

One of the recurring themes of Moses' leadership tenure was the need for other people to help him do the work. The first time that Moses calls on others to help his work is through the creation of a more elaborate judiciary so that he would no longer be judge and jury for all of the problems that the people of Israel faced.

Another example of this theme is in this week's Torah portion when Moses says that being the singular prophetic voice, serving as the singular spiritual leader of this community is too much for me to bear. 70 people are then gathered together and Moses' *Ruach HaKodesh* (Holy Spirit) is dispersed among these 70 people and they all begin prophesizing, each in their own way. Even the two people who tried to run from this leadership began uncontrollably prophesizing within the camp. When word gets out that other people besides Moses are sharing their *Ruach HaKodesh*, Joshua comes to Moses and says that something must be done to stop them. Moses, however, shares just the opposite perspective. If only everyone had the power to share God's will and God's love. Every voice is precious if it comes from their *Ruach HaKodesh* and they must be heard.

It is no coincidence that it is taught that there are 70 faces of Torah. That there is not only one way for Torah to be understood, but rather (at least) 70 different ways to understand the Torah and God's teachings. Judaism from its inception has called upon us to value complexity and cherish a multiplicity of perspectives. This does not mean that everyone will agree with all 70 approaches and understandings, but we are called upon to engage with them, internalize them, and value the person who made that argument. This idea is probably the defining characteristic of my rabbinate and an approach that you encounter regularly within my sermonic and written works.

One of my great concerns, especially within today's society, is that we are losing the ability to hear and understand multiple perspectives and multiple truths. When two people are in a dispute both can be wrong and both can be right, it is not a zero-sum game. The idea that everyone must agree on anything is anathema to what Judaism has taught us for millennia. What Judaism has taught us instead is that we must find opportunities to put differing opinions in conversation with each other. Rabbis who never met dispute issues within the Talmud. Rabbis who lived centuries apart and argue against each other are found on the same page of a *Mikraot Gedolot* (Torah with Commentaries).

Judaism calls on us not to simply say that someone is wrong when we disagree but to find ways to be in dialogue with that person and understand them. It inspires us to hear the voice of the other and internalize what they have to say even when it is contrary to our own thinking. That is what Judaism has been and is meant to be. Let's not allow ourselves to fall into the traps that social media and politics can so often inspire. Let's be better than that. Because that's just what Jews do.