

# PARASHAT DEVARIM

## *Deuteronomy 1:1–3:22*

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*Parashat Devarim* begins a series of speeches by Moses to the Israelites. They are about to enter the Land of Israel. Moses will die in Moab on Mount Nebo. He reminds the people that they will take possession of the land given to Abraham, Isaac, and Jacob. He recalls the time when he was unable to lead them by himself and how God told him to appoint wise leaders to assist him. Moses also recounts sending scouts to explore the land, resulting in a divisive report that frightened the people with predictions of defeat. Because of the scouts' lies and the people's lack of faith, their whole generation was not allowed to enter the land. Only Caleb and Joshua son of Nun, who brought back a positive report, would lead the new generation of Israelites into the Land of Israel. Moses then recounts their route of travel from Kadesh-barnea southward to Ezion-geber, then northward skirting Edom and Moab to Kedemoth and Heshbon, and their victorious battles with Sihon king of Heshbon and Og king of Bashan.

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### OUR TARGUM

· 1 ·

In Hebrew, this Torah portion, like the fifth and final book of the Torah, Deuteronomy, is called *Devarim*, or "words," because it contains the last "words" or speeches of Moses to the Israelites. Addressing them from Mount Nebo, overlooking the Land of Israel, Moses commands the people to enter and recover the land promised to Abraham, Isaac, and Jacob. He

notes that their borders are to extend from the Mediterranean Sea on the West, to Lebanon on the North, and to the Euphrates River on the East.

· 2 ·

Recalling their forty years of desert wandering, Moses reminds the people of their bickering and complaining. He admits that he was incapable of bearing the burden of their leadership by himself and thus appointed wise judges and experienced



tribal leaders to assist him. He commanded them to hear all differences of opinion among the people and to judge each case fairly and impartially. Matters too difficult for the judges were to be referred to him.

• 3 •

Moses reminds the people that, when they reached Kadesh-barnea, about fifty miles south of Beer-sheba, he commanded them to go forth and conquer the Land of Israel. When they suggested that spies be sent to scout the land, he agreed. When the scouts returned, ten of the twelve brought back a report that exaggerated the strength of the people of the land and frightened the Israelites. Sulking in their tents, the people refused to go forward, fearing they would be defeated. As a result of their lack of faith, God punished the whole generation by condemning them to die by the sword of the Amorites before reaching the Promised Land.

Only Caleb and Joshua the son of Nun, who brought back a positive report urging the people

to conquer the land, were now privileged to lead a new generation into the Land of Israel.

• 4 •

Moses traces the Israelites' forty-year march through the wilderness. He recalls his warning not to fight the descendants of Esau, who live in Seir, nor to harass the Moabites. Thirty-eight years of wandering passed during their journey from Kadesh-barnea to the wadi Zered. During that period the older generation had died.

Moses instructs the new generation to go to war with Sihon king of Heshbon and Og king of Bashan if they refuse to allow the Israelites to pass peacefully through their countries. When the kings refuse to allow such passage, they are defeated by the Israelites. Their conquered lands are divided among the tribes of Reuben, Gad, and the half-tribe of Manasseh.

Moses concludes this part of his speech by commanding Joshua to conquer the Land of Israel, without fear of its inhabitants.

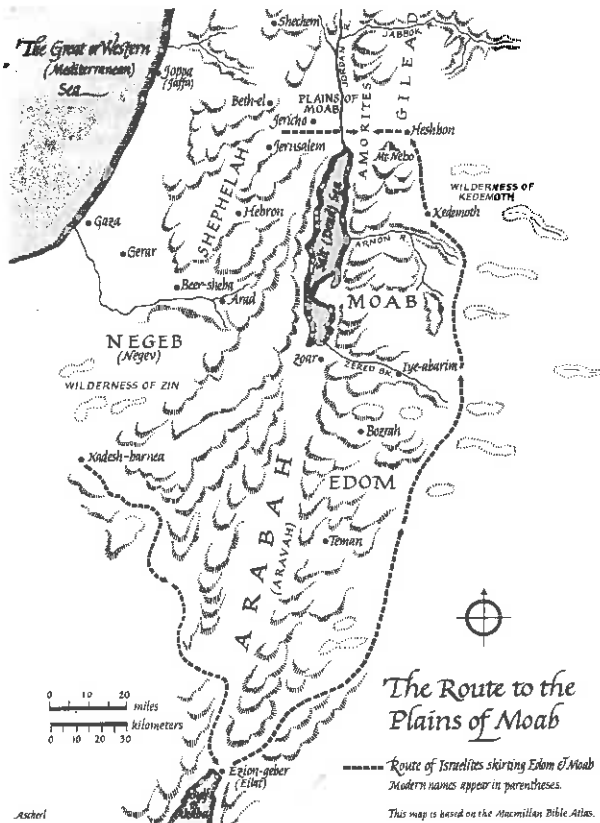
### THEMES

*Parashat Devarim contains two important themes:*

1. The art of making judgments.
2. The responsibility of leaders and followers.

## PEREK ALEF: *Decide Justly in All Cases*

The fifth book of the Torah, *Devarim*, Hebrew for “words,” or Deuteronomy, Greek for “repetition of the Law,” presents a series of speeches by Moses to the Israelites as they are about to enter the Land of Israel. In his speeches, Moses traces the Israelites’ forty-year trek through the desert.



Some scholars claim that *Devarim* was written by an unknown prophet during King Josiah’s reign (715–640 B.C.E.) and served as the basis of his consolidation and reformation of the ancient Jewish state. (See II Kings 22–23.) Others dispute this theory, arguing that the text is the work of Moses, that it mirrors the language and laws found within the books of Exodus, Leviticus, and Numbers, and that it presents his last teachings to the people just before his death on Mount Nebo.

While the dispute about dating and authorship

persists, the artistry of *Devarim* is acknowledged by all students of Torah. It contains not only reports about the early history and traditions of the Israelites but also a valuable record of the ethical values and laws that guided their society.

Near the beginning of our Torah portion Moses recalls a moment of crisis when he realized that he, by himself, could not lead the Israelites. He remembers saying, “I cannot bear your disputes and bickering by myself.” To aid him, he appoints “wise, discerning, and experienced” tribal leaders and judges. “I charged them to hear out the people and to decide justly between them, Israelites or strangers. I commanded them to be impartial in judgment, hearing out low and high alike. I told them to fear no person in rendering a judgment because judgment is God’s.” (Deuteronomy 1:16–17)

In commenting on the difficult burden of making judgments, the early rabbis, many of whom were presiding court judges, compare the responsibility to dealing with fire. “If you come too close, you will be burnt; if you stray too far, you will be cold. The art of making judgments,” they conclude, “is finding the right distance.”

Perspective is critical in rendering fair decisions. Independence of outlook and a delicate balance of viewpoint and attitude are essential for arriving at good judgments. Yet how does one achieve independence combined with a balanced viewpoint and attitude? How does one screen out prejudice, bias, and the inclination to favor one person over another?

In his presentation to the Israelites, Moses suggests three significant rules for making judgments: “hear out” those with conflicting views; do not “show partiality to low or high, Israelites or strangers”; and “fear” no one when you are ready to render your decision. Using these guidelines, interpreters of Torah elaborate on the art of achieving justice in human relationships. (*Mechilta on Yitro*)

Rabbi Berechiah, quoting his teacher Rabbi Hanina, remarks that “those making judgments must possess seven attributes. They must be wise, understanding, full of knowledge, able, reverent, truthful, and despise corruption.” Because for centuries each Jewish community functioned with its own *dayanim*, or “judges,” who dealt with all

personal and communal problems (e.g., disputes between husbands and wives, children and parents, business partners; business claims; matters of inheritance; ritual matters), it was critical that the reputation of *dayanim* be beyond reproach. Berechiah's seven attributes offer a high standard for judges and others called upon to render judgments. (*Deuteronomy Rabbah* 1:10)

Rabbi Hanina, a wealthy trader and physician who built the second-century academy in the city of Tzporin, or Sepphoris, in the Galilee, also comments about "hearing" a dispute properly. "A judge must not hear the arguments of one person before the arrival of the other person with whom he has a disagreement. Nor should one person seek to pressure the judge into hearing him before the other party is present." A fair, impartial hearing is one where the opponents can correct or object to the impression or facts being presented. To allow a hearing with only one of the parties present could prejudice the judgment. "Hearing," therefore, means listening to both parties together. (*Sanhedrin* 7b)

Within Jewish law, however, "hearing" means even more. If, for instance, one appearing before a judge wishes to bring more evidence or enlarge one's arguments, one must be permitted to do so. A judge must be patient even if the parties are long-winded or the case is tedious. Disputants must not be cut off; they should be heard to the end without intermission. The judge should also ask questions, seeking to "go behind words" and "get to the truth." "Hearing" means paying attention to nuances, inflections, and possible manipulation of facts.

Rabbinic law is also sensitive to how those who make judgments use their eyes. Judges should not look at only one of the disputants. If they do, they may give the impression that one is more important than the other or that one's argument, clothing, gestures, or physical appearance is more pleasing than that of the other. Such an impression could lead to the assumption that the judge is showing favoritism even before a decision is announced. It may also result in a person's leaving a hearing with the conclusion that "the judge's eyes were constantly on my opponent. He favors him. He never paid any attention to me." (*Shulchan Aruch; Or ha-Chaim*)

Commenting on the "appearance" of partiality, Rabbi Moshe ben Chaim Alshekh warns against allowing the dress of disputants to influence judgment. "Because one is dressed in fine clothing, the latest fashion, is no reason to favor that person. A person should not go away from a hearing saying, 'Had I worn better clothing, the judge would have heard my case with greater respect and sympathy.'"

Nor, says Alshekh, should judges fear that their reputations will be weakened if, after hearing all the arguments, they decide to refer the dispute to others or to a higher authority. To admit one's inability to reach a fair, knowledgeable judgment is not a sign of weakness but of strength, claims Alshekh. Furthermore, there are times when it is impossible to reach impartial conclusions or when the person called upon to hear the case may not be expert enough to comprehend all of the information necessary for fair and wise judgment. (Commentary to *Deuteronomy* 1:17)

Commentator Jacob ben Isaac Ashkenazi of Yanov notes that "showing partiality" is not simply a matter of how judges "hear" a dispute but also how they speak to those arguing before them. "If a judge speaks pleasantly to one person and rudely to the other," Ashkenazi warns, "he may influence the emotional state of both disputants, encouraging one and discouraging the other. In fact, such a demonstration of partiality may make it more difficult for the parties to present their cases, especially for the one who assumes that he, for whatever reason, is disliked by the judge. Pressuring or signaling displeasure with disputants may influence the way in which they present facts. . . . [It may] cause them to become so confused that they neglect important elements of their case. Judges, therefore, must do nothing to indicate their preference between contestants." (*Tze'edah u-Re'edah* on *Deuteronomy* 1:17)

#### *Judging others*

*Judges should see themselves as if a sword were hanging at their necks and as if hell were open at their feet. They should know whom they are judging and that God will punish judges who*

*depart from the strict line of justice. . . . Whenever judges render true decisions, it is as if they had put right the whole world. . . .* (Sanhedrin 7a; also Tur, Choshen Mishpat 8)

*Rabbi Akiba teaches: Do not allow sentimentality in making judgments.* (Mishnah Ketubot 9:2)



Zugot



Rashi

*Hillel says: Do not judge another person until you have put yourself in that person's place.* (Avot 2:5) *To which Rashi adds: Do not harshly condemn another for falling into temptation until you have been tempted by similar circumstances and have overcome them.*

*Joshua ben Perachyah says: "Judge all people by giving them the benefit of the doubt." Quoting the chasidic teacher Rabbi Bunum, Rabbi Isaac Unterman comments: "It is always good to give everyone the benefit of the doubt. If the person is really innocent, then you acted correctly and in accordance with the truth. If, on the other hand, the person is guilty, your act is not irrevocable."* (Pirke Aboth, p. 45)



Hertz

Rabbi Joseph H. Hertz, quoting a story from the Babylonian Talmud, emphasizes the care judges must take to demonstrate impartiality. Samuel, a revered scholar and judge, was crossing a stream on a narrow plank. A stranger, seeing that the rabbi could use some help, reached out, took his hand, and brought him safely to the other side of the stream. Upon learning the man's name, Samuel realized that the man was scheduled to appear before him for judgment in a few days.

"Friend," Samuel told him, "by your kind favor you have disqualified me as the judge in your dispute."

Favors, even innocent kindness, charity, or the appearance of gestures of generosity, must not be accepted by those making judgments. The integrity of a judge must be above reproach.

The issue of "partiality" also pertains to strangers and noncitizens. Hertz points out that Jewish law makes it clear "there must be no difference between an Israelite and the resident alien." Equal respect and treatment in court is to be given to all persons. They are to be heard and judged on the merit of their case, not by their national, ethnic, religious, or racial heritage. Jewish tradition recognizes how easy it is to discriminate against those whose language, customs, religious beliefs, or skin color may be different. It warns against establishing one standard of justice for citizens and another for strangers. (*The Pentateuch and Haftorahs*, pp. 738-739)



Hirsch

Interpreter Samson Raphael Hirsch quotes the ancient Torah commentary *Sifre*, which makes the point that those engaged in judgment should "not be quick in giving it but should give each individual case repeated consideration even if it is quite similar to cases that have previously arisen on several occasions." Hirsch emphasizes the danger in reaching quick decisions based on first impressions. Often, there is a tendency to hear the opening arguments and rush to judgment on the basis of previous cases. In making such assumptions, judges overlook critical individual circumstances that should be considered in arriving at just decisions. For that reason, Jewish law demands that each case be heard with care for all its details and that "no preliminary opinion of the case should be formed."

Hirsch also raises the delicate issue of threats against judges by those whose cases they are hearing. According to our Torah portion, judges should "fear no person" when it comes to rendering a decision because "judgment is God's."

What in practical terms does this mean? Should a judge risk his life, or the lives of his family members, by pronouncing a decision that could encourage an act of violence?



Rambam (Maimonides)

Basing his conclusion on our Torah portion's commandment to "fear no person, for judgment is God's," Maimonides says, "It is the judge's duty to render judgment without any thought of the injury the evildoer may cause him." The judge must not say, "I fear this person because he may kill my son or burn my wheat or destroy my plants." (*Sefer ha-Mitzvot*, Negative Commandments #276)

Hirsch agrees with Maimonides, arguing that "in giving judgment you are doing the work of God." He explains that "it is not your affair, which you can decide in accordance with your own ideas; it is God's justice, which is to be made actual through you. Therefore, you are not to hold back your just judgment out of the slightest fear." Quoting the Talmud, Hirsch concludes, "Every judge who by his verdict makes true justice into an actual accomplished truth is considered as if he had participated in God's work of creation." (Commentary on Deuteronomy 1:17)

The emphasis of Jewish tradition upon hearing and judging disputes justly is not simply for judges. The guidelines also apply to all engaged in hearing arguments and helping others solve disputes: friends, couples, parents, children, business partners, colleagues, students, teammates—all who must inevitably deal with the clashing opinions or claims of others. If a third party listens with patience to both sides, does not cut off discussion but asks questions that clarify matters, pays attention to the nuances of each party's claim, and strives to treat both disputants equally, there is a good chance that a reasonable settlement will be reached.

The ethical rules for judging the arguments of others, identified by our Torah portion and expanded upon by our commentators, offer a wise

path to justice. Since making judgments about the claims of others is "dealing with fire," these important guidelines may save us from being burned.

### PEREK BET: *The Spies:* *Another View*

Several times within Deuteronomy Moses addresses the people and reviews past incidents. Recalling their history, especially their forty years of wandering in the desert, is an important function of his role as leader. He connects them to their roots, emphasizing their unique identity and experience as a people that has endured slavery and has faced the challenges of creating a community of laws and traditions in a desolate desert. In speaking to them about their history, he is preparing them for their future in the Land of Israel. Each incident becomes a lesson meant to strengthen them for the trials ahead.

It is particularly curious that, when Moses retells the story of sending twelve spies to scout the Land of Israel, his version in Deuteronomy (1:19–45) differs completely from the version we have already discussed in *Parashat Shelach-Lecha*. (Numbers 13:1–14:45)

In *Parashat Shelach-Lecha*, God commands Moses to send a leader from each tribe to scout the Land of Israel. They are instructed to return with information about the geography, people, fortifications, soil, and forests of the land, along with some samples of its fruit. When the scouts return at the end of forty days, they report that the land "flows with milk and honey" but warn that its peoples are giants and its cities well fortified. They spread fear among the people, telling them, "We cannot attack the people who inhabit the land for they are stronger than we."

Only Caleb and Joshua disagree, advising Moses and the people to go forward and take control of the land.

Frightened by the other scouts, the people protest to Moses and Aaron, "Why is *Adonai* taking us to that land to fall by the sword? . . . Let us head back to Egypt." For their faithlessness and fomenting of panic among the people, God punishes the spies by extinguishing their entire generation over the next forty years. Only

their children, led by Caleb and Joshua, will enter the Promised Land.

In the Numbers version of the story, the spies are blamed for the people's fear and faithlessness. Their distinguished tribal leaders have misled the people with false reports and exaggerations. "You shall bear your punishment," Moses tell them.

The version of the spy story found in this Torah portion differs significantly. Moses recalls the journey of the people to Kadesh-barnea from Mount Horeb, where he had given them the Ten Commandments. According to Moses' recollection, they are camped on the edge of the Land of Israel, ready to conquer it. The people approach him and say: "Let us send men ahead to check the land for us and bring back word on the route we shall follow and the cities we shall come to."

Moses agrees and selects twelve spies. After touring the land for forty days, they return, declaring, "It is a good land that *Adonai* our God is giving to us." The people, however, do not listen to the report. Instead, they refuse to follow God's command to conquer the land. They complain about conditions in the desert and "sulk in their tents." In response to their lack of faith, God punishes them by announcing that none of them, except Caleb and Joshua, will enter the Land of Israel. "Because of you," says Moses, "God was also angry with me, forbidding me from entering as well."

In this recollection by Moses, it is not God who commands Moses to send the spies but the people, who come to Moses, demanding the spies make the journey. In addition, it is not the spies who are at fault for misleading the people by telling them of giants among the Amorites, but it is the people who misconstrue their report. Indeed, it is the people, not the spies, who "have no faith in *Adonai* your God, who goes before you on your journeys. . . ."

In Numbers, the spies are guilty of misleading the people. They cause a crisis of faith in the community and bring death to their generation. In Deuteronomy, it is not the spies but the people who bear responsibility for the catastrophic episode.

What accounts for these two very different

versions of the same event? Do we have here a major contradiction of fact and content within the Torah? Are we dealing here with the failing memory of an aging Moses?

Rashi explains that, in Deuteronomy, in his last speeches to the people of Israel, Moses deliberately indicates how disappointed he was with their ancestors' request that spies be sent into the land. Quoting an earlier interpretation from the *Sifre*, Rashi claims that Moses was upset with the people because "they come before him as an unruly crowd, the young people pushing aside their elders, showing no respect for one another or for him."

Rashi also says that Moses tried and failed to placate them with a parable. He told them: "There was a man who said to a friend of his, 'Sell me your donkey.' When the friend agreed, the buyer asked, 'Will you sell it to me on trial?' Again the friend agreed. Then the buyer asked, 'May I try it out in the mountains, take it out in the hills?' Once again the friend agreed. Finally, the buyer, realizing that his friend had total confidence in the donkey, said, 'I shall take the donkey without any trials.'"

Rashi explains that, after reciting the parable, Moses told the people, "I agreed to send the spies, hoping that you would see that I had total confidence in God and in the land, but you did not! You failed to reconsider your request to send spies. Little wonder that catastrophe followed."

According to Rashi and the *Sifre*, it is the people who force Moses to send the spies, and it is the people who bring ruin to themselves by their lack of faith in the report of Caleb and Joshua. In Moses' Deuteronomy recollection, argues Rashi, he makes clear that accusation against the people. (Commentary on Deuteronomy 1:19–24)

The author of the early rabbinic commentary *Tanna Debe Eliyahu* extends the indictment. Claiming that the people were ungrateful, he points out that, although Moses leads them out of Egypt, provides them with silver and gold booty from the Egyptians, and delivers them from Pharaoh's pursuing army at the Red Sea, they remain stubborn and unfaithful. Distrusting Moses and God, they not only complain bitterly

about conditions in the desert but also demand that Moses send spies into the Land of Israel.

The author of *Tanna Debe Eliyahu* illustrates his interpretation by presenting his version of the confrontation between the people and Moses. Reading between the lines of Moses' recollection, he puts his own words into Moses' mouth, claiming that, in addition to what the Torah records of his speech, Moses also told the people: "Each one of you approached me, not just a few of you, but all adults and children, demanding that the spies be sent." In other words, it was the people who should bear the blame for sending the spies.

The author of *Tanna Debe Eliyahu* further maintains that, although they saw the fruit of the land, the grapes, the figs, and the pomegranates, they remained defiant, refusing to go forward and conquer the land. Thus they were punished and prevented from entering the Land of Israel. (29:27, pp. 144–146)

***Who is responsible for evil?***

*Rabbi Judah Aryeh Loeb Alter in his commentary Sefat Emet asks: Why did Moses agree to send the spies but then blame the people for sending them? Because, answers Rabbi Loeb, the people pressured Moses, forcing him to send them. Their insistence infected him, teaching that the sins of people can infect their leaders as well. (See A.Z. Friedman, Wellsprings of Torah, pp. 369–370.)*

*Jerusalem was destroyed only because the people did not speak out and criticize one another for their wrongdoings. (Shabbat 119b)*

*Rabbi Jonah teaches: "Those who refuse to listen to criticism or to give it will die," meaning that "criticism" is the only way out of wrongdoing. (Commentary on Proverbs 15:10)*

*In his book, The Abandonment of the Jews: America and the Holocaust, 1941–1945 (Pantheon, New York, 1984), author David S. Wyman examines the failure of leaders of the Western world to rescue Jews from extermination in Nazi death camps, raising the*

*question of responsibility for speaking out in the face of evil. He writes: "Roosevelt, Churchill, and the Pope might have made clear to the Nazis their full awareness of the mass-murder program and their severe condemnation of it. If, in addition, Roosevelt and Churchill had threatened punishment for these crimes and offered asylum to the Jews, the Nazis at least would have ceased to believe that the West did not care what they were doing to the Jews. That might possibly have slowed the killing. And it might have hastened the decision of the SS, ultimately taken in late 1944, to end the extermination." (See pp. 331–340.)*

*The punishment suffered by the wise who refuse to take part in the government is to live under the government of bad leaders. (Plato)*

*A demonstration will not solve the problem of poverty, the problem of housing, the problem in the school. But, at least, the demonstration creates a kind of constructive crisis that causes a community to see its problem and to begin moving toward acting on it. (Martin Luther King, Jr.)*

Rabbi Moshe ben Chaim Alshekh argues that the people are not only unfaithful and defiant, but they deliberately deceive Moses. They lead him to believe that they require a strategic plan for conquering the land and for that reason are demanding a spy mission. Alshekh writes that the people also insist that the report of the spies not be given to Moses but to them, signaling their distrust of Moses as a leader. The people, Alshekh concludes, must, therefore, bear full responsibility for their deception of Moses and for rejecting his leadership. They cannot blame the spies for their punishment and exclusion from the Land of Israel. Their dishonesty and subterfuge led to disaster. (Commentary on Deuteronomy 1:7)

Modern Israeli commentator Nehama Leibowitz stresses the same point. Making reference to the interpretative work of biblical critic David Hoffman, Leibowitz explains the differences between the versions of the spy story in Numbers



and in Deuteronomy. In Numbers, “Moses speaks as a historian recounting the events as they took place.” In Deuteronomy, “He is delivering a moral discourse urging the people to learn the lesson of history.

“In his criticism of the people,” Leibowitz writes, “Moses recalls that it was the people who initiated the idea of spying out the land. . . . He does so to be able to draw a moral, to emphasize the direct responsibility of their ancestors for their actions. They had wanted to send the spies in the first place, and their responsibility for what happened afterwards was even greater.” Moses, says Leibowitz, “wishes to stress this point forcefully upon the descendants of that generation.”



Leibowitz

Following this line of reasoning, Leibowitz also points out that “in the earlier account the spies appear as slanderers and misleaders of the people.” However, “in the recounting of this incident . . . the main responsibility for the slander is no longer attached to the spies. Moses speaks of the people and accuses the Israelites as a whole and them alone.”

Leibowitz concludes: “The Torah here wishes to teach us an important lesson. Human beings are put to the test by God at every moment of their existence . . . the ears hear and the heart is seduced. The question becomes: Is the listener who is misled by the seducer free from all moral responsibility? The Torah makes each person responsible for his or her actions. The listener has a choice of turning a deaf ear to evil and misleading words. Choice belongs to each of us. We have the duty to resist. . . . Each of us has to be his or her own leader, responsible for every action, and not just a cog in the vast machine called society.” (*Studies in Devarim*, World Zionist Organization, Jerusalem, 1980, pp. 16–25)

In their distinction between the two versions of the spy mission into the Land of Israel, Jewish commentators raise critical ethical questions about

human responsibility in the face of evil. They emphasize that it is not only the leaders who bear the guilt for the injustices and wrongdoings of society. Ordinary citizens are to be held accountable as well. Moses, they claim, meant to teach that lesson in his review of Israelite history.

The lesson remains an important one today. As British statesman Edmund Burke commented: “All that is necessary for the triumph of evil is that good people do nothing.”

## QUESTIONS FOR STUDY AND DISCUSSION

1. What are the rules the Torah and Jewish commentators lay down for making “just” judgments between disputing parties? How can these rules be applied to making judgments in arguments between family members, friends, and business associates?
2. Jewish law teaches that “a person who accepts money for acting as a judge renders verdicts that are valueless, and a person who accepts pay for testifying as a witness also renders valueless testimony.” (*Mishnah Berachot* 4, 6) Given what the Torah and interpreters say about “showing partiality,” what is wrong with accepting “pay” or a small gift for judgments and testimony?
3. In our Torah portion, Moses blames the Israelites for asking to send spies into the Land of Israel and for believing their report of doom about the impossibility of conquering it. Is that a fair accusation? Should the people or the leaders—including Moses and Aaron—bear the guilt? Who is really at fault?
4. In 1943, when the occupying Germans announced the roundup of the Jews of Denmark, an extraordinary rescue operation was set into motion, involving the Danish people and the Swedish government. Jews were hidden and then secretly ferried across to Sweden, where they remained in safety until the

end of the war. Of the 8,000 Jews of Denmark, only 400 were rounded up by the Nazis; 51 of them died in the Theresienstadt concentration camp. Is it possible for ordinary

people to make a difference in the face of evil? Clearly, the Danish people did. What other examples are there? What do they have in common?