

# Maamarei Mordechai

הסבר לפי ממש פשוט

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Moshe teaches Bnei Yisroel something important about the mitzvos.

**וְהָיָה | עָקֹב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמְרָתֶם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר ה' אֱלֹהֵיךָ לָךְ  
אֶת־הַבְּרִית וְאֶת־הַחֹסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:**

“And it will be, you will be supported by the guarding of these rules, you shall guard them and do them, and Hashem, your Lord, will kindly guard for you the covenant He swore to your forefathers.” (Devarim 7:12).

Why are these two thoughts about guarding the mitzvos and Hashem guarding the covenant in the same pasuk? If it is conditional, can we ever lose this covenant?

There are about four and half billion people on the planet that bank their entire tenant of faith on the fact that Hashem found the Jews lacking and moved on from them. This is based on the premise that the Torah given to Am Yisroel was conditional on Am Yisroel keeping the mitzvos. It is, however, quite obviously impossible that Am Yisroel can fall out Hashem’s favor.

When Hashem “discussed” Sodom with the Ministering Angels, He said, “Because I have made myself known [to Avraham] so that he shall command his children and his household after him [in My ways] and they shall guard the path of Hashem.” (Bereishis 18:19). It seems to imply that Hashem only made Himself known to Avraham so that Avraham teach his children to follow Hashem. If his children shall fail then Hashem can move on.

Further, at Har Sinai, Hashem said, “And now, if you surely heed My voice, and guard My covenant, you shall be unto Me a treasured people.” (Shmos 19:5). Yehoshua and Calev spoke to the people and said similar. “If Hashem shall desire us, and bring us to the Land, then He will give us the Land that is flowing with milk and honey.” (Bamidbar 14:8). These seem to imply that there is a condition for Bnei Yisroel to be Hashem’s nation. If Bnei Yisroel follow the Torah then they are His nation. However, if not, it seems to imply Hashem can cast Bnei Yisroel off. Nothing is further from the truth. The pasuk about Avraham ends off, “in order that Hashem shall bring upon Avraham of which He spoke regarding him.” (Bereishis 18:19). This adds a correction to the impression and shows that it is the blessings’ rewards that are conditional. Good begets reward and bad begets punishment.

Hashem gave multiple warnings to Bnei Yisroel to keep the Torah. At the get go Hashem told Bnei Yisroel, when He took them out of Mitzrayim, “If you shall surely heed to the voice of Hashem, your Lord, and do what is straight in his eyes, and you listen to the commandments, and you guard the statutes, then all of the ailments that I brought down upon Mitzrayim will never be placed upon you.” (Shmos 15:26). If Bnei Yisroel

follows the Torah then Hashem will be an enemy to our enemies. (Ibid 23:22). "If you walk in My statutes and keep My commandments and do them, then I will give you rain in season." (Vayikra 26:3). "You shall, therefore, observe My commandments." (Devarim 7:11). "So that you may live and multiply, and come to possess the Land that Hashem swore to your forefathers." (Ibid 8:1). You will eat bread without scarcity, have plenty of wine and oil, and will lack nothing. (Ibid 8:7-8). There is tremendous blessing if Bnei Yisroel keeps the Torah, including health, wealth, Hashem dwelling in their midst, and security. (Vayikra 26:2-13; Devarim 28:1-14). There is only one way to live. "You shall observe My statutes and My ordinances, which a man shall do and live by them. I am Hashem." (Vayikra 18:5).

The Torah gives a very stark prognosis to Bnei Yisroel if it abandons the Torah. (Vayikra 26:15-41; Devarim 28:15-69). As Moshe told the people, "I call as witness against you this very day the heaven and the earth, that you will speedily and utterly perish from the Land to which you cross the Yarden, to possess; you will not prolong your days upon it, but will be utterly destroyed." (Ibid 4:26). The people who sin and forget the Torah will be scattered through the world and will remain few in number. (Ibid 4:27). However, despite the stark prognosis, Hashem will never fully abandon Bnei Yisroel. Hashem tells Bnei Yisroel, "I will remember for them the covenant that I made with your initial generations, whom I took out from the Land of Egypt before the eyes of the nations, to be a Lord to them, I am Hashem." (Vayikra 26:45). Moshe tells the people, in the end, "You will return to Hashem, your Lord, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children." (Devarim 30:2). When Bnei Yisroel does they will be taken out of exile. (Ibid 30:3). Even after years in exile Hashem will never forget Am Yisroel. "Because a Lord of mercy is Hashem, your Lord; He will not let you get totally lost nor destroy you; neither will He forget the covenant of your forefathers, which He swore to them." (Ibid 4:31).

Even after a long and idolatrous exile in Egypt, Hashem did not forget His people. The people cried out to Hashem because of their burdens. (Shmos 2:23). Hashem recalled the covenant He made with Avraham, Yitzchok, and Yaakov. (Ibid 2:24). This is not just coming out of Egypt, but was a foreshadowing for all exiles. "And I will remember My covenant with Yaakov, and also My covenant with Yitzchok, and also My covenant with Avraham; I will recall them. And I will recall the Land." (Vayikra 26:42). Even after being exiled due to sin, Hashem will recall Am Yisroel. "And also, this: while they are in the land of their enemies, I will not despise them nor will I reject them or annihilate them, thereby breaking My covenant that is with them, for I am Hashem, their Lord." (Ibid 26:44). Always.

In this way, our pasuk means: It will always come to pass that Bnei Yisroel's listening to the Torah is their buttress. It is what they can always stand on. It is a promise that they will always keep the Torah, even after years in exile, and Hashem will always keep the covenant. Hashem will always be the Lord of Yisroel, they will always be His people. Hashem will return them to the Land in peace and security, wealth, and plenty. This is an unconditional promise.