

# CHAPTER 4:8 ISRAEL AND THE OTHER NATIONS

by Rabbi Yaakov Feldman

*Derech Hashem* - The Way of G-d 2:4:8

G-d appointed 70 angelic administrators <sup>1</sup> to oversee and govern the other nations in detail, albeit under His purview, while He Himself only does so broadly <sup>2</sup>.

As such, it's written, "you alone have I known among all the families of the world" (Amos 3:2) <sup>3</sup>. That's not to say that G-d is unaware of them: He's as intimately aware of them as He is of everything and everyone <sup>4</sup>. The point is that He doesn't supervise or impact upon the specific details of their lives, as we'll see below <sup>5</sup>.

Footnotes:

<sup>1</sup> Every nation was said to have its "genius" – its unique nature, gift, and contribution to humanity – which was said to be derived from its "genie" or "guardian spirit" in antiquity, all of which is close to the subject at hand. Ramchal's point seems to be that a nation's angelic administrator epitomises that nation's character and type and thus sees to it that it be brought about and maintained.

See 2:4:3 which discusses the division of the world into 70 primal nations (aside from our own). Also, see *Klach Pitchei Chochma* 31 and the end of *Pitchei Chochma v'Da'at*.

<sup>2</sup> 2:4:1-7 above serve as a sort of prelude to this section and to 2:4:9. For the entire thrust of Part 2 is on Divine Providence, and while we'd learned how G-d interacts with the Jewish Nation up to now, Ramchal is now touching upon that here in relation to others.

His point here is that G-d only interacts with them broadly. Yet in *Da'at Tevunot* 36 Ramchal indicates that G-d Himself oversees *all things* and *all people* in great detail! That's quite a discrepancy. As such we'd say that whereas G-d has His angels tend to others for the "meanwhile", in the end He alone will have proven to have overseen each and every entity without exception – including the 70 Nations and the administrators that ruled over them.

Also see 2:1:1.

<sup>3</sup> It's important to stress that the rest of this verse reads, "therefore I will punish you for all your iniquities", which underscores the responsibility that goes with chosen-ness. And what's soon to follow, which underscores the continued relationship that G-d has with others as well, likewise lessens the gleam of chosen-ness.

<sup>4</sup> See 2:5:2 below.

<sup>5</sup> See 2:5:3, but especially 2:6.