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# THE MIRACLE OF JEWISH SURVIVAL

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In the year 1899, Mark Twain penned his famous essay *Concerning the Jews*, which he later described as his “gem in the ocean.” He concluded with the following passage:

*The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?*

This class will discuss the secret of Jewish immortality – the miraculous story of survival that has unfolded over three thousand years, and continues to unfold before our very eyes.

- What is miraculous about the survival of the Jewish People throughout history?
- Are there sources that indicate that the Jewish Nation will never be wiped out?
- What can we learn from the historical survival of the Jewish People?
- Is the survival of the Jewish People guaranteed? Will there always be Jews around?
- What role has anti-Semitism played in the perpetuation of the Jewish People?
- How has the Land of Israel contributed to Jewish survival and renewal?

## Class Outline:

- Section I. The Secret of Survival
  - Part A. Witnesses to the Wonder of Jewish History
  - Part B. Not the Usual Suspects
  - Part C. The Eternal Covenant
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- Section II. Divine Providence and Human Action
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  - Part B. Few in Number
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- Section III. The Land Awaits its Owner
  - Part A. Return to the Land
  - Part B. The Fertile Crescent
  - Part C. Desolate in our Absence
  - Part D. The Land will Return to its Glory

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## SECTION I. THE SECRET OF SURVIVAL

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To what can we attribute the survival of the Jewish People?

### PART A. WITNESSES TO THE WONDER OF JEWISH HISTORY

*The labor battalion was constantly on the move, never sleeping in the same location. They were given only a few hours to sleep under the open sky before being moved to the next demolition assignment. On the eve of Yom Kippur, they reached the Polish mountain of Bornemissza, between Osmoloda and Tacev, on the Slovakian border.*

*The German commander stepped out from his covered wagon and gave one of the long speeches they had learned to accept as part of their daily suffering. "I know that tomorrow is one of your most important holidays, Yom Kippur. It is an important fast day in your religion. I want to remind you that you are soldiers, soldiers at a time of war on the battlefield, and as such, it is strictly forbidden for you to fast. All those who fast will be executed by a firing squad."*

*On Yom Kippur, September 27, they worked as usual. It was an especially difficult day for it rained heavily and everything around them was turning into a muddy swamp. When food was distributed, all the men, as if by prior agreement, spilled the coffee into the running muddy gullies and tucked the stale bread into their soaked jackets.*

*Kalman Mann and another Jew, also from a Hasidic family, recited the Yom Kippur prayers, whatever they remembered by heart. All the others repeated after them while their tears mingled with the rain and their voices fought the noises of hammers, axes, and the constant downpour of the rain.*

*And so while demolishing telegraph and telephone poles in the heavy downpour, the men calculated the time to say the closing prayer of this holiest of holy days, the Neilah prayer.*

*Night came and they fell exhausted at the foot of Mount Bornemissza, ready to break their fast. Just then, the German commander and a group of soldiers emerged from their covered wagons and ordered them to line up for roll call. The Jews expected the worst. Fathers parted from their sons, brothers said good-bye to brothers, friends feared for their last moment together.*

*"I am a benevolent officer in the best German tradition." Their fears intensified for they knew what to expect when they heard one of these "generosity" speeches. It was usually followed by the most catastrophic aftermath. "I know that you fasted today, but I am not going to invoke the death penalty that you deserve according to law. Instead, you are going to climb that mountain and slide down on your stomachs. Those among you who would like to repent may say that they were wrong in disobeying army regulations and fasting today. Those who would like to do so please raise your hands." Not a single hand went up.*

*And so, tired, soaked, starved, the emaciated Jews climbed the wet, slippery mountain. When they reached the top, they were ordered to slide down on their stomachs. When they reached the bottom, they were ordered to line up again. They were asked if there were individuals who wanted to repent and be spared the ordeal. Mud-covered figures with feverish eyes looked at the clean-shaven German officer in silent defiance. And so ten times they repeated the humiliating performance, each time with more determination, each time with more strength, climbing and sliding from an unknown Polish mountain which on that soggy Yom Kippur night became a symbol of Jewish courage and human dignity.*

*At midnight, as the rains abated, the performance was stopped. The men were given food and drink. They lit small campfires, trying to dry their clothes and warm their shivering bodies. Their faces shone with a strange glow as they sat around the small campfires at the foot of Bornemissza. It seemed as if the campfires reflected the glow of their shining faces and burning eyes.*

*A young German officer of low rank walked over to the group where Kalman and his son Yitzchak were sitting and said, "I don't know who will win this war, but one thing I am sure of – people like you, a nation like yours, will never be defeated, never!" (Yaffa Eliach, "Who Will Win the War?" Hasidic Tales of the Holocaust, Avon Books, pp. 103-105.)*

The wonder of Jewish permanence is no secret to the Jewish People. Yet, the best witnesses to it in a historical sense are perhaps those not of the Jewish Nation, who nonetheless noted the miracle of Jewish survival over the centuries and millennia. We have already quoted the famous passage of Mark Twain in his *Essay Concerning the Jews*. In this section we will add a number of passages, written by leading intellectuals and writers outside the Jewish faith, who recognized the unique saga of Jewish survival.

It is told that King Louis XIV of France once asked Blaise Pascal, the renowned 17<sup>th</sup> century mathematician and philosopher, to give him proof of the supernatural. Pascal answered: "Why, the Jews, your Majesty – the Jews."

#### **1. Blaise Pascal, *Pensées*, p. 116 – The Jews have outlived all the civilizations of antiquity.**

This people are not eminent solely by their antiquity, but are also singular by their duration, which has always continued from their origin till now. For, whereas the nations of Greece and of Italy, of Lacedaemon, of Athens and of Rome, and others who came long after, have long since perished, these ever remain, and in spite of the endeavors of many powerful kings who have a hundred times tried to destroy them, as their historians testify, and as it is easy to conjecture from the natural order of things during so long a space of years, they have nevertheless been preserved (and this preservation has been foretold); and extending from the earliest times to the latest, their history comprehends in its duration all our histories which it preceded by a long time.

Nikolai Berdyaev, a great Russian thinker and writer, expressed a similar idea.

**2. Nikolai Berdyaev, *The Meaning of History* (1935) – Jewish history attests to the metaphysical destiny of the Jewish People.**

The Jews have played an all-important role in history. Their destiny is too imbued with the “metaphysical” to be explained either in material or positive historical terms ... Its survival is a mysterious and wonderful phenomenon demonstrating that the life of this people is governed by special predetermination, transcending the process of adaptation ... The survival of the Jews, their resistance to destruction, their endurance under absolute peculiar conditions and the fateful role played by them in history; all point to the particular and mysterious foundations of their destiny.

Leo Tolstoy highlighted the survival of the Jew in spite of the terrible and relentless oppression they faced throughout the generations. He too saw the Jew as the symbol of eternity.

**3. Leo Tolstoy, *What is the Jew?* quoted in *The Final Resolution*, p. 189, printed in the *Jewish World Periodical*, 1908 – The Jew is the embodiment of eternity.**

What is the Jew? ... What kind of unique creature is this whom all the rulers of all the nations of the world have disgraced and crushed and expelled and destroyed; persecuted, burned and drowned, and who, despite their anger and their fury, continues to live and to flourish? What is this Jew whom they have never succeeded in enticing with all the enticements in the world, whose oppressors and persecutors only suggested that he deny (and disown) his religion and cast aside the faithfulness of his ancestors?! The Jew – is the symbol of eternity. ... He is the one who for so long had guarded the prophetic message and transmitted it to all mankind. A people such as this can never disappear. The Jew is eternal. He is the embodiment of eternity.

Winston Churchill summed up this powerful lesson of history.

**4. Winston Churchill, *Illustrated Sunday Herald*, 8 February, 1920 – The Jews are the most remarkable race.**

Some people like Jews and some do not, but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

**PART B. NOT THE USUAL SUSPECTS**

Mark Twain concluded his passage on the permanence of the Jews with a question: What is the secret of their survival? This question has bothered many thinkers because the usual answers do not seem to suffice.

**1. Rabbi Motty Berger and Rabbi Asher Resnick, *The Seven Wonders of Jewish History*, [www.aish.com](http://www.aish.com) – Jews are not only unlikely to be an eternal nation; we’re unlikely to be a nation at all.**

The fact that we are an eternal nation becomes even more amazing when we consider that the Jews don’t even possess the basic characteristics that define a nation: Land, language and history.

Do the Jewish People have a land in common?

Well, for 2000 years, the vast majority of the Jewish People never set foot in the Land of Israel.

All other nations in the world had a land in common that they settled and lived in, but for the majority of our history, the Jews never had a land to call their own. Israel was a common dream, yes, but not a common land.

Now how many of you speak Hebrew? How many speak it well? For the vast majority of our history, most Jews didn't speak the language. Sure, the Torah portion was read aloud in Hebrew, in Shul, but the spoken languages were Aramaic, Ladino, Yiddish, French, English, and many others.

How about a common history? Well, you've got to go pretty far back in time to get to one. For the last several centuries, Jews have been scattered across the globe. We certainly don't have a history in common.

So, not only are the Jewish People poor candidates for being an eternal nation – without a common land, language or history – we're hardly candidates to be any kind of nation at all!

Observing the long history of our people, it quickly becomes apparent that it was not our material wealth or physical strength that helped us to survive. For the most part, and certainly during its long centuries of living in exile, the Jewish Nation was neither rich nor physically strong. Of course, our survival is no factor of statehood or homeland, neither of which we were privileged to enjoy.

It was not language, as we can gauge from the fact that even in Biblical times Aramaic began to supplant the Holy Tongue as the spoken language; parts of the Scripture and almost all of our Babylonian Talmud, the Zohar, etc., are written in Aramaic. In the days of Sa'adiah and Maimonides, Arabic was the spoken language of most Jews, while later it was Yiddish and other languages. Nor was it any common secular culture that preserved our people since that changed radically from one era to another.

## 2. **Huston Smith, *The Religions of Man*, pp. 292-3 – Jewish survival cannot be explained by natural forces.**

We have already quoted the judgment of a sociologist that “by every sociological law the Jews should have perished long ago”; to which we may now add that of a noted philosopher, Nicholas Berdyaev: “The continued existence of Jewry down the centuries is rationally inexplicable.”

If what these facts and judgments attest to is true and Jewish history and achievement *have* been atypical, there are two possibilities. Either the credit belongs to the Jews themselves, or it belongs to God. Given this alternative the Jews instinctively turned the credit God-ward. One of the striking features of this exceptional people has been their refusal to see anything exceptional in themselves *as people* ... The only alternative was that it had come from God's special grace. Thus it is that a concept which looks at first to have been prompted by national arrogance [i.e., the Chosen People] turns out to be the humblest interpretation of the facts they saw coming their way.

The official view of Christianity for much of the period of the Jewish exile was that the suffering of the Jewish People corroborated the Christian theology that Judaism was supplanted by Christianity. The Jews were serving as the permanent example of what befalls a nation that has fallen from God's grace. The attitude of Christianity has gradually evolved to meet the new reality of the establishment of a third Jewish commonwealth in the Land of Israel.

The Torah, however, as well as later Jewish sources, leaves no doubt as to what the secret really is.

## PART C. THE ETERNAL COVENANT

The Torah, Prophets, and Talmud, however, paint a clear picture of the rationale of Jewish survival. The permanence of the Jewish People is based on Divine love stemming from the covenant made at Sinai.

The one and only common factor which has accompanied the Jews throughout the ages in all lands and under all circumstances is the Torah and its mitzvot, which Jews have observed tenaciously in their daily life. In a practical sense, the upkeep of the Torah prevented the assimilation (and, therefore, the eradication) of the Jewish People. In a spiritual sense, it continually demonstrated and reinforced the relationship between God and Israel.

### 1. **Shemot (Exodus) 19:5 – The Covenant at Sinai made the Jews a “treasured nation.”**

And now if you will heed My voice and you will keep My covenant, you will be a treasured nation to Me from among all the nations, for all the land is Mine.

וְעַתָּה אִם-שְׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת-בְּרִיתִי  
וְהָיִיתֶם לִי סֻגָּלָה מִכָּל-הָעַמִּים כִּי-לִי כָל-הָאָרֶץ.

The Covenant was reaffirmed forty years later with the generation that was about to enter the Promised Land.

### 2. **Devarim (Deuteronomy) 26:17-18 – The covenant between God and the Jewish People reaffirmed.**

You have taken God today to be a God for you, and to go in His ways and to keep His statutes, and His commandments, and His laws, and to heed His voice. And God has taken you today to be a treasured nation for Him as He spoke to you, and to keep all of His commandments.

אֶת-יְהוָה הָאֱמֻנָה הַיּוֹם לְהָיִיתָ לְךָ לֵאלֹהִים וּלְלָכֶת  
בְּדַרְכָּיו וּלְשַׁמֵּר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ.  
וַיְהִי הָאֱמִינָה הַיּוֹם לְהָיִיתָ לוֹ לְעַם סֻגָּלָה בְּאֶשֶׁר דִּבֶּר-  
לְךָ וּלְשַׁמֵּר כָּל-מִצְוֹתָיו.

The covenant is eternal. Thus, even during harsh times, God remains faithful to His nation.

### 3. **Yirmiyahu (Jeremiah) 31:2 – God’s faithfulness to the Jewish People is eternal.**

I have loved you with an everlasting love; therefore I have drawn out kindness for you.

וְאֶהְבֶּת עוֹלָם אֶהְבַּתִּיךָ עַל כֵּן מִשְׁכַּתִּיךָ חֶסֶד:

It is this Divine faithfulness to His initial covenant that has ensured the permanence of the Jewish Nation.

### 4. **Ibid. 30:11 – God promises never to destroy the Jewish People.**

For I am with you to save you, says God; I will bring annihilation upon all the nations among whom I scattered you, but I will not bring annihilation upon you ...

כִּי אֲתָךְ אֲנִי נֹאם ה' לְהוֹשִׁיעַךָ כִּי אַעֲשֶׂה כְּלָה בְּכָל הַגּוֹיִם  
אֲשֶׁר הִפְצִיתִיךָ שָׁם אֲךָ אֲתָךְ לֹא אַעֲשֶׂה כְּלָה....

### 5. **Ibid, 31:34-36 – As long as there is a sun, moon and sky, there will always be a Jewish People.**

Thus says God, “Who establishes the sun to

כֹּה אָמַר יְקוֹק נָתַן שֶׁמֶשׁ לְאוֹר יוֹמָם חֶקֶת יָרֵחַ וּכּוֹכָבִים

light the day; the laws of the moon and stars to light the night; Who stirs up the sea into roaring waves? God, the Lord of Hosts is His Name. If these natural laws should ever be removed from before Me,” says God, “only then shall the offspring of Israel cease to be a nation before me for all time.”

לאור לילה רגע הים ויהמו גליו יקוק צבאות שמו: אם ימשו החקים האלה מלפני נאם יקוק גם זרע ישראל ישבתו מהיות גוי לפני כל הימים:

In keeping with the promises of Scripture, the Talmud states that the survival of the Jewish People – some two thousand years ago – is proof of God’s awesomeness.

#### 6. **Talmud Bavli (Babylonian Talmud), Yoma 69b – The continued existence of the Jewish People is proof of God’s Providence.**

If not for fear of the Holy One, Blessed is He, how could a single nation survive among the nations?

שאלמלא מוראו של הקדוש ברוך הוא היאך אומה אחת יכולה להתקיים בין האומות?

### PART D. ONE WITH GOD

In its deepest sense the eternity of the Jewish People is related to the eternity of God Himself. Israel is united with God, and is one with the Creator. This is the true secret of our survival. On a metaphysical level, the uniqueness among the nations of the Jewish Nation resembles the Oneness of God.

#### 1. **Prayer for Shabbat Minchah – The uniqueness of Israel corresponds to the Oneness of God.**

You are One and Your Name is One, and who is comparable to Your nation Israel, one nation in the land?

אתה אחד ושמו אחד ומי כעמך ישראל גוי אחד בארץ

#### 2. **Tosafot, Chagigah 3b – God and the Torah testify to the uniqueness of the Jews.**

It is said in the Midrash that three things testify about each other: Israel, Shabbat, and the Holy One, Blessed be He. Israel and God testify about Shabbat that it is a day of rest; Israel and Shabbat testify about God that He is One; God and Shabbat testify about Israel that they are unique among the nations.

אמרין במדרש שלשה מעידין זה על זה ישראל ושבת והקדוש ב"ה ישראל והקדוש ברוך הוא מעידים על השבת שהוא יום מנוחה ישראל ושבת על הקדוש ב"ה שהוא אחד הקב"ה ושבת על ישראל שהם יחידים באומות

Based on the Midrash quoted above, there is a popular saying in Jewish writings that “the people of Israel, God, and the Torah are one (ישראל, קודשא בריך הוא ואורייתא חד הוא)”. The bond is eternal and therefore makes us a nation of eternity.

#### 3. **Rabbi Shlomo Molcho (16th century), Sefer Ha-Mefoar, Parashat Beha'alotcha – Israel is the eternal Throne of Glory.**

For the Nation of Israel is God’s ‘Throne of Glory.’

כי ישראל הם כסא כבודו של הקב"ה וכמו שהוא ית'



Just as He is without any limit so Israel are without any limit. This is the meaning of the verse, “You, O God, dwell forever; Your throne is from generation to generation.” Just as God is eternal, so Israel, who are His throne, are eternal.

בלתי בעל תכלית כך ישראל הם בלתי בעלי תכלית וזהו שאמר הכתוב “אתה ה' לעולם תשב כסאך לדור ודור”. ירצה כי כמו שהקב"ה הוא נצחי כך ישראל הם נצחיים שהם כסא כבודו.

## KEY THEMES OF SECTION I:

- ⌘ The world's greatest minds have gazed with wonder at the survival of the Jewish People throughout the millennia.
- ⌘ Even some of our sworn enemies have acknowledged that the survival of the Jewish Nation is unparalleled in human history.
- ⌘ As Biblical, Prophetic, and Talmudic sources make clear, and as the miraculous fact itself implies, the survival of the Jewish People is an act of God.
- ⌘ Despite all the rational and dialectic arguments for the existence of a caring God, and in spite of all the proofs from the wonders of our world, the strongest evidence for a God Who is actively involved in the running of the world is that mentioned by the Talmud: the permanence of the Jewish People.
- ⌘ The Jewish People are one with God. Just like God is the only God, the Jewish People are unique, a “nation that dwells alone.” Just as God is permanent and eternal, so are His people Israel.

## SECTION II. DIVINE PROVIDENCE AND HUMAN ACTION

The sources mentioned in Section I show that the survival of the Jewish People is the result of Divine Providence. Out of His love for His people, and because of the eternal covenant made with them, God protects His nation and ensures their survival.

However, we also find that our national survival is conditional on our own actions: if our deeds are good, we are granted life; if we stray, we are punished. In this section we will show how these two concepts – Divine Providence and human action – work together to ensure Jewish survival.

### PART A. IT GOES BOTH WAYS

The Jewish People have an eternal link with the Creator and as such He has promised to maintain us eternally. When one looks into the Torah, however, it seems that our existence is conditional on the fulfillment of our end of the bargain as well. So is Jewish survival a guarantee from God or is it up to us to ensure?

#### 1. Devarim 26:17-18 – The covenant is mutual, demanding the loyalty of both parties involved.

You have distinguished the Lord this day to be your God, and that you will walk in His ways, and keep His statutes, and His commandments,

את ה' האמרת היום להיות לך לאלקים וללכת בדרכיו ולשמר חקיו ומצותיו ומשפטיו ולשמע בקלו. וה'



and His ordinances, and to listen to His voice.  
And the Lord has distinguished you this day to  
be His treasured nation ...

האמירך היום להיות לו לעם סגולה...

Indeed, throughout much of our history the Jewish People have suffered from exile and persecution. The Torah itself warns of these consequences of abrogating our covenant with God.

## 2. **Vayikra (Leviticus) 26:14, 33 – God warns of exile for not following the Torah.**

And if you do not listen to Me [i.e. My mitzvot]... And I will scatter you among the nations and I will draw out a sword after you, and your land will be desolate and your cities will be in a state of destruction.

ואם לא תשמעו לי... ואתכם אורה בגוים והריקתי  
אחריכם חרב והיתה ארצכם שממה ועריכם יהיו  
חרבה.

Unlike the views of our enemies who have seen in Jewish suffering a sign of Divine aspersion, the Torah makes it clear that even during exile our covenant with God remains intact.

## 3. **Vayikra 26:44 – God's covenant with the Jewish People remains in force throughout the exile.**

But despite all this, while they will be in the land of their enemies, I will not have been revolted by them nor will I have rejected them to obliterate them, to annul My covenant with them, for I am the Lord, their God.

ואף גם זאת בהיותם בארץ איביהם לא מאסתי ולא  
געלתי ללכלתם להפרי בריתי אתם כי אני ה' אלקיהם:

## PART B. FEW IN NUMBER

While we have been promised that the Jewish People will never be completely destroyed, nevertheless the quality of our existence depends on our relationship with God and the Torah. While the Jewish People have never been destroyed, we have still been the subject of great persecution throughout our history. As the Torah predicts, our lack of fidelity to God will meet not with destruction but with a perpetually small population, the result of exile and persecution.

## 1. **Devarim 4:26-27 – In exile, the Jews will remain small in number.**

I call heaven and earth as witnesses for you today that you will then quickly perish from the land that you are crossing the Jordan to occupy. You will not remain there very long, since you will be utterly destroyed. God will then scatter you among the nations, and only a small number will remain among the nations to which God will lead you.

העידתי בכם היום את השמים ואת הארץ כי אבד  
תאבדון מהר מעל הארץ אשר אתם עברים את  
הירדן שמה לרשתה לא תאריכין ימים עליה כי השמד  
תשמדון: והפיץ יקוק אתכם בעמים ונשאתם מתי  
מספר בגוים אשר ינהג יקוק אתכם שמה:

## 2. **Ibid. 28:62 – The Jewish population will dwindle and remain small in number on account of not heeding the covenant with God.**

And you will remain few instead of having

ונשאתם במתי מעט תחת אשר הייתם ככוכבי

been as numerous as the stars, for you have not heeded the voice of the Lord your God.

השמים לרב כי לא שמעת בקול ה' אלקיך.

### 3. **The Discovery Sourcebook, Aish HaTorah, p. 62 – The Jews remain small in number.**

The Jewish Nation is ancient. However, in relation to the length of its days, its numbers are few. The persecution and servitude, the forced conversions and the assimilation, all did their part to curb its growth ...

The total number of Jews never exceeded 16 million – and rarely exceeded 1% of total world population. (Currently it's 0.23%!)

When the Common Era began, Jews comprised 10% of the Roman Empire. By comparison to the multiplication of China, one can imagine how many Jews there should have been now!

The fact that the God promises the eternal survival of the Jewish People makes the prophecy regarding our smallness all the more outstanding. You would think that the oldest nation would also be the biggest, or that the way a nation might survive for so long would be through the momentum of its sheer numbers. But the Jewish People has survived throughout history and yet remained small in number – exactly as the Torah predicts!

## PART C. ANTI-SEMITISM

Perhaps the Jewish People could survive in exile, even as a small nation, by the grace of our host nations in exile. If they were to love and cherish us, to give us special privileges and rights of protection, then the survival of the Jewish People as a small nation would be more tenable. But as history has proven, just the opposite has been the case. No people has been more despised or tortured as much as the Jewish People.

Anti-Semitism is not just hatred; it is a unique sociological phenomenon that outshines all other forms of racial discrimination in terms of its intensity, irrationality, and its universality.

### 1. **Michael Curtis, Anti-Semitism in the Contemporary World, Ch. 1 – Anti-Semitism is the world's most baffling form of hatred.**

The uniqueness of anti-Semitism lies in the fact that no other people in the world have ever been charged simultaneously with alienation from society and with cosmopolitanism, with being capitalistic exploiters and also revolutionary communist advocates. The Jews were accused of having an imperious mentality, and at the same time they're the people of the book. They're accused of being militant aggressors, at the same time as being cowardly pacifists. With being a chosen people, and also having an inferior human nature. With both arrogance and timidity. With both extreme individualism and community adherence. With being guilty of the crucifixion of Jesus and at the same time held to account for the invention of Christianity ... Everything and its opposite becomes a reason for anti-Semitism.

As contrary as it runs to the notion of Jewish eternity, the Torah actually predicts what the attitude of the rest of the world would be toward the Jews in their exile.

2. **Devarim 28:37, 64-66 – The nation in exile will have little respite; rather, it will become the scorn of all the other nations.**

You will be an object of horror, a by-word and an abject lesson among all the nations where God will lead you.

God will scatter you among the nations, from one end of the earth to the other. There you will serve idolaters who worship gods of wood and stone, unknown to you and your fathers. Among those nations you will feel insecure, and there will be no place for your foot to rest. There God will give you a trembling heart, eyes full of longing, and a soul full of distress. Your life will hang in suspense. Day and night, you will be so terrified that you will not believe that you are alive.

והיית לשמה למשל ולשנינה בכל העמים אשר ינהגך  
יקוק שמה:

והפיצך יקוק בכל העמים מקצה הארץ ועד קצה הארץ  
ועבדת שם אלהים אחרים אשר לא ידעת אתה ואבותיך  
עץ ואבן: ובגוים ההם לא תרגיע ולא יהיה מנוח לך  
רגלך ונתן יקוק לך שם לב רגז וכליון עינים ודאבון  
נפש: והיו חייך תלאים לך מנגד ופחדת לילה ויומם  
ולא תאמין בחייד:

Hardly a recipe for eternal survival; or is it? In the next section we will explore how anti-Semitism serves a purpose in *maintaining* the Jewish People even in exile. (For more on anti-Semitism in general see the Morasha Class entitled, “Understanding Anti-Semitism.”)

**PART D. THE PARADOX OF PROVIDENCE**

The promise of perpetual existence for the Jewish People raises a theological quandary. Surely the principle of free will dictates the possibility that the entire nation will leave the path of Torah and be totally destroyed? If our national existence is conditional, then it must be within our power to bring about our own demise. How can God, as it were, be so sure that this would never happen?

The resolution to this paradox is that although we are eternally maintained by Divine Providence, God guides the hand of human action to ensure that our deeds will never bring us to total destruction. The answer is, in a word, anti-Semitism.

1. **Talmud Bavli, Sanhedrin 97b – The Divine promise that the Jewish People will return to God in the future.**

Rabbi Yehoshua told him, “If they do not repent, they will not be redeemed. Rather, God brings upon them a king whose decrees are as harsh as those of Haman, and [the people of] Israel repent, and they return to the right path.”

אמר ליה רבי יהושע אם אין עושין תשובה אין נגאלין  
אלא הקדוש ברוך הוא מעמיד להן מלך שגזרותיו  
קשות כהמן וישראל עושין תשובה ומחזירין למוטב.

The Purim story alluded to in the previous source is a case in point. The decree of annihilation issued against the Jewish People by the wicked Haman and King Achashverosh caused the nation to repent.

2. **Talmud Bavli, Megillah 14a – The decree of Haman caused the nation to repent.**

The removal of the ring [Achashverosh's signet ring which was given to Haman in order to seal the decree against the Jews] was greater than

גדולה הסרת טבעת יותר מארבעים ושמונה נביאים  
ושבע נביאות שנתנבאו להן לישראל שכולן לא  
החזירום למוטב ואילו הסרת טבעת החזירתן למוטב.

forty-eight prophets and seven prophetesses that prophesied for Israel. None of them could induce Israel to repent, yet the removal of the ring did.

For the first time in history the Jewish People faced the threat of complete and utter annihilation. When Mordechai entreated Queen Esther to plead for the fate of her people, he assured her that the Jewish People while in danger would nevertheless be saved somehow. It was simply her duty to try to be the means of that salvation.

### 3. **Megillat Esther 4:13-14 – The salvation will come; the only question is through which means.**

Then Mordechai said to reply to Esther, “Do not imagine to yourself that you will be able to escape in the king’s palace any more than the rest of the Jews. For if you persist in keeping silent at a time like this, relief and deliverance will come to the Jews from another place, while you and your father’s house will perish. And who knows whether it was just for such a time as this that you became queen!”

ויאמר מרדכי להשיב אל אסתר אל תדמי בנפשך  
להמלט בית המלך מכל היהודים: כי אם החרש  
תחרישי בעת הזאת רוח והצלה יעמוד ליהודים ממקום  
אחר ואת ובית אביך תאבדו ומי יודע אם לעת כזאת  
הגיעת למלכות:

How did Mordechai know that the Jewish People would survive this mortal threat to their existence? He must have known the secret to Jewish survival.

We too can be certain of Israel’s survival because God has promised it and Scripture makes it clear. But this survival is still intimately bound with our own efforts. Therefore, God ensures that our own deeds will maintain us eternally, and ultimately bring us full salvation, as He did at the time of Purim.

*Teshuvah*, repentance (lit. return), is the fail-safe of Jewish survival. We never stray too far before God arranges a “reminder” for us to get back on track.

### 4. **Yechezkel (Ezekiel) 20:31-36 – Anti-Semitism reminds us that we are a special nation.**

“As I live,” says the Lord God, “I will not be inquired of by you. But what enters your mind shall not come about, what you say, ‘Let us be like the nations, like the families of the lands, to serve wood and stone.’ As I live,” says the Lord God, “surely with a strong hand and with an outstretched arm and with poured out fury, will I reign over you.”

ואני אדרש לכם בית ישראל חי אני נאם אדני יקוק  
אם אדרש לכם: והעלה על רוחכם היו לא תהיה אשר  
אתם אמרים נהיה כגוים כמשפחות הארצות לשרת עץ  
ואבן: חי אני נאם אדני יקוק אם לא ביד חזקה ובזרוע  
נטויה ובחמה שפוכה אמלוך עליכם:

It takes a sensitive heart to perceive this message in the persecution. It is astonishingly ironic how Anne Frank echoes the words of Yechezkel:

### 5. **Anne Frank, *Diary of a Young Girl*, entry dated April 11, 1944 – The persecution reminds us that we are not like the rest of the nations of the world – we have a higher purpose.**

Who has made us Jews different from all other people? Who has allowed us to suffer so terribly up until now? It is God who has made us as we are, but it will be God, too, Who will raise us up again.

Who knows, it might even be our religion from which the world and all peoples learn good, and for that reason and only that reason do we suffer. We can never become just Netherlands, or just English or representatives of any country for that matter. We will always remain Jews.

This may seem a bleak view of Jewish history, but in reality it is a very optimistic appraisal of the terrible fate suffered by our people throughout the years. God has not rejected us and He does not hate us. Like a loving father, He is trying to teach us a lesson, trying to remind us who we really are and to keep us on the right track. He even told us so Himself:

6. **Devarim (Deuteronomy) 8:5 – God's treatment of the Jewish People is like a father trying to educate his child.**

You should know in your heart that just as a man will chastise his child, so the Lord your God chastises you.

וידעת עם לבבך כי כאשר ייסר איש את בנו יקוק  
אלהיך מיסרד:

**KEY THEMES OF SECTION II:**

- ≈ The Giving of the Torah at Sinai was accompanied by a covenant between God and the Jewish People where God took us as His nation. Therefore, the eternal survival of our people promised by God is conditional upon the fulfillment of our end of the bargain.
- ≈ When we stray from the ways of the Torah, we distance ourselves from God and bring misfortune upon ourselves. Nevertheless, the covenant remains in force and we remain His people.
- ≈ The effect of being an eternal people, and yet suffering the consequences of national disloyalty to God has resulted in our remaining small in number among the nations. This phenomenon too was foretold by the Torah.
- ≈ Jewish survival is even more miraculous, and counterintuitive, when considering the scope of anti-Semitism that we have suffered. Yet the Torah predicts that such would be the case.
- ≈ In a way, anti-Semitism has served as an external pressure to keep the Jewish People alive. One way to view this phenomenon is as God's way of putting a check on our distancing ourselves from Him. He arranges opportunities for national introspection and recommitment to Judaism for repentance in order to keep us on the right track, as He did in the Purim story.

## SECTION III. THE LAND AWAITS ITS OWNER

The greatest miracle of Jewish survival is that we have not just survived; we are flourishing! Nothing is bigger proof of this than the creation of the modern State of Israel in 1948. For a nation to survive in exile without its own homeland is in and of itself astonishing. For that nation to return to its ancestral homeland is even more miraculous. Yet the Torah does promise this, and indeed we have seen the beginning of Jewish repatriation with the founding of the State of Israel.

Not only have the Jewish People survived as a people in exile, few in number and subject to the most severe forms of persecution and discrimination, but we are returning to our land. The miraculous nature of this

return is highlighted by the fact that in our absence no other people ever settled our land in any significant way. This too was prophesied by the Torah and the prophets – that without the Jews present, the land would neither be heavily populated nor flourish.

## PART A. RETURN TO THE LAND

The return of the Jewish People to the Land of Israel was promised in prophecy. Even though these sources refer to the ultimate redemption of the Jewish People in the time of the Messiah, nevertheless the process of return has already begun.

### 1. Devarim 30:3-5 – God's promise that He will return us to the Land of Israel.

And the Lord your God shall return you from your captivity, and have compassion upon you; He shall return and gather you from among the nations ... And the Lord your God will bring you into the land that your forefathers inherited. You will acquire it, and He will make you even more prosperous and numerous than your forefathers.

ושב ה' אלקיך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך ה' אלקיך שמה. אם יהיה נדחך בקצה השמים משם יקבצך ה' אלקיך ומשם יקחך. והביאך ה' אלקיך אל הארץ אשר ירשו אבותיך וירשתה והיטיבך והרבך מאבתך.

### 2. Yirmiyahu 31:6-7 – God will gather in the exiles.

For so says the Lord, "Sing with joy, Jacob and exult on the peaks of the nations; announce, praise and say, 'O Lord, help Your people, the remnant of Israel!' Behold I will bring them from the land of the North and gather them from the uttermost ends of the earth. The blind and the lame will be among them, the pregnant woman and the birthing together; a great congregation will return here."

כי כה אמר יקוק רנו ליעקב שמחה וצהלו בראש הגוים השמיעו הללו ואמרו הושע יקוק את עמך את שארית ישראל: הנני מביא אותם מארץ צפון וקבצתים מירכתי ארץ במ עור ופסח הרה וילדת יחדו קהל גדול ישובו הנה:

### 3. Yechezkel 11:17 – God will restore the exiled nation upon their original soil.

Therefore, say: "So said the Lord God: I will gather you from the peoples, and I will assemble you from the lands which you have been scattered therein, and I shall give you the Land of Israel."

לכן אמר כה אמר אדני יקוק וקבצתי אתכם מן העמים ואספתי אתכם מן הארצות אשר נפצתם בהם ונתתי לכם את אדמת ישראל:

## PART B. THE FERTILE CRESCENT

Upon the Exodus from Egypt, God promised to bring us to a land flowing with milk and honey. Throughout ancient history, the Land of Israel was a bountiful land that enjoyed economic prosperity and growth. But the Land of Israel is inextricably linked with the Jewish People; even during our exile the Land remembers us and refuses to succumb to any nation that tries to settle it. It has remained barren throughout history, and only recently, upon the Jews' return to the Land, has it begun to flourish once again.

1. **Shemot (Exodus) 3:8 – The promise of a land flowing with milk and honey.**

[I will bring them] to a good spacious land, to a land flowing with milk and honey.

...אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש.

2. **Talmud Bavli, Ketubot 111b – The promise of a land flowing with milk and honey was fulfilled.**

Rami bar Yechezkel traveled to Bnei Brak. There he saw goats eating under the fig trees. Honey was dripping from the figs and milk was flowing from the goats, and they mixed together. He exclaimed, "This is it – a land flowing with milk and honey!"

רמי בר יחזקאל נודמן לבני ברק. ראה עזים שאוכלות תחת תאנים והיה דבש נוטף מן התאנים וחלב מטפטף מן העזים ומתערבים זה בזה. אמר: זהו זבת חלב ודבש.

3. **Josephus, The Jewish Wars (First Century), Book III, 3:2 – Historically, the Land of Israel was always fruitful.**

For the whole area is excellent for crops or pasture and rich in trees of every kind, so that by its fertility it invites even those least inclined to work on the land. In fact, every inch of it has been cultivated by the inhabitants and not a parcel goes to waste. It is thickly covered in towns, and thanks to the natural abundance of the soil, the many villages are so densely populated that the smallest of them has more than 15,000 inhabitants.

4. **H. T. Frank, Discovering the Biblical World (1975), pp. 20-22 – The abundance of the Land led to prosperity.**

In Biblical times the Upper Galilee was heavily forested ... The Southern plateau of Samaria is mountainous and ... into the Biblical period, the steep hills and valleys were heavily forested. As trees were felled and land gradually laid open the area became famous for its crops. The soil of Southern Samaria, among the most fertile in the land, produced beautiful harvests of grains in the valleys, and the denuded, terraced hillsides became renowned for their olives ... The fertility of [Judea's] soil, particularly at its highest elevation around the ancient capital, Hebron, is so striking that the Bible speaks of it as "the land of milk and honey." The reference is not to cows and bees, but to the nectar of grapes and to other crops which flourished in abundance ... Twenty miles south of Mt. Carmel the narrow coastal lands of Dor open into the wider Plain of Sharon. In Old Testament times ... there were thick forests of stout oaks ... By the [beginning of the Common Era] Herod the Great had built his wonderful artificial harbor at Caesarea. The area became an economic asset and was famous, as it still is, for its orange groves.

## PART C. DESOLATE IN OUR ABSENCE

God promised us that even when we are exiled from the Land of Israel, it will not be taken over by any other nation. Even during our long exile, the Land remembered us and never became fertile for other nations who tried to take it over.

1. **Vayikra (Leviticus) 26:32-33 – Prophecies of the Land of Israel's devastation when the Jewish People are not present.**

So devastated will I leave the land that your

והשמותי אני את הארץ ושממו עליה איביכם הישבים



enemies who live there will be astonished ...  
Your land will remain desolate, and your cities in ruins.

בה... והיתה ארצכם שממה ועריכם יהיו חרבה.

2. **Ramban (Nachmanides), Commentary on the Torah, Vayikra 26:16 – The Land of Israel has been designated for the Jewish People; it will not absorb other nations.**

That which God states here, “So devastated will I leave the land that your enemies ...” constitutes a good tiding, proclaiming that during all our exiles, our land will not accept our enemies. This also is a great proof and assurance to us, for in the whole inhabited part of the world one cannot find such a good and large land which was always lived in and yet is as ruined as it is [today]. For since the time that we left it, it has not accepted any nation or people, and they all try to settle it, but to no avail.

מה שאמר בכאן “ושממו עליה אויביכם”, היא בשורה טובה מבשרת בכל הגלויות שאין ארצנו מקבלת את אויבינו, וגם זו ראיה גדולה והבטחה לנו כי לא תמצא בכל הישוב ארץ אשר היא טובה ורחבה ואשר היתה נושבת מעולם והיא חרבה כמוה, כי מאז יצאנו ממנה לא קבלה אומה ולשון, וכולם משתדלים להושיבה ואין לאל ידם.

3. **Commentary of R’ Dr. Charles B. Chavel on the Ramban – The fact that the Land of Israel will not absorb other nations is proof that it belongs to us.**

When these words [of Nachmanides] were written – sometime after the middle of the thirteenth century – the Land of Israel had just experienced the Mongolian invasion which, following upon the constant wars of the Crusaders, left the country in total ruin. [Nachmanides’ comment] is a clear reference to the many nations that have tried – and failed – to cultivate the Land of Israel since the Jews were driven from it by the Romans. This indubitable historical fact is, as Ramban correctly points out, “a great proof” that the Land belongs to Israel.

4. **Maharsha, Chidushei Agadot, Sanhedrin 98a – The Land becoming fruitful once more is a sign of the Redemption approaching.**

As long as the Jewish People do not dwell on their Land, the Land does not give her fruits, as she is accustomed. However, when she will begin to flourish and produce her fruits, this is the clear sign that the end – the time of Redemption – is approaching, when the Jewish People will return to their Land.

כל זמן שאין ישראל על אדמתם אין הארץ נותנת פרותיה כדרכה. אבל כשתחזור ליתן פרותיה זהו קץ מגולה, שקרב לבוא זמן גאלה שיחזרו ישראל על אדמתם.

Writers such as Mark Twain have remarked on the desolation of the Land of Israel. The Land’s desolation is testimony to the Divine promise that the Land is ours and even when we are exiled it waits for our return.

5. **Mark Twain, The Innocents Abroad or The New Pilgrim’s Progress, Vol. II, pp. 216-359, Harper and Brothers 1922 – The desolation of the Land of Israel since our exile.**

We traversed some miles of desolate country whose soil is rich enough but is given wholly to weeds – a silent, mournful expanse ... A desolation is here that not even imagination can grace with the whole pomp of life and action. We reached Tabor safely ... We never saw a human being on the whole route. We pressed on toward the goal of our crusade, renowned Jerusalem. The further we went the hotter

the sun got and the more rocky and bear, repulsive and dreary the landscape became ... There was hardly a tree or shrub anywhere. Even the olives and the cactus, those fast friends of a worthless soil, had almost deserted the country. No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem ... Jerusalem is mournful, dreary and lifeless. I would not desire to live here. It is a hopeless, dreary, heartbroken land ... Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies ... Palestine is desolate and unlovely. And why should it be otherwise? Can the curse of the Deity beatify a land? Palestine is no more of this work-day world.

When Nachmanides traveled to Israel in 1260, he found only four Jews living in Jerusalem. Nevertheless, he built a synagogue in the Old City. This synagogue is still in use today.

6. **Professor Sir John William Dosson, Modern Science in Bible Lands, pp. 449-450 (London, 1888) – Israel awaits its true and only permanent residents.**

Until today no people has succeeded in establishing national dominion in the Land of Israel ... No national unity or spirit of nationalism has acquired any hold there. The mixed multitude of itinerant tribes that managed to settle there did so on lease, as temporary residents. It seems that they await the return of the permanent residents of the Land.

## PART D. THE LAND WILL RETURN TO ITS GLORY

God has promised that He will return us to the Land of Israel, and that it will once again become fertile for us. The Land becoming fertile once more is a clear sign that the Redemption is coming nearer.

1. **Yeshayahu (Isaiah) 41:18-20 – God's promise to make the Land fertile once more.**

I will open up rivers on the bare heights and fountains in the broad valleys. I will turn the desert into a pool of water and the dry ground into springs of water. In the desert I will place cedars, acacia trees, myrtles, and pines. In the wilderness I will place box trees, firs, and cypresses together. In order that they may see and know, pay heed and understand together that God's Hand did this, the Holy One of Israel created it.

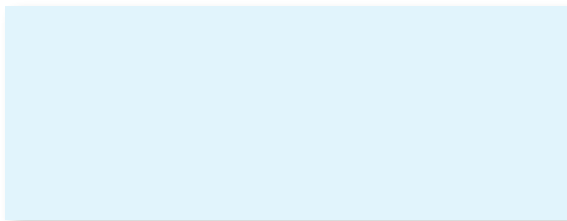
אפתח על שפיים נהרות ובתוך בקעות מעינות אשים  
מדבר לאגם מים וארץ ציה למוצאי מים. אתן במדבר  
ארז שטה והדס ועץ שמן אשים בערבה ברוש תדהר  
ותאשור יחדו. למען יראו וידעו וישימו וישכילו יחדו כי  
יד ה' עשתה זאת וקדוש ישראל בראה.

2. **Yirmiyahu 33:10-11 – The desolate Land will once again hear the sounds of the Jewish People rejoicing.**

So said the Lord: There shall again be heard in this place, concerning which you say, "It is desolate without man and without beast," in the cities of Judah and in the streets of Jerusalem that are desolate without a man and without an inhabitant and without a beast, the sound of mirth and the sound of joy, the voice of a bridegroom and the voice of a bride, the sound

כה אמר יקוק עוד ישמע במקום הזה אשר אתם  
אמרים חרב הוא מאין אדם ומאין בהמה בערי יהודה  
ובחצות ירושלם הנשמות מאין אדם ומאין יושב ומאין  
בהמה: קול ששון וקול שמחה קול חתן וקול כלה קול  
אמרים הודו את יקוק צבאות כי טוב יקוק כי לעולם  
חסדו מבאים תודה בית יקוק כי אשיב את שבות הארץ  
כבראשנה אמר יקוק

of those saying, "Thank the Lord of Hosts, for the Lord is good, for His loving-kindness endures forever," bringing a thanksgiving offering to the House of the Lord, for I will restore the captivity of the Land as at first, said the Lord.



As noted above, many of these prophecies refer to Messianic times. Nevertheless, what we are witnessing today with the establishment of the Jewish state and the thriving of the Jewish community there can be seen as, if not the ultimate fulfillment of these prophecies, nevertheless an exciting beginning to their realization.

### KEY THEMES OF SECTION III:

- ≈ The Jewish People is not just surviving, it is thriving. As God promised, we are returning to our ancestral homeland after many years of exile in foreign lands.
- ≈ Since God promised this land to us, no other nation in the world has been able to settle on it or make it fertile. Even during our long exile, the Land remained barren for years.
- ≈ God promised that it will be desolate in our absence and only begin to flourish again upon our return. We are witness to see the beginning of this process in our own times.

## CLASS SUMMARY:

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### WHAT IS MIRACULOUS ABOUT THE SURVIVAL OF THE JEWISH PEOPLE THROUGHOUT HISTORY?

Many writers have noticed that there is something unique about the survival of the Jewish People throughout history. How the Jewish People have survived seems a mystery because it defies all the rules of history. The Jewish People have not had a common land, language, or historical experience. We have been exiled, persecuted, and abhorred. We have been numerically small, frail, and vulnerable for most of our history. How have we survived for so long?

Despite the odds, the Torah proclaims that the Jewish People will be an eternal nation. The secret of our survival has been our eternal covenant with the eternal God. He has kept His promise to maintain His treasured nation throughout time. It is our connection to God that has kept us going for so long.

### ARE THERE SOURCES THAT INDICATE THAT THE JEWISH NATION WILL NEVER BE WIPED OUT?

The history of the Jewish People is unique compared to the history of the nations of the world. The account of the establishment of a covenant between God and Israel is cited in the Bible and is repeated on several occasions. That covenant is everlasting.

## WHAT CAN WE LEARN FROM THE HISTORICAL SURVIVAL OF THE JEWISH PEOPLE?

The survival of the Jewish People against all odds is one of the greatest proofs of God's existence and attests to the permanence of God's covenant with us. Just as He has allowed us to continue to exist, we believe that He will redeem us in the future.

## IS THE SURVIVAL OF THE JEWISH PEOPLE GUARANTEED? WILL THERE ALWAYS BE JEWS AROUND?

The prophets proclaim God's promise never to allow the Jewish People to suffer complete destruction. While it is true that over the years many Jews have been persecuted or assimilated among the nations of our exile, the existence of the Jewish People has been sustained for over three thousand years, however small in number.

We believe that ultimately God will always cause us to remember our roots before we have strayed too far from them. So even though our fate depends upon our connection to God, that link can never and will never be fully broken. Our deep and intimate connection to God is the secret of our survival.

## WHAT ROLE HAS ANTI-SEMITISM PLAYED IN THE PERPETUATION OF THE JEWISH PEOPLE?

On the one hand, anti-Semitism is obviously antithetical to Jewish survival. If anything has threatened the existence of our people it has been the persecution we have suffered at the hands of our host nation in exile. Indeed, one of the most surprising things about the Torah's promise that we would be an eternal nation is the warning that we would be scattered in exile and subject to the vagaries of our enemies.

Nevertheless, in a different vein it has been the Jewish response to anti-Semitism that has kept the Jewish People around for so long. The persecution that we have suffered has served to remind us of our uniqueness, ultimately spurring a return to the Jewish values that has been the spiritual source of our survival.

## HOW HAS THE LAND OF ISRAEL CONTRIBUTED TO JEWISH SURVIVAL AND RENEWAL?

Survival of an entire nation without their own land is another one of the counterintuitive aspects of the Torah's promise of an eternal nation; return to that land after many years in exile even more so. Nevertheless that is what the Torah promises and that is what we are witnessing today with the birth of the modern State of Israel. Miraculously, the Land of Israel waited for our return and refused to be settled by any other nation in our absence. The Torah promised a return and the Land awaited it.

## ADDITIONAL RECOMMENDED READING AND SOURCES

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Aish HaTorah's Discovery Sourcebook

Rabbi Motty Berger and Rabbi Asher Resnick, *The Seven Wonders of Jewish History*, from [www.aish.com](http://www.aish.com)

Ramban, *Commentary on the Torah* Devarim 32:40 s.v. "And behold"

Rabbi Yehudah Halevi, *The Kuzari* 2:33-34

Alfons de Lamartine, *Recollections of the East*, Vol. I, p. 238 (London 1845)