilies supposedly collected by Tanhuma b. Abba, a fifth century Amora, who was one of the foremost Aggadists of his time. However, it is not certain that he wrote or collected any of these midrashim; probably someone merely attributed them to him to lend an air of authority to the collection. Yet it is included. The Tanhuma is a running commentary on the Pentateuch. The Buber edition was published in Wilna in 1885. It contains material older than Bereshit Rabbah, which is the oldest of the Rabbos. The Tanhuma Hanidphos contains much of the material contained in Buber's more critical edition, and some other homilies taken from a mythical aggadic work, entitled the Yelammedanu Tanhuma.³ References are made in numerous places to this collection of Midrashim, such as in the Aruk or the Yalkut, but we do not know of it in any form. The highest thoughts of religion, morality, and ethics are generally, the two Tanhumas contain the same material, but there are a few different selections in each edition. There is a greater difference between the hom-

ilies found in the Rabbah and the Tanhuma, of course.

The Rabbah has a special style. Each section is based on the Parasha of the three-year cycle of Torah readings, according to the Palestinian system. Each begins with a halakhic exordium, which are seemingly unrelated to the parasha. However, these are followed by one or more poems, which is a homily opening with a verse usually from the Hagiographa apparently not related to the text.⁴ This is similar to the Tanhuma style, but curiously enough, the Tanhuma to Deuteronomy does not follow what should be its proper style. The Tanhuma merely begins with the homilies. Few references are made to R. Tanhuma, whereas there are several more references to him in the Rabbah. Thus one might believe that the Rabbah collection is more to be called a Tanhuma.⁵ Yet it is included in the Rabbah collection. The Tanhumas are imperfectly transmitted pericopes of the one-year cycle of Torah readings.⁶

As a whole, the midrashim to Deuteronomy show the imagination that haggadic material has over the limited free play on the material that the midrash halakhah has. "The Haggadah, being exegesis from a religious and ethical standpoint, undertook to influence the mind of man and to induce him to lead a religious and moral life that he might walk in the ways of God."⁷ The highest thoughts on religious philosophy, mysticism and ethics are contained therein. The heroes of the olden times became prototypes, and Israel was made a continual revelation

of God's love and justice.

This thesis attempts to show some of the thoughts that the Rabbis spoke, based on the Book of Deuteronomy. What use did they make of the text? What were ^{Chapter} the things they talked of most? How did they rationalize ^{Page} problems of the text itself, such as duplications of words, or unnecessary synonyms? . What were the points of Judaism they professed, and tried to teach to their congregations? This thesis attempts to quote the homilies found in the Midrash Rabba and Tanhumas on Deuteronomy to answer these and similar questions. 41.

^{Chapter} Without the inspiration and guidance of my revered teacher, Dr. Israel Bettan, I would have been unaware of the knowledge and the joy that can be found in the study of the Midrash. Through his guidance and patience I have had opened for me a whole new world of pleasure and insight.

H.E.F.

Cincinnati, Ohio
1955

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How do we know, say the Rabbis, that God is One? From what we read in the Torah, Genesis 1:1, "The Lord is One." But, they say:

God said to Israel: "My children, all that I have created I have created in pairs; heaven and earth are a pair, sun and moon are a pair, Adam and Eve are a pair; this world and the world to come are a pair, and My Glory is One and Unique is the Lord. How do we know this? From the text, 'Hear O Israel, one.'"¹⁸¹

Similarly, though "Holy, holy, holy" is a three-fold representation, it is not to mean that there is a Trinity, etc., but rather, the Lord is One. Thus, any attempts to make of God anything but a Unity are negated.

by assimilation of the Shema text.² Similarly, by a discussion between heretics Chapter 41, it is shown that the plural form of verbs and nouns, such as in Genesis 1:1, where the plural form **GOD** could be translated "Gods" It is natural that the Rabbis should have a great deal to say about God, not only because He is the source of all religious inspiration, but also because He plays a central role in the Book of Deuteronomy. However, the Rabbis contribute nothing of note to our knowledge of God; only of our interpretation and understanding of His ways. They reiterate some of our previous concepts; namely, that He is One, a pluralis majestatis, just, merciful, nigh to those who call upon Him, a Father who answers His children, and who is unlike mortal Kings. The Rabbis contributed nothing startling for our day, but what they did say was novel for their day and was penned brilliantly.

How do we know, ask the Rabbis, that God is One? From what we read in the DN, Deuteronomy 6:4, "The Lord is One." But, they say:

God said to Israel: "My children, all that I have created, I have created in pairs; heaven and earth are a pair, sun and moon are a pair, Adam and Eve are a pair; this world and the world to come are a pair; but My Glory is One and Unique in the World. How do we know this? From the text, 'Hear O Israel, etc.'" (Exodus 20:2 and 3).

Similarly, though "Holy, holy, holy" is a three-fold He is so just that before He destroys a nation full of wickedness, He destroys the guardian angel, that the trinity, etc., but rather, the Lord is One. Thus, any nation might know what is to befall them, as we read: attempts to make of God anything but a Unity are negated

by manipulation of the Shema text.² Similarly, by a discussion between heretics and R. Simlai, it is shown that the plural form of verbs and nouns, such as in Genesis 1:1, where the plural form *elohim* could be translated

as "Gods" can, in every case, be countered by a singular. Similar examples are given for other verses. It is to form a few verses later, such as in the cases where it is shown that while God is *one*, He is also *many* to the evil written "and He said."³ Thus, though the rabbis do not mention or know of the Latin technical expression for the name of God, i.e., "pluralis majestatis," they are making use of the same idea.

The rabbis noted a difference between *El* and *Elohim* although both are used in the world. They will read and *El* *Elohim*... One they felt symbolized God as a God of Justice, and the other pictured Him as a God of Mercy.

Thus, both these attributes of God are brought out in midrashim. As a just God, He destroys those nations, peoples or individuals who are evil. They cite examples of the generation of the flood, of Babylon, Egypt, etc.⁴ God repays the evil of men by uprooting them for their crimes, such as that of using faulty scales: *own*.

Similarly, *own* is also a sin. *own* is a false balance is an abomination to the Lord (Proverbs 11:1). If you see a generation with falsity as its quality, know that the government will be engaged in strife in that generation, because after the cited verse above we read: *own*. then shame cometh and also the wicked shall fall by his own wickedness. (Proverbs 11:2 and 5).⁵

Thus, whether receiving *own* or *own* is a blessing in this He is so just that before He destroys a nation full of wickedness, He destroys the guardian angel, that the just power in the world is gone.

nation might know what is to befall them, as we read: The other name for God suggests the quality of

God does not exact punishment of any nation before He first exacts punishment of the guardian angel. How is this to be inferred? The Rabbis say: It is not written 'horses and their riders' but 'the horse and the rider hath He thrown into the sea.' (Exodus 15:1); this refers to the guardian angel.⁶ of refuge?" "Know this day, and lay it to thy heart" (Deuteronomy 4:39).

Similar examples are given for other nations. It is to show that while God destroys, He does so only to the evil ones, and only then after due process. Not in proportion to thy deeds.⁵

On the other hand, He dispenses blessings with largesse. When someone submits to rebuke in this world, God repays with a blessing in the world to come.⁷ And although some get blessings in this world, they will receive their full blessing from God in the next world.

two words that were practically synonymous. They interpreted it. This can be compared to a king who instructed the commander of his army to distribute a pound of gold to each of his soldiers. He went and gave some of them five, some ten pieces (in any case, less than their due). When the soldiers said to him, 'The king commanded you to distribute a pound of gold to each of the legions but you have distributed instead five golden pieces, He replied, 'These are my own private gifts, but when the king will come He will give you of his own.' Similarly Israel said to Moses: 'Moses, our master, God has placed no limits to our blessings, whereas you have set a limit to them in saying 'a thousand times.' Whereupon Moses answered them: 'The blessing that I have given you is my own; when, however, the Lord will come, He will bless you, As He has promised.' (Deuteronomy 1:11).⁸

God is also pictured as desirous of being served. Thus, whether receiving rebuke or a few blessings in this world, it is implied that individuals will receive their just reward in the world to come.

Thus, He will, in time, destroy the Evil Inclination and even Death. The other name for God suggests the quality of

mercy. Though God punishes, yet He does not punish as He might live' (Deuteronomy 4:42). God harshly as He might; that is, not commensurate with the gravity of the sin: but in the time to come I will uproot the Evil Inclination from your midst. What is written before this (before 'The cities of refuge?') 'Know with this day, and lay it to thy heart' (Deuteronomy 4:39). What is the force of 'And lay it to thy heart?' The R. Meir said: As God said, 'I thought by and thy heart know the deeds which thou hast done and that the chastisements which I have brought upon Thee are not in proportion to thy deeds.'⁹ The murder would be avenged.

Were it not for the quality of mercy, God might requite more than He does now. But God is never pictured as desirous of overwhelming man with punishment, or with His greatness. When the Rabbis discovered in the text two words that were practically synonymous, they interpreted it to be a sign that God reveals himself just a little at a time so as not to overwhelm man: as it is

the murder! The wilderness and the parched land shall be glad' (Isaiah 35:1). Why is it written so? To teach you that in the hour when you see the Holy one, blessed be He, reveals His presence upon Israel, all His goodness is not revealed at one time because they would not be able to stand all that goodness, for if He revealed unto them His goodness at one time they would die. For, see what is written: 'And whereof from of old, men have not heard nor perceived by the ear, neither hath the eye seen a God beside Thee.' (Isaiah 64:3). So, what does God do? He reveals Himself little by little. The king said: 'Had he broken in intentionally he would God is also pictured as desirous of being merciful to men by trying to assist them when their natural passions bring them into difficulty. Thus, He will, in time, destroy the Evil Inclination and even Death: said, 'And what fleeing unto me of these

'And that fleeing unto one of these cities he might live' (Deuteronomy 4:42). God said: 'In this world, because the Evil Inclination is present, men kill one another and did, but in the time to come I will uproot the Evil Inclination from your midst and there will be no death in the world,' for scripture says, 'He will swallow up death forever' (Isaiah 25:8).¹¹

Thus the cities of refuge were established by God so that the murderer might not be slain. If he were killed, then it would mean that the murder would be avenged, true; but it would also mean that another precious soul would be taken away. So, rather than have two men die before their time, the *cities of refuge* were established.¹² Here God certainly is permitting His sense of Justice to be tempered with a great amount of Mercy, for were He to requite exact payment according to law, the murderer would have to pay with his life. Such is the case if the murderer is caught.

A man can kill another by accident -- even the Bible made special provision for that. God is pictured as creating the Cities of Refuge, motivated by the knowledge that man is prone to kill by accident, and through His mercy prompts him:

To an artificer who was making a statue of the king, and while he was working on it, it broke in his hand. The king said: 'Had he broken it intentionally he would have been executed; since he broke it unintentionally, let him be exiled to a place of banishment.' Likewise, God decreed, 'Whoso sheddeth man's blood, by man shall his blood be shed' (Genesis 9:6); but whoso kills a man unwittingly shall be exiled from his home,' as it is said, 'And that fleeing unto one of these

"that he might live." (Genesis 4:42).¹³ that
 Besides being a God full of mercy, the Rabbis
 pictured the Holy One Blessed be He as filled with the
 qualities that we identify with the good i.e.; those
 qualities that men on earth should possess and live by
 that the world might be ordered as the Heavens are
 ordered: but if he is poor, he disowns
 him and disclaims any relationship with
 him; but the Holy One Blessed be He,
 Rabban Shimon ben Gamliel said: "Upon
 three things the world is established: law,
 just judgment, truth, and peace, as it
 is said: 'Execute the judgment of truth and
 peace in your gates.' (Isaiah 16:5). Further,
 8:17).¹⁴ has a poor relative he considers
 that he himself comes first and his relative
 last. Because God is merciful, and desirous of exe-
 cuting justice and mercy with His people, He is described
 as being high to the people, as answering prayer and
 petition: so high unto them, but that He is a God
 so high unto them.

R. Judah b. R. Simon said: "You will
 find that idols are near and yet distant,
 and that the Holy One Blessed be He is
 distant and yet near. How are idols near?
 A heathen makes an idol and places it
 within his house, then that idol is near
 to him. And how do we know that this
 idol is also distant? For it says, 'Yea,
 though one cry unto him he cannot answer,
 nor save him out of his trouble' (Isaiah
 46:7); thus the idol is distant. And God
 is distant and yet near. How? R. Judah b.
 Simon said: From here (the earth) to heaven
 is a journey of five hundred years; hence
 He is distant. How do we know that He is
 near? A man stands at prayer and meditates
 in his heart and God is near to his prayer,
 as it is said, 'O Thou who hearest prayer,
 (Psalms 65:3).¹⁵ and then goes on to say that

For, the Rabbis never deceived themselves with the diffi-
 culty of maintaining their position about a non-corporeal
 God to a people who were surrounded by a religion which

flaunted idols, statues, ikons. They had to prove that their Holy One was closer to them by means of the very lack of physical images. They had to show that God was actually desirous of their presence, and took pains to be with them: Thy children in distress, and they have one to intercede on their behalf, answer them immediately. God replied: If a man has a rich relative he acknowledges him, but if he is poor, he disowns him and disclaims any relationship with him; but the Holy One Blessed be He, kivychoi, when Israel found themselves in Egyptian bondage said: 'I am their relative.' Where is this? For it is said, 'Even for the children of Israel, a people of near unto Him.' (Psalms 148:14). Further, if a man has a poor relative he considers that he himself comes first and his relative is of secondary importance. What does he say? 'So and so claims relationship with me.' But God, if one may say so, gives Israel the first place. For Scripture does not say here: 'That hath a nation so nigh unto Him,' but 'That hath a God so nigh unto them.'¹⁶

The number and the similarity of midrashim discussing the nearness of God when distress threatens would seem to indicate that they were written at some perilous time, or at a time when dark times loomed large over the horizon. We see also that the rabbis discussed the

ability of God to be with a Jew regardless of the land he was sojourning in, indicating that there must have been some movement of Jews from one country to another, no doubt under duress. One midrash¹⁷ states that God is with Israel in times of distress, and then goes on to cite when Israel found itself in difficulties, with corresponding quotations to show how God "warred in their name" or fought for them "with a strong arm."

Since these collections of Midrashim were not printed by any one man, or any single collection by any

God Himself encourages Israel to call upon Him when they are in distress. So we find Moses saying to

God: is some loose, over-all pattern of comparability,

such as: Master of the Universe, when Thou seest Thy children in distress, and they have no one to intercede on their behalf, answer them immediately. God replied: Moses, by your life, at any time that they call upon me I will answer them, as it is written, 'As the Lord is whenever we call upon Him.'¹⁸

And a similar thought, to prove the fidelity of God toward those who trust in Him there is the famous story of the daughter who was widowed three different times on her wedding night. She thus refused to marry again, fearing the consequences. She is persuaded to wed again, the fourth husband, however, thwarts the Angel of Death by quoting Torah (putting his faith in God). The moral of the story is, that he who trusts in God will never fear, for God takes care of them that love Him.¹⁹

God's great ability to be in all places of the world hovering over, as it were, each individual Jew, is the point of the midrash, which narrates that:

Rabbi Tanhuma said: It happened that there was once a ship full of Gentiles and amongst them there was a Jew. When they came to an island the Gentiles said to the Jew: 'You, so and so, take money and go into the island and purchase something for us.' He replied: 'Am I not a stranger? Have I then any idea where to go?' Said they: 'Is then a Jew ever a stranger? Wherever you go, your God is with you.' This is the force of the words, 'That hath God so nigh unto them.'²⁰

Since these collections of Midrashim were not written by any one man, or any single collection by any

individual, it is obvious that there will be no point by point consistency in theologic conceptions of God. While there is some loose, over-all pattern of compatability, such as: all the midrashim agree that God answers prayer, this is possible only because the Rabbis preached a general Jewish attitude. Rather, the midrashim that were included in the collections were only those that reflected such a "main stream of Judaism" attitude. Thus, we have preserved for us in the midrashim only examples of traditional approaches to God. One can be assured that there is no heretical opinion herein, for one did not say anything that one had not heard from one's Master, that is, one would not make a statement not buttressed by tradition.²¹

One of the ways of depicting God's attitude to His children is to picture Him as a Loving Father. He appears in two typical poses of a father of flesh and blood; first as a father who tends his children:

And He tends Israel as a father tends his son, as it says, 'Behold, He that keeps Israel does neither slumber or sleep.' (Psalms 121:4).²²

Just as a father on earth is pictured as keeping one ear open at night for the frail wail of an infant, and paces the floor with him while the child is lulled back to sleep. A second comparison compares Him with a father who always stands ready to accept his son as his own regardless of what his son has done:

This can be compared to the son of a king who took to evil ways. The king sent a tutor to him who appealed to him saying,

'Repent my son.' The son, however, sent him back to his father with the message, 'How can I have the effrontery to return? I am ashamed to come before you.' Whereupon his father sent back word, 'My son, is a son ever ashamed to return to his father? And is it not to your father that you will be returning?' And similarly, the Holy One Blessed be he sent Jeremiah to Israel when they sinned, and said to him: 'Go, say to My children: 'Return.' " Israel sent back word, saying: 'How can we have the effrontery to return to God?' But God sent back word to them: 'My children, if you return, will you not be returning to your Father?' How do we know this? For it is said, 'For I am become a father to Israel.' (Jeremiah 31:9) ... and also 'Ephraim is a darling son to Me therefore My heart yearns for him.' (Jeremiah 31:20).²³

As God is cast as a father to individual sons of Israel, so is He portrayed as a Patron of the community of Israel. An attempt is made to describe His patronage by comparing Him to patrons of flesh and blood. Naturally, God is a greater patron, having abilities far beyond those of mortal ones. He can save a man from death:

Come and see that God's way of doing things is not like man's way of doing things. A man will find a patron who is ever ready to protect Him, and should he be arrested on any written complaint, people go and find his patron and say to him, 'Your protege has been arrested,' and he replies: 'I will protect him,' but if the man has been taken out for execution, where is he and where is his patron? Not so, however, is it with God. The ministering angels declared before God, 'Moses, Thy protege, has been arrested.' Whereupon God said: 'I will protect him.' They said, 'He is standing before Pharaoh,

his sentence is being pronounced, 'he has gone forth to be executed.' He replied, 'I will protect him.' How do we know that when he went forth to be executed, God delivered him? For it is said, 'And He delivered me from the sword of Pharaoh.' (Exodus 18:4).²⁴

Similar comparisons are made about protection from wild beasts, with the saving of Daniel from the lion's den as an example of God's ability.²⁵ And many other examples, are given of this same type.

Using this kind of comparison, the Rabbis tried to show that God was the Permanent Patron:

This may be compared to a king who entered a province with his generals, rulers, and governors. Some of the citizens of the province chose a general as their Patron, others a ruler and others a governor. One of them who was cleverer than the rest said, 'I will choose the king.' Why? All others are liable to be changed, but the king is never changed. Likewise, when God came down on Sinai, there also came down with Him many companies of angels, Michael and his company, Gabriel and his company. Some of the nations of the world chose for themselves Michael, others Gabriel, but Israel chose for themselves God, exclaiming, 'The Lord is my portion, saith my soul' (Lamentations 3:24); this is the force of 'Hear O Israel, the Lord our God, the Lord is One.' (Deuteronomy 6:4).²⁶

The Rabbis point out some of the weaknesses of man by comparing what men do in a situation with what God does. Thus, they hope to correct those who hear or read their similies:

Come and see the meekness of God. Among human beings, when a man has a young child he carries him on his shoulders, but if the child angers him he at once throws him down. But if one may say so,

with God it is different; Israel was in the wilderness forty years and they provoked Him to anger and yet He bore them. How do we know this? For it is said, 'And in the wilderness, where thou hast seen how that the Lord thy God bore thee.' (Deuteronomy 1:31).²⁷

Similarly, when a child is born he is handed over to a wet-nurse for from two to three years. But God "wet-nursed" Israel forty years, and even will do it forever in the world to come.²⁸ So man is admonished to be patient, and not to let his passions control him. So too these examples show how the rabbis were interested in portraying God as "long-suffering" and full of patience. Men have the great facility of forgetting events, though at the same time of their occurrence they might even seem world-shaking. While such might be good in the case of a death, that is, where the family soon lose the pain of separation because time dulls the memory, usually we do not remember the object-lessons that history thrusts upon us. God, however, forgets nothing. With such a standard as a remembering Deity, men could be warned to do good and not sin, for their Creator would punish them though they might forget. The Rabbis said:

Scripture writes: 'Remember (O Israel) that which Amalek did to you. Israel said to God: 'Master of the world,' you say to us remember, but YOU remember, because we forget what happened to us, but there is no forgetting before You, so You remember what he did to us.'²⁹

Thus do the Rabbis think of God and His attributes and His qualities and His abilities.

Chapter 2

TORAH

One of the most important things in Jewish life in any age is Torah -- the Bible, the moral teachings, Law. The authors of the Midrash made study of the Torah one of the guiding principles of their teachings, and to prove the worth of the Torah, they wove many stories and created many comparisons. They present the qualities of Torah, and the good that it presents.

One of the common interpretations that modern Rabbis make of the quotation, "Ye are standing this day"¹ *היום אתם עומדים* is that not only those who were present at the time of the giving of the Law on Mt. Sinai, but also those in successive generation, even to the present, i.e., us today, were in effect, present. The authors of the Midrashim made this point clear in their writings. Moreover, not only did they consider their own generation equally bound by Torah as if they had been with that generation at the foot of the mountain, but they said that ALL generations that in the future were to proceed from the loins of the sons of Israel were to consider themselves as if they too were witnesses. Commenting on the words, "This day"² the Tanchuma says:

In each and every day Torah should be as dear to you as if you received it this day from Mt. Sinai.³

and it also says: as refers to habitations, cities, towns,

And all should busy themselves with

Torah and establish it as if they received it from Sinai.⁴

His means in each and every city, even in

Every man of Israel was to consider Torah as if created

shall appoint for you Dayyanim.

for him, and to disavow Torah and neglect study was the

The Rabbis understood that Torah was difficult

same as disavowing God, as they wrote,

to study, even though they had translated some of the dif-

All who nullify words of Torah are

as denying God.⁵

Not only this, but it was to be understood that the Torah

was not only given to each and every person, it was also

given in terms that he could understand. For example,

in the 16th chapter of Deuteronomy

the words, judges and officers, in Deuteronomy

Did not arise from the time of the judges

16:18 call to mind that there were no more in the days of

the time. So, since there were no judges

the Rabbis such leaders in the congregation as judges or

entire law? But the law was to be

officers, so they felt that such offices should be trans-

lated into officers of their own community.

Thus, they

the law (Deuteronomy 16:18) and in

said that:

judges and officers of the people, judges

Judges, these are the Dayyanim, and

officers, these are the Parnassim

who guide the community.⁶

Thus, each man was to feel that the Torah had relevancy

for his own day, and was not just the historical writings

of the Hebrews in the days of the Kings of Israel and

Judah. If the people of their day no longer had judges

and officers, so they no longer had city gates, and thus

the authors of the midrashim felt obliged to interpret

the phrase *וְשִׁפְטִים וְשָׂרִים תַּעֲשֶׂה לְךָ בְּכָל שְׁעָרֶיךָ*

"Judges and officers shalt thou make thee in all thy

gates" (Deuteronomy 16, 18), so that the people would un-

derstand that gates refers to habitats, cities, towns,

even those without walls and thence without gates:

...this means, in each and every city. ...even in a town which has only one family you shall appoint for you Dayyanim.

The Rabbis understand that Torah was difficult to study, even though they had translated some of the difficult passages into more modern terminology and usage. They thus gave advice to the struggling student on how to study it. They wrote:

This is like a loaf of bread suspended in the air. The fool says, "Who can bring it down?" But the wise man says, "Did not some one suspend it?" And he takes a ladder or a stick and brings it down. So anyone who is a fool says: "When will I succeed in reading the entire law?" But the man who is wise, what does he do? He learns one chapter every day until he completes the whole law. God said, "It is not too hard for you" (Deuteronomy 30:11), but if you find it too hard, it is your own fault (PNN) (Because of you), because you do not study it.

No doubt the Rabbis had difficulty with students for other reasons. Like those of our own day, there must have been students who asked, "Why do we have to study?", for the Rabbis go into great detail to explain the worth of Torah. First of all, it is a guide for one's life, they explain. At first it is hard, for one must learn the language to study, and then one must follow the commandments, and learn to conquer his appetites. But, once having mastered these things, they continued, life takes on added meaning. Thus, this charming and famous

story to prove the worth of Torah: except Torah,
 as it says, **This (Torah) is like an old man who is sitting by the road, and there is before him two roads. One is thorny at its onset, but its end is broad; and one that is at the beginning pleasant and its end with money is thorny.** And the one who was sitting at the roadside would warn the travellers that the beginning of this one is thorny and he would say to them that even though of Torah you might see that the beginning of this one is thorny, go on it, for its end is pleasant. And all who were wise would listen to him, and would take it, and after a little bit of fatigue would walk in peace and go in peace. But those who would not listen to him would go and stumble in the end. ⁹ (Deuteronomy 32:1).

The Torah is so important, they said, that the whole world was established only for the sake of Torah, as they wrote: ¹⁰

And God said to him: "Moses, I created the world only for the sake of the Torah." ¹⁰

Thus, God Himself is called to testify of the worth of Torah. ¹¹

The reward of all good things was an appealing thing for all, and so the Torah is considered as good, for the midrash. ¹² The appeal of doing something that will make you happy was well-known to the rabbis. So they used this as a reward to him who would study. They derived that those who studied would be happy, for the Torah says

וְאַתָּה תִּשְׂמְחֶה בְּכָל הַטּוֹב אֲשֶׁר יִתֵּן לְךָ יְיָ אֱלֹהֶיךָ (Deuteronomy 26:11). ¹³ And thou shalt rejoice in all the good which the Lord thy God hath given unto thee, and can never be satisfied with just Torah;

he must learn. Mishna seeks to learn.
 There is no good, except Torah,
 as it says, *כי טוב מן כסף*
 For behold, a good doctrine has been
 given unto you. (Proverbs 4:2).¹¹
 The Rabbis are of their best when discussing
 Torah gives a man something which he cannot buy
 with money, or attain with good deeds: the honor due
 scholarship. Thus the Rabbis must have promoted study
 of Torah with words such as these: midrash states:

The words of Torah are grace for your
 old age. How is this? When a learned
 man grows old all flock around him and
 consult him on words of the Torah.
 Thus, they shall be a chaplet of grace
 unto thy head. (Proverbs 1, 9).¹²

One does not even have to be aged to receive the honor due
 one who is wise in Torah, for the following Midrash does
 not specify any age:

When he (Moses) began speaking the words
 of Torah, both the heavenly and the
 earthly beings remained silent and
 hearkened unto his words. How do we
 know this? From what we read in our
 text: "Give ear, ye heavens, and I will
 speak." (Deuteronomy 32:1).¹³
 Torah was of the greatest negotiable value. The
 Rabbis warned that it was like a gem, that could not be

replaced.¹⁴ They advise not to try to avoid studying it,
 once having begun to pore over it, for, while it is pos-
 sible to move away from one's neighbors, one cannot go far
 from Torah. ¹⁵ Rather, the study of Torah makes one want
 to study more -- not only more Torah, but even later Jew-

ish writings -- Tosephos, Mishna:

"He who loves silver can never be sat-
 isfied with silver" (Ecclesiastes 5:9).

R. Nehemiah says: "He who loves Torah
 can never be satisfied with just Torah;

search is evidenced by the following, which states that the

Tosefta

he must learn Mishna seeks to learn
 Rabbis Talmud; he who knows Talmud seeks to
 learn Tosephos.¹⁶

The Rabbis here declare that study of post-Biblical writ-
 ings are valuable, and similarly elsewhere they say that
 the portions of the Haphtaroh corresponding to the Torah
 readings are on a par. Discussing the word

(Deuteronomy 32:1). Give ear, the midrash states:

Isaiah said, "Hear O heavens, and give
 ear, O earth" (Isaiah 1:2). Why did
 Isaiah say this? Only to show you that
 all the words of the Prophets are as
 weighty. Moses said and Isaiah said

The Rabbis are at their best when discussing
 the greatness and the power of Torah. Using numerous
 selections from the Bible to prove their point, they show
 how study of the Torah will prevent diseases, and will
 cure those already afflicted:

The Rabbis say: "If you desire not to
 suffer earache or pain in one of your
 limbs, then incline your ears to the
 Torah, for it says: 'Incline your ear,
 and come into Me; hear, and your soul
 shall live.'" (Isaiah 55:3).¹⁸

Other passages deduce similarly that Torah will soothe
 the tongue:

For Scripture says: "A soothing tongue
 is a tree of life (Proverbs 15:4), and
 there is no tree of life, except Torah.
 As it is written, it is a tree ..."¹⁹
 (Proverbs 3:18).

Variant readings also comment similarly that Torah will
 aid digestion and a tongue-tied condition.²⁰ A clever
 understanding of Moses' life as portrayed in the Penta-
 teuch is evidenced by the following, which shows that the

Rabbis read the Bible with a critical eye:

How do we know (That Torah will cure one who is tongue-tied)? For, see: Scripture writes of Moses before he was privileged to receive the Torah, "I am not a man of words." (Exodus 4:10). But after he had proved himself worthy of the Torah his tongue became cured and he began to speak words. How do we know this? From what we have read in the passage under comment: "These are the words which Moses spoke."²¹

Even as God did not create the world except for the sake of Torah, so is Torah as necessary to the world as water.

Just as the world is not able to exist without water, and without it man cannot make himself clean, so the world is not able to exist without Torah, and Torah teaches how a man can make himself clean. And just a man does not plant a tree without water, or build a house, so is the world unable to endure without Torah.²²

Torah, as mentioned above, was compared to a jewel, which is a worthy and fitting comparison. But such a comparison shows no great talent for ability to make comparisons, as it is an obvious comparison. The cleverness of the Rabbis is seen when Torah is compared to such lowly and bizarre things as water, oil, honey, wine, milk, etc.²³ First, we see how powerful Torah is by such comparison:

Just as water wears away rock, so Torah wears away the heart of stone.²⁴

The love for Torah, and the great respect the Rabbis had for it, a respect which did not cause them to withdraw from an intimacy with it, can be seen in the following

Midrash:

The Rabbis say: "The Torah is compared to five things: water, wine, honey, milk, and oil. Whence to water? For it is written: 'Ho, everyone that thirsteth, come ye for water.' (Isaiah 55:1). Whence to wine? For it is written: 'And drink of the wine which I have mingled' (Proverbs 9:5). Whence to honey and milk? For it is said: 'Honey and milk are under thy tongue' (Song of Songs 4:11). Whence to oil? For it is said, 'Thy name is as oil poured forth' (Song of Songs 1:3). For, just as oil is at first bitter but in the end sweet, so too are the words of the Torah; at first a man has to labor in them, but in the end he benefits by them, as it is said, 'And though thy beginning was small, yet they end should greatly increase.' (Job 8:7).

Another explanation: Just as oil gives life to the world, so too do the words of Torah give life to the world. Just as oil gives light to the world, so too do the words of the Torah give light to the world.²⁵

Thus, through the graceful way of the Rabbis they handle the midrashim discussing Torah, we can see their attitudes to the words of Scripture. We realize that they were amazingly familiar with every word contained therein from their ability to quote at length and so intimately so many varied parts of Scripture. We also know that they recommended and demanded that Torah be studied regularly, and that there would be much repayment for him who labored for Torah.

for Torah. The king was so impressed
by the man's wisdom and courage for sale
and for the sake of his people. The king
brought him to the palace and heard his
story. The king was so impressed by him,
that he made him his advisor. He replied,
"I will do as you say." The king exclaimed:
"I will do as you say." The king, purple,
and the king of the kingdom to

sell!" He replied, 'Sire, true. It is purple, but before you it is as nothing.' So it was with Chapter 3 before God who created the mouth and the power of speech he declared, 'I am not a man of words' (Exodus 4:10), but when he spoke with Israel **MOSES** is written, 'These are the words' (Deuteronomy 1:1).

The most outstanding figure in all the Midrashim on Deuteronomy is Moses. This is quite understandable, as Moses is traditionally considered the author of the Torah, and since the events concerning much of his life and death play such a great role in this particular volume. Yet, we find this hero of Jewish life not without personal faults and weaknesses. Judaism never pictured its patriarchs and noblemen with any of the untouchable perfection that other religions view their leaders; Moses is the greatest man in the Five Books, yet he is also rebellious, tongue-tied, afraid to call himself a Hebrew, and is not beneath being disrespectful to God Himself. Regardless, the Rabbis pictured him not as a model for personal conduct, but as one put in a situation, produced the most precious object known to the Jews -- the Torah -- and thereby his niche as the greatest personage in Jewish history.

Moses even has great personal virtues. He shows himself humble before God: 'I die after my eyes have seen Your glory and Your power.' Whereupon God replied, 'Moses, what R. Tanhuma said: "This may be compared to a man who had some purple for sale and cried out 'purple, purple.' The king looked out of the window and heard his people like cry, so he called him and asked him, 'What have you for sale?' He replied, even though 'Nothing.' Thereupon the king exclaimed: 'I heard you calling out, purple, purple, and yet you say you have nothing to

rest die: sell!' He replied, 'Sire, true, it is purple, but before you it is as nothing.' So it was with Moses. Before God who created the mouth and the power of speech he declared, 'I am not a man of words' (Exodus 4:10), but when he spoke with Israel, it is written, 'These are the words' (Deuteronomy 1:1).¹ The king said, 'Cut off his head with it.' So also said Moses to

Similarly, we see that the Rabbis pictured Moses, after Joshua had taken over leadership, as one who was not too proud to entreat for those favors he had been accustomed to receive as his due:

R. Huna said: "As soon as God said to him in the Torah, 'Hand over your office to Joshua,' immediately Moses began to pray to be permitted to enter the land."²

There must have been a time in Judaism when groups wanted to make of Moses a form of immortal deity, based on the lack of passages that describe his actual death and burial in a specific place. One of the important concepts concerning Moses would destroy such attempts. He was merely another mortal, who, as all men, must die. Concerning the passage in Deuteronomy 31:14, where Moses is about to die, the Rabbis write: "His eyes are not dim,

Moses said to God: "Master of the Universe, must I die after my eyes have witnessed all that glory and that power?" Whereupon God replied, "Moses, 'What mighty man is he that liveth and shall not see death?' " (Psalms 89:49).³

The Midrash continues, citing as "mighty men" people like Abraham, Isaac and Jacob, who died too.⁴ And even though he was great enough to bring down the Torah, still he

must die: and God, too, wept.⁹ Even God and the angels

attended R. Abahu said: "To what can this be compared? To one of the great men of the kingdom, who found a sword unlike any other in the world." And he said: "This is fitting only for the king." What did he do? He brought it to the king. The king said, "Cut off his head with it." So also said Moses to the Lord God: "With the thing with which I have praised you?" (Since death is decreed with the in Genesis).⁵

greatest man of other nations,¹¹ and even surpasses the So also is Moses compared to some of the lowly or less greatest men of Jewish life: Adam, Noah, Abraham, Isaac, honored members of God's kingdom -- the Leviathan, which Jacob, and even Solomon.¹² In desperation, trying to must also die.⁶ In one of the longest Midrashim in the show the greatest of Moses over ALL others without doubt. Rabbah, we see Moses fighting desperately with Sammael, taking their high standing, the Midrash draws on Proverbs the Angel of Death, who has come to take him with him.

This passage depicts Moses standing before a judge, defending himself from the charge of death.⁷ He describes and lists all the reasons why he should be given a lighter sentence, but in the end, accompanies the Angel of Death.⁷

Yet, Midrash makes of Moses someone not in the same category as mere mortals. He has not the same infirmities as men at their death: his eyes are not dim, and he is not buried in the usual manner:

All creatures go down to the grave with their eyes dimmed, but as for you, your eye is not dim. All mortals are disposed of at burial in vestments made by man, namely, coffin, bier, and shrouds, but you are disposed of in shrouds made in heaven, and a bier made in heaven.⁸

His greatness above other men was also recognized by the fact that at his death, the upper creatures and the lower

creatures, and God, too, wept.⁹ Even God and the angels attended his burial:

When all mortals die, their relatives and their neighbors attend their burial, but as for you, I (God) and My Court will attend your burial.¹⁰

And mighty Moses was, even in the eyes of the

The entire Midrashic literature on Deuteronomy angels, the heavenly hosts, and the heavens themselves, echos Moses' greatness. He compares favorably with the greatest men of other nations,¹¹ and even surpasses the greatest men of Jewish life: Adam, Noah, Abraham, Isaac, Jacob,¹² and even Solomon.¹³ In desperation, trying to show the greatest of Moses over ALL others without diminishing their high standing, the Midrash draws on Proverbs

31:29:

Angels are afraid of Moses, and desirous of slaying him:

"Many daughters have done valiantly, but thou excellest them all." This is ... Moses, for behold, the earlier generations blessed every one his own generation, but none equalled the blessing of Moses.¹⁴

For, four times Moses blessed not his own generation, but the whole people, and thus, he excelled them all.

Moses appears throughout the Midrash as the standard for all men's actions. Such a one did thus, but Moses did thus is the common theme throughout these midrashim. When, in Midrash, the Rabbis need someone to speak with God, or to represent them among the angels, or to fight verbally with the enemies of Israel, Moses is always used, with some text used to place him into a category relevant to that particular scene. Thus, in a diatribe against Rome, Sihon is used as a euphemism, and

Moses represents Judaism, with, of course, Moses triumph-
ing, even though

"Sihon was like a tower on a wall,
that when he sat upon a wall, his
feet touched the ground." 15
here, in Deuteronomy 21:14).

And mighty Moses was, even in the eyes of the
angels, the heavenly hosts, and the heavens themselves.
We have seen that the Rabbis pictured him as unafraid of
the Angel of Death, giving in to him
only when God intervenes. He also is shown as being so
powerful that the heavens listened to him when he called;

for it says in Deuteronomy 32:1, "Give
ear, O heavens." 16 R. Yehoshua ben Levi pictures the

angels as afraid of Moses, and desirous of slaying him:
In the hour when Moses went up to
the High Place the angels sought to
slay him. 17

Yet Moses outsmarted them.

God Himself testifies of the greatness of Moses,
not only through His speaking with him as representative
of the people, but through actual direct praises:

God replied: "As you declare
"There is none else" (Deuteronomy
4:39), I too say
"There hath not arisen a prophet
since in Israel like unto Moses."
(Deuteronomy 34:10). 18

And in the next Midrash, God continues the praises of
Moses,

And just as you have exalted Me before
sixty myriads of people, so too will I
exalt you in the time to come in the

midst of fifty-five myriads of completely
righteous men, as it is said old ¹ "be-
hold;" the numerical value of ² ¹ being
five for the ³ and fifty for the ⁴;
and ⁵ "beheld" is used many times con-
cerning such as Moses, in Exodus 23:20,
in Proverbs 11:31, in Malachi 3:23, and
here, in Deuteronomy 31:14).¹⁹

Moses thus is pictured as greater than other men, as a
 So much did God regard Moses, that only for his sake did
 large gold coin is above mere pennies; a natural leader
 He give the land of Israel to the people, as we see that
 who draws all generations after him.

using what the Torah says (Deuteronomy 2:31) -- "And the

His greatness is such that they said that Psalm Lord said unto me: 'Behold, I have begun to deliver up' It was written above him, for he was that perfect: ("Who before thee ..." the Midrash comments:

It does not say "Before you (the people)"

but "Before you (Moses as one person)", then
for your (Moses') sake, and not because
of the good deeds of Israel am I giving it,)22
but because of you.20

and if when else but Moses could such lines be named?

Although the Rabbis are using as a pretext the grammatical

Moses is not portrayed as wholly without fault. use of singular and plural endings to implicate Moses, it Physically he was tongue-tied, though healed, according is done not to deprecate the children of the people of to the Midrash. after he had received the Torah. Of Israel, who generally are considered to be the security his personal traits, midrash accounts for him that he did for the Torah, but to elevate Moses. God thought so highly not always face his responsibility of being a Hebrew, of Moses that He had him buried near the land of Israel, that, unlike Joseph, who admitted to Potiphar's wife that so that in the time of the Resurrection all would come he was a member of that tribe which did not permit such there merely to be near him. How such a thing is possible lowliness, Moses refused to acknowledge his ancestry: is told in the following Midrash:

Moses said to God: "Master of the uni-
- This may be compared to a man who dropped
some coins of small denomination over the
floor in a dark place; he thought to him-
self, "If I call out, 'Bring me a light so
that I may pick up my coins,' no one will
take notice of me." What did he do? He
took out a gold coin (of large denomina-
tion) and threw it among his coins and
called, "Bring me a light, for I had a gold
piece and I dropped it here," and they

brought him a light. What did he do? As soon as he picked up the gold piece he said to the people, "Please wait for me until I have picked up all my coins"; and he collected them. Because of the one gold coin all the smaller ones were collected.²¹

Moses thus is pictured as greater than other men, as a great leader of suffering concerned.

large gold coin is above mere pennies; a natural leader who draws all generations after him.

His greatness is such that they said that Psalm 24 was written about him, for he was that perfect: ("Who shall ascend the mountain of the Lord? ... He that hath a clean hand and a pure heart, who hath not taken My name in vain, and hath not sworn deceitfully,")²²

and of whom else but Moses could such lines be penned?

Moses is not portrayed as wholly without fault.

Physically he was tongue-tied, though healed, according to the Midrash, after he had received the Torah.²³ Of his personal traits, midrash accounts for him that he did not always face his responsibility of being a Hebrew, that, unlike Joseph, who admitted to Potiphar's wife that he was a member of that tribe which did not permit such lewdness, Moses refused to acknowledge his ancestry:

Moses said to God: "Master of the universe, the bones of Joseph are entering the Land," and am I not to enter the Land?" The Holy One, blessed be He, answered him: "He who acknowledged his native land is to be buried in that land, but he who did not acknowledge his native land does not merit to be buried in his land." ... When was this (that Moses did not acknowledge his being a Hebrew)? When the daughters of Jethro

said, "An Egyptian delivered us out of the hand of the shepherds" (Exodus 2:19) and Moses heard and kept silence; therefore he is not buried in his land.²⁴

He picked up the Ketubah, and said that Such a Midrash seems to be a protest to those who admit unmarried women then as a married their religious belief in peaceful days, but do not do so said, "..." (a play on when there is a treat of suffering concerned. "if" or "is marry") And on the morrow Moses Moses even was so sure of his own intelligence found them making the Golden Calf. What and abilities that he disobeyed God? He had been advised (in order that they would not be run to war against Sihon, but had sought peace instead: against worshipping idols and making And in the days of Sihon and Og the Holy One blessed be He said to him, "Go, war with him..." and Moses, he is, by did not do so, as it is said, (Deuteronomy 2:26), "and I sent messengers."²⁵

exonerated by the Rabbis.

But God acknowledges that Moses is right, for he disobeyed only to make peace.²⁶ God forgave Moses, for it is well-known that God made peace, as the whole Torah is only peace, as it is said "for all its paths are peace." (Proverbs 3:18). Certainly this amount of "chutzpa" is not an admirable quality for one who is a model of greatness.

And even when Moses was filled with anger at the sight of the Golden Calf and broke the Ten Commandments, the Rabbis defended his action on the grounds that he was saving Israel from great punishment. This clever interpretation, meant to cover up for the defeat of their idol, is shown in this Midrash:

This can be compared to a king who married, and said to his wife, "after a time I will send your Ketubah by

means of a groomsman." The king sent it after a time, and when he came he found her being immoral with another man. What did that groomsman do? He ripped up the Ketubah, and said that it was better that she be judged as an unmarried woman than as a married woman. So God married Israel, as it is said, "וַיִּשָּׂא יְהוָה אֶת־יִשְׂרָאֵל" (a play on the Hebrew לָקַח meaning "to sanctify" or "to marry") and on the morrow Moses came to give to them the Torah and he found them making the Golden Calf. What did he do? He broke the Tablets (in order that they would not be punished as transgressing the commandment against worshipping idols and making molten images).²⁷

Thus, even when Moses was certainly in error, he is, by virtue of his exalted position throughout Jewish history, exonerated by the Rabbis. The Rabbis sought to ensure that the mitzvos that they themselves surmised had come legio to them. First, they insisted that the idea of the mitzvos had been dictated by God from of old. For concerning idolatry, one of the three most important mitzvos,² the Rabbis taught:

God said: "Seeing that the propensity for idol worship is so severe I must warn them against it, so that they should not later on say, 'Had we been warned we would have kept away from it.' ... For it is written, 'Therefore I have declared it to thee from of old: before thou earnest I announced it to thee.' (Isaiah 48:5)"

The Rabbis began to evolve a historical picture around mitzvos. They developed it by showing that from of old these very same laws had been kept by their ancestors:

"My son, guard the mitzvos of thy

Chapter 4

MITZVOS

It has been expressed that Judaism is a religion of "doing," rather than of mere "believing." Certainly the comments of the Rabbis would bear this out, for their voluminous comments on *עשי* and *שמע* that is, good deeds, or the fulfillment of the commandments, cover many pages of text, and expound many facets of the concept of "doing."

While there might be no logical basis for doing many of the mitzvos, the Rabbis sought to ensure that the mitzvos that they themselves stressed had some logic to them. First, they insisted that the idea of the mitzvos had been dictated by God from of old, for concerning idolatry, one of the three most important mitzvos,¹ the Rabbis taught:

God said: "Seeing that the penalty for idol worship is so severe I must forewarn them against it, so that they should not later on say, 'Had we been warned we would have kept away from it.'" For it is written, "Therefore I have declared it to thee from of old; before thou camest I announced it to thee." (Isaiah 48:5)²

The Rabbis began to evolve a historical picture around mitzvos. They developed it by showing that from of old these very same laws had been kept by their ancestors:

"My son, guard the mitzvos of thy

fathers" (Proverbs 16:20). The patriarchs all the archs separated the trumah and tithes; mitzvos; (an example of the mitzvos); Abraham's humility separated the terumah, as it is said, from one etc.³ tenderness from another, etc. The follow-

Thus a long standing procedure has been established. Further, we are admonished to consider all the mitzvos as if they came from Sinai. Certainly this is an admission that Moses did not receive the complete set of laws at one time, and contrary to present day orthodox viewpoint, this presentation of the problem of changing laws is quite realistic. The Rabbis, seemingly, did not try to cover up the issue of a changing law, they rather suggested:

"All the commandments which I command you today. All the commandments which you are doing speak of them as if today you heard them on Sinai from Moses. For so it is written, 'Which I command you, this day keep doing them that you may live, you and your children.'"⁴ be atoned for by their children in the time to

This was the intent of the following midrash, which uses

a grammatical twist to express its point: "law could be

inferred. The scripture says *על כל מצוה*, the whole even commandment. What is the meaning of *על* without *עושה*? Until you carry out all to do the commandments.⁵

certain proper deeds.

That is, *על* is taken to come from the root *על* meaning "to finish, to complete."

Man is also obliged to finish a mitzvah once he has begun it. There is a grievous penalty for not com-

And even if one does not know that God himself plotting the task -- losing ones wife and children. God commanded them that they be done as if commanded on Mt. Sinai, if one begins a good deed and another comes along and finishes it, the latter is considered to have performed the pious act. Neither must one put off doing a the bones remind one to do, and the days suggest the commandment, or try to avoid doing those that are done in commandments beginning with "do not."⁶

private. In another sense, nature, too, teaches all the mitzvos; one story suggests that we would learn humility from one bird, tenderness from another, etc. The following midrash suggests that if a bird can operate under God's laws, then certainly man too should be able; for concerning the law, "If a bird's nest is before thee, thou shalt let the mother go." he had lost his cloak, and that it was a punishment for him that he should not

Scripture surely ought not to be so concerned about the mother bird. But God said: "As she busied herself with the honor and good order of the world (she fulfilled the commandment, 'be fruitful and multiply') she is worthy of being spared suffering."

Another comment, R. Hiyya said: "If a bird that has neither ancestral merit nor covenants nor oaths to rely upon can be atoned for by her children, how much more will the children of Abraham, Isaac, and Jacob, who have ancestral merit to rely upon, if any of them sin, be atoned for by their children in the time to come."⁷

Thus the Rabbis believed that precepts of law could be inferred from the creatures of the world, and that even without preordained commandments, man is obliged to do certain proper deeds.

Man is also obliged to finish a mitzvo once he has begun it. There is a grievous penalty for not completing the task -- losing one's wife and children.⁸ Similarly, if one begins a good deed and another comes along and finishes it, the latter is considered to have performed the pious act.⁹ Neither must one put off doing a commandment, or try to avoid doing those that are done in

misheva

private. There is a story of a man who did not tithe as proper. A wind whipped away his cloak, which had been

placed on the ground. Angered at the thought that some-

one might have stolen it while he was working over his kegs of wine, he kicked viciously at one, and it broke,

Yet the Jews are not the most faithful observers of the mitzvos. In fact, God loves the Jews not because of the great number of commandments which they did, but because that it was proper punishment for him that he should not get material gain from any untithed wine. When he had

separated the remaining kegs properly, his cloak blew back to him on another gust of wind. Israel, "Not

because you are greater than the rest. There is a great burden placed upon the people who accept upon themselves the yoke of the Torah. That is, once they have taken upon themselves the privilege of doing the mitzvos, they are expected to do them all. There

is a greater penalty for him who knows and does not do such use of a paradox serves not to belaud the law, but rather to bring out another point: that the doing of good this in a story:

deeds is not restricted to any one people, but can and are being done. If one learns the words of the Torah and does not fulfill them, his punishment is more severe than that of him who has not learnt them at all. It is like the case of a king who had a garden which he let out to two tenants, one of whom planted trees and cut them down, while the other neither planted any or cut any down. With whom is the king angry? Surely, with him who planted and cut them down. Likewise, whosoever learns the words of the Torah and does not fulfill them, his punishment is more severe than that of him who has never learnt at all. How do we know this? For it is said, "Let favor be shown to the wicked; he has not learnt righteousness." (Isaiah 26:10).

Isaiah 26:10

But if he has learnt and has not fulfilled, no favor will be shown to him. Hence the force of, "To observe to do all His commandments." (Deuteronomy 28:1)¹¹

God commands. The mitzvos are important to the Jews because it is through them that they are purified of their sins.¹²

Yet the Jews are not the most faithful observers of the mitzvos. In fact, God loves the Jews not because of the great number of commandments which they did, but because

they made His will their will: to a king who had a vine-yard and surrounded it by a wall. "And it shall be because you hearken to these ordinances... He will love you." (Deuteronomy 7:12-13). The Holy One Blessed be He said to Israel, "Not because you are greater than the rest of the nations, and not because you are doing more mitzvos than they; for they are exalting My name more than you, as it is said, 'For from the rising of the sun unto the going down thereof, My name is great among the nations' but because you humble yourself before Me do I love you."¹³ ¹⁴ did to you. ¹⁵

Such use of a paradox serves not to becloud the issue, but rather to bring out another point: that the doing of good deeds, is not restricted to any one people, but can and are beings done by other nations, often to a greater extent than is done by the Jewish people.¹⁶ It serves as a reminder ¹⁷ because of the Day of Judgment, that one can always do more of the commandments than is being done at the time. ¹⁸ The Torah for they are heavy; but what I fear are the light. To assure the doing of the commandments, rewards ¹⁹ are given to those who do them, and punishments are meted out for those who neglect to do or ²⁰ to those who break the commandments. One rabbi has made a witty comment on punishments: for fulfilling the commandments? There are

Why on two tablets of stone? Because there is an overall ascription of the punishment of death by stoning is detailed for most of the laws of the Torah.¹⁴

For doing good deeds. The Jews will merit to inherit the God constantly reminds Israel that those who do not do good of Israel as a reward for doing mitzvos, for example.¹⁷ mitzvos will be punished. This is the comment on Deuter- Similarly, as a favorite son of a king gets the favorite onomy 25:17, "Remember what Amalek did unto you." For an Amalek of some sort will arise to punish the evil-doer, his salvation.

as this midrash points out:

God also promises to take care of the soul of This can be compared to a king who had a vine-yard and surrounded it by a fence, and put inside it a vicious dog. The king said, "Anyone who comes and scales the fence will be bitten by the dog." After only a few days the son of the king came and scaled the fence and was bitten by the dog. The king used to retell the incident of the sin of the son who scaled the fence and he said, "Remember what happened with the vicious dog." So God continually seeks to recall to the people the sins of Israel, and thus He says to them, "Remember what Amalek did to you."¹⁵ This can be compared to two men, one of whom possessed a

Concerning the punishments, a question might arise why there are sometimes easy punishments for the heavy commandments, and heavy punishments for the light commandments.

To justify this the Rabbis wrote: "My law is in your hand and your soul is in My hand. David was afraid of the light commandments because of the Day of Judgment; if and he said, 'Master of the World, I am not afraid of the heavy commandments which are in the Torah for they are heavy; but what I fear are the light commandments lest I transgress one of them by doing them or not doing them, because they are light, and you have said to be as careful of a light precept as a heavy precept.'¹⁶ satisfaction, he will

be worthy What, however, are the rewards for doing good deeds and for fulfilling the commandments? There are

many opinions of the Rabbis on this subject. There is an overall agreement that God will of a certainty repay one for doing good deeds. The Jews will merit to inherit the land of Israel as a reward for doing mitzvos, for example.¹⁷ Similarly, as a favorite son of a king gets the favorite garden, so to Israel who does the mitzvos does God give His salvation.¹⁸

God also promises to take care of the soul of him who keeps His Torah and does His commandments:

The soul and the Torah are compared to a lamp. The soul, as it is written, "The soul of man is the lamp of the Lord," (Proverbs 20:27); and the law, as it is written, "For the commandment is a lamp, and the law is a light," (Proverbs 6:23) God says to man: "If you guard My light I will guard your light, but if you extinguish My light I will extinguish your light."

Another explanation: This can be compared to two men, one of whom possessed a vine-yard in Galilee and lived in Judah, and the other who lived in Galilee and possessed a vine-yard in Judah. Each used to go to the other's town to tend his own vine-yard. Once they met and proposed to one another (to tend the other's vine-yard). So God said to man: "My law is in your hand and your soul is in My hand. If you take care of what belongs to Me I will take care of what belongs to you; if you destroy, etc." Therefore, it says
 וְיִשְׁמְרֵם יְיָ אֱלֹהֵיכֶם
 "If you diligently keep My commandments."¹⁹

There are several different stories to show that when a person puts the doing of right and the doing of good deeds above his own personal satisfaction, he will be worthy of a fine reward. One story tells of a poor man who sold half his field in order to give something to

charity, and found a fortune buried in the remaining half of the ground. Meanwhile great men came to visit him and place his name at the top of the list of contributors, as a reward for his giving to charity. Thus, the Rabbis said, is the meaning of the phrase, "A man's gift brings him before great men." (Proverbs 18:16).²⁰ A similar story describes a man who bought an ass, but when he returned home he found a bag of gems around its neck. He pondered the problem of what to do and realized that he had bought only an ass, and not jewels, so he returned the jewels to the original owner of the ass.²¹ God repays such honesty, of hearkening to commandments. In both stories each man might have temporarily gained much by not fulfilling the commandments of giving a charity and of being honest. However, because they knew what was right, God repayed them with a more lasting benefit.

The Rabbis felt that even though God might repay the doing of good deeds there was still a form of reward or punishment here on earth at the hands of man; the reward of virtues; of vice. Thus, a raven, a merciless bird, will return to its nest and not believe the birds are his; but the vulture, a merciful bird, will get pleasure from his children, for he will know that they are his own.²² The evil bird gets no pleasure from his own kind because he is so cruel; the good bird is taken care of by his own. So also men reward the doing of good by flocking around a pious man to hear words of Torah, recognizing thus that

Amos 5:12
2

good deeds follow a man.²³ "For the Lord thy God
giveth unto thee." (Deuteronomy

But the Rabbis also were fine psychologists, as
has been noted.²⁴ They realized, with their keen insight
into the workings of men's minds, that people would ponder
the worth of doing a commandment, comparing the trouble of
the deed with the reward to follow. This insight resulted
in the writing of several homilies to circumvent anyone's
being more concerned with the reward of a precept more
than the doing of it: "We understand human nature in this

respect. This bears out what Scripture says:

"Lest thou should ponder (Hebrew
It *lo yan*, 'tefaless') the path of for
life... (Proverbs 5:6). What is in
the meaning? R. Abba b. Kahana said:
"The Holy One, blessed by He, said,
"Do not spend time weighing up the
precepts of the Torah, as Scripture
hath it, and weighted the mountains
in scales" (Hebrew *lo af be-peles*).
(Isaiah 40:12); and do not say, 'Seeing
that this precept is a great one, I
will perform it because its reward is
great, and seeing that the other
precept is a minor one, I will not
perform it.' What did God do? He did
not reveal to His creatures the re-
ward for each separate precept, so
that they may perform all the pre-
cepts without questioning."²⁵ "You

But we do find that there is a homily which contradicts

this belief: "Let us see what the King re-
plied, 'Had I done this how would the
Two commandments God revealed the...'"²⁶

rewards, and these are they: the
lightest and the heaviest. The light-
est, "Thou shalt let the mother go,
different but the young thou mayest take unto
thyself; that it may be well with
thee, and that thou mayest be prolonged by
thy days." (Deuteronomy 22:7). And

in the heaviest: "Honor thy father and thy mother, that thy days may be long
now by this that each mitzvah has its own blessing, but

upon the land that the Lord thy God would be
giveth unto thee." (Deuteronomy
5:16).²⁶

However, this midrash seems to be inserted only because an astute person reading the Torah, would notice that the rewards were given explicitly immediately after these commandments, and lest anyone would destroy the entire argument by bringing up these two points, the Rabbis made these the exceptions. Generally, however, the rewards are never listed. The Rabbis understood human nature in this respect when they wrote the following homily:

It is as if a king hired laborers for himself and brought them straight into his garden without disclosing what he intended paying them for the various kinds of work, lest they should neglect the work for which the pay was small for work for which the pay was higher. In the evening he called each one in turn and asked him, "At which tree have you worked?" He replied, "At this one." Thereon the king said to him, "This is a pepper tree and the pay for working at it is one gold piece." He then called another and asked him (etc., variously answering) "One half a gold piece for this tree" and "Two hundred zuz for this tree." The laborers said to the king, "You should have informed us from the outset which tree had the greater pay attached to it, so that we might have worked at it." Thereon the king replied, "Had I done this how would the whole of my garden have been worked?"²⁷

The Rabbis listed different mitzvos, each with different blessings, to explain strange texts, such as

בֵּרַךְ אֶת ה' אֱלֹהֵינוּ בְּיָדֵינוּ בְּעִירָא בֵּרַךְ אֶת ה' אֱלֹהֵינוּ בְּשָׂדֵינוּ "Blessed by ye in the city, blessed be ye in the field." They meant to show by this that each mitzvah had its own blessing, but

that in any case, wherever one might go, there would be mitzvos to be done;²⁸ even while you go on a trip, there would be opportunities to do good deeds, as it is said, "If you should chance upon a bird's nest."²⁹

Thus we have seen that the Rabbis expected a man to do good deeds, and there were many to do, that he might be blessed by God and honored by men. They did not expect men to work to do mitzvos without hint of a reward; they understood the weakness of man in wanting something in return. Yet they did not condemn men for this; they rather used this as a means of encouraging them to do all the good deeds that they could, wherever they might find them.

Chapter 5

PRAYER AND REPENTANCE

Doing mitzvos and praying were obligations upon all Jews, according to the Rabbis. It was taken for granted that all men would pray; there seems to be no problem to get people to pray. Their problem was to direct the people to pray at certain times and in certain patterns, and to assure them that their prayer was as effective under those conditions as when they were praying in their House of Prayer.

The Rabbis were interested in keeping their congregations praying in the synagogues; this was their first objective. Thus they emphasized first of all the excellence of organized worship:

What is the meaning of "Waiting at the mezuzos of my doors"? (Proverbs 8:34). R. Judah said: "Is then a mezuzah required for a synagogue? What it means is this: Just as the mezuzah is never removed from the door, so do you never be far away from synagogues and houses of study. God said: "If you do so, know that you will receive the Divine Presence." R. Aibu said: "And what is more, when you stand in the synagogue God stands by your side. How do we know this? For it is said, "God standeth in the congregation of God." (Psalms 82:1).¹

As one must always pray in the synagogue, so must one pray at the set times during the day:

You might perhaps think that a man may recite the three services of the day all at once. The rule on this point has al-

ready been clearly shown in Daniel where it is written, "And he kneeled upon his knees three times a day, and gave thanks before his God." (Daniel 6:2). You might perhaps think that a man may recite them at any time he desires; David has already long ago clearly stated, "Evening, and morning, and at noonday, will I complain and moan; and He hath heard my voice." (Psalm 55:18).²

We have a lovely story to prove why prayer is ineffective once the set time for worship has passed:

This can be compared to a king who had a favorite who had the power to appoint generals, governors, and commanders-in-chief. Later the people saw him entreating the gate-keeper to let him enter the palace, and he would not permit him. Everyone was amazed at this and said, "Yesterday he was appointing ... and now he begs in vain the gate-keeper to let him enter the palace." The answer given to them was: "His hour is past."³

The Rabbis must have had some difficulty in filling their own synagogues at times of worship. For occasionally we do see evidence of their attempts to urge men to worship:

If fate befell Moses the righteous, how much more so will this be the case with other being who are given over to vanity and are predestined for the Day of Judgment. R. Aha said: "He who was once made a god, as it is said, 'See, I have set thee in God's stead to Pharoah'" (Exodus 7:1), now supplicates and prospers himself, "And I besought the Lord." (Deuteronomy 3:23).⁴

Thus, using Moses as the example of the perfect man, the Rabbis are suggesting that the common man too has much use for prayer.

How should a man pray? We see that one should always pray with Kavannah, Intention, Devotion. Hannah prayed in her heart, and her prayer was answered.⁵ According to the Rabbis praying in one's heart is the way to worship.⁶ Similarly, they say that when you pray thusly, you should pray "with all your heart" (Deuteronomy 6:5), that is, not with "two hearts," one thinking of God and the other thinking of business matters, but it should be with one united heart.⁷ So also they quote the Shema to show that "with all thy heart and soul" means even when they take your soul. They recount the well-known story of R. Akiba and R. Pappas, who were both thrown into prison, and how R. Akiba, when being martyred for the sake of Torah, announced that at last he understood the meaning of the phrase, "with all thy soul."⁸ All these homilies suggest thus that the whole attention of the worshippers must be given over to prayer whenever he is praying and under whatever circumstances, even under death.

But though some Rabbis preached strongly for individual prayers, there were those who advocated that communal prayer was much more desirable. Thus we read,

"But as for me, let me pray," (Psalm 69:14). David, because he prayed as an individual, said, "In an acceptable time" but the prayer of a community never remains unanswered. This is the force of the expression, "As the Lord our God is whenever we call upon Him." (Deuteronomy 4:7).⁹

The Rabbis are ever assuring people that God hears prayer, and is nigh to them who pray. For even

though God is not here, he hears, unlike the idols made by men, that are here but do not hear.¹⁰ In a midrash based on peculiar texts from the Hagiographa, God is shown as answering prayers after forty days, or after thirty, twelve, one, or even before a prayer had been uttered.¹¹ It was important that worshippers not expect immediate answers to their petitions; they were, however, to have confidence that their petitions would be answered.

Of what value is prayer to the individual? Once again we see that the Rabbis realized that the people needed to be motivated by goals and rewards, and so they proceeded to explain the good to come from praying. They explained that you will become God-like with God's good attributes if you pray, a good psychological phenomenon:

If one worships idols he becomes like unto them, as it is said, "They that make them shall be like unto them" (Psalm 115:8). Should then not one who worships God all the more become like unto Him?¹²

Also, a man who says "Amen," that is, who prays, in this world, will be able to say it in the world to come;¹³

thus, the reward of prayer is life everlasting. And, if one wants to be purified of sins in this world, he must

not only do something to redress his wrongs, but he must also pray, as it is the way to be purified.¹⁴

In this situation, i.e., purifying yourself of sins, the homily above equates the two things whereas the Midrashist shows us that prayer is more important than the doing of good deeds:

The Rabbi says: "When Haniel ascended to the throne of the King of the East, he was asked: 'What is the name of the King?'"

God saw that in the future the Mikdash would be destroyed, and so he ordained for Israel that they should pray three times each day, for prayer is more beloved before the Holy One Blessed be He than a thousand good deeds; for as soon as it was decreed that Moses could not enter the land, he began to pray. And immediately God said, "Enough; do not increase your words, but go up to Mt. Pisgah," (and see the land).¹⁵

Interim: Why do they do this?

The idea that man is able to pray no matter

where he finds himself is proven by the liberal use of quotations from the Torah. Thus, the quotation used concerning the doing of deed, *וְעָשִׂיתָ כְּכָל הַדְּבָרִים אֲשֶׁר צִוְּךָ יְיָ אֱלֹהֶיךָ*, is also used concerning prayer to show that one can pray no matter where one finds himself. That is, re-translating the Hebrew quotation, the Rabbis find it means "Say 'Boruch attoh' in the city; say 'Borch attoh' in the field."¹⁶ Similarly, the verse used often as a prayer, *בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ בְּבֹאֲךָ וּבְיֵאוּשָׁךְ*, "Blessed were ye in your coming; may ye also be blessed in your going" is used to mean "Blessed were ye in your going to the House of Study or the House of Meeting, etc."¹⁷ Thus, every quotation can be shown to refer to specific places for prayer.

The Rabbis also found need to explain certain practices in the synagogue. The question was raised, "Why does one say *שְׁמַיָּהוּ שְׁמַיָּהוּ* silently?" They answer it in a homily, using a simile to prove their position:

The Rabbis say: "When Moses ascended to heaven he heard the ministering angels saying to God, 'Blessed be the name of

His glorious kingdom for ever and ever.' Moses brought this down to earth. And why do not Israel make this declaration publicly aloud? R. Assi replied, 'This can be compared to a man who stole jewelry from the royal palace which he gave to his wife, telling her not to wear these in public, but only in the house.' But on the Day of Atonement when Israel is as pure as the ministering angels they do recite it publicly."¹⁸

By homilies such as these we today are able to know something of the practices of former days.

Although prayer was considered one of the most important methods of reaching God, it was not as sure a means as repentance. Israel is told never to be afraid to appear before God to make repentance, for as a father never rejects a son who appears before him, so does God consider Israel as His son.¹⁹ Israel is also told that while sometimes God may or may not listen to prayer, He always is near when Israel is doing repentance, as it is said, "Let the evil man forsake his way ... and return unto the Lord and He will pardon him."²⁰

Here we see one of the great reforms of the Rabbis. They knew that critics of religion rise up when a worshipper sins and returns to his pew. They therefore advocated that no amount of prayer would help absolve a sinner. In such cases they preached that God was not near to prayer. God would always be near, they said, when repentance was first made. The importance of repentance and the elevation of prayer over sacrifice were two great

stands made by the Rabbis.

We have seen therefore, that the Rabbis believed that one must pray with Kavannah wherever one prayed, and every opportunity was given for prayer to be said. They taught that it is best to pray with a congregation, but that it was better to pray alone than not at all. Prayer would be answered, for God was near to the worshipper. Prayer did something to the individual; it made him eager to be like God in all His goodness. Repentance, followed by prayer, would atone for sins, they felt.

Chapter 6

LAW AND LEADERSHIP

A well-ordered community, with fair judges and strong honest leaders was a goal that the Rabbis preached about. During the years these homilies were being written and spoken, the Jews lived in autonomous communities throughout the world, or in semi-self-governing sections of the community. The Rabbis sought to ensure the practice of right judgments under able men. We see that the Rabbis taught that God was concerned with the activities of men, and played an important role in their lives in relation to the rightness or wrongness that leaders showed their people.

Justice is considered one of the pillars of the world, and so man is to assist God in the right-running of His universe:

Do not make mock of justice, for it is one of the three feet of the world. Why? For the sages have taught: On three things the world rests, on justice, on truth, and on peace. (Avos 1:18). Know then full well that if you wrest judgment, you shake the world, for it is one of its pillars. The Rabbis say: Great is the power of Justice, for it is one of the feet of the Throne of Glory. Where is this found? For it is said, "Righteousness and justice are the foundation of Thy throne; mercy and truth go before Thee" (Psalm 89:15). God said: "Since the punishment for judgment is so severe, take heed."

When the judges do according to their station, then God assists in aiding man, too:

At the time when judges do right with mankind ... when justice flourishes on earth, the Holy One Blessed be He does with all rightously with mankind, and delivers them from oppression ... and good comes to the world.²

God demands righteousness and justice not only from the officials appointed for these tasks, but from everyone:

Two things are in His hand, namely, the Soul and Justice. The Soul, as it is written, "In whose hand is the soul of every living being" (Job 12:10), and Justice, as it is written, "And My hand take hold on judgment." God said: "The Soul and Justice are in My power; do you respect Justice, and I will guard your souls."³

For in this homily God speaks not to Moses or to the judges of the community, but to every man of Israel. Every man should do justice wherever he can, and his soul will be saved by God in return.

God takes part in every matter of law, the Rabbis felt. No judge should sit alone, begins an halakhic discourse for God alone can sit and make judgments.⁴ Therefore each judge should consider his case realizing that God is, if it were possible, sitting beside him sealing each verdict with His seal of Truth.

The importance of justice ritually is shown by the viewpoints expressed concerning the relationship between sacrifices and justice. As long as the Temple stood, the sacrifices held good. With the destruction of the Temple, however, justice came into its own to replace them. Thus, all the sacredness concerning the sacrifices must be trans-

ferred to justice. Similarly, sacrifices worked for sins committed unwittingly, but justice is concerned with all sins. Also, sacrifices are good only in this world and here on earth, but justice is made in heaven and the world to come as well.⁵ So one should be as scrupulous concerning justice as the priests were about the sacrificial cult, for justice is now more important than sacrifices.

What are the requirements the Rabbis considered necessary in order to be a judge? R. Berekiah said in the name of R. Hanina:

Judges must possess seven qualities and of these three are: they must be wise men, and understanding, and full of knowledge. And the other four are as enumerated elsewhere in Torah: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain," (Exodus 18:21). And why are not all stated together? To tell us that if men possessing all the seven qualities are not available then those possessing four are selected; and if such are not available, then those possessing three are selected; and if even these are not available then those with one quality are selected, for so it is written: "A woman of valor, who can find" (Proverbs 31:10).⁶

Another midrash states that a judge must be strong to enforce the law and clearly above suspicion. A story explains what the author meant to say:

There is a story of R. Hanina ben Elazar, who had a tree planted in his field, whose branches hung over into the field adjoining his. Once a man came to him for legal decision and said, "The tree belonging to such and such a man is hanging over into my field." He said to him, "Come back on

the morrow and I will decide the case." The man replied, "All the cases which come before you are decided immediately, but my case you are pushing away!" What did R. Hanina do? He immediately sent workers to cut down the tree which planted in his own field was hanging into the next field. The next day that man came before him for the decision. He said, "It is necessary that the owner of the tree must cut it down." The man said, "Oho! And what about that tree in your garden that hangs over into someone else's field?" He said, "Go out and see, and just as you see what I have done, do yourself to your own." Immediately the man went and did so. And that is why it is written, "There should not be any disqualifying matter to a judge or an officer."⁷

Just as a judge should be without disqualifying marks, so should the officer appointed to carry out the punishment.⁸

Above all, judges are warned not to be respectful of anyone in high office, or with wealth, but to remember that all men are equal under the law. They point out the consequences of making an exception to the law out of respect to authority by telling the story of Shimon ben Shetach and the court that respected the king unduly, and were all killed.⁹ Many other homilies repeat this common but important thought. Equality under the law was similarly demanded for rich and poor alike:¹⁰

If two men appear before a judge for judgment, one rich and another poor, the judge should say to the rich man, "Either dress in the same manner as he is dressed, or clothe him as you are clothed."¹¹

If there is any respecting of faces, then a mistrial can be claimed.¹²

The leaders of the community have a great responsibility to the people, too. When the leaders are without blemish, and do what is proper, then the people who follow them do likewise. When the leaders become perverted from the right, then the people follow them to that which is wrong.¹³ When the head of a snake wants to be the tail (when the leaders of a community wish to avoid their responsibility) then the wise men are found listening to counsel of the youngsters. When the tail seeks to be the head, then the leaders are guilty and trouble ensues.¹⁴

People follow strong leaders, they desire to be led by luminaries who can show the way. A story concerning Moses points out this aspect of human nature. The story deals with a blind man who dropped a few small coins. Knowing that no one would help him find these, he dropped in a gold coin of large denomination, and many assisted him in picking up the total group of coins.¹⁵ This points out the place of leadership in community life.

Thus, the Rabbis advised the people, their judges and their leaders to do justice for all men, that their communities might be free of trouble. Each man was to do justice for God desires Justice.

If you will do justly, then will you will be saved from the hand of the Lord, and you will be blessed by Him.

We are admonished to be diligent in our righteousness. There is a beautiful melody coming from the heavens.

A king took a wife for himself ... and adorned her at his own expense and brought her into his house. Seeing her behaving familiarly with one of his servants he became angry with her and

MISCELLANEOUS COMMENTS BY THE RABBIS

Scattered throughout the three books of homiletical

cal midrashim on Deuteronomy are thoughts of the Rabbis that while of depth worthy of a chapter about each, are not found in sufficient quantity for such a part in this examination. These thoughts are, however, important to note. They all are aphorisms, words to the wise, or suggestions on how to live a good life. Most of these thoughts are completely applicable to our own day, for the Rabbis knew the mind of man.

How is one to live? The familiar homily of R. Simlai is found quoted here: one is, is search the 613 commandments, for the essence of living; it is found in the one sentence from Habakkuk 2:4:

"The righteous man lives by his faith."¹ More detailed rules for living are also suggested.

Be not haughty, say the Rabbis; listen to the words of advice, especially hearken to the Torah, for God said to Israel:

If you will do what is written in this book you will be saved from this sword; and if not, you will be slain by it.²

We are admonished to be understanding and long-suffering. There is a beautiful homily depicting such virtues:

... could come. **Pharaoh** took a wife for himself ... and adorned her at his own expense and brought her into his house. Seeing her behaving familiarly with one of his servants he became angry with her and sent her away. Her groomsmen came to the king and said to him, "Sire, do you not know from where you took her? Was she not brought up among slaves? Since she was brought up among slaves, she is familiar with them!" Similarly did **Moses** speak to God after the Golden Calf incident: "Did you not know what they were before You brought them out of the Land of Egypt?" And God answered, "Do you then not want Me to be reconciled with them?"³

So we are to infer that every man too is to be understanding of those around him. But when we do become angry, as men are wont to become, we are told not to be hasty in our actions. Moses was angry at the sight of the Golden Calf, and broke the Tablets of Stone. God had to tell him, when his anger had diminished, to hew another like the first. God had self-control; He did not destroy Moses or Israel for their weaknesses.⁴ So too are we to learn self-control.

We should also be able to accept criticism when we have done something wrong. The people accepted the rebukes of Moses in silence.⁵ They realized that they were open for rebukes, but they did not accept the chidings of Balaam, their enemy. They did, however, accept the rebukes of a friend, Moses.⁶ Thus, we are shown that the rebukes of a friend are to be heeded.

By comparing the actions of a horse to that of a large man, the Rabbis tell us more about the way a man should behave. The pursuit of peace, and the love of his

should conduct himself: Be not as a horse. Peace is one of the three

Be not as a horse which has no intelligence. There are six things that are said of a horse: it eats much but does little, it loves lewdness, loves war, is haughty, rejects sleep... Be not as the horse... (see of Zion," (Psalm 122:6).

A good life is difficult to attain, the Rabbis admit. But, they point out, anything worthwhile is. Is it not difficult to "establish Jerusalem as the top of

the mountain?" (Isaiah 44:1)⁸ And how should a righteous man be? He should be one who says little but does much.

This thought is a common one in Midrashic literature.

Here we see an example of doing much after saying little, using God as a prototype of Righteousness:

The Holy One Blessed be He promised Abraham that He would deliver his descendants with a word of two letters, (3)... When, however, He came to redeem them, He redeemed by means of seventy-two letters, as there are that number of letters in the verse, Deuteronomy 4:34.⁹

We are admonished to stay away from slander,¹⁰ for not only does it destroy the one who is slandered, but also him who tells it and him who listens to it.¹¹

Similarly, one who speaks slander will in turn be slandered;¹² and as poison spreads through the limbs of a man,

so will slander spoken in Syria affect those living in Rome.¹³

As a punishment for creating slander, the Serpent suffered the penalties of having his tongue and his feet severed by God, that he could no longer speak slander, or carry it throughout the land.¹⁴

Peace, the pursuit of peace, and the love of it,

are strongly urged by the Rabbis. Peace is one of the three pillars of the world.¹⁵ God Himself is pictured as making peace and being concerned with it:

God gave it to Zion, as it is said,
"Pray for the peace of Zion,"
(Psalm 122:6).

God placed it in Heaven, as it is
said: "He maketh peace in His high
places," (Job 25:2).¹⁶

God thinks that Peace is so valuable, that when Moses makes peace with Sihon, disobeying God's command to destroy him, He is not angered with Moses.¹⁷ All the patriarchs are seen making peace with their enemies and with the peoples around them in the interest of peace.¹⁸

A great love for the land of Israel permeates the entire Midrashic literature. The sentiment expressed in Psalm 137:5, "If I should forget thee, O Jerusalem, let my right hand lose its cunning" is carried throughout the homilies.

Israel is considered the goal or the reward for good actions.¹⁹ To show that God's word is carried out, numerous verses are quoted proving that whatever God said He would do before the Exodus was actually carried out in Israel.²⁰ Jerusalem was held up as the future capital of the world.²¹

In a similar vein are the comments of the World to Come, and on the Messiah.²² He who does meritorious deeds in this world merits good in the world to come. He who promotes justice and good deeds contributes to the

coming of the Messiah. Such comments are numerous in the Midrash and the Tanhuma, ^{but} there is little detailed discussion of either of the phases of the Days to Come. They are merely the goal or the reward for the righteous. For example, the world to come is mentioned briefly when commenting why a man should not commit suicide; for if a man kills himself, his soul dies, thereby keeping the soul from life everlasting in the world to come.²³

These homilies were written with care, and I suspect they have been believed by those who read the literature of Judaism.

The distinctive features of the homilies on the book of Genesis are the clever playing used to illustrate the points of view of the Rabbis, and the relevant playing used to explain difficult situations. Throughout this book numerous similes and stories have been quoted as illustrations. They are examples of the subtle hands of the Rabbis and of the great men who are the authors of the various volumes of midrashim.

There are other examples which make up the manner in which the homilies are written. For example, the homilies on the verse "For he has not seen thee by the way," (Genesis 22:13) and asked a man in the word "For he has not seen thee" to read "call thee," and explains his discourse as if the verse were "call thee."²⁴

A similar trick, used to explain a difficult word, is to see it in the word "to split." For example,

in two words. Such use was made of the word "Amalek," in the verse Chapter 8 above. Here the word is taken to mean "licking people," a term of reproach for the people of Israel.²

The Rabbis had much to say on important subjects: God, Torah, Moses, mitzvos, prayer, etc. Because they wrote on pertinent subjects their homilies have become important to students and lovers of Judaism. Because these homilies were written with charm and insight, they have become beloved by those who read the literature of Judaism.

Two outstanding features of the homilies on the book of Deuteronomy are the clever stories used to illustrate the points of view of the Rabbis, and the relevant similes used to explain difficult situations. Throughout this thesis numerous similes and stories have been quoted as illustrations. They are examples of the nimble minds and facile pens of the great men who are the authors of the various volumes of midrashim.

There are other stylisms which make up the manner in which the homilies are written. The pun is one. For example, the haggadist quotes the verse (Deuteronomy 25:18) and makes a pun on the word "meet thee" to read "call thee," and continues his discourse as if the verse were "call thee."¹ A similar trick, used to explain a difficult word, is to separate the word into syllables or into two

known words. Such use was made of the word ^{אמלק} "Amalek," in the same verse quoted above. Here the word is taken to mean ^{אמלק} "licking people," a term of scorn for the people who licked the blood of Israel.² Playing with the letters of a word, counting them up to form a total number, and the various other manipulations of letters of the alphabet was another method of bringing forth the meaning of a text. Such a method is called gematria. The Rabbis employed this method frequently:

When Moses came to bless the people in the text he blessed only a little; when he came to curse he cursed much. R. Shmuel said that whoever counts the curses and the blessings will find that the curses outnumber the blessings, but such a one should note that the blessings are in every letter of the alphabet (implying that as long as language is used, every letter will be a blessing). How is this? For the blessings open (begin) with an Aleph, ^א "If you do my statutes" and close with a Tof, ^ת (the word ^{ברכות} "blessings", ending with the last letter of the alphabet). Therefore, blessings run from "A to Z."

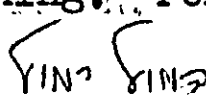
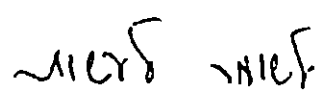
Similarly, the use of a number in the text quoted gives rise to comparing that number with other places where it is found used. For example, the two tablets of stone must, said the Rabbis, be of significance, else why would they be on two tablets? Couldn't God write them on one just as well? Therefore, conclude the Rabbis, the two tablets refer to things that exist side by side such as bride and groom, or heaven and earth, or anything that come

in pairs.⁴ either of the same word or of two words similar in meaning. There is even one example of this technique where each letter of a word comes to prove a point. Thus, God puts his seal on every decision made by a judge on the earth. What is his seal? It is אמת, Truth. And how do we know this? Because God is the first, the last, and everything in between, and the letters of אמת are, in fact, the first, middle and last letters of the alphabet!⁵

Whenever the Rabbis could find one word in a verse of Bible that was identical with a word in the text under discussion, they used the similarity to prove a point. This, of course, is one of the chief methods of getting beneath the simple and obvious meaning of the text. Not only words but whole phrases and ideas give rise to long lists of similarities. For example, the word קבל is found in the section dealing with the giving of the Torah to Moses. The very same word is found when Moses gave the Torah to Israel.⁶

The phrase (בן ימיו, "in that time," is followed by a long list of times;⁷ and a stating of the phrase "iniquity of his fathers" (Psalm 109:14) calls to the mind of the author of that homily many instances of the idea of Biblical fathers who had done iniquitously, and had their sins remembered.⁸

One of the important stepping-stones the Rabbis employed to begin a drashah was the use of duplicities in

the text, either of the same word or of two words similar in meaning. For example, concerning the repetition of the word  , meaning "circumcision," the Rabbis say in explanation that circumcision is performed by two operations, cutting and uncovering.⁹ Concerning the use of two words similar in meaning, the Rabbis say that because it says  , "to observe to do," (Deuteronomy 28:1), this implies that one must know what mitzvos to do, and must fulfill them as well, for the punishment is more severe for one who knows the law and does not do it than for one who does not know and thus does not do.¹⁰

Strange texts make it simple for the Rabbis to create a midrash. Thus, when it says of Moses "before his death" (Deuteronomy 33:1), could one possibly think that it would happen after his death? What the Rabbis meant was that it was said before the Angel of Death.¹¹ Similarly, why does Moses call upon Heaven and Earth at the mention of the fact that he is to die? Upon this strange phrase in the text the Rabbis say that it was just so that Heaven and Earth could be witnesses to his death, and that he might lie in peace knowing that there would be someone who would know that his people were obliged to obey the Torah.¹²

These are among the commonest ways the Rabbis use and manipulate a text to permit them to create a midrash. They are admirable examples of the great abili-

ties of the Rabbis to arrive at the spirit of the message of the Torah.

FOOTNOTES

The translation of the Code used in the Manuscript in the preceding pages is as follows:

"I" refers to references in the Midrash Mishnah.
 "II" refers to references in the Talmud Yerushalmi.
 "III" refers to references in the Talmud Bavli.

References in parentheses are to the Talmud Yerushalmi, etc.

The numbers listed refer to Verses and Paragraphs.

FOOTNOTES TO PARASHA VAYIKH.

1. "Korban, 'The Offering.'" See Mishna Berachot 10a.

2. "Korban, 'The Offering.'" See Mishna Berachot 10a.

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2. "Korban, 'The Offering.'" See Mishna Berachot 10a.

3. "Korban, 'The Offering.'" See Mishna Berachot 10a.

4. "Korban, 'The Offering.'" See Mishna Berachot 10a.

The explanation of the Code used in the Footnotes in the succeeding pages is as follows:

"R" refers to references in the Midrash Rabbah.

"B" refers to references in the Buber edition of the Tanhuma.

"N" refers to references in the Tanhuma Hanidphos.

Each Parasha is given by name. (Devorim, Voeschanan, etc.).

The numbers listed refer to Parasha and Paragraph.

FOOTNOTES TO INTRODUCTION

1. S. Horovitz, "Midrash," The Jewish Encyclopedia, VIII, 548.
2. J. Theodor, "Debarim Rabbah," The Jewish Encyclopedia, IV, 488.
3. J. Theodor, "Midrash Hagaddah" The Jewish Encyclopedia, VIII, 560.
4. Israel Bettan, Studies in Jewish Preaching, (Cincinnati, 1939), p.11.
5. J. Theodor, "Debarim Rabbah," op.cit, 488.
6. J. Theodor, "Midrash Hagaddah," op. cit., p. 560.
7. S. Horovitz, op. cit., p. 550.

FOOTNOTES TO CHAPTER 1: same.

1. Midrash Rabbah, V, (Deuteronomy), Voeschanan, 2:22.
(Hereafter, all references to Midrash Rabbah will be designated by the letter "R" followed by the Parasha name (Devorim, Voeschanan, etc.), and the paragraph number.) (Ibid. will refer only to R and Parasha.)
2. Ibid., 2:24.
3. Ibid., 2:8.
4. Tanhuma, ed. S. Buber, V, (Deuteronomy), Nitzovim, 8:1.
(Hereafter all references to the Buber edition of the Tanhuma Ha-kodum v-ha-yashan will be designated by the letter "B" followed by the Parasha name and the paragraph number.) (Ibid. refers to B and Parasha only.)
5. Tanhuma Hanidphos, Stettin, 1864, V, (Deuteronomy), Nitzovim, 8:1. (Hereafter all references to this edition of the Tanhuma Hanidphos will be designated by the letter "N" followed by the Parasha name and the paragraph number.) (Ibid. refers to N and Parasha only.)
5. B., Tetze, 6:7.
N., Tetze, 6:8.
6. R., Devorim, 1:19.
7. Ibid., 1:6.
8. Ibid., 1:12.
9. R., Voeschanan, 2:19. The meaning is apparently that God claimed that the chastisement was less than the sins of Israel. The separation of the Cities of Refuge then is an instance of His mercy, since "Lord" usually means "Merciful Deity" and "God" usually means "Just Deity."
10. B., Devorim, 1:2.
N., Devorim, 1:1.
11. R., Voeschanan, 2:21.
12. Ibid., 2:19.
13. Ibid., 2:21.
14. N., Shofetim, 5:15.
15. R., Voeschanan, 2:6.
16. Ibid., 2:9.

FOOTNOTES TO CHAPTER 1, contd.

17. Ibid., 2:9.
 18. Ibid.
 19. N., Haazinu, 10:8.
 20. R., Voeschanan, 2:10.
 21. Jacob ibn Habib, ed., Ayn Yaakov, daf 27.
 22. B., Nitzovim, 8:8.
N., Nitzovim, 8:3.
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FOOTNOTES TO CHAPTER 2.

1. Deut. 29:9 (J.P.S.)
2. Ibid., 27:1.
3. B., Tavo, 7:3.
N., Tavo, 7:1.
4. N., Reeh, 4:1.
B., Reeh, 4:1.
5. Ibid.
The story is found in d., Tavo, 7:3.
6. B., Shofetim, 5:3.
N., Shofetim, 5:2.
7. B., Ibid., 5:5.
N., Ibid., 5:6.
8. R., Nitzovim, 8:3.
9. N., Reeh, 4:3.
10. Ibid., 4:12.
B., Reeh, 4:2.
11. N., Ibid., 4:12.
B., Ibid., 4:8.
12. R., Tetze, 6:3.
13. R., Haazinu, 10:1.
14. R., Nitzovim, 8:6.
15. B., Habrocho, 11:4.
N., Habrocho, 11:5.
16. R., Voeschanan, 2:18.
B., Voeschanan, (Additional Paragraphs), 2:3.
17. B., Haazinu, 10:2.
N., Haazinu, 10:2.
18. R., Haazinu, 10:1.
19. R., Devorim, 1:1.
20. Ibid.
21. Ibid.
N., Devorim, 1:2.
B., Devorim, (Additional Paragraphs), 1:1.

FOOTNOTES TO CHAPTER 2, contd.

22. N., Tavo, 7:3.
N., Haazinu, 10:3.
23. N., Tavo, 7:3.
R., Tavo, 7:3.
N., Haazinu, 10:3.
24. N., Haazinu, 10:3.
25. R., Tavo, 7:3.
A similar story is found in N., Tavo, 7:3.

FOOTNOTES TO CHAPTER 3, contd.

1. R., Devorim, 1:6.
2. R., Voeschanan, 2:4.
3. R., Vayelech, 9:4.
4. Ibid.
5. B., Voeschanan, 2:6.
N., Voeschanan, 2:5.
6. B., Voeschanan, 2:5.
N., Voeschanan, 2:4.
7. R., Habrocho, 11:4.
8. R., Vayelech, 9:4.
9. N., Habrocho, 11:3.
10. R., Vayelech, 9:4.
11. B., Devorim, (Additional Paragraphs), 1:4.
12. R., Habrocho, 11:3 ff.
13. R., Nitzovim, 8:7.
14. B., Habrocho, 11:1.
N., Habrocho, 11:1.
15. B., Devorim, (Additional Paragraphs), 1:8.
16. R., Haazinu, 10:1.
17. B., Haazinu, 10:3.
N., Haazinu, 10:3.
18. R., Habrocho, 11:5.
19. R., Habrocho, 11:6.
20. B., Devorim, (Additional Paragraphs), 1:9.
21. R., Voeschanan, 2:5.
22. R., Habrocho, 11:2.
23. R., Devorim, 1:1.
24. R., Voeschanan, 2:4.

FOOTNOTES TO CHAPTER 3, contd.

25. N., Shofetim, 5:19.

26. Ibid.

27. N., Akev, 3:11.

FOOTNOTES TO CHAPTER 4.

1. "If a person is required to transgress all the ordinances of the Torah under threat of being put to death, he may do so with the exception of those relating to idolatry, immorality and bloodshed." (Sanhedrin 74a)
2. R., Voeshanan, 2:11.
3. N., Reeh, 4:12.
4. N., Akev, 7:3.
5. R., Nitzovim, 8:6.
6. B., Tetze, 6:2.
N., Tetze, 6:2.
R., Tetze, 6:3.
7. R., Tetze, 6:3.
8. N., Akev, 3:6.
9. Ibid.
10. B., Reeh, 4:9.
11. R., Tavo, 7:4.
12. N., Reeh, 4:12.
B., Reeh, 4:8.
13. B., Akev, 3:4.
14. N., Akev, 3:10.
15. B., Tetze, 6:13.
N., Tetze, 6:9.
16. B., Akev, 3:1.
17. N., Reeh, 4:8.
18. R., Shofetim, 5:1.
19. R., Reeh, 4:4.
20. Ibid., 4:8.
21. R., Akev, 3:5.
22. B., Akev, 3:3.
23. R., Tetze, 6:3.

FOOTNOTES TO CHAPTER 4, contd.

1. R., Tavo, 7:2.
24. Israel Bettan, "Midrash Deuteronomy", Universal Jewish Encyclopedia, VII, 539.
25. R., Tetze, 6:2.
26. B., Akev, 3:3.
R., Tetze, 6:2.
27. Ibid.
1 Samuel 1:13. (S.T.C.)
28. R., Tavo, 7:5.
29. R., Tetze, 6:3.
30. Ibid., 7:4.
R., Tavo, 7:2.
31. R., Vesschanan, 2:7.
32. Ibid., 2:5.
33. Ibid., 2:10.
34. R., Berach, 1:10.
35. R., Tavo, 7:1.
36. R., Nech, 4:12.
R., Nech, 4:7.
37. R., Tavo, 7:1.
R., Tavo, 7:3.
38. R., Tavo, 7:4.
39. Ibid.
40. R., Vesschanan, 2:5.
41. Ibid., 2:10.
42. R., Berach, 10:4.

FOOTNOTES TO CHAPTER 5.

1. R., Tavo, 7:2.
2. R., Voeschanan, 2:2.
3. Ibid.
4. Ibid.
5. 1 Samuel 1:13. (J.P.S.)
6. R., Voeschanan, 2:1.
7. B., Tavo, 7:3.
8. Ibid., 7:4.
N., Tavo, 7:2.
9. R., Voeschanan, 2:7.
10. Ibid., 2:6.
11. Ibid., 2:10.
12. R., Devorim, 1:10.
13. R., Tavo, 7:1.
14. N., Reeh, 4:12.
B., Reeh, 4:7.
15. B., Tavo, 7:1.
N., Tavo, 7:1.
16. N., Tavo, 7:4.
17. Ibid.
18. R., Voeschanan, 2:25.
19. Ibid., 2:15.
20. N., Haazinu, 10:4.

CONTINUED IN CHAPTER 7.

FOOTNOTES TO CHAPTER 6.

1. R., Shofetim, 5:1.
2. B., Shofetim, 5:5.
N., Shofetim, 5:6.
3. R., Shofetim, 5:4.
4. R., Devorim, 1:7.
5. R., Shofetim, 5:3.
6. R., Devorim, 1:7.
7. N., Shofetim, 5:3.
8. R., Shofetim, 5:4.
9. B., Shofetim, 5:6.
N., Shofetim, 5:7.
10. B., Shofetim, 5:6.
N., Shofetim, 5:7.
11. R., Shofetim, 5:4.
12. Ibid.
13. R., Voeshanan, 2:14.
14. R., Devorim, 1:8.
15. R., Voeshanan, 2:5.
16. R., Devorim, (Additional Paragraph), 1:10.
N., Devorim, 1:10.
17. R., Shofetim, 5:7.
18. R., Devorim, 1:1.
N., Devorim, (Additional Paragraph), 1:6.
19. R., Devorim, 1:1.
N., Devorim, 1:1.
20. R., Devorim, (Additional Paragraph), 1:3.
21. R., Devorim, 1:7.
22. R., Devorim, 1:3.

FOOTNOTES TO CHAPTER 7.

1. B., Shofetim, 5:10.
N., Shofetim, 5:9.
2. R., Reeh, 4:1.
3. R., Akev, 3:16.
Tetze, 6:5.
4. Ibid., 3:14.
Reeh, 4:4.
5. R., Devorim, 1:11.
Akev, 3:10.
6. Ibid., 1:4.
7. B., Tetze, 6:6.
N., Tetze, 6:6.
Devorim, 1:9.
8. B., Akev, 3:5.
Akev, 3:5.
9. R., Devorim, 1:9.
Tetze, 6:5.
10. R., Tetze, 6:5.
11. R., Shofetim, 5:10.
12. R., Tetze, 6:4.
13. R., Shofetim, 5:10.
Shofetim, 5:10.
14. Ibid.
Shofetim, 5:10.
15. N., Shofetim, 5:15.
16. R., Shofetim, 5:12-14.
17. B., Devorim, (Additional Paragraphs), 1:10.
N., Shofetim, 5:19.
18. N., Shofetim, 5:18.
19. N., Reeh, 4:8.
B., Devorim, (Additional Paragraphs), 1:6.
20. N., Devorim, 1:1.
B., Devorim, 1:1.
21. B., Devorim, (Additional Paragraphs), 1:3.
22. N., Akev, 3:7.
23. R., Yayelech, 9:3.

FOOTNOTES TO CHAPTER 8.

1. B., Tetze, 6:13.
2. Ibid., 6:12.
N., Tetze, 6:9.
3. N., Reeh, 4:4.
4. N., Akev, 3:10.
R., Akev, 3:16.
5. R., Devorim, 1:7.
6. R., Tavo, 7:9.
7. N., Akev, 3:9.
8. B., Tetze, 6:4.
N., Tetze, 6:4.
9. R., Tetze, 6:1.
10. R., Tavo, 7:4.
11. B., Habrocho, 11:2.
N., Habrocho, 11:3.
12. B., Haazinu, 10:1.
N., Haazinu, 10:2.

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