

Jewish Texts: Speaking About Israel and Threats to It's Democracy

WITH THANKS TO J STREET CLERGY CABINET MEMBERS FOR SHARING THESE IMPORTANT TEXTS

Source Sheet created on Sefaria

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations. – Israeli Declaration of Independence

Shabbat 54b:20

It was related that **Rav, and Rabbi Hanina, and Rabbi Yohanan, and Rav Haviva** taught the statement cited below. The Gemara comments: **Throughout the order of Moed, wherever this pair of Sages is mentioned, exchange Rabbi Yohanan and insert Rabbi Yonatan** in his place. In any event, they said: **Anyone who had the capability to effectively protest** the sinful conduct of **the members of his household and did not protest**, he himself is **apprehended for** the sins of **the members of his household** and punished. If he is in a position to protest the sinful conduct of **the people of his town**, and he fails to do so, he is **apprehended for** the sins of **the people of his town**. If he is in a position to protest the sinful conduct of **the whole world**, and he fails to do so, **he is apprehended for** the sins of **the whole world**.

שבת נ"ד ב:כ'

רב ורבי חנינא ורבי יוחנן ורב
חביבא מתנו: בכוליה דסדר מועד
כל כי האי זוגא חלופי רבי יוחנן
ומעייל רבי יונתן. כל מי שאפשר
למחות לאנשי ביתו ולא מיחה —
נתפס על אנשי ביתו. באנשי עירו
— נתפס על אנשי עירו. בכל
העולם כולו — נתפס על כל
העולם כולו.

Exodus 22:20 (Parshat Mishpatim)

You shall not wrong or oppress a stranger, for you were strangers in the land of Egypt.

שמות כ"ב:כ'

וְגַר לֹא־תוֹנֶה וְלֹא תִקְחֶצְנֹו כִּי־גֵרִים
הָיִיתֶם בְּאֶרֶץ מִצְרָיִם:

Pirkei Avot 5:8

The sword comes to the world for the delay of judgment, and for the perversion of judgment...

משנה אבות ה':ח'

חָרַב בָּאָה לְעוֹלָם עַל עֲנוּי הַדִּין, וְעַל
עוֹוֹת הַדִּין:

Tractate Derekh Eretz Zuta, Section on Peace 2

There they taught: Rabban Simeon b. Gamaliel used to say: By three things does the world endure: justice, truth and peace. R. Muna said: The three are one, because if justice is done, truth has been effected and peace brought about; and all three are mentioned in one verse, as it is stated, *Execute the judgment of truth and peace in your gates*, [indicating that] wherever justice is done peace is to be found.

מסכת דרך ארץ זוטא, פרק השלום**ב'**

תמן תנינן רשב"ג אומר על ג'
דברים העולם קיים על הדין ועל
האמת ועל השלום. א"ר מונא
ושלשתן דבר אחד הן נעשה הדין
נעשה אמת נעשה שלום. ושלשתן
בפסוק אחד נאמרו שנאמר (זכריה
ח':ט"ז) אמת ומשפט שלום שפטו
בשעריכם. כל מקום שיש משפט
יש שלום (וכל מקום שיש שלום יש
משפט):