

# To Follow in God's Footsteps

*Source Sheet by Ilana Goldhaber-Gordon*

## 1. Deuteronomy 13:5

אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ וְאֶתֹן תִּירְאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וְבִקְלֹו תִשְׁמְעוּ וְאֶתֹן תַּעֲבֹדוּ וְבוֹ תִדְבָּקוּ:

(5) You shall walk after Ado-nai your God, whom you should revere, whose commandments you should observe, whose orders you should heed, whom you should worship, and to whom you should cling.

## 2. Leviticus 19:23

(23) When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten.

## 3. Vayikra Rabbah 25:3

Rabbi Yehuda ben Rabbi Simon began: “You shall walk after Ado-nai your God” (Deuteronomy 13:5). Is it possible for flesh and blood to follow the Blessed Holy One? The One of whom it is written: “Your way was through the sea, Your path through the mighty waters” (Psalms 77:20)...

“And you shall cling to Him” (Deuteronomy 13:5). Is it possible for flesh and blood to ascend heavenward and cling to the Divine Presence? The One of whom it is written: “For Ado-nai your God is a consuming fire” (Deuteronomy 4:24), and it is written: “His throne was sparks of fire” (Daniel 7:9)...

Rather, from the beginning of the creation of the world, the Blessed Holy One engaged first only in planting. That is what is written: “Ado-nai God planted a garden in Eden” (Genesis 2:8). You, too, when you enter the land, engage first only in planting. That is what is written: “When you will come into the land and plant” (Leviticus 19:23).

## 4. If you will it, it is no fantasy. - Theodore Herzl

## 5. Leviticus 19:16-18

לֹא־תֵלֵךְ רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דָּם רֵעֶךָ אָנֹכִי ה': לֹא־תִשָּׁנֵא אֶת־אֲחִיךָ בְּלִבְךָ הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְךָ

וְלֹא־תִשָּׂא עָלָיו חֲטָא: לֹא־תִקָּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאַהֲבַת לֵרֵעֶךָ כְּמוֹד אָנֹכִי ה':

(16) Do not go about bearing slander amongst your people. Do not stand on the

blood of your fellow: I am Ado-nai (17) You shall not hate your kinsfolk in your heart. Reprove your kin but incur no guilt on their account. (18) You shall not take vengeance and you shall not bear a grudge against members of your people. Love your fellow as yourself: I am Ado-nai.

**6. Ron Daniels, President of Johns Hopkins University, May 3, 2024.**

We recognize that the encampment is useful in seizing our attention. It forces us to confront different frames or narratives on the conflict. But that is as far as it goes. By physically demarcating a space and by gathering, studying, and chanting with only those people who subscribe to a similar worldview on an incredibly complex subject, you fail to honor the university's foundational imperative for conversation across difference, for conversation that aims to test, evaluate, and understand competing claims. An encampment of this nature cannot help but reduce the capacity of those within it to see the common humanity of those who are outside its perimeter. Instead of recognizing and drawing strength from our diversity, we veer to a community of rigid solitudes, a community defined by suspicion, distrust, and, in the extreme, hatred. Along the way, our common humanity is lost.

**7. Haamek Davar on Leviticus 19:18:3**

"Love your neighbor as yourself." ...the warning against revenge is connected to this. If you were to do something bad to another person, you would desire that they not take revenge on you, but rather that they would let it go. So you should behave that way towards your fellow.

**8. Jerusalem Talmud Nedarim 9:4:2-3**

**HALAKHAH:** It is written: "You should not take revenge or nurse hatred against your fellow countrymen." How is that? He was cutting meat and the knife fell down on his hand. Should he go and hit his hand? "You shall love your neighbor as yourself". Rabbi Aqiba says, that is a great principle in the Torah. Ben Azzai says, "this is the book of the descent of man" is a more important principle (i.e. the principle that all of humanity is one family.)