

Deut. 30:1 When all these things befall you—the blessing and the curse that I have set before you—and you **take them** to heart amidst the various nations to which the LORD your God has banished you, ² and you **return** to the LORD your God, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day, ³ then the LORD your God will **restore** your **fortunes**^a and take you back in love. He will bring you together **again** from all the peoples where the LORD your God has scattered you. ... ⁸ You, however, will **again** heed the LORD and obey all His commandments that I enjoin upon you this day. ⁹ And the LORD your God will grant you abounding prosperity in all your undertakings, in the issue of your womb, the offspring of your cattle, and the produce of your soil. For the LORD will **again** delight in your well-being, as He did in that of your fathers, ¹⁰ since you will be heeding the LORD your God and keeping His commandments and laws that are recorded in this book of the Teaching—once you **return** to the LORD your God with all your heart and soul.

^a *Others “captivity.”*

RASHI: Then the LORD your God will restore your fortunes. The meaning “restore” requires a transitive Hiphil verb, but the verb is Qal, which should be intransitive: “Then the Lord your God will return.” Our Sages learned from this that the Shekhinah rests (so to speak) with Israel in the distress of their exile. When they are restored, He inscribes redemption for Himself: He “returns” with them. There is even more to say: The day of ingathering of the exiles is attended with great difficulty, as if He Himself must literally take each person by the hand from his place: “And in that day, the LORD will beat out [the peoples like grain] from the channel of the Euphrates to the Wadi of Egypt; and you shall be picked up one by one, O children of Israel!” (Isa. 27:12). This is even true of restoring other peoples from their exiles: “I will *restore the fortunes* of the Egyptians and bring them back to the land of their origin” (Ezek. 29:14) actually uses the same language as our verse.^D

^D Other versions of Rashi’s comment mention Jer. 48:47 (Moab) or Jer. 49:6 (Ammon), but it is the Ezekiel verse that matches our verse most precisely.

Bernard Levinson, “Deuteronomy,” *Jewish Study Bible*

30.1–10: Reassurance of restoration. The unit makes most sense as a later insertion that serves the religious needs of a community different from that of the book’s original audience (see v. 5 n.). Its literary and theological elegance is difficult to represent in English. The author uses the Heb word “shuv” (which can mean “return,” “repent,” or “restore”) seven times, in seven different ways to establish the close bond between human repentance and divine forgiveness: (v. 1) If you *take them to heart* ..., (v. 2) and *return* ..., (v. 3) then the LORD will *restore your fortunes and take you back* ..., (v. 8) Then you shall *again* obey ..., (v. 9) For the LORD will *again* take delight ..., (v. 10) because you *return*. This notion of returning (using “shuv”) is central to Deut. ch 4 as well, and to prophetic literature, and is further developed into the rabbinic doctrine of “teshuvah” or repentance, which replaces the Priestly idea of “kapparah” or atonement (see Lev. 16.1–34 n.).

Jeffrey Tigay, *Deuteronomy*, JPS Torah Commentary

3. restore your fortunes Hebrew *shav et shevut*, literally, “return a return,” is an idiom meaning “restore.” Midrashic exegesis takes it to mean “God will return with your captives,” meaning that God himself, so to speak, returns from exile when Israel does. He accompanies Israel in exile, suffers along with them, and returns only when He brings them back. This

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interpretation, homiletically attractive in itself, is reached by disregarding the idiomatic meaning of *shav et shevut* and assigning each of the three words a meaning which it has when it appears separately elsewhere: “return” (intransitive), “with,” and “(your) captivity.”⁵

⁵ From *sh-b-h*, “capture” (thus Targ. Onk.). That the idiom has nothing to do with the return of captives (which *is* mentioned later) is clear from Job 42:10 and Ezek. 16:53, which use it with reference to Job and Sodom, which were never captured. *Shevut/shevit* is actually from *shuv* (Shadal compares *lazut* from *luz*). The form *shivah* (Aram. *shibat*) is used in Ps. 126:1 and in the Sefire inscription (SP’s reading here, *shuvatakh*, is an alternative version of the same form).

IBN EZRA: Then the LORD your God will restore your fortunes. According to Judah ibn Hayyuj, the first of the grammarians, the verb means “to restore tranquility.” The point here would be that the Lord will restore tranquility to the captives by showing them mercy wherever they are, after which He will “bring them together again.”

Num. 10:36 Return, O LORD, You who are Israel’s myriads of thousands!

IBN EZRA: Judah ibn Hayyuj, the first of the grammarians, says that when this verb is used in the Qal (as here), it is always intransitive and never takes an object when it means “return.” The Qal verb can only be transitive (as it also is here) when it means “restore tranquility,” as in Isa. 30:15, “You shall triumph by *stillness* [שׁוּבָה] and quiet.”

HALOT: שׁוּבָה: שׁוּב, Bauer-Leander *Heb.* 452t, hapax legomenon **Is 30₁₅**

Baruch Levine, *Numbers*, JPS Torah Commentary

36. *Bring back.* In the second poetic line the precise sense of the Hebrew verb *šûbāh* (which would normally be taken to mean “Return!”) has been debated since late antiquity.

William Holladay, *Jeremiah*, Hermeneia [to Jer 29:14\

The phrase offers difficulties both in etymology and in denotation. It appears twenty-seven times in the OT, eleven of these in Jer; the most satisfactory treatment remains that of Ernst Dietrich, who proposed that the expression is a cognate accusative, “render a restoration” ... The occurrence of the corresponding Aramaic phrase שׁוּבָהּ שׁוּבָהּ in Sefire 3.24 indicates that the phrase means “render a restoration” (of property taken by someone else).

Sefire 3.24 (COS)

Now, however, (the) gods have brought about the return of my [father’s ho]use

Jer. 33:26 I will restore their fortunes [אָשׁוּב אֶת־שְׁבוּתָם] mlt Mss ut Q, K אֲשׁוּב
and take them back in love [וְרַחֲמֵתִים].

Jer. 30:18 I will restore the fortunes [שׁוּבָהּ שְׁבוּתָם] of Jacob’s tents
And have compassion [אֲרַחֲמֵם] upon his dwellings.

Ezek. 39:25 I will now restore the fortunes [אָשׁוּב אֶת־שְׁבוּתָם] of Jacob
and take the whole House of Israel back in love [וְרַחֲמֵתִי];

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