



*“Words from the Heart
Enter the Heart”*

DEVARIM > Netzavim-Vayeilech

By Rabbi Simon Jacobson

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Netzavim-Vayeilech

Two Sermons

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Meaningful Sermons “Words from the Heart

By Rabbi Simon Jacobson

Enter the Heart”

Sermon 1

Devarim > Netzavim-Vayeilech > The Calling

ABSTRACT

Is religion relevant to our modern times? Is the spiritual path accessible in our materialistic universe?

As we come to the finish line of this Hebrew Year (next week is Rosh Hashana), now is an opportune moment to look at some of the big issues and challenges facing us today.

The calling of our time is to imbue our children with a sense of purpose and mission in life. It seems like a daunting task. But we must remember what Moses says in this week’s Torah reading, “The mandate that I give to you today is not beyond you nor distant from you. It is not in heaven ... It is not over the sea ... It is something very close ...”

We must tell our children – and before that, we must tell ourselves – that we are all in this together. When we see ourselves as mere material creatures, we have no other recourse than drawing “lines in the sand” that define our boundaries and differences. The cardinal law of matter, after all, is that each of its pieces occupies its own space, distinct from others. However, when we recognize our *spiritual commonality*, then we see ourselves more like common limbs of one organism. Then we see ourselves as fundamentally and inherently connected, each complementing and depending on the other.

Rosh Hashana – the birthday of humanity – celebrates the Divine Image we all share. And this clues us into God’s innermost thoughts. What do they look like? They look like you and me. We are God’s expression of His innermost thoughts. And what is God thinking about right now? About us.

1. What is God thinking?

As we approach Rosh Hashana here is a good question to ask yourself: If you were able to have a glimpse of God's innermost thoughts, what would they look like?

Think about it. I have my answer, and I will share it shortly.

2. New Dawn Breaking

Meanwhile, let's talk about where we stand at this point in time. Another year has passed. And – as can be said of every year – many good things happened, as well as many bad. Some have died, and some were born. Some have married and found love and bliss, while others have experienced loss and heartbreak.

The pessimist may conclude, paraphrasing the opening words of Ecclesiastes: “A generation has passed, a generation has arrived, and there is nothing new under the sun. Only the names and props have changed.”

But the optimist will counter: “Though there might be nothing new *under* the sun, *over* the sun, in the higher world of spirit, new energy is always brewing.”

As a new year approaches and a new energy is about to descend into lives, let us all rise a bit above the sun. The choice is ours – we can remain stuck breathing “stale recycled air” that results from being trapped in the “greenhouse” of our tedious lives “beneath the sun.” Or, we can transcend the earthy stratosphere and live dynamic, passionate lives.

The monotony of the daily grind is one of our greatest enemies. The vacuum that a monotonous life creates is extremely susceptible to boredom, and it makes us desperate for something, anything, that will relieve it.

This dilemma was addressed by Moses over three thousand years ago in one of the most compelling of his statements. It is part of our Torah reading this week – as, indeed, it is part of our Torah reading every year just before Rosh Hashana. This is what Moses said:

The mandate that I give to you today is not beyond you nor distant from you. It is not in heaven ... It is not over the sea ... It is something very close to you, in your mouth and in your heart..¹

Now why would we think that the spiritual mandate is distant and beyond us?

3. Living in a Material World

The answer becomes quite apparent when we look at our own lives. Because ours is a material world that revolves around our physical needs, it serves to derail our spiritual quest to find a deeper purpose in it all. Where do we find direction? How do we access spirituality when we are surrounded by narcissism? Can we maintain higher integrity in a corrupt world? Is spiritual passion even possible in a pedestrian life?

The spiritual mandate can seem very distant and inaccessible to us. It can appear as something relegated to heaven, which we can touch only when we climb the mountain, but which we cannot touch in our lives down on earth.

Moses anticipated that we might think this way. He was a true leader, sensitive to the needs of people.

By the way, this reminds me of a time, about ten years ago, when Lady Margaret Thatcher was honored for her staunch support of Israel while Prime Minister. The occasion was a grand dinner in the Chagall Hall of the Knesset. As is required by Torah law, there were many speakers – or so it seems to be judging by every Jewish event I’ve ever attended. The speakers spoke at length. Every politician present had to speak – and speak and speak. During this time, the dinner attendees, who had paid a pretty penny to be there, had been served the salad course only. When it came Lady Thatcher’s turn, she got up and said only a few

¹ Deuteronomy 30:11-14.

words – and you can just imagine the British accent. Announcing that she had just ripped up her prepared speech “to ribbons,” she declared, “I have never lost an election and this is because I can read a crowd. This crowd is hungry. As a woman and mother, I say ‘Serve dinner!’”

Moses, too, could read a crowd. Not just the crowd of Israelites in front of him, but the crowd of Jews that would face this dilemma in the future. Therefore, just days before he died, he declared in so many words: “Know that the spiritual mandate is not difficult, distant or beyond you. It is very close – meaning, accessible and *relevant* – to you and your life.”

These words resonate through the ages as the single most compelling challenge in life – to follow a spiritual path, to live a meaningful life.

4. Divisiveness

If spiritual relevance is the challenge of history, today it is especially acute. Today many crises loom above us, but perhaps none as acute as divisiveness and poor education.

Let’s speak about divisiveness first:

Conflict plagues every segment of society. From global confrontations considered to be a “clash of civilizations” to the accelerated battle between faith and atheism. Within religion itself – such as between Judeo-Christian faiths and Islam – and also within each individual religion, irreparable rifts separate fundamentalist denominations from those of more liberal-minded variety, cultivating distrust, discrimination and often worse.

The clash of civilization – though a global phenomenon – has had profound personal repercussions. Two men – whose names are now household words – read the ground-breaking treatise by Harvard Professor Samuel Huntington entitled *The Clash of Civilizations and the*

Remaking of World Order. In it, Huntington – writing five years before 9/11 – had predicted that the Western world with its democratic, liberal outlook would be violently challenged by the more fundamentalist nations dominated by Islam. These nations and peoples would see the West as overly permissive, promiscuous and seeking to take over their world by undermining their sense of what is right.

The two men who were deeply affected by this book were Daniel Pearl and Omar Sheikh.² Daniel Pearl, a Wall Street Journal correspondent, vowed to make a bridge between civilizations to avoid the clash and blood-letting. Omar Sheikh, who read the book while studying at the London School of Economics, vowed to make sure his people would win. As we can well remember, Omar Sheikh kidnapped Daniel Pearl in 2002 and, with others, held him and tortured him. Finally, his gang beheaded Pearl, as he spoke the words we will never forget: “I am a Jewish...”

That is how the global clash of civilizations gets up-close and personal.

But divisiveness – of which the clash of civilizations is a part – has an even more intimate face.

5. The Intimate Face of Divisiveness

Let me ask you: How many people do you know that you can honestly say are at peace with themselves?

One out of two marriages fail and end in divorce. And how many more fail without divorce? How many people “lead lives of quiet desperation”³ Personal dissonance – I’m afraid to say, personal misery – consumes our lives and is reflected in the colossal sales of books and products (healthy or unhealthy) offering inner peace. We spend millions on therapy. We spend billions on self-medication.

² As documented in *Who Killed Daniel Pearl?* by Bernard-Henri Levy.

³ As Henry David Thoreau famously said.

The plague of divisiveness is especially glaring against the backdrop of technological unity – witness the phenomenal success of Facebook – which we are experiencing in the increasingly shrinking global village. With all the advances in communication – instantaneous connection to anyone, anytime, anywhere – are we actually communicating better? Is there really more trust between people?

That's why I identify divisiveness as the number one crisis facing us today. The second is lack of education.

6. Lack of Education

By education I do not mean reading, writing and 'rithmetic, but values that should be taught in our schools. Today's best education will teach a student the skills to earn a respectable income. But what about life skills? How to love and be loved. How to be a giver and not just a taker. How to fulfill your life's mission and leave a permanent mark, rather than just survive and entertain yourself. These values are not taught in schools. Learning them is almost completely dependent on circumstantial factors – a good family (and that may not be enough), or bumping into the right mentor, or hitting rock bottom and learning from the bottom up.

The average American child annually spends 900 hours in school but more than that in front of a TV, watching about 8000 murders before finishing elementary school. So where will that child's values come from? Where will he or she learn about sensitivity to others, reverence for life and social responsibility?

These crises of divisiveness and lack of education are especially acute in the Jewish community. Strange as it may sound, the comforts of our modern lives not only don't bring us together, they actually divide us further.

The good news is that both challenges are rooted in the same place – at the seat of the soul.

7. Seat of the Soul

When we see ourselves as mere material creatures, we have no other recourse than drawing “lines in the sand” that define our boundaries and differences. The cardinal law of matter, after all, is that each of its pieces occupies its own space, distinct from others. Hence divisiveness.

However, when we recognize our *spiritual commonality*, then we see ourselves more like common limbs of one organism. Then we see ourselves as fundamentally and inherently connected, each complementing and depending on the other.

The same is true for education.

The only force that will infuse our children with higher values and empower them to face the challenges of a material world is not more materialism, but – surprise: what is the opposite of matter? – spirituality. Spirituality is a deep sense of the soul within each of us and the mission of the soul’s journey in this life. No child on earth should be deprived of the need to discover meaning in life. Every boy and girl must know to ask the question, ingrained in his or her psyche from the youngest age, and that question is: What is my purpose? What is mission? What is my calling?

Spirituality has to become an essential ingredient in the education of every child, and an absolute prerequisite study for any aspiring leader, teacher or clergyperson.

The message of the soul is the single most relevant message you will ever hear – and it is renewed each Rosh Hashana, which is the collective birthday of the human race. And that message is: You are indispensable.

Each one of you was created in the *Divine Image* with an exclusive imprint, unique to each one alone. Only you can fulfill your role and play your special music in the cosmic symphony. And the whole world apprehensively waits – and cannot be complete – until you actualize your life’s calling and make your unique mark and contribution.

8. Divine Image

And it is precisely the *Divine Image* that gives us an answer to our initial question: What do God's innermost thoughts look like?

Truly, the divine essence is hidden from view and from every form of expression. So how can we possibly know what God thinks. Yet, in creating existence, God did reveal Himself and gave us a clue to His thoughts. Different aspects of the universe do manifest and express different aspects of the divine personality.

The universe is a structure. And like with any structure, it has means and ends. Every structure, every building has a particular purpose (its ends) but it also has many auxiliary functions (its means). Take, for example, the library. Its purpose, its end goal, is to house books, yet it is still composed of many parts other than books – rooms that are necessary for the function of the entire entity. So the library building has doors, halls, cubicles, even restrooms that all serve a secondary role to support the main function of the building.

The same is with our own lives. Whatever our primary mission – the end goal – of our life may be, we also have many peripheral activities necessary to survive and fulfill these goals. These peripheral activities – the means – include eating, sleeping, grooming, shopping, exercising and entertaining. (Actually, the means consume most of the time of our days.)

This is all a metaphor for the Divine. The large material universe is the elaborate stage upon which the primary purpose of existence plays itself out. It represents the means, but these are only the props on the grand stage. The end goal is to be accomplished by the human being. The human being is the central character charged with the mission to fulfill it – that is, the human being is supposed to transform the world into a dwelling place for God.

We know the means because God told us what they are in the Torah. But even divine speech is detached from its source and does not communicate the entire picture. This is how it is in this material world.

When the boss directs his workers to do a job, they only hear his verbal instructions, without necessarily knowing or appreciating the big picture contained in his thoughts.

Only thought expresses the inner goals and objectives. The most intimate dimension of divine thought is reflected in the creation of the human being. This is the meaning of the statement that the human is created in the *Divine Image*. Though every fiber of existence was created by God and, therefore, in some way reflects elements of the divine personality, these are only “the means.” But the *Divine Image* reveals the big picture – the human being who is the primary objective and end purpose of it all.

9. God’s Thoughts

Rosh Hashana celebrates this Divine Image, for it is the birthday of the creation of humanity.

So, now we know the answer to what God’s innermost thoughts look like.

They look like you and me. We are God’s expression of His innermost thoughts.

And what is God thinking about right now?

About us.

I don’t know about you, but when I think of myself as just a piece of ancient, evolved bacteria, I don’t feel that good about myself. It makes me feel cold and detached from myself and from everyone around me. When I think that I look like God’s thoughts, engraved in the Divine Image, it makes me feel warmer, more in touch – it makes me feel I belong, am nurtured and embraced.

10. Call to Action

Now that we know what God's thoughts look like, maybe it's time to ask: What do *our* thoughts look like?

Imagine if you were able to access your deepest thoughts and then build something accordingly, what would it look like?

As you prepare for Rosh Hashana, set time aside to be alone. Nature is a great vehicle for communicating the presence of God. So spend some time alone in nature. Sit down and try to access your deepest thoughts. Feel the soul within you. Feel the Divine Imagine within you.

And then resolve how you will build your life this coming year in accordance with the spiritual mandate, remembering always that it is not in heaven ... it is not over the sea ... it is very close to you for it dwells in your very heart.

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Meaningful Sermons *“Words from the Heart Enter the Heart”*

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*“Words from the Heart
Enter the Heart”*

Sermon 2

Devarim > Netzavim-Vayellech >
Existence Unplugged

ABSTRACT

We live in a broken world. In one way or another, we feel broken. And as Rosh Hashana approaches, we feel our broken world being shaken. At such a time, we can attain a certain measure of solace by transcending the mechanics of existence and traveling toward its core. Because, by invoking the Source of it all, we have the power to renew our contract with the Cosmic Architect in order to “rewire” the dynamics of what is happening to us.

Our brokenness is the best thing about us. For there is nothing as whole as a broken heart.

The truth is that the world is a broken place – a broken place full of broken people – whose job is to mend what is broken. As we approach Rosh Hashana – when we celebrate the birthday of the first human being who was created to be God’s partner is mending this broken place – let us remember what it is all about.

1. Introduction

You might have heard that Mark Twain’s autobiography was just released, a century after his death. Actually, this is not a totally new autobiography. Some form of it had been previously published, about 75 years ago, but then the publisher censored it heavily by removing anything that was deemed offensive. Of course, what was deemed offensive then is perfectly politically correct now, so at last the book can be released in its full glory.

In his autobiography Twain says, “It is the will of God that we must have critics, and missionaries, and Congressmen, and humorists, and

we must bear the burden.” Thankfully, he left out rabbis and I’m not about to join another group he disdained by becoming a humorist, so I will dispense with any jokes in this sermon.

In fact, this week’s topic – as close as we are to Rosh Hashana – is quite serious.

2. Unfinished Hassidic Symphony (Optional)

I would like to take you back in time to the Great Depression, when FDR was introducing the New Deal, when Hitler had just come to power, when Stalin had begun ravaging the Soviet Union with his reign of terror. The world was about to be thrust into history’s bloodiest period, shaking the universe to its core.

It was a momentous time. Major transitions – mostly tragic but some positive – were underway, and humanity would never, ever be the same.

Meanwhile, in Warsaw, Poland – the city that would in several years be destroyed by the Nazis – a great Hassidic Master, known as the Rebbe Rayatz, began delivering a series of profound discourses, which would become known as “The Series 94” (*Hemshech Tzaddik-Dalet*) as they were delivered in the Hebrew year 5694 which was the year 1933.

These discourses were so dense and complex that the Rebbe abruptly discontinued giving them, after one of the listeners complained to him that they were too deep for the audience.

As a result: the Unfinished Hassidic Symphony. The good news, however, is that the core argument was based on an earlier one delivered by the Rebbe’s father, so we have clues as to the conclusion, albeit without the elaboration and explanations that the Rebbe Rayatz would surely have added.

“The Series 94” dissects the very nature of existence, indeed, the very

nature of reality itself. Its central and most remarkable theme is that existence as we see and experience it is not real at all.

Perhaps, as the universe was at the brink of annihilation in 1933 – which only truly wise men could foresee – the Rebbe Rayatz felt the need to dissect and revisit the “engineering room” that wires all of existence.

In his discourse, he asks:

3. What is Real?

What is real? Indeed, what is reality?

This is the big question.

Is something real because you can touch and see it? Or is that simply a circumstantial reality, which has no validity outside of the world of our senses. If something were to be truly real, wouldn't that mean it is real even if (and when) we don't see or touch it? If something were truly real, wouldn't it have to be fundamentally and essentially necessary?

Here is another way to look at it:

Is reality composed of the sub-atomic forces that energize and define all of matter, or is reality matter itself? Is reality the DNA that shapes your entire being, or is reality your being itself? Is reality the electricity that runs through your appliances, or is reality the appliances themselves?

What is more real: The cause or the effect? The peel or the fruit? Your body or your soul?

How would you look at yourself and your wants and desires if you were to know that it is all based on a state of blindness – on your inability to see behind the curtain? What would you feel like if you were to discover that the things you value and that control your life are nothing more than a shell concealing a fruit within?

4. Divine Energy

A deep analysis of the Torah¹ leads to the conclusion that material existence and even spiritual existence (which is even more astonishing) has *no true validity* of its own. Nothing dictates that matter or spirit must exist. And even when they do exist, their existence has no self-contained power. It is driven entirely by Divine energy.

The only true reality is the Source of it all, the Divine Essence of it all, which exists because it *must* exist. Everything has a cause. But God has no cause other than Himself. Nothing preceded Him. He is the “Prime Cause” as Aristotle so famously put it. His being derives from His own self. God’s existence *must* exist, for it is true reality. God is an existence that is unlike any existence, “a non-existential existence.” It is real because it is real, a reality that exists because it exists.

This all may sound too esoteric to some of us. In truth, however, by understanding and appreciating the illusion of material existence, we begin to loosen its seductive stranglehold on us. As long as we give credence to the superficial around us, we remain part of the problem instead of the solution.

By recognizing what is truly real, we stop feeding the illusion that people and materialism have power over us. This allows us to access the true power of the Divine Essence, which in turn allows us to begin healing this ailing world.

5. A Broken World

This is a vital lesson for us today, as we look at the sorry state of things around us.

Everyone of us is hurting somewhere. Everyone of us is broken in one or another.

¹ As per “The Series 94.”

Maybe we see the world *out there* as being shaken. Maybe we see the world in here as being shaken. At such a time, we can attain a certain measure of solace by transcending the mechanics of existence and traveling toward its core. Because, by invoking the Source of it all, we have the power to renew our contract with the Cosmic Architect and “rewire” the dynamics of what is happening to us.

By lifting ourselves to the highest places we can both escape and ultimately redeem our most demeaning of experiences. When we are mired in and covered in manure, sometimes the only way to go is high up above the clouds.

6. A Message of Consolation

We are thus comforted by this week’s Haftarah – the final one of the seven Haftarahs of consolation which began seven weeks ago on the Shabbat after *Tisha B’Av*. On that date, the most disastrous date in Jewish history, the Temple in Jerusalem was twice destroyed and many other calamities befell the Jewish people. Every Shabbat since *Tisha B’Av*, the Prophet Isaiah has brought us a message of comfort. Today we read his words:

I will greatly rejoice in God ... for as the earth brings forth her growth, and as the garden causes its seeds to grow, so God will cause justice and glory to spring forth before all the nations.

For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not be still, until her justice shines forth like radiance, and her salvation like a burning torch. The nations will see your justice and all the kings your glory. You will be called by a new name, which God’s mouth will give. You will also be a crown of beauty in God’s hand, and a royal jewel in God’s palm. You will no longer be called “forsaken” and your land will no longer be called “desolate” ...

Go through, go through the gates, clear the way of the people, build up, build up the highway, clear the stones, lift up a stan-

dard over the peoples. God has proclaimed to the end of the earth: "Say to the daughter of Zion: 'Behold, your salvation come.'"

This is the message of consolation written 2,800 years ago and it applies to us today - collectively and individually.

7. A Message for Today

If we feel threatened by the state of the world, this message is for us. If we feel broken inside, this message is for us.

We all make mistakes and break things in our lives, but life also breaks us. We've all been broken in one way or another. We have all experienced broken promises or broken relationships. We have experienced the loss of a job or the loss of a loved one.

Different people react in a different manner to the hurt that inevitably accompanies breakage. Some people are devastated. Others grow because of it.

Some people have strength, some don't. And there is a reason why. A tree that doesn't fall over in a storm is a tree that was strong before the storm. Indeed, the storm reveals the strength of the tree. But a tree with no roots may be able to stand up in normal weather, but it breaks when a storm strikes.

And yet, the miracle of creation is that, paradoxically, the more broken you are now, the more whole you have a chance to become.

The sages teach that there is nothing as complete as a broken heart. When your heart is broken, you are feeling the core, the place that is real - you are disconnected from the superficialities of life and are on the way to connecting to the true reality.

8. A Broken Wall

Why is a broken wall the holiest place for Jews? Why do Jews stand and pray at a broken wall when there are such beautiful edifices around? Because Jews know that this isn't a perfect world – the world is always trembling on a brink of another disaster. And as long as the world is not perfect, Jews cannot stand in a beautiful edifice. Jews can only stand and cry at a broken wall.

The illusion of perfect edifices in an imperfect world makes us feel good. But is an illusion nevertheless – good for Hollywood and Broadway – but it's not the truth.

The truth is that the world is a broken place – a broken place full of broken people – whose job is to mend what is broken.

As we approach Rosh Hashana – when we celebrate the birthday of the first human being who was created to be God's partner in mending this broken place – let us remember what it is all about.

On this day, the Book of Genesis says, God breathed the soul of life into the first human being. And now, every Rosh Hashana, we human beings blow our breath – the breath that God breathed into us – through a ram's horn (*shofar*) in order to hear the sound of our soul reverberate.

The ram, the male sheep – the animal that Abraham offered in sacrifice in place of his son Isaac – is the most gentle and innocent of creatures, untainted by the aggressive nature of other animals. The ram reminds us that our soul is that part of ourselves that is gentle and innocent, untainted by the aggressive, manipulative, broken world that we inhabit. And the ram's horn is the simplest of instruments – not carved, molded or strung like other instruments which testify to the ingenuity of man. Unlike the more melodic sounds other instruments produce, the ram's horn produces the haunting, resonating, piercing cry that most closely approximates the pure sound of the soul.

The prayer that we will recite in a few days when the ram's horn is blown further unlocks its secret: "From my confinement I called upon God, and God answered me with liberation."²

9. From Confinement to Liberation

The pressures and challenges of life that force us into a narrow, confining place – a place of pain and brokenness – are meant to be catalysts that compel us to cry out to God something more than our earthbound materialistic reality.

This prayer – taken from Psalm 118 – assures us that when we cry from our place of confinement, the liberating response flows from God's most expansive generosity. In fact, the shape of the shofar – narrow at one end and wide at the other – mirrors this experience.

The purest cry that is emitted from the constraints of our lives reaches the purest place in heaven and opens up the channel of blessings.

As the curtain of this Hebrew year 5770 comes down and 5771 begins, may we raise ourselves to the highest of heights, bringing down all forms of abuse and hurt, incapacitating the oppressive forces that are an illusion – for they only seem to live because we give them authority and power over us.

Let us resolve here and now to take concrete steps in the coming year to heal our brokenness, to help heal the brokenness of those we love, and to break the hold that the forces of illusion have over us.

As the universe prepares to recharge its batteries from its Source, let us remember that we have the ability to rise up to the very essence of reality, from where we will derive new hope and new possibilities.

² Psalm 118:5.

10. Psalm 118

As the remainder of Psalm 118 promises us:

⁶ADONAI is with me, I have no fear.

What can man do to me?

⁷ADONAI is with me, among my helpers;

I will confront my enemies.

⁸It is better to take refuge in ADONAI

Than to rely on man.

⁹It is better to take refuge in ADONAI

Than to rely on princes.

¹⁰All the nations surrounded me –

In the name of ADONAI, I cut them down.

¹¹They surrounded me, they surrounded me –

In the name of ADONAI, I cut them down.

¹²They surrounded me like bees,

But they were consumed like thorns in a fire –

In the name of ADONAI, I cut them down.

¹³They pushed me down so I would fall,

But ADONAI supported me.

¹⁴My strength and my song is God –

He has been my salvation.

¹⁵The sound of joy and salvation

Fills the homes of the just:

“The right hand of ADONAI triumphs!

¹⁶The right hand of ADONAI is raised –

The right hand of ADONAI triumphs!”

¹⁷I shall not die, for I shall live

And proclaim the works of God.

¹⁸God has punished me severely,

But He did not send me to die.

¹⁹Open for me the gates of justice –

I will enter them and give thanks to God.

²⁰This is the gate of ADONAI –
[Only] the just will enter it.

²¹I will thank You, for You answered me;
You have been my salvation.

²¹The stone the builders rejected
Has become the cornerstone.

²³This has come from ADONAI –
It is wondrous in our eyes.

²⁴This day ADONAI has made –
Let us rejoice in it and be glad.

²⁵Please, ADONAI, save us now.
Please, ADONAI, grant success now.

²⁶Blessed is he who comes in the name of ADONAI –
We bless you from the house of ADONAI.

²⁷ADONAI is God, and He gives us light.