

Ramban on Deuteronomy 30:11

FOR THIS COMMANDMENT. The meaning thereof is that it refers to the entire Torah. But the correct interpretation is that when he refers to the entire Torah, he says [as above] *Every commandment which I command thee this day*. Rather [the expression used here] *this commandment* refers to [the commandment of] repentance aforementioned, for the verses, *and thou shalt bethink thyself; and thou shalt return unto the Eternal thy G-d* constitute a commandment, wherein he commands us to do so. It is stated in a future tense [rather than in the imperative] to suggest, in the form of a pledge, that it is destined [that Israel will repent]. And the sense thereof is to state that *if thy outcasts be in the uttermost parts of heaven* and you are under the power of the nations, you can yet return to G-d and do *according to all that I command thee this day*, for the thing is not hard, nor far off from you, but rather *very nigh unto thee* to do it at all times and in all places. This is the sense of the expression, *in thy mouth, and in thy heart, that thou mayest do it* meaning that they *confess their iniquity, and the iniquity of their fathers* by word of their mouth, and return in their heart to G-d and accept the Torah upon themselves this day to perform it throughout the generations, as he mentioned, *thou and thy children with all thy heart*, as I have explained.

Rashi on Deuteronomy 30:14

BUT [THE WORD] IS [VERY] NEAR UNTO YOU — the Torah has been given to you in writing and orally.

Rashi on Exodus 24:12

[AND I WILL GIVE THEE] THE TABLETS OF STONE, AND THE LAW, AND THE COMMANDMENT WHICH I HAVE WRITTEN TO TEACH THEM — All the six hundred and thirteen commandments are implicitly contained in the Ten Commandments and may therefore be regarded as having been written on the tablets. Rabbi Saadia specified in the אזהרות which he has composed those commandments which may be associated with each of the Ten Commandments.

Netziv, Haamek Davar on Psalm 42:9

“Indeed, therefore, it is not [written] in the form in which it appears before us. For it had not yet been completed. Rather, it was as it was written before God: the whole [Torah] consisted of the Names of the Holy One, blessed be He, by which He created the world.

And concerning this they said in Avodah Zarah 3a: 'During the first three hours [of the day], the Holy One, blessed be He, sits and occupies Himself with Torah.' And they bring a verse as the basis for the entire teaching: '*By day the LORD commands His kindness*' (Psalm 42:9). Yet it has not been explained what the 'kindness' is in the fact that the Holy One, blessed be He, occupies Himself with Torah.

Rather, the intention is that the Holy One, blessed be He, recites/utters His holy Names, and through them renews His creation every day, continually, with goodness.

Dr. Martin Luther King, Jr., Final Paragraph of "I've Been to the Mountaintop" Speech, April 3, 1968

Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop.

And I don't mind.

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!



And so I'm happy, tonight.

I'm not worried about anything.

I'm not fearing any man! Mine eyes have seen the glory of the coming of the Lord!!

