

Congregation Or Zarua
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 "Righteousness Like a Mighty Stream":
 Social Justice as Divine Imperative
 Session 1: Classical Principles and Values

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1. **Amos 5:24**

עמוס ה': כ"ד .א

(24) But let justice well up like water,
and righteousness like a mighty stream.

(כד) וַיִּגַּל כַּמִּים מִשֶּׁפֶט וְצִדְקָה כַּנָּחַל
אֵיתָן:

2. **Rev. Dr. Martin Luther King, Jr., "I Have a Dream" (August 28, 1963)**

.ב

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice. . . .

There are those who are asking the devotees of Civil Rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality; we can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities; we cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one; we can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only"; we cannot be satisfied as long as the Negro in Mississippi cannot vote, and the Negro in New York believes he has nothing for which to vote. **No! no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters and righteousness like a mighty stream."**

3. Genesis 1:26-27

(26) And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."
 (27) And God created man in His image, in the image of God He created him; male and female He created them.

ג. בראשית א': כ"ו-כ"ז

(כו) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
 בְּדְמוּתֵנוּ וַיְרַדְנוּ בְדִגְלַת הַיָּם וּבְעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ
 וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: (כז)
 וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵם
 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

4. Sifra, Kedoshim, Chapter 4

"And you shall love your neighbor as yourself": R. Akiva says: This is an all-embracing principle in the Torah. Ben Azzai says: (Bereshith 5:1) "This is the numeration of the generations of Adam" — This is an even greater principle.

ד. ספרא, קדושים, פרק ד

"ואהבת לרעך כמוך" – רבי עקיבא
 אומר זה כלל גדול בתורה. בן עזאי
 אומר "זה ספר תולדות אדם" – זה כלל
 גדול מזה.

5. Mishnah Sanhedrin 4:5

The mishna cites another reason Adam the first man was created alone: **And** this was done **due to** the importance of maintaining **peace among people, so** that one **person will not say to another: My father, i.e., progenitor, is greater than your father.** **And** it was also **so that the heretics** who believe in multiple gods **will not say: There are many authorities in Heaven,** and each created a different person. **And** this serves to **tell of the greatness of the Holy One, Blessed be He,** as when a **person stamps several coins with one seal, they are all similar to each other. But the supreme King of kings, the Holy One, Blessed be He, stamped all people with the seal of Adam the first man,** as all of them are his offspring, **and not one of them is similar to another. Therefore,** since all humanity descends from one person, **each and every person is obligated to say: The world was created for me.**

ה. משנה סנהדרין ד':ה'

וּמִפְנֵי שְׁלוֹם הַבְּרִיּוֹת, שְׁלֵא יֹאמֶר אָדָם
 לְחֵבְרוֹ אָבָא גְדוֹל מֵאָבִיךָ. וְשְׁלֵא יְהוּ
 מִיָּנִין אוֹמְרִים, הֲרֵבָה רְשִׁיּוֹת בְּשָׁמַיִם.
 וְלִהְיִיד גְּדֻלָּתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא,
 שְׂאָדָם טוֹבֵעַ כַּמָּה מִטְּבָעוֹת בְּחוֹתָם אֶחָד
 וְכֵלֶן דּוֹמִין זֶה לְזֶה, וּמְלִךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא טְבֵעַ כָּל אָדָם בְּחוֹתָמוֹ
 שֶׁל אָדָם הָרִאשׁוֹן וְאִין אֶחָד מֵהֶן דּוֹמֶה
 לְחֵבְרוֹ. לְפִיכָךְ כָּל אֶחָד וְאֶחָד חַיֵּב
 לֵאמֹר, בְּשִׁבְלֵי נִבְרָא הָעוֹלָם.

6. **Rashi on Genesis 1:1**

ברא אלהים GOD [AS JUDGE] CREATED — It does not state ה' ברא "The Lord (the Merciful One) created, because at first God intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realized that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice.

רש"י על בראשית א':א'

ברא אלהים ולא נאמר ברא ה', שבתחלה עלה במחשבה לבראתו במדת הדין, ראה שאין העולם מתקיים, הקדים מדת רחמים ושתפה למדת הדין.

7. **Deuteronomy 32:3-4**

(3) For the name of the LORD I proclaim; Give glory to our God! (4) The Rock!—His deeds are perfect, Yea, all His ways are just; A faithful God, never false, true and upright is He.

דברים ל"ב:ג-ד'

(ג) כִּי יֵשׁם יְהוָה אֶקְרָא הָבֹי גִדְלֹ לְאֱלֹהֵינוּ: (ד) הַצּוֹר תְּמִים פְּעֻלוֹ כִּי כָל־דַּרְכָּיו מִשְׁפָּט אֵל אֲמוּנָה וְאֵין עֲוֹל צַדִּיק וְיֵשֶׁר הוּא:

8. **Deuteronomy 10:17-18**

(17) For the LORD your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe, (18) but upholds the cause of the fatherless and the widow, and befriends the stranger, providing him with food and clothing.

דברים י':י"ז-י"ח

(יז) כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדְנִי הָאֲדֹנָיִם הָאֵל הַגָּדֹל הַגָּבֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פְנָיִם וְלֹא יִקַּח שֹׂחַד: (יח) עֲשֵׂה מִשְׁפָּט יְתוֹם וְאֶלְמָנָה וְאֶהָב גֵּר לָתֵת לוֹ לֶחֶם וְשִׂמְלָה:

9. **Isaiah 5:16**

(16) And the LORD of Hosts is exalted by judgment, the Holy God proved holy by righteousness.

ישעיהו ה':ט"ז

(טז) וַיִּגְבֶּה יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהֵאֱלִי הַקְדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:

10. **Jeremiah 9:23**

(23) But only in this should one glory: in his earnest devotion to Me. For I the LORD act with kindness, justice, and equity in the world; for in these I delight —declares the LORD.

ירמיהו ט':כ"ג

(כג) כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמְתַּהַלֵּל הַשְּׂכַל וַיְדַע אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה תְּסֻד מִשְׁפָּט וְצַדִּיקָה בְּאָרֶץ כִּי־בְאֵלָה חִפְצָתִי נְאֻם־יְהוָה: (ס)

11. **Psalms 9:5**

(5) For You uphold my right and claim, enthroned as righteous judge.

תהילים ט:ה'

(ה) כִּי־עָשִׂיתָ מִשְׁפָּטַי וְדִינִי יִשְׁבֹּת לְכֹסֵא שׁוֹפֵט צְדָק:

12. **Genesis 18:19**

(19) For I have singled him out, that he may instruct his children and his posterity to keep the way of the LORD by doing what is just and right, in order that the LORD may bring about for Abraham what He has promised him.”

בראשית י"ח:י"ט

(ט) כִּי יִדְעֹתִיו לְמַעַן אֲשֶׁר יִצְוֶה אֶת־בְּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דְרָוּ יְהוָה לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא יְהוָה עַל־אַבְרָהָם אֶת אֲשֶׁר־דִּבֶּר עָלָיו:

13. **Psalms 119:137-144**

(137) You are righteous, O LORD; Your rulings are just. (138) You have ordained righteous decrees; they are firmly enduring. (139) I am consumed with rage over my foes' neglect of Your words. (140) Your word is exceedingly pure, and Your servant loves it. (141) Though I am belittled and despised, I have not neglected Your precepts. (142) Your righteousness is eternal; Your teaching is true. (143) Though anguish and distress come upon me, Your commandments are my delight. (144) Your righteous decrees are eternal; give me understanding, that I might live.

תהילים קי"ט:קל"ז-קמ"ד

(קלז) צְדִיק אַתָּה יְהוָה וְיִשָּׁר מִשְׁפָּטֶיךָ: (קלח) צְוִיתָ צְדָק עֲדוֹתֶיךָ וְאַמוּנָה מְאֹד: (קלט) צִמְתַּתְנִי קִנְאָתְךָ כִּי־שָׁחַזוּ דְבָרֶיךָ צָרִי: (קמ) צְרוּפָה אִמְרָתְךָ מְאֹד וְעִבְדֶּךָ אֶהְבֶּה: (קמא) צָעִיר אֲנִכִי וְנִבְזָה פְקֹדֶיךָ לֹא שָׁכַחְתִּי: (קמב) צְדָקָתְךָ צְדָק לַעֲוֹלָם וְתוֹרָתְךָ אֱמֶת: (קמג) צָר־וּמְצֹק מְצַאֲוֵנִי מְצֹוֹתֶיךָ שְׁעִשְׁעֵי: (קמד) צְדָק עֲדוֹתֶיךָ לַעֲוֹלָם הִבִּינֵנִי וְאַתָּה:

14. **Micah 6:8**

(8) “He has told you, O man, what is good, And what the LORD requires of you: Only to do justice and to love goodness, and to walk modestly with your God.

מיכה ו:ח'

(ח) הִגִּיד לְךָ אֲדָם מַה־טוֹב וּמַה־יְהוָה דוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנְעַע לְכַת עִם־אֱלֹהֶיךָ:

15. **Genesis 18:25**

(25) Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

בראשית י"ח:כ"ה

.טז

כ(ה) חָלְלָה לְךָ מִעֲשֵׂת | כְּדַבֵּר הָיְהִי
לְהַמִּית צְדִיק עִם רְשָׁע וְהָיָה כְּצְדִיק
כְּרָשָׁע חָלְלָה לְךָ הַשֹּׁפֵט כָּל־הָאָרֶץ לֹא
יַעֲשֶׂה מִשְׁפָּט:

16. **Sotah 14a**

And Rabbi Ḥama, son of Rabbi Ḥanina, says: What is the meaning of that which is written: “After the Lord your God shall you walk” (Deuteronomy 13:5)? **But is it actually possible for a person to follow the Divine Presence? But hasn’t it already been stated: “For the Lord your God is a devouring fire, a jealous God”** (Deuteronomy 4:24), and one cannot approach fire. **Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. Just as He clothes the naked, as it is written: “And the Lord God made for Adam and for his wife garments of skin, and clothed them”** (Genesis 3:21), **so too, should you clothe the naked. Just as the Holy One, Blessed be He, visits the sick, as it is written with regard to Abraham following his circumcision: “And the Lord appeared unto him by the terebinths of Mamre”** (Genesis 18:1), **so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: “And it came to pass after the death of Abraham, that God blessed Isaac his son”** (Genesis 25:11), **so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: “And [Moses] was buried in the valley in the land of Moab”** (Deuteronomy 34:6), **so too, should you bury the dead.**

סוטה י"ד א

.טז

ואמר רבי חמא ברבי חנינא מאי דכתיב (דברים יג, ה) אחרי ה' אלהיכם תלכו וכי אפשר לו לאדם להלך אחר שכינה והלא כבר נאמר (דברים ד, כד) כי ה' אלהיך אש אוכלה הוא אלא להלך אחר מדותיו של הקב"ה מה הוא מלביש ערומים דכתיב (בראשית ג, כא) ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב (בראשית יח, א) וירא אליו ה' באלוני ממרא אף אתה בקר חולים הקב"ה ניהם אבלים דכתיב (בראשית כה, יא) ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו אף אתה נחם אבלים הקב"ה קבר מתים דכתיב (דברים לד, ו) ויקבר אותו בגיא אף אתה קבור מתים.

17. **Deuteronomy 16:20**

(20) Justice, justice shall you pursue, that you may thrive and occupy the land that the LORD your God is giving you.

דברים ט"ז:כ'

(כ) צֶדֶק צֶדֶק תִּרְדָּף לְמַעַן תִּחְיֶה וְיִרְשָׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:

18. **Deuteronomy 1:16-17**

(16) I charged your magistrates at that time as follows, "Hear out your fellow men, and decide justly between any man and a fellow Israelite or a stranger. (17) You shall not be partial in judgment: hear out low and high alike. Fear no man, for judgment is God's. And any matter that is too difficult for you, you shall bring to me and I will hear it."

דברים א':ט"ז-י"ז

(טז) וְאָצְנֶה אֶת־שֹׁפְטֵיכֶם בְּעַת הַהוּא לֵאמֹר שִׁמְעוּ בֵּין־אֲחֵיכֶם וּשְׁפֹטֶתֶם צֶדֶק בֵּין־אִישׁ וּבֵין־אֶחָיו וּבֵין גֵּרֹו: (יז) לֹא־תִכְרֹו פָנִים בַּמִּשְׁפָּט כַּקֹּטָן כַּגָּדֹל תִּשְׁמָעוּן לֹא תִגְדְּרוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהִדְבַר אֲשֶׁר יִקְנֶשׂה מִכֶּם תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו:

19. **Exodus 22:20-22**

(20) You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. (21) You shall not ill-treat any widow or orphan. (22) If you do mistreat them, I will heed their outcry as soon as they cry out to Me.

שמות כ"ב:כ'-כ"ב

(כ) וְגַר לֹא־תוֹנֶה וְלֹא תִלְחָצְנוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם: (כא) כָּל־אִלְמָנָה וַיְתוּם לֹא תַעֲנוּן: (כב) אִם־עַנְיָה תַעֲנֶה אֹתוֹ כִּי אִם־צָעֵק יִצְעַק אֵלַי שָׁמַע אֲשַׁמַּע צָעֲקוֹ:

20. **Rashi on Exodus 22:21**

(1) YOU SHALL NOT AFFLICT ANY WIDOW, OR FATHERLESS CHILD — That is also the law regarding any person, but Scripture is speaking of what usually happens and therefore mentions these in particular, for they are feeble in defensive power (i. e. they have no one to protect them) and it is a frequent occurrence for people to afflict them (Mekhilta d'Rabbi Yishmael 22:21).

רש"י על שמות כ"ב:כ"א

(א) כָּל אִלְמָנָה וַיְתוּם לֹא תַעֲנוּן. הוּא הַדִּין לְכָל אָדָם, אֲלֵא שְׂדֵבֵר הַכְּתוּב בַּהוֹנָה, לְפִי שְׁהֵם תְּשׁוּשֵׁי כֹחַ וְדָבָר מְצוּי לַעֲנוּתָם (מכילתא):

21. **Leviticus 19:33-37**

(33) When a stranger resides with you in your land, you shall not wrong him. (34) The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the LORD am your God. (35) You shall not falsify measures of length, weight, or capacity. (36) You shall have an honest balance, honest weights, an honest ephah, and an honest hin. I the LORD am your God who freed you from the land of Egypt. (37) You shall faithfully observe all My laws and all My rules: I am the LORD.

ויקרא י"ט:ל"ג-ל"ז .כא

(לג) וְכִי־יָגֹר אִתְּךָ גֵר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: (לד) כְּאֹזְרָח מִכֶּם יִהְיֶה לְכֶם הַגֵּר וְהַגֵּר אִתְּכֶם וְאַהֲבַתְּ לּוֹ כְּמוֹד קַי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: (לה) לֹא־תַעֲשׂוּ עוֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְשׁוּרָה: (לו) מֵאֲזַנֵּי צֶדֶק אֲבַנֶּי־צֶדֶק אֵיפֹת צֶדֶק וְהִיוּ צֶדֶק יְהוָה לְכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: (לז) וּשְׁמֹרֶתֶם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

22. **Leviticus 24:22**

(22) You shall have one standard for stranger and citizen alike: for I the LORD am your God.

ויקרא כ"ד:כ"ב .כב

(כב) מִשְׁפָּט אֶחָד יִהְיֶה לְכֶם כַּגֵּר כְּאֹזְרָח יְהוָה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:

23. **Deuteronomy 23:8**

(8) You shall not abhor an Edomite, for he is your kinsman. You shall not abhor an Egyptian, for you were a stranger in his land.

דברים כ"ג:ח' .כג

(ח) לֹא־תִמְעַב אֲדָמִי כִּי אֶחָיִךְ הוּא לֹא־תִמְעַב מִצְרִי כִּי־גֵר הָיִיתָ בְּאַרְצוֹ:

24. **Exodus 20:8-10**

(8) Remember the sabbath day and keep it holy. (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the LORD your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

שמות כ' ח'-י' .כד

(ח) זָכוֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשֵׂי יתְּ כָל־מְלַאכְתְּךָ (י) וְיוֹם הַשְּׁבִיעִי שַׁבָּת וְלִיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְיָנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וּגְרִיבְךָ אִשְׁרֵי בִשְׁעָרֶיךָ:

25. **Deuteronomy 14:28-30**

(28) Every third year you shall bring out the full tithe of your yield of that year, but leave it within your settlements. (29) Then the Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that the LORD your God may bless you in all the enterprises you undertake.

דברים י"ד:כ"ח-ל'
כה.

(כח) מקצה וּשְׁלֹשׁ שָׁנִים תּוֹצִיא
אֶת-כָּל-מַעֲשֵׂר תְּבוּאָתְךָ בַשָּׁנָה הַהִוא
וְהַנְחַתָּ בַשְּׂעִירֶיךָ: (כט) וּבָא הַלֵּוִי כִּי
אֵין-לוֹ חֵלֶק וְנִחְלָה עִמָּךְ וְהַגֵּר וְהִיטָּם
וְהָאֵלְמָנָה אֲשֶׁר בַּשְּׂעִירֶיךָ וְאָכְלוּ וְשִׂבְעוּ
לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֵׂה
יְדֶךָ אֲשֶׁר תַּעֲשֶׂה: (ס)

26. **Deuteronomy 24:14-20**

(14) You shall not abuse a needy and destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. (15) You must pay him his wages on the same day, before the sun sets, for he is needy and urgently depends on it; else he will cry to the LORD against you and you will incur guilt. (16) Parents shall not be put to death for children, nor children be put to death for parents: a person shall be put to death only for his own crime. (17) You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn. (18) Remember that you were a slave in Egypt and that the LORD your God redeemed you from there; therefore do I enjoin you to observe this commandment. (19) When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that the LORD your God may bless you in all your undertakings. (20) When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow.

דברים כ"ד:י"ד-כ'
כה.

(יד) לֹא-תַעֲשֶׂק שֹׁכֵר עֲנִי וְאֶבְיֹן מֵאַחֶיךָ
אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצְךָ בַשְּׂעִירֶיךָ: (טו)
בְּיוֹמוֹ תִּתֶּן שְׂכָרוֹ וְלֹא-תִבֹּא עָלָיו
הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאֵלָיו הוּא נֹשֵׂא
אֶת-נַפְשׁוֹ וְלֹא-יִקְרָא עָלֶיךָ אֶל-יְהוָה
וְהָיָה בְּךָ חַטָּא: (ס) (טז) לֹא-יּוּמְתוּ אָבוֹת
עַל-בְּנִים וּבְנִים לֹא-יּוּמְתוּ עַל-אָבוֹת
אִישׁ בְּחַטָּאתוֹ יוּמָתוּ: (סז) לֹא תִטֶּה
מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגֵד אֵלְמָנָה:
(יח) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרָיִם וַיִּפְדֶּךָ
יְהוָה אֱלֹהֶיךָ מִיָּד מִצְרַיִם
לַעֲשׂוֹת אֶת-הַדְּבָר הַזֶּה: (סח) (טט) כִּי
תִקְצַר קִצְרֶיךָ בַשָּׂדֶה וְשָׁכַחְתָּ עֹמֵר
בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לְיִתּוֹם
וְלֵאלְמָנָה יְהִיגָה לְמַעַן יְבָרְכֶךָ יְהוָה
אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יְדֶיךָ: (כ) כִּי תִחַבֵּט
אֶת-יְדֶיךָ לֹא תִפְאַר אַחֲרֶיךָ לַגֵּר לְיִתּוֹם
וְלֵאלְמָנָה יְהִיגָה:

27. **Leviticus 19:2-18**

(2) Speak to the whole Israelite community and say to them: You shall be holy, for I, the LORD your God, am holy.

(9) When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. (10) You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger:

I the LORD am your God. (11) You shall not steal; you shall not deal deceitfully or falsely with one another. (12) You shall not swear falsely by My name, profaning the name of your God: I am the LORD. (13) You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. (14) You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD. (15) You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. (16) Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am the LORD. (17) You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. **Love your fellow as yourself: I am the LORD.**

ויקרא י"ט:ב'-י"ח

.כז

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

(ט) וּבְקַצְרְכֶם אֶת-קְצִיר אֲרָצְכֶם לֹא
תִכְלֶה פֶּאֶת שְׂדֵךְ לִקְצֹר וּלְקַט קְצִירֶךָ
לֹא תִלְקֹט: (י) וּכְרַמְךָ לֹא תַעֲזוֹלֵל וּפְרֹט
כְּרַמְךָ לֹא תִלְקֹט לְעֵגְי וּלְגֹר תַעֲזוֹב אֹתָם
אֲנִי יְהוָה אֱלֹהֵיכֶם: (יא) לֹא תִגְנְבוּ
וְלֹא-תִכְחָשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ:
(יב) וְלֹא-תִשְׁבְּעוּ בִשְׁמִי לִשְׁקֹר וְחִלַּלְתָּ
אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: (יג)
לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלְוֶה
פְּעֻלַת שְׂכִיר אֶתְּךָ עַד-בֹּקֶר: (יד)
לֹא-תִקַּל חֵרֶשׁ וּלְפֹגִי עֹזֵר לֹא תִתֵּן
מִכְשָׁל וּגְרָאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: (טו)
לֹא-תַעֲשׂוּ עֹנֵל בְּמִשְׁפָּט לֹא-תִשָּׂא פְּגִי-דָל
וְלֹא תִהַדֵּר פְּגִי גְדוֹל בְּצַדִּק תִּשְׁפֹּט
עַמִּיתְּךָ: (טז) לֹא-תִלְוֶה רֵכִיל בְּעַמִּיתְּךָ לֹא
תַעֲמִד עַל-רֵעֶם אֲנִי יְהוָה: (יז)
לֹא-תִשְׁנֵא אֶת-אָחִיךָ בְּלִבְבְּךָ הוֹכֵם
תוֹכִיחַ אֶת-עַמִּיתְּךָ וְלֹא-תִשָּׂא עָלָיו חֶטְא:
(יח) לֹא-תִקֵּם וְלֹא-תִטֹּר אֶת-בְּנֵי עַמֶּךָ
וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

28. **Deuteronomy 21:10-14**

(10) When you take the field against your enemies, and the LORD your God delivers them into your power and you take some of them captive, (11) and you see among the captives a beautiful woman and you desire her and would take her to wife, (12) you shall bring her into your house, and she shall trim her hair, pare her nails, (13) and discard her captive's garb. She shall spend a month's time in your house lamenting her father and mother; after that you may come to her and possess her, and she shall be your wife. (14) Then, should you no longer want her, you must release her outright. You must not sell her for money: since you had your will of her, you must not enslave her.

דברים כ"א:י-י"ד .כח

(י) כִּי־תִצָּא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שָׁבוֹי: (יא) וְרָאִיתָ בַשָּׁבוֹי אִשָּׁת יְפֹת־תָּאֵר וְחָשַׁקְתָּ בָּהּ וְלִקַּחְתָּ לָּךְ לְאִשָּׁה: (יב) וְהִבְאֵתָהּ אֶל־תּוֹךְ בֵּיתְךָ וּגְלַחְתָּהּ אֶת־רֹאשֶׁהָ וְעָשִׂתָהּ אֶת־צַפְרָנֶיהָ: (יג) וְהִסִּירָהּ אֶת־שְׂמֹלֶת שָׁבוֹיָהּ מֵעַלֶיהָ וַיִּשְׁבֶּהּ בְּבֵיתְךָ וּבְכַתֵּהּ אֶת־אֲבוֹיָהּ וְאֶת־אִמָּהּ יָרַח יָמִים וְאֶחָד שָׁנָיִם תָּבֹא אֵלֶיהָ וּבַעֲלֹתָהּ וְהָיְתָה לְךָ לְאִשָּׁה: (יד) וְהָיָה אִם־לֹא תִפְצֹתָ בָּהּ וְיָשַׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא־תִמְכְרָנָהּ בַּכֶּסֶף לֹא־תִתְעַמְרָהּ בָּהּ תַּחַת אִשָּׁר עֲנִיתָהּ:

29. **Isaiah 1:17-23**

(17) Learn to do good. Devote yourselves to justice; Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow.

(21) Alas, she has become a harlot, the faithful city that was filled with justice, where righteousness dwelt— but now murderers. (22) Your silver has turned to dross; your wine is cut with water. (23) Your rulers are rogues and cronies of thieves, everyone avid for presents and greedy for gifts; they do not judge the case of the orphan, and the widow's cause never reaches them.

ישעיהו א':י"ז-כ"ג .כט

(יז) לִמְדוּ הַיָּטִב דַּרְשׁוּ מִשְׁפָּט אֲשַׁרְי חֲמוּזֵי שִׁפְטוֹ יְתוֹם רִיבוֹ אֲלֻמְנָה: (כא) אֵיכָה הָיְתָה לְזוֹנָה קִרְיָה נְאֻמְנָה מְלֹאֲתֵי מִשְׁפָּט צָדִק יָלִין בָּהּ וְעַתָּה מְרֻצָּחִים: (כב) כִּסְפְּךָ הִנֵּה לְסִיגִים סִבְאָךָ מְהוּל בַּמַּיִם: (כג) שִׁבְרֶיךָ סוּרְרִים וְחִבְרֵי גִבְנִיִּים כִּלּוֹ אֶהָב שְׂחָד וְרֹדֵף שְׁלֹמְנִים יְתוֹם לֹא יִשְׁפְטוּ וְרִיב אֲלֻמְנָה לֹא־יָבֹא אֵלֵיהֶם:

30. **Isaiah 58:3-11**

(3) “Why, when we fasted, did You not see? When we starved our bodies, did You pay no heed?” Because on your fast day you see to your business and oppress all your laborers! (4) Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high. (5) Is such the fast I desire, a day for men to starve their bodies? Is it bowing the head like a bulrush and lying in sackcloth and ashes? Do you call that a fast, a day when the LORD is favorable? (6) No, this is the fast I desire: To unlock fetters of wickedness, and untie the cords of the yoke to let the oppressed go free; to break off every yoke. (7) It is to share your bread with the hungry, and to take the wretched poor into your home; when you see the naked, to clothe him, and not to ignore your own kin. (8) Then shall your light burst through like the dawn and your healing spring up quickly; your Vindicator shall march before you, the presence of the LORD shall be your rear guard. (9) Then, when you call, the LORD will answer; when you cry, He will say: Here I am. If you banish the yoke from your midst, the menacing hand, and evil speech, (10) And you offer your compassion to the hungry and satisfy the famished creature— Then shall your light shine in darkness, and your gloom shall be like noonday. (11) The LORD will guide you always; He will slake your thirst in parched places and give strength to your bones.
You shall be like a watered garden, like a spring whose waters do not fail.

ישעיהו נ"ח:ג'-י"א

(ג) לָמָּה צִמְמוּ וְלֹא רִאִיתָ עֲנִיבוּ נִפְשׁוּ וְלֹא תִדְעַהּ הָיָו בְּיָוִם צִמְמֶכֶם תִּמְצְאוּ חֶפְזִי וְכָל־עֲצִיבֵיכֶם תִּנְגְּשׁוּ: (ד) הָיָו לְרִיב וּמִצָּה תִצְוֶמוּ וּלְהַכּוֹת בְּאֶגְרֹף רָשָׁע לֹא־תִצְוֶמוּ כִּי־יִוָּם לְהַשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם: (ה) הֲכִזָּה יִהְיֶה צִוָּם אֲבֹתְרָהוּ יוֹם עֲנֹת אָדָם נִפְשׁוּ הֲלִכְף כְּאֶגְמֹן רֹאשׁוֹ וְשָׁק וְאֶפֶר יִצְיַע הֲלִזָּה תִקְרָא־צִוָּם וְיוֹם רָצוֹן לִיהִנָּה: (ו) הֲלוֹא זֶה צִוָּם אֲבֹתְרָהוּ פִתַח סַרְצָפוֹת רָשָׁע הִתָּר אֲגָדוֹת מוֹטָה וְשִׁלַח רְצוּצִים חֲפְזִים וְכָל־מוֹטָה תִּנְתַּקוּ: (ז) הֲלוֹא פָרַס לְרַעַב לַחֲמֶה וְעֲנִיִּים מְרוּדִים תִּבְיֵא בַּיַּת כִּי־תִרְאֶה עָרֶם וְכִסִּיתוּ וּמִבְּשָׂרְךָ לֹא תִתְעַלֵּם: (ח) אֵז יִבְקַע כַּשְׁחַר אוֹרְךָ וְאַרְכֹּתֶיךָ מִהִרָה תִצְמַח וְהִלֵּךְ לִפְנֵיךָ צִדְקָה כְבוֹד יִהְיֶה יִאֲסֹף: (ט) אֵז תִּקְרָא וְיִהְיֶה יַעֲנֶה תִשְׁוַע וְיֹאמֶר הִנְנִי אִם־תִּסְרִי מִתּוֹכֶךָ מוֹטָה שְׁלַח אֲצַבֵּעַ וְדַבַּר־אֲנִי: (י) וְתִפַּק לְרַעַב נִפְשׁוֹ וְנִפְשׁ נַעֲנָה תִשְׁבִּיעַ וְזָרַח בְּחֹשֶׁךְ אוֹרְךָ וְאֶפְלַתֶיךָ כִצְהַרִים: (יא) וְנִחַךְ יִהְיֶה תְּמִיד וְהִשְׁבִּיעַ בְּצַחֲצַחוֹת נִפְשׁוֹ וְעֲצַמְתֶּיךָ יִחַלֵּץ וְהִלִּיתָ כְּגֹן רִוָּה וְכִמוֹצָא מַיִם אֲשֶׁר לֹא־יִכָּזְבוּ מִיָּמִיו:

31. **Proverbs 21:3**

(3) To do what is right and just is more desired by the LORD than sacrifice.

משלי כ"א:ג'

(ג) עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לַיהוָה מִזִּבְחִי:

ל.א.

32. **Ezekiel 22:7**

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

יחזקאל כ"ב:ז'

(ז) אָב וְאִם תִּקְלוּ כֶּךָ לַגֵּר עֲשׂוּ בַעֲשָׂק בְּתוֹכָהּ יְתוֹם וְאַלְמָנָה הוֹנוּ בָּךְ:

ל.ב.

33. **Isaiah 11:5-8**

(5) Justice shall be the girdle of his loins, and faithfulness the girdle of his waist. (6) The wolf shall dwell with the lamb, the leopard lie down with the kid; the calf, the beast of prey, and the fatling together, with a little boy to herd them. (7) The cow and the bear shall graze, their young shall lie down together; and the lion, like the ox, shall eat straw. (8) A babe shall play over a viper's hole, and an infant pass his hand over an adder's den.

ישעיהו י"א:ה'-ה'

(ה) וְהָיָה צִדְקָתוֹ אֲזוּר מִתַּגְּיוֹ וְהֶאֱמוּנָה אֲזוּר חֲלָצָיו: (ו) וְגַר זֶאֱבִי עִם-כֶּבֶשׂ וְנִמְרֹ עִם-גְּדִי יִרְבֹּץ וְעֵגֶל וּכְפִיר וּמְרִיא יִחְדָּו וְנֹעַר קִטָּן נִהְגַּ בָּם: (ז) וּפְרֵה וְדָבַר תִּרְעִינָה יִחְדָּו יִרְבְּצוּ יְלְדֵיהֶן וְאַרְיֵה פַּבְקָר יֹאכַל-חִמְבֹּן: (ח) וְשָׁעִשַׁע יֹנֵק עַל-חֵר פִּתְחוֹ וְעַל מְאוּרַת צְפַעוֹנִי גָמוּל יָדוּ הַדָּה:

ל.ג.

34. **Isaiah 2:1-4**

(1) The word that Isaiah son of Amoz prophesied concerning Judah and Jerusalem. (2) In the days to come, the Mount of the LORD's House shall stand firm above the mountains and tower above the hills; and all the nations shall gaze on it with joy. (3) And the many peoples shall go and say: "Come, let us go up to the Mount of the LORD, to the House of the God of Jacob; that He may instruct us in His ways, and that we may walk in His paths." For instruction shall come forth from Zion, the word of the LORD from Jerusalem. (4) Thus He will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks: Nation shall not take up sword against nation, and they shall never again know war.

ישעיהו ב' א'-ד'

(א) הַדְּבַר אֲשֶׁר חָזָה יִשְׁעִיָּהוּ בֶן-אָמוֹץ
עַל-יְהוּדָה וְיִירוּשָׁלַם: (ב) וְהָיָה |
בְּאַחֲרֵית הַיָּמִים נִכּוֹן יִהְיֶה הַר בֵּית-יְהוָה
בְּרֵאשׁ הַהָרִים וְנִשָּׂא מִגְּבְעוֹת וְנִהְרֹו
אֵלָיו כָּל-הַגּוֹיִם: (ג) וְהָלְכוּ עַמִּים רַבִּים
וְאָמְרוּ לְכוּ | וְנַעֲלֶה אֶל-הַר-יְהוָה
אֶל-בֵּית אֱלֹהֵי יִעֲקֹב וְיִרְנֹו מִדְּרָכָיו
וְנִלְכֶה בְּאַחֲרֵיתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדַבְרֵי-יְהוָה מִירוּשָׁלַם: (ד) וְשָׁפַט בֵּין
הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ
חֶרְבוֹתָם לְאֵתִים וְחַנְיֹותֵיהֶם לְמִזְמָרוֹת
לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ
עוֹד מִלְחָמָה:

35. **Machzor Rosh Hashanah Ashkenaz, Musaf, First Day of Rosh Hashana, Kedushah 41**

(41) And then the righteous will see [this] and rejoice, and the upright will be jubilant, and the pious will exult with joyous song; injustice will close its mouth, and all the wickedness will vanish like smoke, when You remove the rule of evil from the earth.

מחזור אשכנז לראש השנה, תפילת מוסף, יום ראשון של ראש השנה, קדושה מ"א

(מא) וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים
יַעֲלִזוּ וְחַסִּידִים בְּרַנָּה יִגִּילוּ וְעוֹלָתָה
תִּקְפֹץ פִּיהָ. וְכָל הַרְשָׁעָה כְּלָה כְּעָשָׂן
תִּכְלָה כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן
הָאָרֶץ:

36. Pirkei Avot 1:2

(2) Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

מִשְׁנַת אֲבוֹת א':ב'

לו.

(ב) שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְׁיָרֵי כְּנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

37. Shabbat 31a

There was **another incident involving one gentile who came before Shammai and said to Shammai: Convert me on condition that you teach me the entire Torah while I stand on one foot.** Shammai **pushed him away with the builder's cubit in his hand.** This was a common measuring stick and Shammai was a builder by trade. The same gentile **came before Hillel. He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.**

שַׁבַּת ל"א א

לו.

שׁוֹב מֵעֵשָׂה בְּגוֹי אֶחָד שָׁבָא לִפְנֵי שַׁמַּי. אָמַר לוֹ: גְּיִירְנִי עַל מְנַת שְׁתַּלְמִדְנִי כָּל הַתּוֹרָה כּוֹלָה כְּשֶׁאֲנִי עוֹמֵד עַל רֶגֶל אַחַת! דְּחַפּוּ בְּאַמַת הַבְּנֵן שְׁבִידוֹ. בָּא לִפְנֵי הִלֵּל, גְּיִירִיהָ. אָמַר לוֹ: דַּעֲלֵךְ סְגִי לְסַחְרֵךְ לֹא תַעֲבִיד — זֶה הוּא כָּל הַתּוֹרָה כּוֹלָה, וְאֵיךְ פִּירוּשָׁהּ הוּא, זֵיל גְּמוּר.

38. Bava Kamma 116b

Rav says: A laborer may retract his commitment to his employer even in the middle of the day. The Gemara explains: **As long as he did not retract his commitment, he is considered to be under the jurisdiction of the employer,** so that anything he saves automatically belongs to the employer. **And when he retracts his commitment, it is for a different reason** that he is able to do so, **as it is written: “For unto Me the children of Israel are servants”** (Leviticus 25:55), indicating that Jews are servants of God, **but not servants of servants, i.e., of other Jews.** Consequently, it is permitted for a laborer to conclude his term of employment whenever he wants.

בבא קמא קט"ז ב

לה.

אמר רב פועל יכול לחזור בו אפילו בחצי היום וכמה דלא הדר ביה כברשותיה דבעל הבית דמי וכי הדר ביה טעמא אחרינא הוא דכתיב (ויקרא כה, נה) כי לי בני ישראל עבדים ולא עבדים לעבדים.

39. **Deuteronomy 6:18**

(18) Do what is right and good in the sight of the LORD, that it may go well with you and that you may be able to possess the good land that the LORD your God promised on oath to your fathers.

דברים ו':י"ח

.לט

(יח) וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יְהוָה לְמַעַן יֵיטֵב לָךְ וּבָאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְתָּיִךְ.

40. **Pirkei Avot 2:16**

(16) He [Rabbi Tarfon] used to say: It is not your duty to finish the work, but neither are you at liberty to neglect it; If you have studied much Torah, you shall be given much reward. Faithful is your employer to pay you the reward of your labor; and know that the grant of reward unto the righteous is in the age to come.

משנה אבות ב':ט"ז

.מ

(טז) הוּא הֵיךָ אוֹמֵר, לֹא עָלֶיךָ הַמְּלָאכָה לְגַמֵּר, וְלֹא אַתָּה בֶן חוֹרִין לְבָטֵל מִמְּנָה. אִם לְמַדְתָּ תוֹרַת הַרְבֵּה, נוֹתְנִים לָךְ שְׂכָר הַרְבֵּה. וְנֹאֲמָן הוּא בְּעַל מְלָאכְתְּךָ שְׂיִשְׁלַם לָךְ שְׂכָר פְּעֻלָּתְךָ. וְדַע מִתּוֹן שְׂכָרְךָ שֶׁל צַדִּיקִים לְעַתִּיד לְבֹא:

