

of wisdom because Moses had laid his hands upon him; and the Israelites heeded him, doing as the LORD had commanded Moses.

¹⁰Never again did there arise in Israel a prophet like Moses—whom the LORD singled out face to face—¹¹for

אֱלֹהֵי בְנֵי־יִשְׂרָאֵל וַיַּעַשׂוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה:
וְלֹא־קָם עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר
יָדְעוּ יְהוָה פָּנִים אֶל־פָּנִים: ¹¹ לְכָל־הָאֲתוֹת

king who would be graced with the same gift (see 1 Kings 3:7-12; Isa. 11:1-5). It is characteristic of Deuteronomy that it identifies the qualities given to Joshua as intellectual ones (see the Introduction, Comment to 1:9, and Excursus 2).²⁶ In contrast, according to Numbers 27:15-23, Joshua already possessed "spirit" of an unspecified type when God chose him to succeed Moses, and Moses transferred some of his *hod* ("authority"? "majesty"?) to Joshua.

laid his hands upon him A rite of investiture, as in Numbers 27:18,23. The precise meaning of the rite is not certain. It may serve to identify Joshua as the subject of the investiture or to transfer some of Moses' spirit of wisdom to him.²⁷ The same gesture became part of the ceremony of rabbinic ordination, which for that reason is known as *semikhah*, "laying [of hands]."

the Israelites heeded him, doing as the LORD had commanded Moses Thenceforth the people began to obey Joshua. See Numbers 27:20.

CONCLUDING EULOGY (vv. 10-12)

Moses was never equaled by any other prophet, either in the directness of his communication with God or in the signs and portents which demonstrated that he was really sent by God. Since these verses are the final sentence of Deuteronomy, they are undoubtedly meant as more than a eulogy on Moses.²⁸ Medieval Jewish writers understood them as asserting the supreme authority of Moses' Torah, forestalling future claims to prophetic authority that might attempt to contradict or supersede it,²⁹ as was done by Christianity and Islam. For this reason Maimonides held that belief in Moses' incomparability as a prophet is a dogma of Judaism.³⁰ In the present context, Moses' incomparability would have buttressed the authority of Deuteronomy against versions of God's Teaching that were inconsistent with the book.³¹ There is evidence, in Deuteronomy and in books describing conditions in the seventh century B.C.E., when Deuteronomy was discovered,³² that some parties claimed that God authorized practices radically inconsistent with the fundamental principles of the Torah, particularly of Deuteronomy. These included claims that God commanded Israelites to worship the heavenly bodies and other gods in addition to Himself, and to offer child sacrifices (see Comments to 13:6 and 17:3). It is likely that various other practices forbidden by Deuteronomy were defended with similar claims. For example, the priests of the local sanctuaries, which are forbidden in chapter 12, undoubtedly claimed that their sanctuaries, and the sacred posts and pillars erected there (forbidden in 16:21-22), had been erected on the basis of divine commands. The present passage would nullify the authenticity of claims such as these, and others that are inconsistent with Deuteronomy.³³

In its own way, the epilogue of the *Laws of Hammurabi* concludes with a similar declaration. There, the Babylonian lawgiver boasts of the incomparability of his deeds and of his laws, and calls down curses on any future king who would change his laws or efface the monument on which they are written.³⁴ A notable difference between the passages is that Deuteronomy's argument is not something said by Moses about himself but the narrator's statement, citing historical evidence publicly witnessed by all of Israel.

¹⁰. *Never again did there arise* Rather, "But never again . . ." The verse contrasts Joshua to Moses: although Joshua succeeded Moses, neither he nor any subsequent prophet was Moses' equal.³⁵

a prophet like Moses The role of prophets is discussed in Comments to 13:2; 18:15,18. Although Moses was far more than a prophet, and is never directly called that elsewhere in the Torah, prophecy was one of his roles, and the term is invoked here for the purpose of declaring that he is superior to all other prophets. The same is true of Numbers 12:1-8.

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him in the glen in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. ⁷And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. ⁸And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were completed. ⁹And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Eternal commanded Moses. ¹⁰And there arose not a prophet since in Israel like unto Moses, whom the Eternal knew face to face. ¹¹In all the signs

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Moses wrote it in tears (Siphre; B. Bath. 15a, Menach. 30a). ה' ע"י ב' BY THE COMMAND (lit., MOUTH) OF THE LORD — by the Divine kiss (M. Kat. 28a; cf. Rashi on Num. XX. 1). (6) ויקבר אהרן AND HE BURIED HIM — i. e. The Holy One, blessed be He, in His glory, buried him. R. Ishmael, however, said, *It means: "He buried himself"*. This (the word ויקבר) is one of the three cases of *an* with accusative pronouns. Similar to it is, (Num. VI. 13; see Rashi thereon) "On the day when his naziritehood is fulfilled, he shall bring ויקבר", i. e. he shall bring (present) himself. Similar to it is, (Lev. XXII. 16) "And they will burden *themselves* with iniquity of trespass". But did others burden them (the priests) with that iniquity? But the meaning is that they burdened themselves. since the six days of Creation, to atone for the incident regarding Peor (see Num. XXV.) (Sota 14a). This (Moses' grave) was one of the things that were created "between the twilights" on the even of the Sabbath in the week of the Creation (Aboth V. 6; Pes. 54a). (7) וְלֹא נִדְּחָה עֵינָיו HIS EYE WAS NOT DIM — even after he had died! (לֹא נִדְּחָה means, nor did the life-sap that was in him depart; decomposition had no power over him (had no effect on his body), and the appearance of his face had not changed²). (8) וְעַתָּה יִבְרַח יִשְׂרָאֵל THE CHILDREN OF ISRAEL [WEPT] — i. e., the men; but regarding Aaron, — because he pursued peace, and made peace between a man and his fellow, and between a woman and her husband, it is stated, (Num. XX. 29) "The whole house of Israel [wept for him]" — the men and the women (Pirke d'R. Eliezer Ch. 17). (10) וְלֹא יָדָע אִשְׁרָאֵל כִּי מָוֶה הָיָה אֵלָּהּ WHO THE LORD KNEW FACE TO FACE — this means: that he was familiar with Him and used to speak with Him at any time he desired, just as it is stated that *Moses said*, (Ex. XXXII. 30), "And now I will ascend to the Lord"; (Num. IX. 8) "Stay and I will hearken what God

NOTES

For Notes 1—2 see Appendix.

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וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל

10. וְיֵאָדָה כִּי לֹא יִשְׁרָאֵל נָבִיא — *And there did not arise a prophet in Israel like Moses since.* No other prophet ever reached his level of prophecy and thus it is clear that no prophet is permitted to institute new laws, as our Sages say, 'One *Beis Din* cannot annul the ordinances of another unless it is superior to it in number and in wisdom' (*Megillah* 2a).

ד' ידעו ד' — *Whom HASHEM's knowledge (he absorbed)*. Behold, when a prophet prophesies, without a doubt, he acquires an added (dimension) of intellectual light, emanating from the light (radiance) of the King's countenance, as it says, והתברך ונתברךך לאש אחר *And you shall prophesy with them and shall be turned into another man* (I Samuel 10:6). That is also why (the prophet) tells us of the lovingkindness shown by God to His people (and it therefore) says, נאֲזִיכֶם מַהֲבָרָתִי, *And I will rise up your sons for prophets* (Amos 2:11). Now, being that all actions of God, the Blessed One, are executed solely through His own knowledge of self, it says, וְאֵשֶׁר יָדַע, *Whom (HASHEM'S) knowledge*, teaching (us) that He acted upon him through His knowledge for good, similar to, קָדַם אֲנִי מִתְּחִלָּה, *What is man that you make him to know* (Psalms 144:3), and, נֶאֱדָרְךָ בְּשֵׁם, *and I know you by name* (Exodus 33:17), and וְיָדַע אֱלֹהִים, *And God knew* (ibid. 2:25) and וְיָדַע ד' בְּךָ, *that HASHEM knows the way of the righteous* (Psalms 1:6) and many such similar (passages).

פָּנִים אֶל פָּנִים — *Face to face* ... while he still made use of his senses (faculties).

of prophecy, can only dwell upon a person when a spirit of joy prevails (*Shabbos*: 30b). Depression and sadness caused by mourning inhibits the power of prophecy and the gift of Divinely inspired wisdom as well. The *Sforno* therefore links together the concluding phrase of verse 8 with the opening statement of verse 9. Only after the days of weeping and mourning were over could Joshua be the recipient of the spirit of wisdom.

10. וְלֹא יִשָּׂא — *And there did not arise a prophet.* The *Sforino* stresses that the Torah given by Moses is a permanent and unchanging one. The claim by the Church that Christianity was the 'New Israel' supplanting the old, and that the New Testament replaced the Tanach, had to be refuted. Maimonides, his contemporaries and many who followed, such as the *Sforino*, emphasized the everlasting character of God's covenant with Israel and the unchanging nature of Torah. (See the *Rambam's* ninth Principle of Faith.) *Sforino* interprets the opening phrase of this verse, *And there did not arise a prophet like Moses*, as an acknowledged argument against the attempt made by those who would amend the Torah.

the Torah given through Moses our Teacher. Since a later court that is inferior to a previous one has no power to override the decision of that court, and since no prophet ever arose who was the equal, let alone the superior, of Moses, how then could any prophet abrogate the teachings of Moses and legitimately establish a new covenant or testament? It is for this reason that the Torah emphasizes that no prophet ever rose to his level.

דְּעוּרָה — Whom HASHEM's knowledge. The Sforno explains this expression as meaning that the Almighty, whose knowledge is not external to Himself, but rather 'He ... and His knowledge are One' (*Rambam, Mishnah Torah, Hilchos Teshuvah* 5:5), acted upon Moses until he became influenced and instructed by this Divine knowledge, thereby expanding his own knowledge. See the Sforno's commentary on Numbers 7:89 and Deut. 2:7 and the notes on those verses for further clarification.

פָּנִים אֶל פָּנִים — *Face to face*. See the *Sforzo* on Exodus 19:19 and 33:11 and the notes on those verses regarding the meaning of פָּנִים

Tofeh b.c.m.
(H.A.D.)

did not want the Jewish people to be disparaged as weaklings, and there fore commanded that they fight battles, that being "the sword of you pride" -- only to maintain Israel's pride.

TEKHELET MORDECHAI



Who is like to you, O people saved by the Lord, the shield of your help, and who is the sword of your pride... The sword with which we fight against our enemies is "pride." It is our pride in our glorious past, in our special mission, and in the remarkable qualities in which our people excel. It is with this weapon that we have vanquished those who sought to destroy us.

R' Y. NISSENBOM



So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. (34:5)

So Moses the servant of the Lord died... God dictated, and Moses wrote this through tears (*Rashi*). Moses did not cry over the fact that he had to write "And Moses died," but that he had to praise himself and write: "the servant of the Lord."

TIPERET SHLOMO



And there arose not a prophet since in Israel like to Moses, whom the Lord knew face to face. (34:10)

And there arose not a prophet since in Israel like to Moses... In Israel there did not arise, but among the other nations there did arise, and that was Balaam (*Sifrei*). "Arise" implies a type of revolt. Among Israel there was no prophet who arose to claim that he was as great as Moses, but among the other nations there was one who arose and made that claim, and that was Balaam.

HA-KETAV VEHA-KABBALAH

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when he states that when Eliyahu went up to the heavens, his clothes were burned by the fire of the heavenly spheres; namely, that his body was consumed. c) Moshe was higher than all of these. His body and soul separated totally, as we see in *Koheles* (12:7), "The dust shall return to the earth as it was, and the spirit will return to God Who gave it." The reason why no one knew where Moshe was buried, says Abarbanel, is that his body did not decay. The dust in his body merged completely with the earth. Abarbanel adds further that Moshe did not want people to be present when he died, because that would disturb his clinging to Hashem. The separation between the body and the soul was instantaneous, and there was no delay in the separation of the two parts.

Chizkuni holds that no one knew where Moshe was buried so that no other mortal would be buried in the vicinity, and also so that no one would be able to conduct a seance to evoke his spirit.

Ralbag gives three other reasons: a) so that people should not make Moshe into a god, as happened with the founders of other religions. b) Burial includes a certain element of humiliation, and Hashem wanted Moshe not to suffer that. c) Just as Moshe was separate from the others in his life, the same was true in his death. According to *Ralbag*, all three of these reasons are to be found in *Devarim* 34:6: a) "He buried him in the valley (בְּקֵרִי) — with him — 'pride' — and not in a humiliating fashion. b) "Opposite Beis Pe'or" — hinting that they were not to make him a god, as was the case with the idolatry of Pe'or. c) "No man knew his burial place" — to show how great he was; just as he was separate from everyone in life, the same was true in death. Hashem touched him, and he died.

The words, "And he buried him," do not explain who did this, and this resulted in a dispute among *tannaim*. According to the simple meaning, Hashem buried him. According to R' Yishmael, though, the word "he" refers to Moshe, that Moshe buried himself. According to *S'forno*, "his soul that had separated" accomplished this, but Ibn Ezra explains this simply: Moshe went into a cave in the valley and closed himself up in it.

Meshech Chochmah quotes *Yerushalmi* at the end of *Yevamos*, which states that for three days a person's soul hovers over his body, and we are told in *Shabbos* that the soul goes up and comes down throughout the first twelve months after death. With Moshe, though, the link between the body and the soul was totally broken. When the Torah says "no one knew" (וְיָדָא לֹא יָדָע), this means "no one recognized," implying that no one recognized Moshe after his death, because he ceased any contact with the place where he was buried.

Rambam has an interesting comment in his introduction to his commentary on the Mishnah. He has the following to say about Moshe's death: "He went up the mountain at noon on the seventh day of the month of *Adar* (*Sifri*, *Parashas Ha'azinu*, *Chazal* in *Megillah* 13), and the event occurred. From our point of view it is called 'death' because he was lost to us. But from his point of view it was called 'life,' because of the glory of the state that he rose to." So, too, do *Chazal* tell us in *Sotah* 13, that "Moshe our Teacher did not die, but went up and serves Above."



➡ No Prophet Arose in Israel like Moshe

Chazal and various commentators deal with the difference between Moshe's prophecy and that of the other prophets. Many are astonished at *Chazal's* comment that no prophet arose "in Israel" (*Devarim* 34:10) like Moshe, but such did arise among the other nations, that being Bilam. Was Bilam then as great as Moshe? Many different interpretations have been given of this. We will quote a few of these.

R' Chisdai Crescas states that prophecy is contained within nature. In the case of Moshe, though, it was above nature, and he did not need any preparation before receiving prophecy. In the case of Bilam, too, prophecy came through supernatural means, because of Hashem's supervision over His nation, Israel.

Abarbanel holds that Bilam had no connection with prophecy. He practiced witchcraft. Only because it was necessary was he granted the possibility of talking in Hashem's name, just as Hashem gave Bilam's donkey the power to speak. Israel had prophets, while the other nations had witchcraft. Moshe was the greatest of prophets among Israel, while Bilam was the head of the magicians. The entire *parashah* related to Bilam came to show how low he was.

HaKesav VeHaKabalah has an interesting, novel approach. According to him, "arose" (קָם) is related to the word מְקַדְּמָה, meaning to revolt, as in *Michah* 7:6: "Daughter rises up (קָמָה) against her mother." No prophet ever arose in Israel who had the audacity to claim to be as great as Moshe, but that did happen among the non-Jews, where Bilam acted as if he was on the same level as Moshe.

The Torah tells us that no prophet arose like Moshe, "whom Hashem knew face to face" (*Devarim* 34:10), and "with all the signs and wonders" (ibid. v. 11). The term "face to face" is explained in different fashions by various *rishonim*, as the Torah says, "My face shall not be seen" (*Sh'mos* 33:23). *Rambam* in *Moreh Nevuchim* 3:37 says that "face to face" parallels the verse, "He heard the voice

before us must mean that [G-d showed Moses the whole Land] "from Gilead⁽²⁹¹⁾ as far as Dan." Or it may be that there was [a place called] Gilead in the Lebanon in the Land of Israel, as it is written, *thou art Gilead unto Me, the head of Lebanon*.⁽²⁹²⁾ The verse mentions *as far as Dan* which is at the extremity of the border of the Land of Israel, as it is written, *Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba*.⁽²⁹³⁾ It mentions *the land of Ephraim and Menasheh*⁽²⁹⁴⁾ which were in the northern part of the Land of Israel, and the land of Judah was to the south, as it is written, *Judah shall abide in his border on the south, and the house of Joseph shall abide in their border on the north*,⁽²⁹⁵⁾ for Judah took all the south of the Land of Israel from the Jordan to the sea, and Dan took the north-west. It mentions Naphtali⁽²⁹⁶⁾ who was on the east, near Judah,⁽²⁹⁷⁾ but it does not mention Asher and Issachar, for they were among Ephraim and Menasheh, as it is written [about the borders of Ephraim and Menasheh], *and they reached to Asher on the north, and to Issachar on the east*.⁽²⁹⁸⁾ It did not mention Simeon, for *their inheritance was in the midst of the inheritance of the children of Judah*,⁽²⁹⁹⁾ nor that of Benjamin whose *border of their lot went out between the children of Judah and the children of Joseph*,⁽³⁰⁰⁾ already mentioned near them. It states *as far as the western sea*⁽³⁰¹⁾ which alludes to Zebulun who dwelt *at the shore of the sea*,⁽³⁰²⁾ or it may be that [Zebulun] is included [in the statement that G-d showed him] *the south, and the plain*⁽³⁰³⁾ [since the territory of Zebulun was in the plain at the sea]. It mentions *the valley of Jericho*⁽³⁰⁴⁾ because it is a deep valley, not visible from the top of the mountain [where Moses stood], but G-d showed it to him miraculously. In general then He showed him the entire inheritance of

Israel, as it is written, *This is the Land which I swore etc.*⁽³⁰⁵⁾ Our Rabbis in the Sifre⁽³⁰⁶⁾ have elucidated about these places mentioned in Scripture.

Now, the reason for this sight which He showed him was because the Land of Israel is *full of all good things*,⁽³⁰⁷⁾ and is *the beauty of all lands*.⁽³⁰⁸⁾ And since the great love with which Moses our teacher loved Israel was manifest to Him, He made him rejoice by *beholding* the abundant goodness *with his eyes*.⁽³⁰⁹⁾

10. WHOM THE ETERNAL KNEW FACE TO FACE. "[This means] that Moses' heart was familiar with Him and he spoke with Him whenever he wished, as it is stated, *and now I will go up unto the Eternal*; ⁽³¹⁰⁾ *Stay ye, that I may hear what the Eternal will command concerning you*." ⁽³¹¹⁾ This is Rashi's language. But it is not correct, for in that case [if the verse extols Moses' familiarity with G-d] it should have said, "who knew the Eternal face to face." Rather, this is similar to the expressions: *and I know thee by name*,⁽³¹²⁾ *Yet Thou hast said: I know thee by name*.⁽³¹³⁾ The verse thus states *that there hath not arisen a prophet since in Israel whom G-d so exalted as to communicate with him face to face*. Similarly, *Eternal, what is man that vateida'eihu*⁽³¹⁴⁾ means "that You should bestow honor upon him by giving heed to him," like *What is man, that Thou shouldest magnify him?*⁽³¹⁵⁾ It is possible that [this is the intent of the verse]: because when two persons see one another face to face, they become acquainted with each other through that meeting. Scripture therefore says *whom the Eternal knew face to face* [indicating that G-d and Moses were like two people who know one another well; however, Scripture said only that G-d knew Moses, not vice-versa], since out of respect to the Most Exalted it did not want to mention that Moses also knew Him that way. Now, do not be surprised that Scripture speaks in praise of Moses saying, *Whom the*

(291) The verse cannot mean that G-d showed him the land of Gilead, because that precisely where Moses was. Instead the word *eth - eth Gilead* - must mean "from" ie Gilead onward. (292) Jeremiah 22:6. (293) II Samuel 24:2. (294) Verse (295) Joshua 18:5. (296) *Ibid.*, 19:34 [in speaking of the border of Naphtali]: *and it reached... to Judah at the Jordan toward the sunrise*. (297) Joshua 7:10. (298) *Ibid.*, 19:1. (299) *Ibid.*, 18:11. (300) Genesis 31:13. (301) Verse 3.

(302) Verse 4. (303) Sifre, *Brachah* 357. (304) Above, 6:11. (305) Ezekiel 20:6. (306) Ecclesiastes 5:10. (307) Exodus 32:30. (308) Numbers 9:8. (309) Exodus 33:17. (310) *Ibid.*, Verse 12. (311) Psalms 144:3. (312) Job 7:17.

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When Jacob died (Genesis 50:3) and when Aharon passed away (Numbers 20:29), the Torah mentions a thirty day period of communal mourning. *Ketubot* (103b) relates that a similar period of public mourning was held for Rabbi Yehudah HaNassi.

There is a difference between the expressions used by the Torah for the mourning of Aharon and that of Moses. Regarding Aharon, the Torah states "the entire family of Israel [both men and women] mourned Aharon." Our verse relates that "the Israelites [only the men] mourned Moses."

Aharon made peace among the Jewish people. He settled marital problems and arguments between friends. Therefore, women joined in mourning him. In contrast, Moses' energies were fundamentally directed towards teaching Torah, which affected the men more than the women. For this reason, the men were more affected by Moses' passing (Rashi). Alternatively, the mourning for Aharon was more pronounced because Moses himself, took part in it. Could someone look at Moses mourn without being touched himself? (*Avot d'Rabbi Nathan* 12:4).

The Torah (*ibid*) states that Jacob's mourning period "passed," while with Moses, the term "completed," is used. After the thirty days of mourning, Jacob had still to be buried, and a confrontation with Esau was feared. Hence, some sorrow remained.

In Moses' case, the Jews realized the miraculous nature of his death and burial. Hence, once the mourning period was over, they did not feel any further grief for him.

Sifri states that this period of wailing preceded Moses' death. When the Jews saw that the decree against their leader was final, they could not control their tears.

During these thirty days of mourning, the Jews forgot three thousand Halachot that Moses had taught. Joshua was embittered by the loss. Otniel ben Kenaz restored the laws by dialectic means.

34:9

וַיְהִי כִּי מָוֶת מֹשֶׁה אֶת יְדֵי עַלְיוֹ
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כְּאֲשֶׁר צִוָּה יְיָ אֶת מֹשֶׁה:

Joshua, son of Nun, was filled with a spirit of wisdom, because Moses had laid his hands upon him. The Israelites listened to him as God had commanded Moses.

(15) (D)

The Torah reserves its praise for Joshua until this point. It would not have been fitting to do so during Moses' lifetime, for it is improper to praise a student in his teacher's presence.

Our Sages related that Moses bestowed more influence on Joshua than God had requested. He was commanded (Numbers 27:18) to "lay his hand upon him" - one hand. Moses endowed him with a greater portion, laying both his hands upon him (*Bava Kama* 92b; note Tosafot's commentary).

Although Joshua's wisdom was appreciated by the entire Jewish people, he remained modest. "Don't attribute this greatness to me," he told them. "My knowledge comes only because of Moses' influence" (*Midrash Tanchuma, Mishpatim* 8).

At first, the Jews listened to Joshua only because "God had commanded Moses" for them to do so. After the splitting of the Jordan God "magnified Joshua in the sight of all Israel and they feared him as they feared Moses all the days of his life" (Joshua 4:14) (*Sifri*).

34:10

וְלֹא קָם נָבִיא עוֹד כְּיִשְׁרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדָעוּ יְיָ פָנִים אֵל

No prophet like Moses has arisen in Israel, who knew God face to face.

No human being ever received revelations on the same level as Moses. When Solomon tried to attain a similar level of wisdom, a heavenly voice proclaimed that his efforts were doomed to failure (*Rosh Hashanah* 21b).

Rambam lists the belief in the supremacy of Moses' prophecy as the seventh of the thirteen principles of faith. Jewish practice depends on accepting the Torah as the most complete transmission of Divine wisdom which is possible.

Sifri notes that the verse includes the phrase "in Israel" and comments: In Israel, there was never a prophet who resembled Moses. However, the Gentiles possessed such a seer. Who? Bilaam.

Had Bilaam not been granted these powers, the Gentiles could have complained: Had we been given a prophet, we also would have followed God's will. Therefore, God granted Bilaam spiritual perception. Unfortunately, it was used to lead the people into licentiousness

Rab. Samson Raphael Hirsch

The 12. As well regarding the spirit of wisdom for Moses had laid his hands upon him, and the children of Israel hearkened unto him and did as God had commanded Moses.

10. And no prophet arose again in Israel like Moses whom God allowed to know Him face to face.

11. In all the signs and convincing deeds which God sent him to do in the land of Egypt unto Pharaoh and to all his servants and to all his land.

12. And in all the mighty Hand and in all the great Awesomeness which Moses had achieved before the eyes of the whole of Israel.

ח ז

ברוך נחן ליעף כח ולאין אונים עצמה ירבה.

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9. And Joshua the son of Nun was filled with the spirit of wisdom for Moses had laid his hands upon him, and the children of Israel hearkened unto him and did as God had commanded Moses.

10. And no prophet arose again in Israel like Moses whom God allowed to know Him face to face.

11. In all the signs and convincing deeds which God sent him to do in the land of Egypt unto Pharaoh and to all his servants and to all his land.

12. And in all the mighty Hand and in all the great Awesomeness which Moses had achieved before the eyes of the whole of Israel.

ברוך נחן ליעף כח ולאין אונים עצמה ירבה.

the root seems to be related to *resh*, the days of the weeping in Gen. XLVII,13), to which the *n* of contrast would express the opposite, the unlesened life, the freshness of forces. *resh* with the feminine *n* instead of *l* refers to a freshness which is not usual in the age of weakness of a person.

עד היום הזה

V. 8. ויתמו ימי בני אצל משה ויכבו וגו' which the grief for Moses showed itself came to an end, but the grief itself went on.

V. 9. ויהושע וגו' See on Numb. XXVII,18.

V. 10-12. ויהוה נבא וגו' יעני כל ישראל. These three final verses place a seal on the Law of God brought through Moses, and ensure it its eternal inviolability and unalterableness. Accordingly they stress only three factors out of Moses's mission, and just those which hold out an iron shield against any complete or partial abrogation of God's Torah by any later prophet, as well as against any bold or light-minded addition to it.