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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Tammuz 24, 5778 – July 06/07, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

**This Commentary comes out weekly and on the festivals thanks to the great generosity of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for HH Paqid Adon Tsuriel ben Abraham and His beloved wife HH Giberet Giborah bat Sarah for a good and pleasant trip, travelling mercies, and safe return back home, amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favour on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Shabbat: “Zot Ha-Arets” – Sabbath: “This is the land”**

**&**

**Shabbat Mevar’chim HaChodesh Ab –**

**Sabbath of the proclamation of the New Moon of Ab**

**(Thursday Evening July 12 – Friday Evening July 13)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֹאת הָאָרֶץ** |  | **Saturday Afternoon** |
| **“****Zot Ha-Arets”** | Reader 1 – B’Midbar 34:1-12 | Reader 1 – B’Midbar 35:9-11 |
| **“****This is the land”** | Reader 2 – B’Midbar 34:13-15 | Reader 2 – B’Midbar 35:12-14 |
| **“en la tierra”** | Reader 3 – B’Midbar 34:16-18 | Reader 3 – B’Midbar 35:15-18 |
| B’Midbar (Num.) 34:1 – 35:8  B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 34:19-24 |  |
| Ashlamatah: Ezek 45:1-8, 14-15 | Reader 5 – B’Midbar 34:25-29 | **Monday and Thursday Mornings** |
| Special: 1 Sam 20:18 & 42 | Reader 6 – B’Midbar 35:1-3 | Reader 1 – B’Midbar 35:9-11 |
| Psalms: 106: 34-39 | Reader 7 – B’Midbar 35:4-8 | Reader 2 – B’Midbar 35:12-14 |
|  | Maftir: B’Midbar 28:9-15 | Reader 3 – B’Midbar 35:15-18 |
| Mk 13:1-2: Luke 21:5-6;  Rm 16:1-20 | 1 Sam 20:18 & 42  Ezek 45:1-8, 14-15 |  |

**Contents of the Torah Seder**

* **Boundaries of the Holy Land – Numbers 34:1-2**
* **The Southern Boundary – Numbers 34;3-5**
* **The Western Border – Numbers 34:6**
* **The Northern Border – Numbers 34:7-9**
* **The Eastern Boundary – Numbers 34:10-12**
* **Ten Princes Appointed to Superintend Allotments – Numbers 34:16-29**
* **Levitical Cities of Refuge – Numbers 35:1-8**

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 14: Numbers – II – Final Wonderings**

By: Rabbi Yitzchaq Magriso

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Numbers – II – Final Wonderings,” pp. pp. 408-416.

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Numbers)** ‎‎‎‎‎**34:1 – 35:8**‎‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. The Lord spoke to Moses, saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Command the children of Israel and say to them, When you arrive **in the land** of Canaan, this is the land which shall fall to you as an inheritance, the land of Canaan according to its borders. | 2. Command the sons of Israel, and say to them: When you have entered **into the land** of Kenaan, this will be the land that will be divided to you for an inheritance, the land of Kenaan by its limits. |
| 3. Your southernmost corner shall be from the desert of Zin along Edom, and the southern border shall be from the edge of the Sea of Salt [the Dead Sea] to the east. | 3. Your south border (will be) from the Wilderness of Palms, by the iron mountain, at the confines of Edom, even the south border at the extremities of the Sea of Salt, eastward. |
| 4. The border then turns south of Maaleh Akrabim [elevation of Akrabim], passing toward Zin, and its ends shall be to the south of Kadesh barnea. Then it shall extend to Hazar addar and continue toward Azmon. | 4. And your border will turn from the south to the ascent of Akrabbith, and pass on to the palms of the mountain of iron, and the going forth thereof will be southward of Rekem Giah, and will go onward to the tower of Adar, and pass over to Kesam. |
| 5. The border then turns from Azmon to the stream of Egypt, and its ends shall be to the sea. | 5. And the border will wind round from Kesam unto Nilos, of the Mizraee, and its outgoings will be to the west. |
| 6. The western border: it shall be for you the Great [Mediterranean] Sea and the border this shall be your western border. | 6. And for the western border you will have the Great Ocean Sea; its limits are the waters of the beginning with the waters of old which are in its depth; its capes and havens, its creeks and its cities, its islands and ports, its ships and its recesses: this will be your border westward. |
| 7. This shall be your northern border: From the Great [Mediterranean] Sea turn yourselves toward Mount Hor. | 7. And this will be your northern border; — from the Great Sea you will appoint to you unto Mount Umanis. |
| 8. From Mount Hor turn to the entrance of Hamath, and the ends of the border shall be toward Zedad. | 8. From Mount Umanis you will appoint to you (a line) as you go up to the entrance of Tebaria, and the outgoings of the border at its two sides, unto Kadkor Of Bar Zahama, and to Kadkol of Bar Sanigora, and Divakinos and Tarnegola unto Kesarin, where you go up to Abelas of Cilicia. |
| 9. The border shall then extend to Ziphron, and its ends shall be Hazar enan; this shall be your northern border. | 9. And the border will go on unto Keren Zekutha, and to Gibra Hatmona, and its outgoings will be at Keria Bethsekel, and to the midst of the great court (darela rabtha), which is at Mizeha, between the towers of Hinvetha and Darmeshek: this will be your northern limit. |
| 10. You shall then turn yourselves toward the eastern border, from Hazar enan to Shepham. | 10. And you will appoint your eastern border from the of Hinvetba unto Apamea; |
| 11. The border descends from Shepham toward Riblah, to the east of Ain. Then the border descends and hits the eastern shore of Lake Kinnereth. | 11. and the border will descend from Apamea to Dophne, eastward of Hinvetha; thence the border will go down to the cavern of Panias, and from the cavern of Panias to the mountain of snow, and from the mountain of snow to Henan, and from Henan the border will go down and encompass the plain of the river of Arnon, and arrive at the wilderness and the palms of the mountain of iron, take in the Waters of Contention, and rest at Ginesar, a city of the kings of the Edomites, the inheritance of the tribes of Reuben and Gad, and the half tribe of Menasheh; and the border will descend and encompass the Sea of Genesar on the east. |
| 12. The border then continues down along the Jordan, and its ends is the Sea of Salt [the Dead Sea]; this shall be your Land according to its borders around. | 12. And the border will descend to the Jordan, and its outgoing be at the Sea of Salt. Rekem Giah on the south, Mount Umanos on the north, the Great Sea on the west, the Sea of Salt on the east,-this will be your country, the Land of Israel, by the extent of its borders round about. |
| 13. Moses commanded the children of Israel saying, "This is the Land which you are to apportion for inheritance through lot, that the Lord has commanded to give to the nine and a half tribes. | 13. And Mosheh commanded the sons of Israel, saying: This is the land which you are to inherit by lot, which the LORD has commanded to give to the nine tribes and the half tribe. |
| 14. For the tribe of Reuben's descendants according to their fathers' house, and the tribe of Gad's descendants according to their fathers' house, and half the tribe of Manasseh have already received their inheritance. | 14. For the tribe of the children of Reuben, according to the house of their fathers, and tribe of Gad, and the half tribe of Menasheh have received their inheritance \_\_ |
| 15. The two and a half tribes have received their inheritance on this side of the Jordan, near Jericho in the east, toward the sunrise." | 15. \_\_ beyond the Jordan on the eastern side. |
| 16. The Lord spoke to Moses saying: | 16. And the LORD spoke with Mosheh, saying: |
| 17. These are the names of the men who shall inherit the land on your behalf: Eleazar the kohen and Joshua the son of Nun. | 17. These are the names of the men who will make to you the inheritance of the land: Elazar the priest, and Jehoshua bar Nun, |
| 18. You shall take one chieftain from each tribe to [help you to] acquire the land. | 18. and one prince from each of the tribes you will choose to give you the inheritance of the land. |
| 19. These are the names of the men: for the tribe of Judah, Caleb the son of Jephunneh. | 19. And these are the names of the men. Of the tribe of Jehudah, Kaleb bar Jephunneh; |
| 20. For the tribe of the descendants of Simeon, Samuel the son of Ammihud. | 20. for Shimeon, Shemuel bar Ammihud; |
| 21. For the tribe of Benjamin, Elidad the son of Chislon. | 21. Benjamin, Elidad bar Kiselon; |
| 22. The chieftain for the tribe of the descendants of Dan, Bukki the son of Jogli. | 22. Dan, Buki bar Jageli; |
| 23. For the descendants of Joseph; the chieftain for the tribe of the descendants of Manasseh, Hanniel the son of Ephod. | 23. Joseph, Menasheh, Haniel bar Ephod; |
| 24. The chieftain for the tribe of the descendants of Ephraim, Kemuel the son of Shiphtan. | 24. Ephraim, Kemuel bar Shipbtan; |
| 25. The chieftain for the tribe of the descendants of Zebulun, Elizaphan the son of Parnach. | 25. Zebulon, Elizaphan bar Parnak; |
| 26. The chieftain for the tribe of the descendants of Issachar, Paltiel the son of Azzan. | 26. Issakar, Paltiel bar Azan; |
| 27. The chieftain for the tribe of the descendants of Asher, Ahihud the son of Shelomi. | 27. Asher, Abihud bar Shelomi; |
| 28. The chieftain of the tribe of the descendants of Naphtali, Pedahel the son of Ammihud. | 28. Naphtali, Pedahael bar Ammihud. |
| 29. These are the ones whom the Lord commanded to apportion the inheritance to the children of Israel in the land of Canaan. | 29. These are they whom the LORD commanded to divide the inheritance of the land of Kenaan to the children of Israel. |
|  |  |
| 1. The Lord spoke to Moses in the plains of Moab, by the Jordan at Jericho saying: | 1. And the LORD spoke with Mosheh in the plains of Moab, by Jordan-Jericho, saying: |
| 2. Command the children of Israel that they shall give to the Levites from their hereditary possession cities in which to dwell, and you shall give the Levites open spaces around the cities. | 2. Command the sons of Israel that they give to the Levites from their inheritance cities to dwell in, and suburbs (open spaces) to the cities round about will you give to the Levites. |
| 3. These cities shall be theirs for dwelling, and their open spaces shall be for their cattle, their property, and for all their needs. | 3. And the cities will be for them to dwell in, and the suburbs for their cattle, their property, and all their needful things. |
| 4. The areas of open space for the cities which you shall give to the Levites shall extend from the wall of the city outward, one thousand cubits all around. | 4. But of the cities which you give to the Levites the suburbs round the city will be one thousand cubits without the city round about. |
| 5. You shall measure from outside the city, two thousand cubits on the eastern side, two thousand cubits on the southern side, two thousand cubits on the western side, and two thousand cubits on the northern side, with the city in the middle; this shall be your cities' open spaces. | 5. And you will measure outside the city, on the east side, two thousand cubits; on the South two thousand, on the west two thousand, and on the north two thousand cubits, with the city in the midst; these will be to you the suburbs of the cities. |
| 6. Among the cities you shall give to the Levites, shall be six cities of refuge, which you shall provide [as places] to which a murderer can flee. **In addition to them, you shall provide forty two cities**. | 6. And of the cities you give to the Levites, six will be for refuges to manslayers, that the manslayer may escape thither. Beside these you will give them **forty-two other cities.** |
| 7. All the cities you shall give to the Levites shall number forty eight cities, them with their open spaces. | 7. All the cities that you give to the Levites will be forty-eight cities with their suburbs. |
| 8. And as for the cities that you shall give from the possession of the children of Israel, you shall take more from a larger [holding] and you shall take less from a smaller one. Each one, according to the inheritance allotted to him, shall give of his cities to the Levites. | 8. But when you give the cities from the inheritance of the Bene Yisrael, from the tribe whose people are many you will give many, and from the tribe whose people are few you will diminish; every one will give of his cities to the Levites, according to the inheritance he possesses. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **B’Midbar (Num.)** ‎**34:1 – 35:8**

**2 This is the land which shall fall to you** Since many precepts apply to the Land [of Israel] and do not apply outside the Land, Scripture found it necessary to chart the outer limits of its boundaries from all sides, to inform you that the precepts apply everywhere within these borders.

s**hall fall to you** Since it was apportioned by lot, the division is described in terms of נְפִילָה , falling [a word commonly used in connection with lots]. The Midrash Aggadah says that [this expression is used here] because the Holy One, blessed is He, cast down [lit., caused to fall] from heaven the celestial ministers of the seven [Canaanite] nations, and shackled them before Moses. He said to him [Moses], See, they no longer have any power.- [Mid. Tanchuma]

**3 Your southernmost corner shall be** The southern flank extending from east to west.

**from the desert of Zin** which adjoins Edom, beginning in the southeastern corner of the land of the nine tribes. How? Three lands lie south of the Land of Israel, each adjoining the other—part of Egypt, the entire land of Edom, and the entire land of Moab. The land of Egypt is in the southwestern corner, as it says [later] in this passage, “from Azmon to the stream of Egypt and its ends shall be to the sea” (verse 5). The stream of Egypt ran through the entire length of Egypt, as it says, “from the Shihor [river], which is along the face of Egypt” (Josh. 13:3), and it intervenes between the land of Egypt from the Land of Israel. The land of Edom adjoins it [Egypt] from the east, and the land of Moab adjoins the land of Edom at the southeastern corner [of the land of Israel]. When the Israelites departed from Egypt, had the Omnipresent wished to expedite their entry into the Land, He would have taken them northward across the Nile, and they would have thus entered the Land. But He did not do so, and this is the meaning of what is said, “God did not lead them [by] way of the land of the Philistines” (Exod. 13:17). For they [the Philistines] dwelt by the sea in the west of the land of Canaan, as it says regarding the Philistines, “those who inhabit the coastal area, the Cherethite nation” (Zeph. 2:5). He did not lead them by that route, but diverted them and took them along the southern route, to the desert. Ezekiel called it “the desert of the nations” (Ezek. 5:35) because several nations dwelt alongside it. He led them along the south, always from west to east, until they arrived at the southern end of the land of Edom. They asked the king of Edom for permission to enter his land and traverse its width in order to enter the Land [of Israel], but he refused, and they had to turn and travel along the entire south of Edom until they reached the southern end of the land of Moab, as it says, “He sent [messengers] also to the king of Moab, but he was unwilling” (Jud. 11:17). They then traversed the entire southern boundary of Moab, right to the end, and then turned northward until they had passed along its entire eastern boundary, along its width, and when they finished its eastern boundary, they came upon the land of Sihon and Og, who dwelt to the east of the land of Canaan, with the Jordan [river] intervening between them. This is the meaning of what is stated concerning Jephthah, “And they went through the desert and went around the land of Edom and the land of Moab, and they came to the east of the land of Moab” (ibid. 18). They conquered the lands of Sihon and Og, which were to the north of Moab, and came near to the Jordan, opposite the northwestern corner of the land of Moab. Hence, the land of Canaan, which was across the Jordan to the west, has its southeastern corner bordering on Edom.

**4 The border then turns south of Maaleh Akrabim** Whenever the term וְנָסַב ("turns") or וְיָצָא ("extends to") is used, it [Scripture] informs us that the border was not straight, but veered outward; the boundary line bent to the north, angling westward, so that the border passed south of Maaleh Akrabim, so that Maaleh Akrabim was within the border.

**passing toward Zin** Heb. צִנָה , to Zin, as in מִצְרַיְמָה , to Egypt.

**its ends shall be** Heb. תוֹצְאֽתָיו , its ends, to the south of Kadesh-barnea.

**it shall extend** The boundary stretches northward and continues angling westward, until it reaches Hazar-addar, and from there to Azmon and from there to the stream of Egypt. The term “turns” is used here, because Scripture writes, “it shall extend to Hazar-addar.” For it began to widen after passing Kadesh-barnea, and the width of that strip which protruded northward was from Kadesh-barnea to Azmon. From there onward, the boundary narrowed and turned southward, reaching the river of Egypt, and from there westward to the Great Sea, which is the western boundary of the entire Land of Israel. Thus, the river of Egypt is in the southwestern corner.

**5 and its ends shall be to the sea** To the western border, for the southern border no longer stretches westward past there.

**6 The western border** And what was the western border?

**[It shall be for you] the Great Sea** As a boundary.

**and the border** The islands in the sea are also included in the border. These islands are called isles in old French.-[Gittin 8a]

**7 northern border** Heb. גְּבוּל צָפוֹן , the northern boundary.

**From the Great Sea turn yourselves toward Mount Hor** which is the northwestern corner. Its summit slopes down into the sea. Some of the expanse of the sea is inward of it and some outside it.

**turn yourselves** Change your direction, to move from west to north, toward Mount Hor.

**turn yourselves** An expression denoting a slant, as in “the [slanting] chamber (תָּא) of the guards” (I Kings 14:28); “the chamber (תָּא) of the gate” (Ezek. 40:10), which are called apendiz in old French [penthouse, lean-to, a small building with a sloping roof, attached to a main building] for it is curved and sloping.

**8 From Mount Hor** you shall turn and continue along the northern border eastward, and then you will arrive at the entrance to Hamath, which is Antioch. - [Targum Yerushalmi]

**and the ends of the border** Heb. תּוֹצְאֽֽת הַגּבוּל , the ends of the border. Whenever [Scripture] mentions “the ends of the border” either the boundary line ends there completely and does not continue further in that direction, or from there it spreads out, broadens, and extends backwards, continuing in a more slanting direction than [encompassed in] the original expanse. In relation to the breadth of the original dimension, it is called the ends, for that dimension ends there.

**9 and its ends shall be Hazar-enan** This is the end of the northern border, and Hazar- enan is situated in the northeastern corner. From there “you shall then turn yourselves” toward the eastern border.

**10 You shall then turn yourselves** Heb. וְהִתְאַוִּיתֶם , a term denoting turning or veering, cognate with [the term] תְּתָאוּ

t**o Shepham** on the eastern boundary, and from there to Riblah.

**11 east of Ain** [Ain is] the name of a place, and the border passes east of it, so that Ain is situated within the border and is part of the Land of Israel.

**Then the border descends** As the border proceeds from north to south, it descends.

**and hits the eastern shore of Lake Kinnereth** For Lake Kinnereth was within the border to the west, and the border which is east of Lake Kinnereth, descends to the Jordan. The Jordan flows from north to south diagonally, slanting eastward, moving toward the land of Canaan opposite Lake Kinnereth, and extending along the eastern flank of the Land of Israel, opposite Lake Kinnereth, until it falls into the Sea of Salt [the Dead Sea], and from there the border ends with its ends at the Sea of Salt, from which the southeastern border begins. This is how it is encompassed from all its four sides.

**15 in the east toward the sunrise** Heb. קֵדְמָה , meaning toward the front of the world, which is in the east, for the east side is called the forefront [lit., the face] and the west is called the back. Thus, the south is to the right, and the north is to the left.

**17 who shall inherit the land of your behalf** Heb. לָכֶם , on your behalf. Each chieftain was an administrator for his tribe, to divide the tribal inheritance among families and individuals. He chose a suitable portion for each one, and whatever they did was binding, as if they had been designated as agents [by the members of the tribes]. It is not possible to render this word לָכֶם as every לָכֶם in Scripture, [meaning “to you,”] for in that case, it should have written יַנְחִילוֹ לָכֶם , [in the hiph’il, the causative conjugation, they shall give it to you to inherit], but the word יִנְחֲלוּ [in the kal, simple conjugation] means that they shall inherit for you, on your behalf and in your stead, as in, “The Lord will wage war for you לָכֶם ” (Exod. 14:14).

**18 to [help you] to acquire the land** To take possession of the land and apportion it in your stead.

**29 to apportion the inheritance** They are the ones who shall divide the inheritance among you according to its portions.

**Chapter 35**

**2 open spaces** Empty belts of land surrounding each city, so as to beautify the city. It was forbidden to build a house, plant a vineyard or sow seed there.-[Arachin 33b]

**3 and for all their needs** Heb. חַיָּתָם , for their personal necessities.-[Ned. 81a]

**4 one thousand cubits all around** Yet following this it says, "two thousand cubits"? How can this be? However, He assigned two thousand for them around the city, of which the inner thousand was for open area and the outer [thousand] for fields and vineyards.- [Sotah 27b]

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Ketubim: Psalm 106:** **34-39**

| **Rashi** | **Targum** |
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| 1. Hallelujah. Give thanks to the Lord for He is good, for His kindness is forever. | 1. Hallelujah! Give thanks in the presence of the LORD, for He is good, for His goodness is forever. |
| 2. Who can narrate the mighty deeds of the Lord? [Who] can make heard all His praise? | 2. Who is able to utter the might of the LORD? Who is allowed to proclaim all His praises? |
| 3. Fortunate are those who keep justice, who perform righteousness at all times. | 3. Happy are they who observe judgment, those who do righteousness/generosity at every time. |
| 4. Remember me, O Lord, when You favor Your people; be mindful of me with Your salvation. | 4. Remember me, O LORD, with good will toward Your people; call me to mind with Your redemption (Hebrew: **פָּקְדֵנִי, בִּישׁוּעָתֶךָ** – **Paq’deni BiShuatekha** – lit. “appoint me to Your Yeshua (salvation)”. |
| 5. To see the goodness of Your chosen ones, to rejoice with the joy of Your nation, to boast with Your inheritance. | 5. To look on the plenty of Your chosen ones; to rejoice in the joy of Your people; to join in praise with Your inheritance. |
| 6. We sinned with our forefathers; we committed iniquity and wickedness. | 6. We have sinned, along with our fathers; we have committed iniquity, acted wickedly. |
| 7. Our forefathers in Egypt did not understand Your wonders; they did not remember Your manifold deeds of kindness, and they were rebellious by the sea, by the Sea of Reeds. | 7. Our fathers in Egypt paid no heed to Your wonders; they did not call to mind Your great goodness; and they rebelled against Your word by the sea, at the sea of Reeds. |
| 8. And He saved them for His name's sake, to make known His might. | 8. And He redeemed them for His name's sake, to make known His might. |
| 9. And He rebuked the Sea of Reeds, and it dried up, and He led them in the depths as [in] a desert. | 9. And He rebuked the sea of Reeds, and it dried up; and He conducted them through the deeps, as in the wilderness. |
| 10. He saved them from the hand of the enemy, and He redeemed them from the hand of the foe. | 10. And He redeemed them from the power of the foe; and He redeemed them from the power of the enemies. |
| 11. And the water covered their adversaries; not one of them survived. | 11. And the waters covered their oppressors; not one of them was left. |
| 12. And they believed His words; they sang His praise. | 12. And they believed in the name of His word; they sang His praise. |
| 13. Quickly, they forgot His deeds; they did not await His counsel. | 13. They quickly forgot His deeds; they did not wait for His counsel. |
| 14. They craved a lust in the desert, and they tried God in the wasteland. | 14. And they made a request and tested God in the place of desolation. |
| 15. He gave them their request, but He sent emaciation into their soul. | 15. And He gave them their request, and sent leanness into their souls. |
| 16. They angered Moses in the camp, Aaron, the holy man of the Lord. | 16. And they were jealous of Moses in the camp, of Aaron, the holy one of the LORD. |
| 17. The earth opened up and swallowed Dathan and covered the congregation of Abiram. | 17. The earth opened up and swallowed Dathan, and covered the company of Abiram. |
| 18. And fire burned in their congregation; a flame burned the wicked. | 18. And fire burned in their company; flame will kindle the wicked. |
| 19. They made a calf in Horeb and prostrated themselves to a molten image. | 19. They made a calf in Horeb, and bowed down to something of metal. |
| 20. They exchanged their glory for the likeness of an ox eating grass. | 20. And they exchanged the glory of their master for the likeness of a bull that eats grass and befouls itself. |
| 21. They forgot God, their Savior, Who wrought great deeds in Egypt. | 21. They forgot God their redeemer who had done mighty works in Egypt. |
| 22. Wonders in the land of Ham, awesome deeds by the Sea of Reeds. | 22. Wonders in the land of Ham, awesome things by the sea of Reeds. |
| 23. He intended to destroy them [and would have] were it not that Moses, His chosen one, stood before Him in the breech to return His wrath from destroying. | 23. And He commanded by His word to destroy them, had it not been for Moses His chosen one, who stood and grew mighty in prayer in His presence to turn aside His wrath from obliteration. |
| 24. They rejected the desirable land; they did not believe His word. | 24. And their soul was repelled by the desirable land; they did not believe His word. |
| 25. They complained in their tents; they did not hearken to the voice of the Lord. | 25. And they complained in their tents; they did not accept the word of the LORD. |
| 26. He raised His hand to them to cast them down in the desert, | 26. And He lifted His hand in an oath because of them, to throw them down slain in the wilderness. |
| 27. And to cast their seed among the nations and to scatter them in the lands. | 27. And to exile their seed among the peoples, and to scatter them among the lands. |
| 28. They became attached to Baal Pe'or and ate sacrifices of the dead. | 28. And they attached themselves to the idol of Peor, and they ate the sacrifices of the dead. |
| 29. They provoked [God] with their deeds, and a plague broke out among them. | 29. And they caused anger in His presence by their deeds, and a plague attacked them. |
| 30. Phinehas stood up and executed justice, and the plague was stopped. | 30. And Phinehas rose and prayed, and the plague was restrained. |
| 31. It was accounted for him as a merit, for generation to generation to eternity. | 31. And it was accounted to him for merit for all generations forever. |
| 32. They provoked [God] by the waters of Meribah, and Moses suffered because of them. | 32. And they caused anger by the waters of Dispute, and it grieved Moses because of them. |
| 33. For they rebelled against His spirit, and He uttered with His lips. | 33. For they rebelled against His holy spirit, and He had explained it clearly with His lips. |
| 34. They did not destroy the peoples whom the Lord had told them [to destroy]. | 34. They did not destroy the peoples, which the LORD had commanded them to do. |
| 35. And they mingled with the nations and learned their deeds. | 35. And they mingled with the Gentiles and they learned their deeds. |
| 36. They worshipped their idols, which became a snare for them. | 36. And they worshipped their idol, and they became a stumbling-block for them. |
| 37. They slaughtered their sons and daughters to the demons. | 37. And they sacrificed their sons and their daughters to the demons. |
| 38. They shed innocent blood, the blood of their sons and daughters whom they slaughtered to the idols of Canaan, **and the land became polluted with the blood**. | 38. And they shed innocent blood, the blood of their sons and daughters that they sacrificed to the idols of the Canaanites **and the land was defiled by capital crimes** |
| 39. And they became unclean through their deeds, and they went astray with their acts. | 39. And brought uncleanness by their deeds and went astray by their acts. |
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**Rashi Commentary for: Psalm 106:34-39**

**34** **They did not destroy** in the days of Joshua.

**the peoples whom the Lord had told them** (Deut. 20:16): “You shall not allow a soul to remain alive”; (Exod. 23:33), “They shall not remain as residents in your land,” but they allowed them to dwell in their midst, paying tribute.

**Meditation from the Psalms**

**Psalms ‎‎106: 34-39**

**By: H.Em. Rabbi Dr. Hillel ben David**

For continuity I am repeating my intro from the first part of our psalm.

The preceding composition, Psalms 105, described the extensive wonders with which G-d mercifully redeemed our forefathers from Egypt. This psalm resumes the narrative and relates how G-d miraculously sustained the Jews as they wandered in the wilderness for forty years. Then HaShem led the Israelites into the land of Canaan and empowered them to conquer their adversaries despite overwhelming odds. Throughout these great historic periods, HaShem repeatedly performed so many wonders that the Psalmist exclaims (verse 2), who can express the mighty acts of HaShem**?** Who can declare all of His praise?[[1]](#footnote-1)

However, even while G-d was displaying unprecedented kindness to Israel, the Israelites were negligent in their duties toward G-d, and they failed to appreciate His wonders. Indeed, they defied G-d’s representative, Moshe, and rebelled against his commands. This defiance initiated the spiritual and moral decline which eventually led to the Jew’s exile from the Holy Land.[[2]](#footnote-2)

The Psalmist completes his description of Israel’s infidelity and exile with a prayer for redemption (verse 47),Save us HaShem**,** our G-d, and gather us from among the peoples, to thank Your Holy Name and to glory in Your praise!

This psalm concludes the fourthBook of Tehillimwith the declaration,blessed is HaShem, the God of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise God![[3]](#footnote-3)

The opening pesukim of our psalms portion speaks of shedim, devils. I would like to spend some time examining this interesting subject.

***Tehillim (Psalms) 106:34-38*** *They did not destroy the nations, concerning whom HaShem commanded them: 35 But were mingled among the heathen, and learned their works. 36 And they served their idols: which were a snare unto them. 37 Yea, they sacrificed their sons and their daughters unto devils* (שֵּׁדִים)*, 38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

What is a demon, a shed – שד? If we look at related root words, we then find שוד and שדד. The latter means *plundering through typical, physical means and force*; the former connotes *causing damage through something invisible*. From these verb forms we can narrow in on what *shedim[[4]](#footnote-4)* are all about. They are injurious to progress and prosperity. Invisibly and inexplicably, they sow damage and destruction. Demons are not divine, even in the minds of those who serve them. The Ramchal[[5]](#footnote-5) says that shedim an intermediate between the spiritual and the physical. These entities cannot be detected by physical means and are not bound by the limitations and laws of ordinary detectable matter. For this reason, they might improperly be considered spiritual. Their Essence, however, is very different from that of the angelic class, even though they may resemble them in some ways. These entities also have specific attributes and unique limitations, based on their true nature.

Now, I have a question: Are shedim real? I have never seen or interacted with a shed, nor have I had first-hand contact with someone who has. Chazal give several opinions as to the existence of these creatures:

1. They don’t exist as a separate species.[[6]](#footnote-6) They are a made-up creature of fertile imaginations.
2. They exist, but as the Talmud states, “one who worries about them, they bother him, while he who doesn’t worry about them, they don’t bother him”.[[7]](#footnote-7)
3. They exist, but they have vanished.[[8]](#footnote-8)
4. They are men who do not act according to the ‘image of G-d[[9]](#footnote-9)‘, i.e. they are wicked men.
5. They are real creatures that are no longer manifest except in locations populated by righteous/generous, pious men.[[10]](#footnote-10)

The Rambam[[11]](#footnote-11) takes the first position, i.e. that shedim[[12]](#footnote-12) do not exist as a separate species. He also has the opinion that they are wicked men (opinion #3). Rambam’s most explicit denial of the existence of demons would seem to be found in his commentary to the Mishna:

***Commentary to the Mishna, Avodah Zarah 4:7*** *Amongst that which you should know is that the perfected philosophers do not believe in tzelamim, by which I mean talismanery, but scoff at them and at those who think that they possess efficacy... and I say this because I know that most people are seduced by this with great folly, and with similar things, and think that they are real—which is not so... and these are things that have received great publicity amongst the pagans, especially amongst the nation which is called the Sabians... and they wrote works dealings with the stars, and witchcraft... and demons, and soothsaying...*

This Rambam comes to mind when trying to understand the main stories in the Gemara. The Gemara describes *Shedim*, demons, which are invisible but number in the thousands to our right and to our left and cause many types of bodily harm. How can a person knowledgeable in modern science understand these stories? Rav Aharon Soloveitchik provides an answer in his book, *Logic of the Heart, Logic of the Mind*.[[13]](#footnote-13) He explains that these invisible demons are germs. Once one understands this basic point, the wisdom of the Gemara becomes readily apparent. How could rabbis before the age of microscopes and modern medicine explain microscopic creatures that cause us harm? They describe them as invisible demons numbering in the thousands who, if we could only see them, would make us crazy. Imagine if we could see the thousands of germs all around us at all times. I think we would go crazy. They advise us because of these demons to wash our hands three times when we wake up in the morning, sound medical advice indeed.

Furthermore, Rav Aharon Soloveitchik explains that at times these shedim do not refer to germs but other forms of invisible destructive forces in our world like mental illness, hallucinations and the like. The common denominator of these descriptions is rather than portraying our Sages as backwards superstitious people, *bar minan* (בר מינן),[[14]](#footnote-14) they unlock the brilliant insight that our rabbis are providing.

Centuries later, the Vilna Gaon[[15]](#footnote-15) decried that the Rambam had been “led astray by accursed philosophy” to deny demons, amulets and other occult phenomena. Beyond invoking tradition, Nachmanides asserted there was eyewitness testimony for their existence, even as they generally possessed undetectable bodies.

While some believe that this makes it quite clear that the Rambam did not believe in shedim, nowhere does the Rambam negate their existence explicitly. The overwhelming majority of Torah sages throughout the ages accepted the view that shedim exist. Further, the Nazarean Codicil, like the Talmud, shows us numerous examples of shedim. One interesting perspective that I have heard is that shedim were common in earlier times, but in deference to the Rambam, HaShem banished the Shedim from our world.

The Nazarean Codicils speaks explicitly of demons. It is worth looking at what the Nazarean Codicil has to say about demons. Let’s begin with Matityahu where we see that they are something which needs to be driven out:

***Matityahu (Matthew) 10:5-8*** *These twelve Yeshua sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, preach this message: ‘The kingdom of heaven is near’. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.[[16]](#footnote-16) Freely you have received, freely*

They can posses people and pigs. They seem to have a need to be “in” a physical body:

***Matityahu (Matthew) 8:28-34*** *When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way.[[17]](#footnote-17) “What do you want with us, Son of G-d?” they shouted. “Have you come here to torture us before the appointed time?” Some distance from them a large herd of pigs was feeding. The demons begged Yeshua, “If you drive us out, send us into the herd of pigs.” He said to them, “Go!” So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water. Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men. Then the whole town went out to meet Yeshua. And when they saw him, they pleaded with him to leave their region.*

From the above, we can see that a demon possessed man is actually controlled by the demon to such an extent that the man is actually crazy. We can also see that there are many demons, and that many demons can simultaneously inhabit a single man. We see that when they are cast out, the man returns to his senses.

What are the shedim and what is their chief goal? Their chief goal is to oppose the Bne Israel and to confuse and prevent the Oral Torah from being spoken.

While possessing folks, they can cause one to be mute:

***Matityahu (Matthew) 9:32-35*** *While they were going out, a man who was demon-possessed and could not talk was brought to Yeshua. And when the demon was driven out, the man who had been mute spoke. The crowd was amazed and said, “Nothing like this has ever been seen in Israel.” But the Pharisees said, “It is by the prince of demons that he drives out demons.” Yeshua went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.*

There is a prince over them:

***Matityahu (Matthew) 12:22-28*** *Then they brought him a demon-possessed man who was blind and mute, and Yeshua healed him, so that he could both talk and see. All the people were astonished and said, “Could this be the Son of David?” But when the Pharisees heard this, they said, “It is only by Beelzebub, the prince of demons, that this fellow drives out demons.” Yeshua knew their thoughts and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebub, by whom do your people drive them out? So then, they will be your judges. But if I drive out demons by the Spirit of G-d, then the kingdom of G-d has come upon you.*

To cast out demons requires faithfulness:

***Matityahu (Matthew) 17:14-20*** *When they came to the crowd, a man approached Yeshua and knelt before him. “Lord, have mercy on my son,” he said. “He has seizures and is suffering greatly. He often falls into the fire or into the water. I brought him to your disciples, but they could not heal him.” “O unbelieving and perverse generation,” Yeshua replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy here to me.” Yeshua rebuked the demon, and it came out of the boy, and he was healed from that moment. Then the disciples came to Yeshua in private and asked, “Why couldn’t we drive it out?” He replied, “Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you.*

A demon is also an evil spirit:

***Marqos (Mark) 7:24-30*** *Yeshua left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet. The woman was a Greek, born in Syrian Phoenicia. She begged Yeshua to drive the demon out of her daughter. “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to their dogs.” “Yes, Lord,” she replied, “but even the dogs under the table eat the children’s crumbs.” Then he told her, “For such a reply, you may go; the demon has left your daughter.” She went home and found her child lying on the bed, and the demon gone.*

***Luqas (Luke) 4:33-36*** *In the synagogue there was a man possessed by a demon,[[18]](#footnote-18) an evil spirit. [[19]](#footnote-19)He cried out at the top of his voice, “Ha! What do you want with us, Yeshua of Nazareth? Have you come to destroy us? I know who you are--the Holy One of G-d!” “Be quiet!” Yeshua said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him. All the people were amazed and said to each other, “What is this teaching? With authority and power he gives orders to evil spirits and they come out!”*

Casting out demons seems to be a critical aspect of preaching the kingdom of G-d. When Mashiach walked the earth and many were righteous/generous, then HaShem caused shedim to be manifest to this generation:

***Luqas (Luke) 9:1-2*** *When Yeshua had called the Twelve[[20]](#footnote-20) together, he gave them power and authority to drive out all demons and to cure diseases, And he sent them out to preach the kingdom of G-d and to heal the sick.*

They are listed as being related to angels:

***Romans 8:38-39*** *For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, Neither height nor depth, nor anything else in all creation, will be able to separate us from the love of G-d that is in Mashiach Yeshua our Lord.*

Demons seem to be the opposite of G-d, in terms of worship and sacrifice:

***1 Corinthians 10:18-22*** *Consider the people of Israel: Do not those who eat the sacrifices participate in the altar? Do I mean then that a sacrifice offered to an idol is anything, or that an idol is anything? No, but the sacrifices of pagans are offered to demons, not to G-d, and I do not want you to be participants with demons. You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord’s table and the table of demons. Are we trying to arouse the Lord’s jealousy? Are we stronger than he?*

Demons can teach and deceive:

***1 Timothy 4:1-7*** *The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which G-d created to be received with thanksgiving by those who believe and who know the truth. For everything G-d created is good, and nothing is to be rejected if it is received with thanksgiving, Because it is consecrated by the word of G-d and prayer. If you point these things out to the brothers, you will be a good minister of Mashiach Yeshua, brought up in the truths of the faith and of the good teaching that you have followed. Have nothing to do with G-dless myths and old wives’ tales; rather, train yourself to be G-dly.*

Demons believe in one G-d:

***Yaaqov (James) 2:19*** *You believe that there is one G-d. Good! Even the demons believe that--and shudder.*

They are worshipped by men, and the men who worship them are also involved in murder, sexual immorality, and theft:

***Revelation 9:20-21*** *The rest of mankind that were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood--idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.*

Demons have spirits, which can perform miraculous signs:

***Revelation 16:12-16*** *The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of G-d Almighty. “Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed.” Then they gathered the kings together to the place that in Hebrew is called Armageddon.*

Demons and evil spirits inhabit the ruins of a city:

***Revelation 17:15 - 18:5*** *Then the angel said to me, “The waters you saw, where the prostitute sits, are peoples, multitudes, nations and languages. The beast and the ten horns you saw will hate the prostitute. They will bring her to ruin and leave her naked; they will eat her flesh and burn her with fire. For G-d has put it into their hearts to accomplish his purpose by agreeing to give the beast their power to rule, until G-d’s words are fulfilled. The woman you saw is the great city that rules over the kings of the earth.” After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. With a mighty voice he shouted: “Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird. For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.” Then I heard another voice from heaven say: “Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; For her sins are piled up to heaven, and G-d has remembered her crimes.*

Thus, we see that in the days of Yeshua, like Talmudic times, shedim are self-evident in everyday life. Thus, we see that belief in shedim was widespread in the ancient world, and the terror that it caused is unimaginable to us. But in the civilized world today there is virtually nobody who still believes in them. The transition from a global approach of belief to one of disbelief began with Aristotle,[[21]](#footnote-21) gained a little more traction in the early medieval period, and finally concretized in the eighteenth century.[[22]](#footnote-22) Why? What has changed that we no longer see or believe in shedim?

The Rabbi of Kotzk[[23]](#footnote-23) suggested that, “In days of old, demons existed. But, from the time that Rambam came and said that they did not exist, behold, Rambam is a posek, and they agreed to him as well in Heaven, and established his words Halacha leMaaseh[[24]](#footnote-24) such that demons vanished from the earth”.

What is the nature of shedim?

In the Talmud, Shedim are referred to a few times; generally, as the weakest of the supernatural forces and sharing many characteristics with man. They have no free will and act as forces of chaos and destruction as dictated by HaShem. They have no free will, but their range of actions is generally wider than the more powerful angels etc.

***Chagigah 16a*** *Six things were said about demons: in three ways they are like angels, and in three like humans. In three they are like angels: they have wings like angels; they fly from one end of the world to the other like angels; they know the future like angels.[[25]](#footnote-25) And in three they are like people: they eat and drink like people; they increase and multiply like people and they die like people.*

Ramban[[26]](#footnote-26) describes them as being produced by witchcraft and possessing bodies composed of air that cannot be detected,[[27]](#footnote-27) along with the element of fire.[[28]](#footnote-28) Since they are composed of these light elements, they are able to fly,[[29]](#footnote-29) and since they travel in the sky, they are able to learn about future events from the angels of the constellations.[[30]](#footnote-30) Ramban also explains Chazal’s statement about demons eating like people[[31]](#footnote-31) to mean that they also subsist on food, although theirs consists of evaporated moisture and smoke from fires.[[32]](#footnote-32)

Most of the rabbis who wrote and commented on the Talmud took the existence of demons for granted as an integral part of their understanding of the world around them, just as we presume the existence of electrons, radioactivity and all sorts of other things that we cannot see, but upon which we nevertheless base our daily lives.

***Tehillim (Psalms) 106:34-38*** *They did not destroy the nations, concerning whom HaShem commanded them: 35 But were mingled among the heathen, and learned their works. 36 And they served their idols: which were a snare unto them. 37 Yea, they sacrificed their sons and their daughters unto devils* (שֵּׁדִים)*, 38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

**Ashlamatah: Ezek 45:1-8, 14-15**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And when you divide **the land** by lot for inheritance, you shall set aside an offering to the Lord, holy from **the land**, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. "When you divide **the land** as an inheritance, you will set aside a gift before the LORD, a sacred portion of **the land,** the length twenty-five thousand cubits long, and the width, ten thousand; it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand, and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of **the land**; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of **the land**; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precinct by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width, shall be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you shall give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it shall belong to the whole House of Israel. |
| 7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to the prince shall belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length shall correspond to one of the por­tions extending from the western border to the eastern border. |
| 8. **In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes.** **{P}** | 8. **This land shall be for the prince as a possession in Israel; and My princes shall no longer oppress My people, but they shall give the land to the House of Israel according to their tribes.** |
| 9. So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God. | 9. Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of' My people, says the LORD God. |
| 10. **You shall have honest scales, an honest ephah, and an honest bath**. | 10. You will have accurate scales, and accurate mea­sures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath shall have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this shall be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela shall be twenty meah. A third of a mina shall be twenty sela. A silver mina shall be twenty-five sela. One fourth of a mina shall be fifteen sela. All of them together equals sixty. And you shall have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath: from a kor; one-tenth of a kor is a bath. for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. |
|  |  |

**Rashi’s Commentary on Ezekiel 45:1-8, 14-15**

**1** **And when you divide the land by lot** For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.

**an offering to the Lord** in which to build this Temple.

**2** **From this shall be** From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

**3** **And with this measurement** [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): “To four sides he measured it; its wall all around, five hundred rods, etc.”

**you shall measure the length** of 25, 000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25, 000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

**4** **It is the holy portion of the land** Rearrange the verse: “The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering.”

**for the priests, the ministers of the Sanctuary** The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the west the Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.

**and it shall be for them a place for houses** this remainder, which surrounds the Sanctuary.

**and the hallowed part shall be for the Sanctuary** And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

**5** **And twenty-five thousand** rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

**6** **And, [for] the property of the city** The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.

**you shall give a width of five thousand** in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.

**corresponding to the offering of the holy portion** in the measurement of the length of the strips of the offering of the holy portion.

**for the entire House of Israel it shall be** That third strip shall be the dwelling place for non priests.

**7** **And for the prince, on either side of the offering of the holy portion and of the possession of the city** At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty-five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.

**alongside the offering of the holy portion and alongside the possession of the city** opposite the entire breadth of the three strips separated for the offering of the holy portionof the strips of the priests, the Levites, and the property of the city.

**from the western side, westward** from the west of the offering of the holy portion and the city until the west of the boundary.

**and from the eastern side, east ward** And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

**8** **In the land he shall have it for a possession** [Heb. לָאָרֶץ Jonathan renders: This land shall be for the prince as a possession.

**shall no longer defraud** [Heb. יוֹנוּ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

**9** **take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10** **ephah** of the dry measure.

**bath** of the liquid measure.

**11** **one volume** [Heb. תֹּכן,] a word denoting number, like (Exod. 5:18): “and a quota (וְתֹכֶן) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb. לָשֵּׂאת,] similar to לָקַחַת, to take, and so too did Jonathan render it: לְמֵיסַב. A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah” shall be according to the size of the “homer.”

**12** **And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty-five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן, a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silvertwenty-five “selaim”; a fourth of a “maneh”fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13** **a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer” of barley.

**14** **And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oilthis is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15** **And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12: 11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

**Special Ashlamatah - 1 Sam 20:18 & 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Verbal Tallies**

**By: HEm Rabbi Dr. Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 34:1 – 35:8**

**Tehillim (Psalms) 106:34-39**

**Yehezechel (Ezekiel) 45:1-8, 14-15**

**Mk 13:1-2, Lk 21:5-6, Rm 16:1-16, Rm 16:17-20**

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Saying / Say / Commanded - אמר, Strong’s number 0559.

Children / Sons - בן, Strong’s number 01121.

Land - ארץ, Strong’s number 0776.

Canaan - כנען, Strong’s number 03667.

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Israel - ישראל, Strong’s number 03478.

Fall / Lot - נפל, Strong’s number 05307.

Inheritance - נחלה, Strong’s number 05159.

Land - ארץ, Strong’s number 0776.

**Bamidbar (Numbers) 34:1** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, 2 Command the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When ye come into the **land <0776>** of **Canaan <03667>**; (this is the **land <0776>** that shall **fall <05307> (8799)** unto you for an **inheritance <05159>**, even the **land <0776>** of **Canaan <03667>** with the coasts thereof:)

**Tehillim (Psalms) 106:34** They did not destroy the nations, concerning whom the **LORD <03068>** **commanded <0559> (8804)** them:

**Tehillim (Psalms) 106:37** Yea, they sacrificed their **sons <01121>** and their daughters unto devils,

**Tehillim (Psalms) 106:38** And shed innocent blood, even the blood of their **sons <01121>** and of their daughters, whom they sacrificed unto the idols of **Canaan <03667>**: and the **land <0776>** was polluted with blood.

**Yehezechel (Ezekiel) 45:1** Moreover, when ye shall divide by **lot <05307> (8687)** the **land <0776>** for **inheritance <05159>**, ye shall offer an oblation unto the **LORD <03068>**, an holy portion of the **land <0776>**: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Yehezechel (Ezekiel) 45:6** And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of **Israel <03478>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 34:1 – 35:8** | **Psalms**  **106:34-39** | **Ashlamatah**  **Ezek 45:1-8, 14-15** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
| dx'a, | one | Num. 34:18 |  | Ezek. 45:7 Ezek. 45:15 |
| hZ"xua] | possession | Num. 35:2 Num. 35:8 |  | Ezek. 45:5 Ezek. 45:6 Ezek. 45:7 Ezek. 45:8 |
| @l,a, | thousand | Num. 35:4 Num. 35:5 |  | Ezek. 45:1 Ezek. 45:3 Ezek. 45:5 Ezek. 45:6 |
| hM'a; | cubit | Num. 35:4 Num. 35:5 |  | Ezek. 45:2 |
| rm;a' | saying | Num. 34:1 Num. 34:2 Num. 34:13 Num. 34:16 Num. 35:1 | Ps. 106:34 |  |
| #r,a, | land, earth, ground, country | Num. 34:2 Num. 34:12 Num. 34:13 Num. 34:17 Num. 34:18 Num. 34:29 | Ps. 106:38 | Ezek. 45:1 Ezek. 45:4 Ezek. 45:8 |
| tyIB; | house | Num. 34:14 |  | Ezek. 45:4 Ezek. 45:5 Ezek. 45:6 Ezek. 45:8 |
| !Be | children, son | Num. 34:2 Num. 34:13 Num. 34:14 Num. 34:17 Num. 34:19 Num. 34:20 Num. 34:21 Num. 34:22 Num. 34:23 Num. 34:24 Num. 34:25 Num. 34:26 Num. 34:27 Num. 34:28 Num. 34:29 Num. 35:2 Num. 35:8 | Ps. 106:37 Ps. 106:38 |  |
| lWbG> | border | Num. 34:3 Num. 34:4 Num. 34:5 Num. 34:6 Num. 34:7 Num. 34:8 Num. 34:9 Num. 34:10 Num. 34:11 Num. 34:12 |  | Ezek. 45:1 Ezek. 45:7 |
| hw"hoy> | LORD | Num. 34:1 Num. 34:13 Num. 34:16 Num. 34:29 Num. 35:1 | Ps. 106:34 | Ezek. 45:1 Ezek. 45:4 |
| ~y" | sea | Num. 34:3 Num. 34:5 Num. 34:6 Num. 34:7 Num. 34:11 Num. 34:12 Num. 35:5 |  | Ezek. 45:7 |
| laer'f.yI | Israel | Num. 34:2 Num. 34:13 Num. 34:29 Num. 35:2 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 Ezek. 45:15 |
| !heKo | cohen | Num. 34:17 |  | Ezek. 45:4 |
| ![;n:K. | Canaan | Num. 34:2 Num. 34:29 | Ps. 106:38 |  |
| yyIwIle | Levites | Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:5 |
| vr'g>mi | common-land, common | Num. 35:2 Num. 35:3 Num. 35:4 Num. 35:5 Num. 35:7 |  | Ezek. 45:2 |
| dd;m' | measure | Num. 35:5 |  | Ezek. 45:3 |
| hl'x]n: | inheritance | Num. 34:2 Num. 34:14 Num. 34:15 Num. 35:2 Num. 35:8 |  | Ezek. 45:1 |
| lp;n" | fall | Num. 34:2 |  | Ezek. 45:1 |
| ayfin" | leader, prince | Num. 34:18 Num. 34:22 Num. 34:23 Num. 34:24 Num. 34:25 Num. 34:26 Num. 34:27 Num. 34:28 |  | Ezek. 45:7 Ezek. 45:8 |
| !t;n" | give, gave, given | Num. 34:13 Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 |
| bybis' | surrounding | Num. 34:12 Num. 35:2 Num. 35:4 |  | Ezek. 45:1 Ezek. 45:2 |
| ry[i | cities, town, city | Num. 35:2 Num. 35:3 Num. 35:4 Num. 35:5 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:7 |
| ~[; | peoples |  | Ps. 106:34 | Ezek. 45:8 |
| ha'Pe | border | Num. 34:3 Num. 35:5 |  | Ezek. 45:7 |
| ~d,q, | eastward | Num. 34:3 Num. 34:10 Num. 34:11 Num. 34:15 Num. 35:5 |  | Ezek. 45:7 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 34:1 – 35:8** | **Psalms**  **106:34-39** | **Ashlamatah**  **Ezek 45:1-8, 14-15** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 13:1-2** | **Tosefta of**  **Luke**  **Lk 21:5-6** | **Remes/Gemara of**  **Acts/Romans**  **and James**  **Rm 16:1-20** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἅγιον** | holy |  |  | Eze 45:1 Eze 45:3  Eze 45:4  Eze 45:6  Eze 45:7 |  |  | Rom 16:15  Rom 16:16 |
| **αἷμα** | blood |  | Psa 106:38 |  |  |  |  |
| **ἀπαρχή** | first-fruits |  |  | Eze 45:1 Eze 45:6  Eze 45:7 |  |  | Rom. 16:5 |
| **ἀφίημι** | left |  |  |  | Mk. 13:2 | Lk. 21:6 |  |
| **γῆ** | earth,  land,  ground,  country | Num. 34:2 Num. 34:12 Num. 34:13 Num. 34:17 Num. 34:18 Num. 34:29 | Ps. 106:38 | Ezek. 45:1 Ezek. 45:4 Ezek. 45:8 |  |  |  |
| **δίδωμι** | give, | Num. 34:13 Num. 35:2 Num. 35:4 Num. 35:6 Num. 35:7 Num. 35:8 |  | Ezek. 45:6 Ezek. 45:8 |  |  |  |
| **δουλεύω** | serve |  | Psa 106:36 |  |  |  | Rom. 16:18 |
| **ἔθνος** | nations |  | Psa 106:35 |  |  |  | Rom. 16:4 |
| **εἷς** | one | Num. 34:18 |  | Ezek. 45:7 Ezek. 45:15 | Mk. 13:1 |  |  |
| **ἔπω** | said, told |  | Psa 106:34 |  | Mk. 13:2 | Lk. 21:5 |  |
| **θεός** | God |  |  | Eze 45:15 |  |  | Rom. 16:20 |
| **ἱερός** | temple |  |  |  | Mar 13:1 | Luk 21:5 |  |
| **κοσμέω** | adorn |  |  |  | Matt. 23:29 | Lk. 21:5 |  |
| **κύριος** | LORD | Num. 34:1 Num. 34:13 Num. 34:16 Num. 34:29 Num. 35:1 | Ps. 106:34 | Ezek. 45:1 Ezek. 45:4 |  |  | Rom. 16:2 Rom. 16:8 Rom. 16:11 Rom. 16:12 Rom. 16:13 Rom. 16:18 Rom. 16:20 |
| **λέγω** | saying | Num. 34:1 Num. 34:2 Num. 34:13 Num. 34:16 Num. 35:1 |  | Eze 45:15 | Mk. 13:1 | Lk. 21:5 |  |
| **λίθος** | stone |  |  |  | Mk. 13:1 Mk. 13:2 | Lk. 21:5 Lk. 21:6 |  |
| **μανθάνω** | learned |  | Psa 106:35 |  |  |  | Rom. 16:17 |
| **μέγας** | great | Num 34:6  Num 34:7 |  |  | Mk. 13:2 |  |  |
| **οἶκος** | houses | Num. 34:14 |  | Ezek. 45:4 Ezek. 45:5 Ezek. 45:6 Ezek. 45:8 |  |  | Rom. 16:5 |
| **υἱός** | children,  son | Num. 34:2 Num. 34:13 Num. 34:14 Num. 34:17 Num. 34:19 Num. 34:20 Num. 34:21 Num. 34:22 Num. 34:23 Num. 34:24 Num. 34:25 Num. 34:26 Num. 34:27 Num. 34:28 Num. 34:29 Num. 35:2 Num. 35:8 | Ps. 106:37 Ps. 106:38 |  |  |  |  |

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 1, Mishnah 13**

**Rabban Gamliel said: Provide yourself with [literally: make for yourself a teacher and remove yourself from doubt and do not accustom yourself to giving tithes by assessment.**

Abarbanel begins his commentary on this Mishnah by asking several methodological questions and by giving, in answer, a brief historical survey of the generations after Hillel. Firstly, he asks, why is Shimon, the father of Rabban Gamliel of our Mishnahand the son of Hillel, who succeeded to the presidency of the Sanhedrin after Hillel, not mentioned at all? The Rabban Gamliel quoted here is, according to Abarbanel, Rabban Gamliel the Elder. In the next Mishnahthe sage is Rabban Shimon, his son, but in the Mishnahfollowing that a genera­tion is skipped once again and there is no mention of Rabban Gamliel II, who was Rabban Shimon's son. Furthermore, the presidency of the Sanhedrin was occupied by Rabban Yohanan ben Zakkai after Rabban Shimon, the son of Rabban Gamliel the Elder, yet he is not mentioned in this string of Mishnayoteither. Lastly, until now, each Mishnahhas started with the formula " ... received [the tradition] from him [or, them]." Why the change here?

To solve these problems Abarbanel lays down some fundamental ground rules regarding the methodology of Pirqe Abot*.* Firstly, he claims, we are not being given a list of the presidents of the Sanhedrin, but rather a list of teachers and disciples. If there were no recorded statements by a president, which fit the scheme of the tractate, that president was not mentioned. Secondly, Hillel lived to the age of 120 and so it is legitimate to see his grandson, Rabban Gamliel the Elder, as his disciple who received the tradition from him. And lastly, until now the teachers and the disciples have not been related to each other, after Hillel - until Chapter II - they were and therefore the formula " ... received [the tradition] from ... " is not required. However, Abarbanel concludes these introductory remarks with: "If anyone can offer a better explanation than mine, may he receive blessings from the LORD."

With regard to the actual teaching in this Mishnah, Abarbanel is troubled by several difficulties. Firstly, on the surface it seems that Rabban Gamliel is merely repeating what Yehoshua ben Perahyah taught previously (Mishnah 6) that a man should provide himself with a teacher and acquire an associate. Then again, if Rabban Gamliel did want to repeat the previous Mishnah, why did he omit the acquisition of an associate? Furthermore, Rabban Gamliel here counsels us not to make a habit of giving tithes by guesswork. A close reading would suggest that occasionally we may do so. This, of course, is contrary to the law of tithes which specifies that the tithes must be separated precisely according to exact weight and measurement. If this proce­dure is not followed, grave consequences may result. **One is that the donor may commit theft, albeit unintentionally, because his appraisal of the tithe may be less than the real amount required, thus depriving the Levite who receives the tithe of his just due.**

Another consequence: If a Levite, who has to donate his tithes to a kohen, does not do it accurately, he may violate the laws of *terumah* in which category the Levitical tithe is placed. Lastly, if due to the donor's carelessness and irresponsibility a certain part of the tithes which should be treated with sanctity are treated profanely, the severity of the violation may be exacerbated because they will be consumed outside the prescribed boundaries. ·

Abarbanel characteristically ties up this Mishnahwith the one im­mediately preceding it. There Shammai, according to Abarbanel's first interpretation, ruled that the study of Torah should be a regular habit, but that the main thing is action, both labor and the performance of *mitzvot.* Whereupon, Abarbanel asks, "If the importance of the study of Torah is minimized, how will the average person know how to solve difficult religious problems? Does this not require continuous study? He arrives at the conclusion that when Yehoshua ben Perahyab taught that a man should provide himself to a teacher, he meant an instructor for the purpose of study. Rabban Gamliel, however, is urging us to provide ourselves with a teacher who will direct us in how to observe the *mitzvot* and help us avoid doubt and confusion. Thus, there was no need for Rabban Gamliel to add "Acquire for yourself an associate."

Once Rabban Gamliel established the fact that at all costs we must avoid doubt, he concludes the Mishnahby stressing the malpractice of giving tithes by assessment. In his effort to clarify the meaning of, "Do not make a habit of giving tithes by assessment," Abarbanel focuses on the word “Assessment” - literally: increase - and comes up with the following explanation: You should not give tithes by assessment even if you decide to take no chances and *increase* the amount given over and above that which is prescribed. "More" is a relative term and cannot be a deciding factor when accuracy is essential.

Moreover, Abarbanel views the dictum about tithing by assessment as being but a detail in a more general scheme. One should not rely on one's assessment in anything, but one must provide oneself with an authoritative teacher who will tell you exactly what to do.

**Miscellaneous Interpretations**

**Anonymous:** On the maxim: "Remove yourself from doubt," this commentator points to the difference in guilt of conscience between being certain of a sin and being doubtful. When one is certain of a sin, repentance is intensive, self-examin­ing and constructive. However, when a person is in doubt whether he transgres­sed, his remorse is lukewarm and casual. Rabban Gamliel urges us to remove ourselves from doubt.

**Rashl:** This Mishnah*,* although similar to a previous one, is different in that it focuses on a judge who has to consult with other authorities before issuing his decision. Rashi also remarks that the statement by Rabban Gamliel, "De not accustom yourself to giving tithes by assessment" is based on the premise that with the exception of *terumah* (heave offering), the amounts which are to be given for all tithes are precisely specified in the Torah. There is no need to give by conjecture which will result in over-tithing.

**Rabbenu Yonah:** "Provide yourself with a teacher and remove yourself from doubt," begs the question: What should the scholar do who is acknowledged to be superior to all others? The answer provided by Rabbenu Yonah is that even in that case he should choose a colleague with whom to consult. There are times when even the greatest scholar may find himself in a dilemma on a certain subject and before issuing a decision it is prudent to consult with another authority.

On the last maxim of Rabban Gamliel, "Do not tithe too much by assess­ment," Rabbenu Yonah has the following to say: The Torah instructs the Jew to give several tithes. Among them is *terumah* which, according to Biblical edict, can be fulfilled with one grain. Another tithe is *ma'aser rishon* (First Tithe, given to the Levites) which is one tenth of a new crop of produce or a new flock of animals, and *ma'aser* sheni (Second Tithe), another tenth, which is taken to Jerusalem and consumed there. Finally, in the seven-year cycle of Shemitah, ma'aser *sheni* was foregone and its place was taken by ma'aser ani (Poor-man's Tithe for the destitute) in the third and sixth year. If we allow the tithe to the Levite to be separated by assessment a serious problem can ensue. For example, I have 100 bushels of wheat. I am obligated to count off ten bushels for the Levite. However, if I tithe by pure guess work and the result is that I present to the Levite more than 10 bushels, the surplus, which does not belong to the Levite according to the law, is actually untithed produce because it indeed belongs to the laymen.

**Midrash Shemuel** advocates a psychology of study. Some people suggest that the ideal way to study is to get a comprehensive picture of the subject matter. Midrash Shemuel disagrees and maintains that when Rabban Gamliel of our Mishnahsuggested that, “Provide yourself with a teacher" the emphasis is on the article "A." In other words, it is much better to have one master who will guide you than several who will confuse you. This was an educational policy in the days of the sages when it was ruled that no one was to follow Rabbi Yehudah's decisions because he had studied under many masters. This rule is still maintained to this day.

Another thought: Rabban Gamliel is actually asserting the principle of separat­ing the wheat from the chaff. It is an easy thing for a scholar to be intimidated by the vast ocean of knowledge that is required of a decisor. Rabban Gamliel is firm in his call to the scholar not to be afraid but to, "Make for yourself a teacher" - make yourself *into* a teacher. Once you are psychologically attuned to offer decisions, your training and knowledge will see you through.

Furthermore, Midrash Shemuel is critical of those scholars who, when called upon to issue a decision, take the unheroic way out and accept the stricter, more stringent view point on the subject matter without doing any research. **It is safer to say that a piece of meat is not kosher than to assume the responsibility for saying it is. The true scholar must plumb, investigate and thoroughly research the problem at hand so that he will remove all doubts that may beset him.**

**Nazarean Talmud**

**Sidra of “B’Midbar” (Num.) “34.1-35.8”**

**“Zot Ha-Arets” “This is the land”**

**By: H. Em Rabbi Dr. Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta**  **Luqas (LK)** | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** |
| **And** while **some were speaking about the Temple, that it was adorned with precious stones and votive offerings, he said, “**As for **these** things **that you see, the days will come in which not** one **stone will be left on another** (stone) **that will not be thrown down!”** | **And as he** (Yeshua) **came out of the Temple, and one of his talmidim said to him, Rabbi** (Hakham)**, Look! What kind of stones and what kind of buildings! And Yeshua answering him, said Do you see these great buildings? Not one stone will be left upon another** (stone)**; all will be hurled down** (and) **destroyed.** |

|  |
| --- |
| **Hakham Shaul’s School of Remes**  **Romans 16.1-20**  **Now I recommend to you Phoebe, our sister, who is a minister (**deaconess**)[[33]](#footnote-33) of the congregation of Cenchrea, that you should receive her in our Master as is just for Tsadiqim (holy ones) and you should assist her in every matter that she asks of you, because she has been an assistant both to me and to many. Greet Priscilla and Aquila, workers with me in Yeshua HaMashiach, because these same ones risked their necks for my life. And not only am I thankful for them, but also all the congregations of the Gentiles are thankful. And greet the congregation that is in their house. Greet my beloved Epaenetus, who was the first person of Achaia (to initiate faithful obedience to the Mesorah of) Messiah. Greet Miriam who has toiled much among you. Greet Andronicus and Junia, my brothers, who were captives with me and are known by the apostles and were in Messiah before me. Greet Amplias, my beloved in our Master. Greet Urbane, a worker who is with us in Messiah, and my beloved Stachys. Greet Apelles, chosen in our Master. Greet the household of Aristobulus. Greet Herodion, my kinsman. Greet the household of Narcissus, who are in our Master. Greet Tryphena and Tryphosa who labor in our Master. Greet my beloved Persis, who labored much in our Master. Greet Rufus, chosen in our Master, and his own mother and mine. Greet Asyncritus and Phlegon and Hermas and Patrobas and Hermes and the brothers who are with them. Greet Philologus and Julia and Nereus and his sister and Olympas and all of the Tsadiqim (holy ones) who are with them. Greet each other with a holy kiss. All of the congregations of Messiah greet you.**  **Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching (concerning Messiah) that you have learned, that you keep away from them. For those who are like this do not serve our Master Yeshua HaMashiach, but their belly. And with smooth speech and with blessings, they deceive the hearts of the innocent. But your obedience is exemplary to everyone. Therefore, I take pride in you, and how you to be wise to good and innocent to evil. And the God of peace will soon crush the adversary under your feet. The chesed (loving-kindness) of our Master Yeshua HaMashiach be with you.** |
|  |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 34.1-35.8 | Ps 106:34-39 | Ezek 45.1-8, 14-15 | Mordechai 13:1-2 | 1 Luqas 21:5-6 | Rom. 16:1-20 |

**Commentary to Hakham Tsefet’s School of Peshat**

**And as he (Yeshua) came out of the Temple, and one of his talmidim said to him, Rabbi** (Hakham)**, Look! What kind of stones and what kind of buildings!**

What must be remembered when reading the Nazarean Codicil is that the Temple was in a constant state of construction and renovation. We tend to read the Nazarean Codicil as if the Temple was in perfect operational status. The renovations to the Temple were incomplete until the middle 60’s of the Common Era. This would mean that Yeshua never witnessed the renovations in a completed form. Therefore, the statements of the talmid must have been in relation to the construction that they viewed as they were leaving the Temple.

It is most likely that Yeshua and his talmidim exited the Temple through the Huldah tunnels to the south. This would have been then an appropriate path to Bet Pagah (Bethany). These two sets of tunnels were named after the prophetess Huldah, the wife of Shallum, Jeremiah’s contemporary.[[34]](#footnote-34) These tunnels were pre-Herodian.[[35]](#footnote-35) Exactly why these gates are referred to as the “Huldah tunnels” or “Gates” is a matter of conjecture. It has been suggested that the Hebrew name “Huldah” means weasel or mole. The pilgrims would enter the tunnel and rise to the platform of the Temple as moles or weasels.[[36]](#footnote-36) These tunnels were extended during the Hasmonean and Herodian renovations. Yet for some unexplained reason the tunnels were named after the prophetess Huldah.[[37]](#footnote-37) Today when viewing the southern end of the Temple walls it appears that, there were two sets tunnels albeit one set is covered by later construction. One set is the typical set of two tunnels and the other set to the east appears to be a “triple gate.” In a personal conversation and interview held at the Pool of Siloam in June 2006, Professor Dr. Ronny Reich suggested that the third gate was added some time after the Herodian period, possibly as late as the Umayyad period or even by Crusaders who used the area to stable horses.

These tunnels offered an entrance and exit described in the Mishnah.[[38]](#footnote-38) The Mishnah also offers other points of entry and exit. However, the primary point of entry and exit was through the southern Huldah gates. All other gates seem to serve other specific purposes. It is here at the Huldah Gates that the “Beautiful Gates”[[39]](#footnote-39) were located.[[40]](#footnote-40) From this location the massive stones, which stabilized the colossal southeastern wall, would have been visible.

Josephus describes the walls of the Temple and the construction needed to build a level platform in his Jewish Wars. We have translated these passages in the past for some research explaining Temple construction.

The lower regions of the walls were built up **from the bedrock as much as three hundred cubits**.[[41]](#footnote-41) But some areas exceeded this height. The depth is not apparent because the valleys were filled to level the narrow city streets.

The southern entrance to the Temple would have given any pilgrim an overwhelming impression of the Temple. It would have given view to the largest stones of the Temple’s construction. Today many of these foundational stones are hidden from view. While most stones weighted nearly 5 tons, there are massive stones on the western wall that weigh 400 and 600 metric tons each. The stones at the base of the southern corners form some of the largest. This is because these massive stones form a solid foundation for the walls of excessive height.

While we can offer no proof that the location of Yeshua’s prophecy was in the proximity of the Huldah Gates, we submit that we can draw this conclusion by Hillel’s 2nd and 6th hermeneutic principles.[[42]](#footnote-42) We will first reiterate that the title given for the gates at the southern end of the Temple as “Huldah Gates”[[43]](#footnote-43) is not sufficiently explained by historical scholarship. Here we would like to offer our scholarly opinion. The prophetess Huldah lived as a contemporary to Yermiyahu (Jeremiah) as stated above.[[44]](#footnote-44) The prophecies of Yermiyahu recorded in the Tanakh are well known. Likewise, the reasons for his “Lamentations” echo through the ages as a reminder that the Babylonians destroyed Yerushalayim with its First Temple. While the Tanakh records the prophecy of Huldah the prophetess, her prophecy is not as well known. While it is rather taboo in scholarly articles to cite scripture at length, these passages are well worth the read.

Figure 1 –

Reconstruction of the Beautiful gateway underground passageway of the double huldah gates

**2 Kings 22:14 - 20.** And Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah the son of Harhas, the keeper of the raiment, and she was sitting in Jerusalem in the study-hall, and they spoke to her. And she said to them, "So has the Lord God of Israel spoken, 'Say to the man who sent you to me, "So has the Lord said, 'Behold I bring calamity to this place and upon its inhabitants-all the words of the scroll that the king of Judah read. Because they have forsaken Me and have burned incense to pagan deities, in order to provoke Me with all the deeds of their hands, My wrath is kindled against this place, and it shall not be quenched.' And concerning the king of Judah who has sent you to inquire of the Lord, so shall you say to him, 'So has the Lord God of Israel said, "The words are what you heard. Since your heart has become soft, and you have humbled yourself before the Lord, when you heard what I spoke about this place and about its inhabitants, to become a desolation and a curse, and you rent your garments and wept before Me, I, too, have heard [it],' says the Lord. Therefore, behold I gather you in to your forefathers, and you shall be gathered into your graves in peace, and your eyes shall not see any of the calamity that I am bringing upon this place." And they brought back word to the king.[[45]](#footnote-45)

Our conjecture is that the prophetess Huldah was standing on the southern steps of the Temple mount of her day, looking down the Kidron valley into the Ge’Hinnom[[46]](#footnote-46) (Gehanna) a place given to extreme idolatry. The palace of King David was just below this wondrous view. It seems most plausible that many of the subsequent kings of Yisrael lived in this vicinity. Therefore, the title given to these gates could easily have been because Huldah prophesied from this location. What is interesting about Huldah’s prophecy is that it foretells the destruction of the First Bet haMikdash with reason. Therefore, we would further our conjecture that Yeshua was in the proximity of the Huldah Gates when he made his prophecy of the Temple’s pending doom.

If there is any validity to all this conjecture, we may have a reason furthered by Yeshua as to why the Temple was destroyed.

Targum Pseudo Yonatan Malachai 3:22 Remember the Law of Moses My servant, which I commanded him on Horeb for all Israel, *to teach them* statutes and ordinances.

Targum Pseudo Yonatan Yermiyahu 2:8,13 2:8. The priests did not say: *‘Let us fear before* the LORD’; nor did the *teachers* of the Law *study to* know *the fear of Me.* But *the king* rebelled against *My Memra,* and the prophets *of falsehood* prophesied *in the name of the idols and* went after what would not profit *them.* 2:13. For My people have committed two evils: they have forsaken *My service, for the sake of which I bring goodness upon them* *like* a fountain of water *which does not cease; and they have strayed after the idols which* are *like* broken pits for them, which cannot *guarantee* water.

The prophetess accuses the B’ne Yisrael of idol worship. While the thought deserves a deeper explanation, we will offer a brief elucidation here. After the reforms of Ezra, idolatry was no longer a problem for the Bne Yisrael. However, we suggest that a new form of idolatry was embraced by the B’ne Yisrael - a new form of in assimilation. This assimilation began in Babylon. Many of the B’ne Yisrael refused to leave Babylon’s comforts to re-pioneer Eretz Yisrael. The Southern steps offered the main entrance into the Temple plaza. While there was a “Shushan Gate,” “Eastern gate” it was not used for public entrance and exit. Consequently, the public entrance was to the south through the “Huldah Gates.” Yisrael’s new idolatry was in becoming like the nations (Gentiles). This is especially evident when we review the past few pericopes and the accusations brought against the Tz’dukim (Sadducees) by Yeshua.

In summary, we offer the three reasons for the Temple’s destruction.

1. Failure to tithe appropriately supporting the work of G-d (Community)
2. Failure to keep Shabbat
3. Failure to appropriately keep the mitzvoth and attend the Festivals (Sabbaths)
   1. Because there are specific, mitzvoth related to the Temple, it would also be implied that these mitzvoth were being directly violated
   2. Failure to follow the Oral Torah – as passed down by the forefathers

In noticing these things, Yeshua foretold the Temple’s pending doom. This doom would foster the rise of the rabbinic system, which we believe Yeshua, Hillel and other such renowned Rabbis of that era fought to bring about as a means of Judaic reform. The Temple became defunct thereby circumventing its purpose for existence. It is very interesting to note that the Mishkan was retired by Solomon (the son of David as Edersheim has pointed out) in favor for the First Temple and Yeshua points to the retirement of the Temple (as a Son of David) in favor of the rabbinic system – i.e. the Esnoga – “little sanctuary.”

**Commentary to Hakham Shaul’s School of Remes**

**2 Ki 6:12** “Elisha, that prophet in Israel, tells the king of Israel the very words you speak in your bedroom.” ﻿13﻿“Go find out where he is,” he said, “so that I can have him seized.” It was reported to him that [Elisha] was in Dothan; ﻿14﻿so he sent horses and chariots there and a strong force. They arrived at night and encircled the town. ﻿15 ﻿When the servant of the man of God rose early and went outside, he saw a force, with horses and chariots, surrounding the town. “Alas, master, what shall we do?” his servant asked him. ﻿16﻿“Have no fear,” he replied. “There are more on our side than on theirs.” ﻿17﻿Then Elisha prayed: “Lord, open his eyes and let him see.” And the Lord opened the servant’s eyes and he saw the hills all around Elisha covered with horses and chariots of fire.[[47]](#footnote-47)

The eye, which is restrained from “seeing,” is an “uncircumcised eye.” Here we have an allegory for being incapable of receiving certain spiritual, Torah information. The “circumcision of heart” as mentioned in the Torah portion (D’barim 30:6) anchors Hakham Tsefet’s homily on the concept of “faithful obedience” and purity of heart (Mark 16:14). As noted above Rashi does not comment on the circumcision of the heart. This is because the Torah, here makes an inference to allegorical interpretation. The Sages of blessed memory saw this passage as a promise of the “Y’mot HaMashiach” (Days of Messiah – Messianic era).[[48]](#footnote-48) The Soncino Chumash places this verse in conjunction with Yermiyahu 31:31.

**Yermiyahu 31:31** I will put My Torah in their inward parts, and in their heart will I write it[[49]](#footnote-49)

Yeshua “appears” in another “form” to the two talmidim on the way to Amma’us. As noted above the same word **διανοίγω** *dianoigo* is used for “opening” of the eyes and the “opening” of the Scriptures. Therefore, we see a connection between the “uncircumcised heart” and the opening of the eye and Scripture.

**While they were sitting...[[50]](#footnote-50)** The cited phrase has another possible meaning. While Delitzsch uses the Hebrew word **חרף** *chreph* in his translation, we do not pick upon the subtlety of the concept. In the present pericope, we read that Yeshua chided or “reproved” his talmidim (disciples) for faithlessness. The text may also be changed to read that Yeshua revealed to the “eleven” the coming autumn of the faithless that are incapable of understanding. The “faithless” may be those who will not commit to circumcision (conversion). The autumn – חרף *chreph* would refer to a time of harvest rather than an insult. Which, would result in the connecting phrase, **"Go to the entire world and proclaim my Mesorah everywhere.** The intriguing play on words points to the exile as a harvesting of souls, which are destined to be a part of the “Perfected Community” mentioned by the Ramchal in his monumental work titled “the Way of G-d.”[[51]](#footnote-51)

Hakham Shaul takes up his discourse by saying…

**Now I beg you, my brothers, to beware of those who cause divisions and scandals outside of the teaching** (concerning Messiah) **that you have learned, that you keep away from them.**

We might hear the words of Hakham Tsefet from above as they caution Hakham Shaul causing him to pen the above words. In all your teaching institutions all over the globe, **beware of those who cause divisions** instructing everyone in **scandalous outside teachings and contrary to the** Mesorah.”

Persecution and scandal have plagued Nazareans on a cosmic scale. Like all Jewish people we still remain and we still proclaim the master’s Mesorah. Hakham Shaul declares it not only to be the Mesorah of the Master but the “Mesorah of G-d.”[[52]](#footnote-52)

In our studies of Remes (allegorical) hermeneutics we have studied techniques of masters such as the Ramban and Philo. Philo was a contemporary to Hakham Shaul. We have found places where it is hard to distinguish the words of Philo from those of Hakham Shaul. We have stressed the importance of the septennial reading cycle ad nauseam. In recent studies in the allegorical genre we found possible evidence that Philo may have followed the same system.

Wolfson reports, “his (Philo’s) writings have the form of sermons or homilies on verses or topics selected from Scripture Now it happens that only the Pentateuch was read serially in public at the synagogue on the Sabbath and it was usually completed in Palestine, and hence probably also in Alexandria, in cycles of three years.”[[53]](#footnote-53)

Now we believe that Wolfson is speaking in terms of generalities. His generalities when considering festivals and other interruptions of the reading cycle would also mean that Philo made his “sermons and homilies” according to the septennial calendrical system. While the thesis waits to be proven we find it inspiring to learn that there were many sermonic materials scheduled according to the septennial calendrical system.

As such, we find an interesting parallel between one of Philo’s homilies and the present circumstance pictured in the Peshat (Mishnaic) foundation to our Remes portion of the Nazarean Talmud this week. The theme of Galut (exile) and its hardships weigh in heavily on Hakham Shaul’s mind. He must be wondering how he will protect his teaching “institutions” from the ravenous Roman (Edom-Esau) wolves. Philo gives us reassurance in the most unusual place.

**Exodus 3:1** Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.

Philo’s homily begins very much like the Torah. Yet Philo’s homily reads very much like a Targum.

Mos 1:64 Now, as he was leading the flock to a place where the water and the grass were abundant, and where there happened to be plentiful growth of herbage for the sheep, he found himself at a glen where he saw a most astonishing sight. There was a bramble-bush, a thorny sort of plant, and of the most weakly kind, which, without anyone's setting it alight, suddenly took fire; and, though enveloped from root to twigs in a mass of fire, which looked as though it were spouted up from a fountain, yet remained whole, and, instead of being consumed, seemed to be a substance impervious to attack, and, instead of serving as fuel to the fire, actually fed on it. In the midst of the 66 flame was a form of the fairest beauty, unlike any visible object, an image supremely divine in appearance, **refulgent with a light brighter than the light of fire**. **It might be supposed that this was the image of Him** (God) **that is; but let us rather call it an angel or herald, since, with a silence that spoke more clearly than speech, it employed as it were the miracle of sight to herald future events.**

In Targumaic form, Philo fills in the blanks for us.

Philo finds a messenger, most likely the “Angel of the LORD” in the midst of the burning bush. He is clear to show that what Moshe Rabbenu saw was NOT G-d or any image of G-d. Rather Moshe sees the agent and emissary of G-d. Here we draw on the words of Hakham Yochanan in the Revelation.

Rev. 1:12-17 Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and **His voice was like the sound of many** Hakhamim (people – waters).[[54]](#footnote-54) In His right hand He held seven stars (Paqidim), and **out of His mouth came a sharp two-edged sword**; and **His face was like the sun shining in its strength.**

In a sense we might say that Philo depicts the Neshamah of Messiah as the emissary in the burning bramble. It is also noteworthy to point out that Philo makes the demesne of G-d speechless. Here is a world of images rather than words. The wise will understand.

We have pointed out on several occasions that the voices which were seen were the teachers, i.e. Hakhamim of the Jewish people. When we investigated Sinai we are in an atemporal place. Time does not exist in that dimension.

**Shemot (Ex.) 19:16 So it came about on the third day, when it was morning, that there were thunder** (the voices of the Hakhamim) **and lightning flashes** (the Hakhamim running back and forth to elucidate the Torah) **and a thick cloud upon the mountain** (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) **and a very loud voice of the shofar** (Tiferet - Darshan or Magid [Prophet])**, so that all the people who werein the camp (world) trembled.**

Philo shows an amazing picture of Messiah. But he also shows us a daunting truth. Israel’s messiah is Israel.

Mos 1:67 For the **burning bramble was a symbol of those who suffered wrong, as the flaming fire of those who did it.** **Yet that which burned was not burnt up, and this was a sign that the sufferers would not be destroyed by their aggressors, who would find that the aggression was vain and profitless while the victims of malice escaped unharmed. The angel was a symbol of God's providence, which all silently brings relief to the greatest dangers, exceeding every hope.**

Why does the flame not consume Israel?

Mos 1:68 But the details of the comparison must be considered. The bramble, as I have said, is a very weakly plant, yet it is prickly and will wound if one do but touch it. Again, though fire is naturally destructive, the bramble was not devoured thereby, but on the contrary was guarded by it, and remained just as it was before it took fire, lost nothing at all but gained an additional brightness.

“First, the thorny bush is not just lowly, as appropriate to its representing those who suffer, but can inflict through its thorns harm to those who touch (that is, seek to harm) it. Here Philo picks up on a something previously said, almost in passing, at the end of 65, that the bush was not only unharmed by the fire (which is all that the scriptural text says), but was protected by it, fed on it, even gaining in brightness.”[[55]](#footnote-55)

Yisrael’s relationship to the fire and thorns is very closely associated with the opening of the Zohar.

﻿Zohar 1:1 Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. II, 2). What, he said, “does the lily” symbolize? It symbolizes the Community of Israel. **As the lily among thorns is tinged with red and white, so the Community of Israel is visited now with justice and now with mercy**; as the lily possesses thirteen leaves, so the Community of Israel is vouchsafed thirteen categories of mercy which surround it on every side.

The wound is not actually our demise, it is our victory. We will conclude with one final encouraging word from the midst the voiceless burning bush.

Mos 1:69 All this is a description of the nation's condition as it then stood, and we may think of it as a voice to the sufferers: "**Do not lose heart; your weakness is your strength, which can 'prick, and thousands will suffer from its wounds. Those who desire to consume you will be your unwilling saviours instead of your destroyers. Your ills will work you no ill. Nay, just when the enemy is surest of ravaging you, your fame will shine forth most gloriously:**”

Amen v’amen!

**Questions for Understanding and Reflection**

1. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
2. **In your opinion what is the prophetic statement for this week?**

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Sabbath:**

**Shabbat: “VeChiqeritem Lakhem” – Sabbath: “And you will appoint for you”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהִקְרִיתֶם לָכֶם** |  | **Saturday Afternoon** |
| **“****VeChiqeritem Lakhem”** | Reader 1 – B’Midbar 35:9-12 | Reader 1 – D’barim 1:1-3 |
| **“****And you will appoint for you”** | Reader 2 – B’Midbar 35:13-16 | Reader 2 – D’barim 1:4-7 |
| **“Os señalaréis”** | Reader 3 – B’Midbar 35:17-19 | Reader 3 – D’barim 1:8-10 |
| B’Midbar (Num.) 35:9 – 36:13 | Reader 4 – B’Midbar 35:20-28 |  |
| Ashlamatah: Josh 20:1-9 + 21:3 | Reader 5 – B’Midbar 35:29-34 | **Monday and Thursday Mornings** |
|  | Reader 6 – B’Midbar 36:1-4 | Reader 1 – D’barim 1:1-3 |
| Psalms: 106:40-48 | Reader 7 – B’Midbar 36:5-13 | Reader 2 – D’barim 1:4-7 |
|  | Maftir: B’Midbar 36:11-13 | Reader 3 – D’barim 1:8-10 |
| Mk 13:3-8: Luke 21:7-11;  Rm 16:21-27 | Josh 20:1-9 + 21:3 |  |

**Coming Solemn Fast: Fast of the 9th of Ab**

**Saturday Evening July 21 – Sunday Evening July 22, 2018**

**For Further Information See:**

[**http://www.betemunah.org/mourning.html**](http://www.betemunah.org/mourning.html)

**&**

[**http://www.betemunah.org/tishabav.html**](http://www.betemunah.org/tishabav.html)



**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Radak [↑](#footnote-ref-1)
2. Sforno [↑](#footnote-ref-2)
3. These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-3)
4. The noun form related to the verbs. [↑](#footnote-ref-4)
5. Derech HaShem [↑](#footnote-ref-5)
6. The Gemara describes Shedim which are invisible but number in the thousands to our right and to our left and cause many types of bodily harm. How can a person knowledgeable in modern science understand these stories? Rav Aharon Soloveitchik provides an answer in his book, *Logic of the Heart, Logic of the Mind* (pages 50-52). He explains that these invisible demons are germs. Once one understands this basic point, the wisdom of the Gemara becomes readily apparent. How could our Hakhamim before the age of microscopes and modern medicine explain microscopic creatures that cause us harm? They describe them as invisible demons numbering in the thousands who, if we could only see them, would make us crazy. Furthermore, Rav Aharon Soloveitchik explains that at times these Shedim do not refer to germs but other forms of invisible destructive forces in our world like mental illness, hallucinations and the like. The common denominator of these descriptions is rather than portraying our Sages as backwards superstitious people, chas veshalom - חַס וְשָׁלוֹם, they unlock the brilliant insight that our Hakhamim are providing. [↑](#footnote-ref-6)
7. Pesachim 110b [↑](#footnote-ref-7)
8. The Rambam in *Moreh Nevuchim* - *The Guide to the Perplex* denies the existence of demons, yet in the Torah is written ‘*They sacrificed unto demons, no-G-ds, G-ds that they knew not, new G-ds that came up of late, which your fathers dreaded not*.’ Also, how can the words of Rashi be resolved, that Noach was commanded from the Mouth of the Omnipotent to bring demons to the ark? The Rabbi of Kotzk replied, “This and that are simultaneously true. In days of old, demons existed. But, from the time that Rambam came and said that they did not exist, behold, Rambam is a posek, and they agreed to him as well in Heaven, and established his words halacha leMaaseh such that demons vanished from the earth”. [↑](#footnote-ref-8)
9. Tzelem Elohim. [↑](#footnote-ref-9)
10. Magen Avraham 173, 1. They are necessary with righteous/generous men because HaShem wishes to keep free will active by tempting to the evil side. [↑](#footnote-ref-10)
11. In his commentary to *Mishna Avoda Zara* 4:7; *Hilchot Avoda Zara* 11; 11, 16; and in *Moreh Nevuchim* - *The Guide to the Perplex* 3, 46. [↑](#footnote-ref-11)
12. In Hebrew, each word has a numeric value that can provide insight into its meaning.  Interestingly enough, the numerical value (gematria) for “shedim” is 354. This is equivalent to the number of days in lunar year.  Perhaps, the lesson is that each day has its own “demon” that we need to face.  [↑](#footnote-ref-12)
13. pages 50-52 [↑](#footnote-ref-13)
14. This is the equivalent to the Yiddish: *chas veshalom* (Normally translated as ‘God forbid!’, lit. compassion and peace)*.* Bar Minan (בר מינן) - which literally translates from Aramaic as "outside from us" - very close to the "far from us". [↑](#footnote-ref-14)
15. Tt was pointed out that the Vilna Gaon accuses Rambam of falsely reinterpreting the Gemara, not of disputing it. Thus, the Vilna Gaon's statement would not be relevant to claims about Rishonim stating that Chazal were wrong. [↑](#footnote-ref-15)
16. All who are sick and controlled by shedim (demons) are not able to conduct themselves according to the Mesorah. [↑](#footnote-ref-16)
17. While there are those who argue that there are shedim that possess supernatural power, we vehemently contend that there is no such thing. The Cosmos as we have repeatedly taught IS the Oral Torah (Mesorah). This truth being established, we understand that there are those shedim who contend with the power of the Mesorah. However, they cannot gain ascendancy over the Torah! [↑](#footnote-ref-17)
18. If we choose to be “free” of the Mesorah, we can expect to be “bound” by shedim (demons) promoting anarchy and ultimate suicide. If we choose the Mesorah, we are freed from the shedim and bound to G-d who gives life and order. If we reject the Mesorah, we will be bound by sin and depravity. If we choose the Mesorah, we will be free from sin and death. With this in mind, it is particularly poignant that this encounter took place where the Mesorah was presented. [↑](#footnote-ref-18)
19. The Encyclopedia Judaica defines three classes of demons as harmful spirits, *mazzikim* (damagers)*, shedim* or *ruchot.* - Thomson Gale. (n.d.). *Encyclopedia Judaica,* (2 ed., Vol. 5). (F. Skolnik, Ed.) 2007: Keter Publishing House Ltd. pp. 572ff [↑](#footnote-ref-19)
20. The Torah Scholar is never controlled or possessed by the *shedim* – demons. Throughout the Nazarean Codicil we see that different persons are under the control and influence of shedim, “demon possessed”. Therefore, we see the graciousness and generosity of the Master as a healing agent for those bound by the shedim, demons, giving them uncompelled and free movement of the will. If the Master gives uncompelled and free movement of the will, we can logically deduce (through Severah) that shedim compel, bind and dominate the will or soul of a person. [↑](#footnote-ref-20)
21. Aristotle’s position regarding demons is unclear, and historically there has been much dispute about it. In 1580, the Aristotelian philosopher Andrea Cesalpino published An Aristotelian Investigation of Demons in which he sought to argue that Aristotle did indeed accept their existence. Aristotle describes a class of beings that live in fire, which are interpreted by some as demons; he also writes that dreams emanate from the demonic realm (see Arthur Hilary Armstrong, The Cambridge History of Later Greek and Early Medieval Philosophy, p. 34 note 1). On the other hand, the Aristotelian philosopher Pietro Pomponazzi (d. 1525) presented cogent arguments that Aristotle did not believe in the existence of demons, Thomas Aquinas had already noted with regret that Aristotelian philosophy did not admit the existence of demons, and Agostino Steuco (d. 1548) likewise accepted that Aristotle denied the existence of demons, even though he criticized him for it (see Walter Stephens, Demon Lovers: Witchcraft, Sex, and the Crisis of Belief, pp. 76-80). [↑](#footnote-ref-21)
22. See Joshua Trachtenberg, Jewish Magic and Superstition, p. 44 [↑](#footnote-ref-22)
23. Menachem Mendel Morgensztern of Kotzk, better known as the Kotzker Rebbe (1787–1859) was a Hasidic rabbi and leader. [↑](#footnote-ref-23)
24. Halacha LeMaaseh - Literally: Practical Jewish Law. Idiomatically: Practical application / practically speaking. Although Talmudic in origin (Baba Batra 130b), this phrase does not have to refer to Jewish law. You know you asked your kids not to park their bicycles in the driveway, but Halacha LeMaaseh, we all know that you’ll trip over them when you come home from work. [↑](#footnote-ref-24)
25. From the angels of the constellations. [↑](#footnote-ref-25)
26. Moses ben Nahman (1194–1270), commonly known as Nachmanides, and also referred to by the acronym Ramban, was a leading medieval Jewish scholar, Sephardic rabbi, philosopher, physician, kabbalist, and biblical commentator. He was raised, studied, and lived for most of his life in Girona, Catalonia. He is also considered to be an important figure in the re-establishment of the Jewish community in Jerusalem following its destruction by the Crusaders in 1099. [↑](#footnote-ref-26)
27. Commentary to Shemot (Exodus) 7:11. [↑](#footnote-ref-27)
28. Commentary to Vayikra (Leviticus) 17:7. [↑](#footnote-ref-28)
29. Ibid. 28 [↑](#footnote-ref-29)
30. Ibid. 28 [↑](#footnote-ref-30)
31. Chagigah 16a. [↑](#footnote-ref-31)
32. Ibid. 28 [↑](#footnote-ref-32)
33. The Deaconess ministers as a part of the Seven – Ten men who guide the Congregation (Esnoga – Synagogue) [↑](#footnote-ref-33)
34. Cf. 2Kgs. 22:14; 2Chr 34:22 (3285 to 3316) b. Meg. 14b [↑](#footnote-ref-34)
35. Ritmeyer, L. (2006). The Quest, Revealing the Temple Mounbt in Jerusalem. Jerusalem: Carta, The Lamb Foundation. p.85 [↑](#footnote-ref-35)
36. Schick, C. (1896) Die Stiftschutte, der Tempel in Jerusalem und der Tempelplatz der Jetztzeit (Berlin.) p. 185 [↑](#footnote-ref-36)
37. I will delve into this further below [↑](#footnote-ref-37)
38. Cf. m. Mid. 1:3 [↑](#footnote-ref-38)
39. Cf. Second Lukas (Acts) 3:2 In a lecture given by Orit Peleg (student of Elat Mazar) presenting materials she had prepared for her doctoral dissertation, Orit demonstrated the true beauty of the magnificent gates. Her thesis offered positive proof that these gates were the “Beautiful Gate” of Acts and that the artistry was strictly Jewish. [↑](#footnote-ref-39)
40. See illustration below [↑](#footnote-ref-40)
41. The Royal cubit measured inches. This would mean that the height of the southeastern corner of the Temple might have reached nearly 500 ft. While Josephus is given to hyperbole, it is plausible to believe the southeastern corner reached a staggering height. [↑](#footnote-ref-41)
42. 2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications. 6. **Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage. [↑](#footnote-ref-42)
43. Cf. m. Mid. 1:3 [↑](#footnote-ref-43)
44. Cf. 2Kgs. 22:14; 2Chr 34:22 (3285 to 3316) b. Meg. 14b [↑](#footnote-ref-44)
45. Rashi’s translation [↑](#footnote-ref-45)
46. Valley of Hinnom [↑](#footnote-ref-46)
47. Jewish Publication Society. (1997, c1985). *Tanakh: The Holy Scriptures : A new translation of the Holy Scriptures according to the traditional Hebrew text.* Title facing t.p.: Torah, Nevi'im, Kethuvim = Torah, Nevi'im, Ketuvim. (2 Ki 6:12). Philadelphia: Jewish Publication Society. [↑](#footnote-ref-47)
48. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 Ramban. (2008 ). *The Torah; with Ramban’s Commentary Translated, Annotated, and Elucidated,* (Vol.5 Sefer D’barim). Artscroll Series, Mesorah Publications ltd. pp. 720 – 1 See also **b. Meg 29a** [↑](#footnote-ref-48)
49. Cohen, A. (1983). *The Soncino Chumash, the Five books of Moses with Haphtaroth* (Soncino Books of the Bible ed.). Brooklyn, NY: The Soncino Press Ltd. p. 1142 [↑](#footnote-ref-49)
50. Sitting, judging and or study [↑](#footnote-ref-50)
51. Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) Nanuet , New York: Feldheim Publishers. p. 95 [↑](#footnote-ref-51)
52. Cf. Romans 1:1 [↑](#footnote-ref-52)
53. Wolfson, Harry Austryn. *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, Volume 1: Structure and Growth of Philosophical Systems from Plato to Spinoza*. 4 Revised edition. Harvard University Press, 1962. p 95 [↑](#footnote-ref-53)
54. The phrase could read “like a voice to many Gentiles “We opine that the voice is many voices speaking to many Gentiles, which can only be the “voices” of the Hakhamim. We also note that in the Exodus passage above, the Hakhamim make time come to a stop with their teachings. They transport their talmidim into the spheres of the Divine Presence which is an atemporal place. [↑](#footnote-ref-54)
55. Steven D. Fraade, *Between Rewritten Bible and Allegorical Commentary: Philo's Interpretation of the Burning Bush.* Brill, Boston 2014. p.228 [↑](#footnote-ref-55)