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| **Esnoga Bet Emunah****4544 Highline Dr. SE****Olympia, WA 98501****United States of America****© 2015**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2015**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**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** |
| **Shebat 11, 5775 – Jan 30/31, 2015** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Jan 30 2015 – Candles at 5:56 PMSat. Jan 31 2015 – Habdalah 6:54 PM | **Austin & Conroe, TX, U.S.**Fri. Jan 30 2015 – Candles at 5:48 PMSat. Jan 31 2015 – Habdalah 6:44 PM | **Brisbane, Australia**Fri. Jan 30 2015 – Candles at 6:25 PMSat. Jan 31 2015 – Habdalah 7:20 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Jan 30 2015 – Candles at 5:50 PMSat. Jan 31 2015 – Habdalah 6:48 PM | **Everett, WA. U.S.**Fri. Jan 30 2015 – Candles at 4:48 PMSat. Jan 31 2015 – Habdalah 5:57 PM | **Manila & Cebu, Philippines**Fri. Jan 30 2015 – Candles at 5:36 PMSat. Jan 31 2015 – Habdalah 6:27 PM |
| **Miami, FL, U.S.**Fri. Jan 30 2015 – Candles at 5:45 PMSat. Jan 31 2015 – Habdalah 6:39 PM | **Murray, KY, & Paris, TN. U.S.**Fri. Jan 30 2015 – Candles at 4:59 PMSat. Jan 31 2015 – Habdalah 5:59 PM | **Olympia, WA, U.S.**Fri. Jan 30 2015 – Candles at 4:53 PMSat. Jan 31 2015 – Habdalah 6:01 PM |
| **San Antonio, TX, U.S.**Fri. Jan 30 2015 – Candles at 5:52 PMSat. Jan 31 2015 – Habdalah 6:48 PM | **Sheboygan & Manitowoc, WI, US**Fri. Jan 30 2015 – Candles at 4:41 PMSat. Jan 31 2015 – Habdalah 5:45 PM | **Singapore, Singapore** Fri. Jan 30 2015 – Candles at 7:02 PMSat. Jan 31 2015 – Habdalah 7:52 PM |
| **St. Louis, MO, U.S.**Fri. Jan 30 2015 – Candles at 5:03 PMSat. Jan 31 2015 – Habdalah 6:03 PM | **Tacoma, WA, U.S.**Fri. Jan 30 2015 – Candles at 4:51 PMSat. Jan 31 2015 – Habdalah 5:59 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Honor Paqid Adon Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’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** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “A’arei Miq’lat” – “Cities of Refuge”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **עָרֵי מִקְלָט** |  |  |
| **“A’arei Miq’lat”** | Reader 1 – B’Midbar 35:9-12 | Reader 1 – Debarim 1:1-4 |
| **“Cities of Refuge”** | Reader 2 – B’Midbar 35:13-16 | Reader 2 – Debarim 1:5-7 |
| **“Ciudades de refugio”** | 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 |  |
|  | Reader 5 – B’Midbar 35:29-34 |  |
| **Psalm:** 106:34-48 | Reader 6 – B’Midbar 36:1-4 | Reader 1 – Debarim 1:1-4 |
| **Ashlamatah:** Joshua 20:1-9 + 21:3 | Reader 7 – B’Midbar 36:5-13 | Reader 2 – Debarim 1:5-7 |
|  |  Maftir: B’Midbar 36:11-13 | Reader 3 – D’barim 1:8-10 |
| **N.C.:** Mordechai 14:1-2; Lk 22:1-2; Rom. 8:18-25 |  - Joshua 20:1-9 + 21:3 |   |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 G-d, 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 favor 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 performing 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!**

**Contents of the Torah Seder**

* Levitical Cities of Refuge – Numbers 35:9-15
* Distinction Between Murder and Manslaughter – Numbers 35:16-23
* Legal Procedure in the Case of Accidental Homicide – Numbers 35:24-29
* Concerning Murder – Numbers 35:30-34
* Law of Heiresses – Numbers 36:1-13

**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) ‎‎‎‎‎‎‎35:9 – 36:13**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 9. The Lord spoke to Moses saying: | 9. And the LORD spoke with Mosheh, saying: |
| 10. Speak to the children of Israel and say to them, When you cross the Jordan to the land of Canaan, | 10. Speak with the sons of Israel, and say to them, When you have passed over Jordan unto the land of Kenaan, |
| 11. you shall designate cities for yourselves; they shall be cities of refuge for you, and a murderer who killed a person unintentionally shall flee there. | 11. you will provide you cities with streets and houses of living (boarding houses), cities of refuge will they be to you, that thither the manslayer may flee who has killed a man inadvertently. |
| 12. These cities shall serve you as a refuge from an avenger, so that the murderer shall not die until he stands in judgment before the congregation. | 12. And they will be to you for cities of refuge for the manslayer from the avenger of blood, that the man may not be put to death till he will have stood before the congregation for judgment. |
| 13. The cities that you provide shall serve as six cities of refuge for you. | 13. And these cities which you give will be six cities of refuge for the manslayer; |
| 14. You shall provide the three cities in trans Jordan and the three cities in the land of Canaan; they shall be cities of refuge. | 14. three you will appoint beyond Jordan, and three in the land of Kenaan; cities of refuge will they be. |
| 15. These six cities shall be a refuge for the children of Israel and for the proselyte and resident among them, so that anyone who unintentionally kills a person can flee there. | 15. For the sons of Israel and the sojourners among you will be these six cities of refuge, that thither whoever has killed a man through ignorance may flee. |
| 16. If he struck him with an iron instrument and he dies, he is a murderer, and the murderer shall be put to death. | 16. But if he smote him with an instrument of iron and killed him, he is a murderer; and the murderer will be surely put to death. |
| 17. If he struck him with a fist sized stone which is deadly, and he dies, he is a murderer, and the murderer shall be put to death. | 17. Or if, filling his hand with a stone large enough to kill any one, he struck him, and killed him, he is a murderer, and the murderer dying will die. |
| 18. Or with a fist sized wooden instrument which is deadly,and he dies, he is a murderer, and the murderer shall be put to death. | 18. Or if, filling his hand with an instrument of wood sufficient to kill any one, he struck him, and killed him, he is a murderer; the murderer shall be put to death. |
| 19. The blood avenger shall kill the murderer; he may kill him when he meets him. | 19. The avenger of blood may himself kill the manslayer, if he meet him outside of these cities; he may kill him in judgment. |
| 20. If, out of hatred, he pushed him, or threw something at him with premeditation, and he died, | 20. But if (the manslayer) had assaulted in enmity and intentionally with a club or staff, or thrown stones upon him with purpose of heart, and killed him;  |
| 21. or if he maliciously struck him with his hand and he died, the assailant shall be put to death; he is a murderer; the blood avenger may kill the murderer when he meets him. | 21. or cherishing enmity had struck him with his hand and killed him; he is a murderer; dying he will die. The avenger of blood may slay the homicide when he has been condemned. |
| 22. But if he pushed him accidentally, without malice, or threw an object at him without premeditation, | 22. But if in ignorance, without keeping of malice, he let any thing fall upon him, having no intention to kill; |
| 23. or, with any stone which is deadly, and without seeing [his victim] he threw it down at him and it killed him, but he was not his enemy and bore him no malice | 23. or if without intention he let a stone sufficient to kill any one, or any other thing, fall upon him, and kill him, without having hated, or purposed to do him harm, |
| 24. Then the congregation shall judge between the assailant and the blood avenger, on the basis of these judgments. | 24. then the congregation shall judge between him who had smitten him, and the avenger of blood, according to these judgments; |
| 25. The congregation shall protect the murderer from the hand of the blood avenger, and the congregation shall return him to the city of refuge to which he had fled, and he shall remain there until the Kohen Gadol, who anointed him with the sacred oil, dies. | 25. and the congregation will release the manslayer from the hand of the avenger of blood, and make him return to his city of refuge whither he had fled; and he will dwell there **until the time that the high priest die**, whom the multitude had anointed with the oil of anointing;-because he did not pray on the Day of Atonement in the Holy of Holies concerning the three great transgressions, that the people of the house of Israel might not be smitten **for strange worship**, or **impure connections**, or **the shedding of innocent blood**, when it was in his power to obviate them by his prayer, **and he prayed not, therefore has he been condemned to die in that year**. |
| 26. But if the murderer goes beyond the border of the city of refuge to which he had fled, | 26. But if, while the high priest is yet alive, the manslayer goes out indeed from the bounds, of his city of refuge whither he had fled, |
| 27. and the blood avenger finds him outside the limits of his city of refuge, and the blood avenger slays the murderer, he has no blood. | 27. and the avenger of blood find him without the bounds of his city of refuge, he may kill the manslayer, without being guilty of death, |
| 28. For he shall remain in his city of refuge until the Kohen Gadol dies, and only after the Kohen Gadol has died, may the murderer return to the land which is his possession. | 28. for he should have abode in his city of refuge until the death of the high priest; but after the high priest is dead he may return to the land of his inheritance. |
| 29. These shall be for you a statute of justice for all your generations, in all your dwelling places. | 29. And these indications will be to you a decree of judgment for your generations in all your dwellings: |
| 30. Whoever [namely the blood avenger] kills a person, based on the testimony of witnesses, he shall slay the murderer. A single witness may not testify against a person so that he should die. | 30. Whosoever kills a man, according to the word of witnesses fit to give testimony against him, the avenger of blood, or the house of judgment, will put him to death. But one witness only will not testify against a man to put him to death. |
| 31. You shall not accept ransom for the life of a murderer, who is guilty of death, for he shall be put be put to death. | 31. You may not take a ransom for the release of a murderer who is guilty of death, for dying he will die. |
| 32. You shall not accept ransom for one who has fled to his city of refuge, to allow him to return to live in the Land, before the kohen has died. | 32. Neither may you take ransom for him who has fled to his city of refuge, so as that he may return to dwell in the land before the time of the high priest's decease. |
| 33. And **you shall not corrupt the land** in which you live, **for the blood corrupts the land**, **and the blood which is shed in the land cannot be atoned for except through the blood of the one who shed it**. | 33. Nor **do not contaminate the land** in which you are, **because innocent blood which has not been avenged will overflow the land**, and **there is no atonement made for the land upon which innocent blood has been shed, but by the shedding of the blood of him who shed it**. |
| 34. **And you shall not defile the land where you reside, in which I dwell, for I am the Lord Who dwells among the children of Israel.** | 34. **Therefore defile not the land in which you are; for My Shekinah dwells in the midst of it; for I am the LORD whose Shekinah dwells among the children of Israel.** |
|  |  |
| 1. The paternal heads of the family of the sons of Gilead the son of Machir the son of Manasseh of the families of the sons of Joseph approached and spoke before Moses and before the chieftains, the paternal heads of the children of Israel. | 1. And the heads of the fathers of the family of the Bene Gilead bar Makir bar Menasheh, even the family of the Bene Gilead bar Joseph, came to the house of judgment, and spoke before Mosheh and the princes, the chief fathers of the Bene Yisrael,  |
| 2. They said, "The Lord commanded my master to give the Land as an inheritance through lot to the children of Israel, and our master was commanded by the Lord to give the inheritance of Zelophehad our brother to his daughters. | 2. and said: The LORD commanded Rabboni {our master} to give the land an inheritance by lot to the children of Israel, and Rabboni was commanded before the LORD to give the inheritance of our brother Zelophehad to his daughters. |
| 3. Now, if they marry a member of another tribe of the children of Israel, their inheritance will be diminished from the inheritance of our father, and it will be added to the inheritance of the tribe into which they marry, and thus, it will be diminished from the lot of our inheritance. | 3. But if these marry into any of the tribes of the children of Israel, their inheritance will be withdrawn from that of our fathers, and will be added to the inheritance of the tribe which will have become theirs, and our lot will be diminished. |
| 4. Even if the children of Israel will have a Jubilee, their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be diminished from the inheritance of our father's tribe." | 4. And at the Jubilee of the Bene Yisrael their inheritance will be added to that of their tribe in which they will be; and their possession will have been withdrawn from the inheritance of our father's tribe. |
| 5. Moses commanded the children of Israel according to the word of the Lord, saying, "The tribe of Joseph's descendants speak justly. | 5. Then Mosheh commanded the children of Israel by the Word of the LORD, saying: The tribe of the Bene Joseph have said well. |
| 6. This is the word that the Lord has commanded regarding Zelophehad's daughters. Let them marry whomever they please, but they shall marry only to the family of their father's tribe. | 6. This is the thing which the LORD has commanded,-not for the generations that will arise after the division of the land, but for the daughters of Zelophehad, saying: They may be the wives of them who are proper in their eyes, only such must be of the families of their father's tribe. |
| 7. Thus, the inheritance of the children of Israel will not be transferred from tribe to tribe, for each person from the children of Israel will remain attached to the inheritance of his father's tribe. | 7. That the inheritance of the children of Israel may not pass about from one tribe to another: for the children of Israel will every one keep to the inheritance of their father's tribe. |
| 8. Every daughter from the tribes of the children of Israel who inherits property, shall marry a member of her father's tribe, so each one of the children of Israel shall inherit the property of his forefathers. | 8. \_\_\_ |
| 9. And no inheritance will be transferred from one tribe to another tribe, for each person of the tribes of the children of Israel shall remain attached to his own inheritance." | 9. \_\_\_ |
| 10. As the Lord had commanded Moses, so did Zelophehad's daughters do. | 10. As the LORD commanded Mosheh, so did the daughters of Zelophehad; |
| 11. Mahlah, Tirzah, Hoglah, Milcah, and Noah married their cousins. | 11. and Mahalah, Thirzah, Hogelab, Milchah and Nohah, the daughters of Zelophehad, became wives of sons of their kindred; |
| 12. They married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained with the tribe of their father's family. | 12. of the family of the children of Menasheh bar Joseph were they wives, and their inheritance was with the tribe of their father's family. |
| 13. These are the commandments and the ordinances that the Lord commanded the children of Israel through Moses in the plains of Moab, by the Jordan at Jericho. | 13. These are the commandments and orders of judgments which the LORD commanded the children of Israel, by Mosheh, in the plains of Moab by the Jordan near Jericho. |
| **Chazaq! Chazaq! V’Nitchazeq!****Be strong, be strong, and may we be strengthened!** |
|  |  |

**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.) 35:9 – 36:13**

**11 you shall designate** [The expression] הַקְרָיָה can mean only preparation, as it says, “Because the Lord, your God, prepared it (הִקְרָה) before me” (Gen. 27:20) -[Sifrei Massei 3, Targum Onkelos].

**12 from an avenger** From the avenger of the blood, a kinsman of the murder victim.-[Mak. 12a]

**13 six cities of refuge** [This] informs [us] that even though Moses designated three cities across the Jordan during his lifetime, they did not provide refuge until the three provided by Joshua in the land of Canaan were designated.-[Sifrei Massei 8, Mak. 9a]

**14 the three cities** Although there were nine tribes in the land of Canaan, and here [across the Jordan] there were only two-and-a-half, He equalized the number of their refuge cities, because Gilead had many murderers, as it says, “Gilead, a city of workers of violence, who lurk to shed blood” (Hos. 6:8). -[Mak. 10a, Sifrei Massei 6]

**16 If he struck him with an iron instrument** This does not refer to accidental manslaughter discussed nearby, but to premeditated murder, and it teaches us that the implement of murder has to be big enough to cause death, for regarding all the [other] cases it says, אֲשֶׁר יָמוּת בָּה , “which is deadly,” and the Targum [Onkelos] renders, “of a size capable of causing death,” except in the case of iron, since it is evident and known to the Holy One, blessed is He, that a small piece of iron can kill, even a needle (Sifrei Massei 6, Sanh. 76b). That is why [in the case of iron] the Torah did not specify a size and write “which is deadly.” If you say that Scripture refers to one who murders unintentionally, [this cannot be because], below it says, “or, with any stone which is deadly, and without seeing [his victim]...” (verse 23). This shows that in the cases mentioned before it, Scripture speaks of one who murders with intent.

**17 with a fist-sized stone** [A stone] large enough to fill a hand.-[Onkelos]

**which is deadly** Which is large enough to cause death, as the Targum [Onkelos] renders. Since it [Scripture] says, “If one of them strikes the other with a stone” (Exod. 21:18), but it does not specify a size, I might think any size? Therefore it says, “which is deadly”-[Sifrei Massei 10]

**18 or with a fist-sized wooden instrument** Since it says, “If a man strikes his manservant or his maidservant with a rod” (Exod. 21:20), I might think any size? That is why it with regard to wood it says, "which is deadly"—it must a size capable of causing death.-[Sifrei Massei 11]

**19 when he meets him** Even in the cities of refuge.

**20 with premeditation** As the Targum [Onkelos] renders, בְּכַמְנָא , with ambush.

**22 accidentally** Heb. בְּפֶתַע , by accident, but the Targum renders בִּתְכֵף , “suddenly,” [meaning] that he was next to him and he had no time to take precautions against [killing] him.

**23 or, with any stone which is deadly** he struck him.

**without seeing** He did not see him [while striking him].

**he threw it down at him** From here they said that the one who kills by way of a falling action is exiled, but if [he kills] by means of an upward action is not exiled.-[Mak. 7b]

**25 until the kohen gadol... dies** For he causes the Divine Presence to rest upon Israel and thus prolong their lives, whereas the murderer causes the Divine Presence to withdraw from Israel and thus shorten their lives. He is not worthy of standing before the Kohen Gadol [Sifrei Massei 20]. Another interpretation: **Because the Kohen Gadol should have prayed that such a misfortune should not befall Israel during his lifetime [Mak. 11a].**

**who anointed him with the sacred oil** According to the literal meaning, this is one of the elliptical verses [in Scripture], as it does not reveal who anointed him; thus, it is like saying, “who was anointed by the one who anointed him with the sacred oil.” Our Rabbis expounded it in Tractate Makkoth (11b) as a verification of the law, to teach that if before sentence was passed, the Kohen Gadol died and they appointed another one in his stead, and afterwards sentence was passed, he [the murderer] can return home only after the second one has died, as it says, “who anointed him.” Did he anoint the kohen, or did the kohen anoint him? However, this includes the [case of a high kohen who was] anointed in his days [and thus, it is as if he had anointed the Kohen Gadol, so to speak], that he frees him through his death.

**27 he has no blood** He is like one who kills a dead person, who has no blood.

**29 in all your dwelling places** This teaches that the minor Sanhedrin functions outside the Land as long as there is one functioning in the Land of Israel [namely, while the Temple stood].- [Mak. 7a, Sifrei Massei 25]

**30 Whoever kills a person...** The one who comes to kill him because he murdered someone.

**based on the testimony of witnesses** who testify that he murdered him intentionally, after he had been forewarned. [I.e., the blood avenger may not slay the murderer unless there are witnesses that he committed the murder.]-[Sifrei Massei 26]

**31 You shall not accept ransom** He cannot be acquitted in exchange for payment.-[Keth. 37b]

**32 You shall not accept ransom for the one who has fled to his city of refuge** One who has fled to a city of refuge after he killed someone unintentionally cannot absolve himself from exile through payment by giving a ransom so that he can return to dwell in the Land before the kohen dies.-[Keth. 37b]

**has fled** Heb. לָנוּס , is equivalent to לְנָס , “for the one who has fled.” Similarly, “those who returned (שׁוּבֵי) from the war” (Mich. 2:8). Similarly, “Those who are removed (נוּגֵי) from the appointed season” (Zeph. 3:18); “for [all the people...] were circumcised (מֻלִים) ” (Josh. 5:5). Just as you say שׁוּב in reference to one who has already returned, and מוּל regarding one who is already circumcised, so will you say לָנוּס for one who has already fled. He is called נוּס , that is to say, ‘an escapee.’ If you say that לָנוּס means ‘to flee,’ and explain it thus: You shall not accept ransom for who must flee, in order to absolve him from exile, then I do not know how it can say, “to return to live in the Land” for if he has not yet fled, from where should he return?

**33 And you shall not corrupt** Heb. ולֹא-תַחֲנִיפוּ , you shall not cause it to be wicked, as the Targum [Onkelos] renders, לֹא תְחַיְבוּן , you shall not make sinful."

**34 in which I dwell** You should not cause me to dwell amidst its uncleanness.

**for I am the Lord who dwells among the children of Israel** Even when they are unclean, the Divine Presence resides with them.-[Sifrei Massei 32]

**Chapter 36**

**3 and it will be added to the inheritance of the tribe** For her son inherits her, and the son’s pedigree follows his father’s tribe.

**4 Even if the children of Israel will have a Jubilee** From here R. Judah said: The Jubilee is destined to cease.- [Torath Kohanim 13:1]

**will have a Jubilee** That is to say, this is not a form of sale, which returns [to the original owner] in the Jubilee [year], for inheritance does not return at the Jubilee. Even if the Jubilee occurs, the inheritance will not return to its tribe; hence, it is “added to the inheritance of the tribe into which they marry.”

**8 Every daughter...who inherits property** Because her father had no son.

**11 Mahlah, Tirzah...** Here it enumerates them according to seniority over each other in age, and they were married in the order they were born. But throughout Scripture (26:33, 17:1, Josh. 17:3), it lists them in order of their intelligence and informs us that they were all equal.-[B.B. 120a]

**Ketubim: Psalm 106:** **34-48**

| **Rashi** | **Targum** |
| --- | --- |
| 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. |
| 40. And the Lord's wrath was kindled against His people and He detested His inheritance. | 40. And the anger of the LORD was harsh against His people and He despised His inheritance. |
| 41. And He delivered them into the hands of nations, and their enemies ruled over them. | 41. And He handed them over into the power of the Gentiles, and their foes ruled over them. |
| 42. And their foes oppressed them, and they were humbled under their hand. | 42. And their enemies oppressed them, and they were subdued under their hand. |
| 43. Many times He saved them, but they were rebellious with their counsel, and they were humbled because of their iniquity. | 43. Many times He would deliver them, but they would rebel against Him in their counsel, and they were brought low in their sins. |
| 44. But He looked upon their distress when He heard their cries. | 44. And He saw when it went ill with them, when He heard their prayer. |
| 45. And He remembered His covenant for them, and He relented in accordance with His abundant kindness. | 45. And He remembered His covenant in their favor, and He turned aside from His anger according to His abundant mercies. |
| 46. And He caused them to be pitied by all their captors. | 46. And He made them find mercy in the sight of all who had taken them captive. |
| 47. Save us, O Lord, our God, and gather us from the nations, to give thanks to Your holy name, to boast with Your praise. | 47. Redeem us, O LORD our God, and gather us from among the Gentiles, to give thanks in Your holy name, to boast in Your praise. |
| 48. **Blessed be the Lord God of Israel from world to world, and all the people shall say, "Amen." Hallelujah!** | 48. **Blessed be the name of the LORD God of Israel, from this age to the age to come, and let all the people say, Amen, Hallelujah!** |
| **By the mercy of G-d we have merited to finish our studies on the Fourth Book of Psalms.** |

**Rashi Commentary for: Psalm 106:34-48**

**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.

**41** **And He delivered them into the hands of nations** in the days of the Judges between one judge and another, e.g. Eglon, Cushan-rishathaim, Sisera, the Philistines, and Midian. (I found.)

**43** **Many times He saved them** Many times they provoked Him; yet He was slow to anger and saved them.

**and they were humbled because of their iniquity** and they were humbled because of their iniquity.

**44** **But He looked upon their distress** On account of prayer.

**when He heard their cries** On account of the merit of the Patriarchs.

**45** **And He remembered His covenant** On account of repentance.

**and He relented in accordance with His abundant kindness** On account of the end, when He heard, “Save us, etc.” Moses, too, included them in one verse (Deut. 4:30): “In this distress that will befall you etc.”

**47** **save us** now also, O Lord, our God.

**48** **from world to world** From this world to the world to come.

**Meditation from the Psalms**

**Psalms ‎‎106: 34-48**

**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 Tehillim** with the declaration*,***“Blessed is HaShem, the G-d of Israel, from This World to the World to Come, and let the entire nation say, “Amen!” Praise G-d!”[[3]](#footnote-3)** This week we reach the end of the fourth book of Psalms and we also reach the end of the fourth book of the Torah, Bamidbar.

This is the third portion of Psalms chapter 106 that has had a verbal tally of ‘land’.[[4]](#footnote-4) Clearly this is a major focus of David as he studied the Torah portions. I would like to explore an interesting word that contributed to the pollution of the land, namely the sacrifice of sons and daughters to demons, to shedim[[5]](#footnote-5) - שֵּׁדִים. Chazal speak of shedim in the Gemara[[6]](#footnote-6) in many places.[[7]](#footnote-7) However, the Tanach uses this peculiar word in only two places, in Debarim 32:17 and in our psalms portion (above).[[8]](#footnote-8) The opening pesukim of our psalms portion speaks of these shedim:

***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[[9]](#footnote-9)* 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.

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.[[10]](#footnote-10) 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”.[[11]](#footnote-11)
3. They exist, but they have vanished.[[12]](#footnote-12)
4. They are men who do not act according to the ‘image of G-d[[13]](#footnote-13)‘, 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.[[14]](#footnote-14)

The Rambam[[15]](#footnote-15) takes the first position, i.e. that shedim 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...*

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.

The Nazarean Codicils speaks explicitly of demons. It is worth looking at what the Nazarean Codicil has to say about demons. Lets 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 give.*

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.

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 proclaiming 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 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[[23]](#footnote-23) 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.[[24]](#footnote-24) 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 describes them as being produced by witchcraft and possessing bodies composed of air that cannot be detected,[[25]](#footnote-25) along with the element of fire.[[26]](#footnote-26) Since they are composed of these light elements, they are able to fly,[[27]](#footnote-27) and since they travel in the sky, they are able to learn about future events from the angels of the constellations.[[28]](#footnote-28) Ramban also explains Chazal’s statement about demons eating like people[[29]](#footnote-29) to mean that they also subsist on food, although theirs consists of evaporated moisture and smoke from fires.[[30]](#footnote-30)

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.

**Psalms, the Torah and the Triennial Lectionary**

In four days we will be celebrating Tu B’Shebat, **the new year** for trees. We will also be starting the fifth book of psalms, along with sefer Debarim, on the first Shabbat after Tu B’Shebat. This correlation is part of the design of the triennial cycle. There are four new years on the Jewish calendar.

***Rosh HaShana 2a*** *MISHNA. THERE ARE FOUR NEW YEARS. ON THE FIRST OF NISAN IS NEW YEAR FOR KINGS AND FOR FESTIVALS. ON THE FIRSTOF ELUL IS NEW YEAR FOR THE TITHE OF CATTLE. R. ELEAZAR AND R. SIMEON, HOWEVER, PLACE THIS ON THE FIRST OF TISHRI. ON THE FIRSTOF TISHRI IS NEW YEAR FOR YEARS, FOR RELEASE AND JUBILEE YEARS, FOR PLANTATION AND FOR [TITHE OF] VEGETABLES. ON THE FIRST OF SHEBAT IS NEW YEAR FOR TREES, ACCORDING TO THE RULING OF BETH SHAMMAI; BETH HILLEL, HOWEVER, PLACE IT ON THE FIFTEENTH OF THAT MONTH.*

We have noted that the weekly parasha, for both the annual and the Triennial portions, and its latent messages relate and are integrally connected to the time of year during which the parasha is read. The Torah reading started on Tishri the first, which was regarded as the Jewish New Year; while the reading of each of the five books of the Torah started on one of the New Years mentioned in the Mishna,[[31]](#footnote-31) as can be seen in the following list: The reading of the book of:

Beresheet (Genesis) started and ended on the 1st Shabbat, after Rosh HaShana, of Tishri in the first year of the cycle. The new year for counting years.

Beresheet (Genesis) started on the 1st Shabbat of Nisan[[32]](#footnote-32) in the third year of the cycle. The new year for counting months.

Beresheet (Genesis) ended on the Shabbat before Tu B’Shebat in the fourth year of the cycle. The new year for trees.

Shemot (Exodus) started on the first Shabbat after the 15th of Shevat (Tu B’Shebat) in the fifth year of the cycle. The new year for trees.

Shemot (Exodus) started on the 1st Shabbat, after Rosh HaShana, of Tishri in the third year of the cycle. The new year for counting years.

Vayikra (Leviticus) ended on the Shabbat before Tu B’Shebat in the second year of the cycle. The new year for trees.

Bamidbar (Numbers) started on the first Shabbat after Tu B’Shebat in the third year of the cycle. The new year for trees.

Bamidbar (Numbers) ended on the last Shabbat before the 1st of Nisan in the fifth year of the cycle. The new year for counting months.

Devarim (Deuteronomy) started on the 1st Shabbat of Elul in the third year of the cycle. The new year for tithing cattle.

Devarim (Deuteronomy) started on the 1st Shabbat of Nisan[[33]](#footnote-33) in the seventh year of the cycle. The new year for counting months.

The following example shows us this relationship:

In this grouping, I have juxtaposed the two triennial cycles. The red colored entries are those that are new years.

Beresheet = Tishri 1, 5769 till Tishri 1, 5770

Beresheet = Nisan 1, 5772 till Shevat 15, 5773

Shemot = Tishri 1, 5770 till Tammuz 15, 5770

Shemot = Shevat 15, 5773 till Kislev 1, 5774

Vayikra = Tammuz 15, 5770 till Shevat 15, 5771

Vayikra = Kislev 1, 5774 till Tammuz 1, 5774

Bamidbar = Shevat 15, 5771 till Elul 1, 5771

Bamidbar = Tammuz 1, 5774 till Nisan 1, 5775

Devarim = Elul 1, 5771 till Nisan 1, 5772

Devarim = Nisan 1, 5775 till Tishri 1, 5776

**Ashlamatah: Joshua 20:1-9 + 21:3**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ And the Lord spoke to Joshua, saying, | 1. ¶ And the LORD spoke with Joshua, saying:  |
| 2. "Speak to the children of Israel, saying, 'Prepare for you cities of refuge, of which I spoke to you through Moses. | 2. Speak with the sons of Israel, saying: ‘Pick out for yourselves the cities of refuge about which I spoke with you by the hand of Moses, |
| 3. To which a slayer that kills any person unawares, unwittingly, shall flee and they shall be for you as a refuge from the avenger of blood. | 3. where a killer who will kill1 someone by negligence without his knowledge may flee. And they will be for you a refuge from the avenger of blood. |
| 4. And he shall flee to one of those cities, and he shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city to them, and give him a place, and he shall dwell among them. | 4. And he will flee to one of these cities, and he will stand at the entrance of the gate of the city, and he will speak before the elders of that city his words, and they will gather him to the city unto them, and they will give to him a place, and he will dwell with them. |
| 5. And if the avenger of blood pursue him, then they shall not deliver the slayer into his hand, because he smote his neighbor unwittingly, and did not hate him from before. | 5. And if the avenger of blood will pursue after him, they will not hand over the killer in his hand, for without his knowing he struck down his neighbor and he was not hating him yesterday and before that. |
| 6. And he shall dwell in that city until he stand before the tribunal for judgment, until the death of the High Priest that shall be in those days. Then shall the slayer return, and come to his own city, and to his own house, to the city from which he fled." | 6. And he will dwell in that city until he will stand before the congregation for judgment, until the high priest in those days will die. Then the killer will return and enter his city and his house, the city from which he fled. |
| 7. And they set apart Kedesh in Galilee Mount Naphtali, and Shechem in Mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. | 7. And they appointed Kedesh in Galilee in the hill country of the house of Naphtali, and Shechem in the hill country of the house of Ephraim and Kiriath-arba, that is, Hebron, in the hill country of the house of Judah.  |
| 8. And on the other side of the Jordan at Jericho eastward, they had assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. | 8. And across the Jordan which is east of Jericho, they picked Bezer in the wilderness, in the plain, from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Matnan from the tribe of Manasseh. |
| 9. These were the cities set apart for all the children of Israel and for the stranger that sojourns among them, that whosoever kills any person unawares might flee there, and not die by the hand of the avenger of blood, until he stood before the tribunal. **{P}** | 9. And these were the cities that were appointed for all the sons of Israel and for the sojourners who will sojourn among them, where anyone who will kill someone by negligence may flee, and he will not die by the hand of the avenger of blood until he will stand before the congregation. **{P}** |
|  |  |
| 1. ¶ And the heads of the fathers' [houses] of the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers' [houses] of the tribes of the children of Israel;  | 1. ¶ And the heads of the clans of the Levites drew near unto Eleazar the priest and unto Joshua the son of Nun and unto the heads of the clans of the tribes for the sons of Israel.  |
| 2. And they spoke to them in Shiloh in the land of Canaan, saying, "The Lord commanded through Moses to give us cities to dwell in, and the open land around them for our cattle." **{P}** | 2. And they spoke with them in Shiloh in the land of Canaan, saying: “The LORD commanded by the hand of Moses to give to us cities to dwell in and their open spaces for our cattle.” **{P}** |
| 3. And the children of Israel gave to the Levites from their inheritance, according to the commandment of the Lord, these cities and the open land around them. | 3. And the sons of Israel gave to the Levites from their inheritance according to the Memra of the LORD these cities and their open spaces. |
| 4. And the lot went out for the families of the Kohathites; and the children of Aaron the priest, who were of the Levites, had by lot, from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, thirteen cities. | 4. And the lot went forth for the families of Kohath, and the sons of Aaron the priest from the Levites had in the lot from the tribe of Judah and from the tribe of Simeon and from the tribe of Benjamin thirteen cities. |
| 5. And the rest of the children of Kohath had by lot ten cities from the families of the tribe of Ephraim, and from the tribe of Dan, and from the half-tribe of Manasseh. **{S}** | 5. And the sons of Kohath who were left had in the lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half tribe of Manasseh ten cities. **{S}** |
| 6. And the children of Gershon had by lot from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities. | 6. And the sons of Gershon had in the lot thirteen cities from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half tribe of Manasseh in Matnan. |
| 7. For the children of Merari according to their families, there were twelve cities from the tribe of Reuben and from the tribe of Gad, and from the tribe of Zebulun. **{S}** | 7. And the sons of Merari according to their families had twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun. **{S}** |
| 8. And the children of Israel gave to the Levites by lot these cities with the open land around them, as the Lord had commanded through Moses. **{P}** | 8. And the sons of Israel gave to the Levites these cities and their open spaces, just as the LORD commanded by the hand of Moses, in the lot. **{P}** |
|  |  |

**Rashi’s Commentary on Joshua 20:1-9 + 21:3**

**6** **until he stand before the tribunal for judgment** If he be freed from exile he is dismissed. If, however, he is sentenced to exile, he is remanded to his refuge city, where he must dwell until the death of the High Priest.

**8** **And of the other side of the Jordan at Jericho eastward, they had assigned** during Moses’ time as it is stated: Bezer in the wilderness, etc.

**9** **set apart** lit., the cities of setting apart, those set apart for this.

**Chapter 21**

**5** **And the rest of the children of Kohath** They are the children of Moses, and the children of Izhar, and Hebron, and Uzziel.

**from the families of the tribe of Ephraim** These cities fell to them from the inheritance of the tribe of the children of Ephraim, for they received cities in the inheritance of each tribe, as it is stated: "From the many you shall take many, and from the few you shall take few; each tribe according to its inheritance which they inherit, shall give of its cities to the Levites."

**5** **And the rest of the children of Kohath** They are the children of Moses, and the children of Izhar, and Hebron, and Uzziel.

**from the families of the tribe of Ephraim** These cities fell to them from the inheritance of the tribe of the children of Ephraim, for they received cities in the inheritance of each tribe, as it is stated: "From the many you shall take many, and from the few you shall take few; each tribe according to its inheritance which they inherit, shall give of its cities to the Levites."

**Verbal Tallies**

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

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

**Bamidbar (Numbers) 35:9 – 36:13**

**Tehillim (Psalms) 106:34-48**

**Yehoshua (Joshua) 20:1-9 + 21:3**

**Mk 14:1-2, Lk 22:1-2, Rm 8:18-25**

**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.

Israel - ישראל, Strong’s number 03478.

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.

Spake / Speak - דבר, Strong’s number 01696.

Moses - משה, Strong’s number 04872.

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

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

Israel - ישראל, Strong’s number 03478.

Jordan - ירדן, Strong’s number 03383.

**Bamidbar (Numbers) 35:9** And the **LORD <03068>** **spake <01696> (8762)** unto **Moses <04872>**, **saying <0559> (8800)**, 10 **Speak <01696> (8761)** unto the **children <01121>** of **Israel <03478>**, and **say <0559>** **(8804)** unto them, When ye be come over **Jordan <03383>** into the **land <0776>** of **Canaan <03667>**;

**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.

**Tehillim (Psalms) 106:48** Blessed be the **LORD <03068>** God of **Israel <03478>** from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

**Yehoshua (Joshua) 20:1** The **LORD <03068>** also **spake <01696> (8762)** unto Joshua <03091>, **saying <0559> (8800)**,

**Yehoshua (Joshua) 20:2** **Speak <01696> (8761)** to the **children <01121>** of **Israel <03478>**, **saying <0559> (8800)**, Appoint out for you cities of refuge, whereof I spake unto you by the hand of **Moses <04872>**:

**Yehoshua (Joshua) 20:8** And on the other side **Jordan <03383>** by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder****Num 35:9 – 36:13** | **Psalms****Ps 106:34-48** | **Ashlamatah****Josh 20:1-9 + 21:3** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Num. 35:30Num. 36:3Num. 36:8 |  | Jos. 20:4 |
| **by"a'** | enemy | Num. 35:23 | Ps. 106:42 |  |
| **hL,ae** | these | Num. 35:15Num. 35:24Num. 35:29Num. 36:13 |  | Jos. 20:4Jos. 20:9Jos. 21:3 |
| **rm;a'**  | saying, said, speak | Num. 35:9Num. 35:10Num. 36:2Num. 36:5Num. 36:6 | Ps. 106:34Ps. 106:48 | Jos. 20:1Jos. 20:2 |
| **#r,a,**  | land, earth, ground | Num. 35:10Num. 35:14Num. 35:28Num. 35:32Num. 35:33Num. 35:34Num. 36:2 | Ps. 106:38 |  |
| **rv,a]** | which, who | Num. 35:13Num. 35:17Num. 35:18Num. 35:23Num. 35:25Num. 35:26Num. 35:31Num. 35:33Num. 35:34Num. 36:3Num. 36:4Num. 36:6Num. 36:13 | Ps. 106:38 | Jos. 20:2Jos. 20:6 |
| **!Be**  | sons | Num. 35:10Num. 35:15Num. 35:34Num. 36:1Num. 36:2Num. 36:3Num. 36:4Num. 36:5Num. 36:7Num. 36:8Num. 36:9Num. 36:11Num. 36:12Num. 36:13 | Ps. 106:37Ps. 106:38 | Jos. 20:2Jos. 20:9Jos. 21:3 |
| **tB;**  | daughters | Num. 36:2Num. 36:6Num. 36:8Num. 36:10Num. 36:11 | Ps. 106:37Ps. 106:38 |  |
| **la;G"** | avenger | Num. 35:12Num. 35:19Num. 35:21Num. 35:24Num. 35:25Num. 35:27 |  | Jos. 20:3Jos. 20:5Jos. 20:9 |
| **lAdG"**  | high, great | Num. 35:25Num. 35:28 |  | Jos. 20:6 |
| **d['l.GI** | Gilead | Num. 36:1 |  | Jos. 20:8 |
| **rGE** | alien | Num. 35:15 |  | Jos. 20:9 |
| **rb;D'** | spoke, speak | Num. 35:9Num. 35:10Num. 36:1Num. 36:5 |  | Jos. 20:1Jos. 20:2Jos. 20:4 |
| **rb'D'** | what, case | Num. 36:6 |  | Jos. 20:4 |
| **~D'**  | blood | Num. 35:19Num. 35:21Num. 35:24Num. 35:25Num. 35:27Num. 35:33 | Ps. 106:38 | Jos. 20:3Jos. 20:5Jos. 20:9 |
| **hy"h'** | let them, became, become | Num. 36:3Num. 36:4Num. 36:6Num. 36:12 | Ps. 106:36 | Jos. 20:3 |
| **@nEx'** | pollute | Num. 35:33 | Ps. 106:38 |  |
| **amej'**  | defile | Num. 35:34 | Ps. 106:39 |  |
| **dy"** | hand | Num. 35:17Num. 35:18Num. 35:21Num. 35:25Num. 36:13 | Ps. 106:41Ps. 106:42 | Jos. 20:2Jos. 20:5Jos. 20:9 |
| **hwhy** | LORD | Num. 35:9Num. 35:34Num. 36:2Num. 36:5Num. 36:6Num. 36:10Num. 36:13 | Ps. 106:34Ps. 106:40Ps. 106:47Ps. 106:48 | Jos. 20:1Jos. 21:3 |
|  **!Der>y"** | Jordan | Num. 35:10Num. 35:14Num. 36:13 |  | Jos. 20:8 |
| **AxyrIy>** | Jericho | Num. 36:13 |  | Jos. 20:8 |
| **bv;y"**  | live | Num. 35:25Num. 35:28Num. 35:32Num. 35:34 |  | Jos. 20:4Jos. 20:6 |
| **laer'f.yI** | Israel | Num. 35:10Num. 35:15Num. 35:34Num. 36:1Num. 36:2Num. 36:3Num. 36:4Num. 36:5Num. 36:7Num. 36:8Num. 36:9Num. 36:13 | Ps. 106:48 | Jos. 20:2Jos. 20:9Jos. 21:3 |
| **!heKo** | priest | Num. 35:25Num. 35:28Num. 35:32 |  | Jos. 20:6 |
|  **yKi** | when | Num. 35:10Num. 35:28Num. 35:33 |  | Jos. 20:5 |
|  **lKo** | anyone, all, whole entire, every  | Num. 35:15Num. 35:22Num. 35:23Num. 35:29Num. 35:30Num. 36:8 | Ps. 106:46Ps. 106:48 | Jos. 20:9 |
| **tWm**  | die | Num. 35:12Num. 35:16Num. 35:17Num. 35:18Num. 35:19Num. 35:20Num. 35:21Num. 35:23Num. 35:30Num. 35:31 |  | Jos. 20:9 |
|  **tw<m'**  | death | Num. 35:25Num. 35:28Num. 35:32 |  | Jos. 20:6 |
| **hJ,m;** | tribe | Num. 36:3Num. 36:4Num. 36:5Num. 36:6Num. 36:7Num. 36:8Num. 36:9Num. 36:12 |  | Jos. 20:8 |
| **!mi** | across, outside, any | Num. 35:14Num. 35:27Num. 36:8 |  | Jos. 20:5Jos. 20:8 |
|  **hV,n"m.** | Manasseh | Num. 36:1Num. 36:12 |  | Jos. 20:8 |
| **jl'q.mi** | refuge | Num. 35:11Num. 35:12Num. 35:13Num. 35:14Num. 35:15Num. 35:25Num. 35:26Num. 35:27Num. 35:28Num. 35:32 |  | Jos. 20:2Jos. 20:3 |
| **hv,m** | Moses | Num. 35:9Num. 36:1Num. 36:5Num. 36:10Num. 36:13 |  | Jos. 20:2 |
| **jP'v.mi** | trial | Num. 35:12Num. 35:24Num. 35:29Num. 36:13 |  | Jos. 20:6 |
| **sWn** | flee | Num. 35:11Num. 35:15Num. 35:25Num. 35:26Num. 35:32 |  | Jos. 20:3Jos. 20:4Jos. 20:6Jos. 20:9 |
| **hl'x]n"**  | inheritance | Num. 36:2Num. 36:3Num. 36:4Num. 36:7Num. 36:8Num. 36:9Num. 36:12 | Ps. 106:40 | Jos. 21:3 |
| **hk'n"** | killed | Num. 35:11Num. 35:15Num. 35:16Num. 35:17Num. 35:18Num. 35:21Num. 35:24Num. 35:3 |  | Jos. 20:3Jos. 20:5Jos. 20:9 |
| **vp,n<** | person | Num. 35:11Num. 35:15Num. 35:30Num. 35:31 |  | Jos. 20:3Jos. 20:9 |
| **lc;n"**  | deliver | Num. 35:25 | Ps. 106:43 |  |
| **!t;n"** | give, given | Num. 35:13Num. 35:14Num. 36:2 | Ps. 106:41Ps. 106:46 | Jos. 20:2Jos. 20:4Jos. 20:8Jos. 21:3 |
| **d[;**  | until | Num. 35:12Num. 35:25Num. 35:28Num. 35:32 |  | Jos. 20:6Jos. 20:9 |
| **hd'[e** | congregation | Num. 35:12Num. 35:24Num. 35:25 |  | Jos. 20:6Jos. 20:9 |
| **dm;['** | stand, stood | Num. 35:12 |  | Jos. 20:4Jos. 20:6Jos. 20:9 |
| **hP,** | evidence, mouth | Num. 35:30Num. 36:5 |  | Jos. 21:3 |
| **~ynIP'**  | before, face | Num. 35:12Num. 36:1 | Ps. 106:46 | Jos. 20:6Jos. 20:9 |
|  **vd,qo** | holy | Num. 35:25 | Ps. 106:47 |  |
| **ha'r'** | seeing | Num. 35:23 | Ps. 106:44 |  |
| **xc;r'** | manslayer, murderer | Num. 35:11Num. 35:12Num. 35:16Num. 35:17Num. 35:18Num. 35:19Num. 35:21Num. 35:25Num. 35:26Num. 35:27Num. 35:28Num. 35:30Num. 35:31 |  | Jos. 20:3Jos. 20:5Jos. 20:6 |
| **hg"g"v.**  | unintentionally | Num. 35:11Num. 35:15 |  | Jos. 20:3Jos. 20:9 |
| **bWv** | restore, turn, return | Num. 35:25Num. 35:28Num. 35:32 |  | Jos. 20:6 |
| **~v'**  | there | Num. 35:11Num. 35:15 |  | Jos. 20:3Jos. 20:9 |
| **anEf'** | hate |  | Ps. 106:41 | Jos. 20:5 |
| **%p;v'** | shed | Num. 35:33 | Ps. 106:38 |  |
| **%w<T'**  | among | Num. 35:15Num. 35:34 |  | Jos. 20:9 |
| **~he** | those |  | Ps. 106:41 | Jos. 20:6 |
| **![;n"K.** | Canaan | Num. 35:10Num. 35:14 | Ps. 106:38 |  |
| **ry[i** | cities | Num. 35:11Num. 35:12Num. 35:13Num. 35:14Num. 35:15Num. 35:25Num. 35:26Num. 35:27Num. 35:28Num. 35:32 |  | Jos. 20:2Jos. 20:4Jos. 20:6Jos. 20:9Jos. 21:3 |

**Greek:**

| **Greek** | **English** | **Torah Seder****Num 35:9 – 36:13** | **Psalms****Ps 106:34-48** | **Ashlamatah****Josh 20:1-9 + 21:3** | **Peshat****Mk/Jude/Pet****Mk 14:1-2** | **Remes 1****Luke****Lk 22:1-2** | **Remes 2****Acts/Romans****Rm 8:18-25** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἄζυμος | unleavened |  |  |  | Mk. 14:1 | Lk. 22:1 |  |
| ἀναιρέω | with, put | Num 35:31  |  |  |  | Lk. 22:2 |  |
| ἀποκτείνω | kill | Num 35:19Num 35:21 |  |  | Mk. 14:1 |  |  |
| ἀρχιερεύς | chief |  |  |  | Mk. 14:1 | Lk. 22:2 |  |
| γραμματεύς | scribes |  |  |  | Mk. 14:1 | Lk. 22:2 |  |
| δίδωμι | give, given | Num. 35:13Num. 35:14Num. 36:2 | Ps. 106:41Ps. 106:46 | Jos. 20:2Jos. 20:4Jos. 20:8Jos. 21:3 |  |  |  |
| ἑορτή | holiday, festival |  |  |  | Mk. 14:2 | Lk. 22:1 |  |
| ζητέω | seeking | Num 35:23  |  |  | Mk. 14:1 | Lk. 22:2 |  |
| θεός | GOD |  | Psa 106:47 Psa 106:48 |  |  |  | Rom. 8:19Rom. 8:21 |
| ἵστημι | stand, stood | Num. 35:12 |  | Jos. 20:4Jos. 20:6Jos. 20:9 |  |  |  |
| κύριος | LORD | Num. 35:9Num. 35:34Num. 36:2Num. 36:5Num. 36:6Num. 36:10Num. 36:13 | Ps. 106:34Ps. 106:40Ps. 106:47Ps. 106:48 | Jos. 20:1Jos. 21:3 |  |  |  |
| λαός | peoples |  | Psa 106:40Psa 106:48 |  | Mk. 14:2 | Lk. 22:2 |  |
| λέγω | says, saying | Num. 35:9Num. 35:10Num. 36:2Num. 36:5Num. 36:6 | Ps. 106:34Ps. 106:48 | Jos. 20:1Jos. 20:2 | Mk. 14:2 | Lk. 22:1 |  |
| ὅς / ἥ / ὅ | which, who | Num. 35:13Num. 35:17Num. 35:18Num. 35:23Num. 35:25Num. 35:26Num. 35:31Num. 35:33Num. 35:34Num. 36:3Num. 36:4Num. 36:6Num. 36:13 | Ps. 106:38 | Jos. 20:2Jos. 20:6 |  |  | Rom. 8:24Rom. 8:25 |
| πᾶς | all, whole, entire, every | Num. 35:15Num. 35:22Num. 35:23Num. 35:29Num. 35:30Num. 36:8 | Ps. 106:46Ps. 106:48 | Jos. 20:9 |  |  | Rom. 8:22 |
| πάσχα | passover |  |  |  | Mk. 14:1 | Lk. 22:1 |  |
| πῶς | how |  |  |  | Mk. 14:1 | Lk. 22:2 |  |
| υἱός | sons | Num. 35:10Num. 35:15Num. 35:34Num. 36:1Num. 36:2Num. 36:3Num. 36:4Num. 36:5Num. 36:7Num. 36:8Num. 36:9Num. 36:11Num. 36:12Num. 36:13 | Ps. 106:37Ps. 106:38 | Jos. 20:2Jos. 20:9Jos. 21:3 |  |  | Rom. 8:19 |

**Nazarean Talmud**

**Sidra of “b’Midbar?” (Num.) “35:9 – 36:13”**

**“A’arei Miq’lat” “Cities of Refuge”**

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

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

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| **School of Hakham Shaul’s Tosefta****Luqas (LK)**Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **Now the feast of Unleavened Bread** (which is called Passover) **was drawing near. And the Chief Priests and the Scribes** (Heb. Soferim, of the Sadducees Heb. Tz’dukim) **were seeking[[34]](#footnote-34) how they could destroy him, because they were afraid of the people.** | **¶And now Pesach** (Passover) **the** feast of **Matzot** (unleavened bread) **was near. And the Chief Priests and** their scribes (Heb. soferim, of the Sadducees Heb. Tz’dukim) **sought,[[35]](#footnote-35) by cunning how they might take hold** and kill him (Yeshua); **For they said,[[36]](#footnote-36) “not during the Festival” for fear that** there may **be a disturbance** (of mob violence) **by the people.** |
| **School of Hakham Shaul’s Remes****Romans**Mishnah **א:א** |
| **For I logically deduced[[37]](#footnote-37) that the hardships[[38]](#footnote-38) we are experiencing at the present are not worthy** to be compared **with the grandeur that is about to be revealed through us.[[39]](#footnote-39) For the creature is eagerly anticipating[[40]](#footnote-40)** and **waiting[[41]](#footnote-41)** for **an encounter with the sons[[42]](#footnote-42) of God** (B'ne Elohim)**.[[43]](#footnote-43) For** (the) **creature has been subjected to vanity, because of the one who voluntarily subjected** it**, in hope that the creature itself will also be set free from its servility of decay,** and be transformed **into the glorious freedom of the children[[44]](#footnote-44) of God. For we know that the whole creation groans together and suffers birth pains together until now. Not only** this**, but we ourselves also, having the first fruits of the Nefesh Yehudi, even we ourselves groan within ourselves** while we **eagerly await the fulfillment of** our **being made sons, and the redemption of our body. For in hope we were delivered, but hope that is seen is not hope, for who hopes for what he sees? But, if we hope for what we do not see, we await** it **eagerly with patient endurance.** |

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

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| **Num 35:9 – 36:13** | **Ps 106:34-48** | **Josh 20:1-9 + 21:3** | **Mordechai 14:1-2** | **1 Luqas 22:1-2** | **Romans 8:18-25** |

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

**The Bi-modal theme of Pesach**

We now see a paradigm shift in our readings. It should not be hard to figure out that we are about to make the transition from the book of B’Midbar to the book of D’varim. Just as the Torah Seder makes its paradigm shift to the Book of D’varim, Mordechai as Hakham Tsefet’s Sofer makes the shift of scenery. We have been involved in reading of the calamities, which will befall the Bet Mikdash on the end times. Now we will further our understanding of the final days of Yeshua and the message that he wished to convey to his talmidim and all his followers. The theme very well fits with the conclusion of B’Midbar and the opening of the Book of D’varim where Moshe gives a rehearsal of the Torah and a rebuke for past failures. The genius of Hakham Tsefet and his Sofer further reveals itself in the present materials as once again Hakham Tsefet weaves all the materials into a neat sermon. And, as usual the theme should be self-evident once we have read the Torah Seder and readings.

The mention of the Festival is cryptic. Hakham Tsefet does not elaborate on why he includes Pesach and Hag HaMatzah in his opening of this pericope. Nor, does the opening phrase make a great deal of sense. Here we would interject that we must remember that Hakham Tsefet and Mordechai are NOT concerned with chronology and specific order of events. We must say that Hakham Tsefet inserts the materials, as they would best fit the Torah Seder theme. Therefore, we are not concerned with trying to present a day-by-day chronological order to the life of Yeshua. Hakham Tsefet places the opening sentence in that past tense. This is not to say that Hakham Tsefet was looking back on these events. It is rather to say that he was reflecting on Pesach (perhaps the Egyptian Passover) for some unexplained reason.

The Pesach theme seems to fit the final part of our reading in the Psalms where the abundant chesed of G-d is bestowed on his “children,” i.e. the B’ne Yisrael. The activities of the defunct Levitical Priesthood parallel portions of the Davidic song.

Scholars see the High Priests and their Soferim as representing the whole Sanhedrin.[[45]](#footnote-45) This is NOT, G-d forbid in any way remotely true. Ezra Gould completely misses the point. The amazing point is that Gould’s subliminal undertones set the stage for how we read future events. Furthermore, we see that abuse of the idea that the **legitimate** Sanhedrin was a body of Lawmakers initiated by G-d and Moshe, was a **good thing**. Here the plot of the Kohen Gadol (High Priest) and his Soferim is an abuse of their joint office and power. The Kohen Gadol and the Soferim were most certainly a part of the Sanhedrin. However, these events do NOT represent a legitimate Sanhedrin. Nor do they represent the attitude of the whole of the Sanhedrin. The relationship of Hakham Tsefet to the present Torah Seder allows us to see their abuse of the office by adjudicating the illegitimate priesthood who had sold themselves to the interests and whims of the Roman occupying forces.

Gould believes that the language of Mordechai alluded to the Sanhedrin by use of the phrase **ἐν δόλῷ.** Gould states:

A designation of the Sanhedrim by the two principal classes composing it. **ἐν δόλῷ**—by cunning; not openly[[46]](#footnote-46)

Here Gould suggests that every action of the Sanhedrin was subversive and thereby corrupt. Gundry adds “the Elders” to further implicate the Sanhedrin.[[47]](#footnote-47)

Yeshua is not indifferent to the Sanhedrin as a governing body for the B’ne Yisrael. Yeshua was looking to the day when the Mesorah (Oral Torah) would find its place as the “King of Yisrael” rather than the illegitimate Roman overlords.

In the words of Rabbi Yitzchak Behar Arguiti …

 “**our masters and Rabbis, high above the kings of the earth, the Rabbi is a sage great among his people. He is a speaker for our people, the glowing lamp, and the elder of judgment. He should be called holy”**[[48]](#footnote-48)

Consequently, the theme of Pesach is a way of looking to the future by looking at the past. The Romans i.e. Edom, like the Egyptians, will be overthrown and replaced by the “Mesorah” and “Bate Din.” Hakham Tsefet realizes that validity and importance of the Mesorah and illustrates this through his critical assessment of the illegitimate Kohanim and their Soferim. The theme presented by the Torah Seder and mimicked by Hakham Tsefet is that of poor or bad judgment and rebuke for rebellion! What is his resolve? The Kohen Gadol and his Soferim illegitimately judge Yeshua, as do the guests and talmidim, judging the woman of our next pericope who anoints Yeshua for his burial.

The actions of the Kohen Gadol and the Zekanim (Elders) must be viewed as separate actions from the true functioning of the Sanhedrin. We will deal with this in greater depth in the coming pericope.

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

Chazaq

Hakham Shaul uses the Greek word **ἑκοῦσα[[49]](#footnote-49)** is rooted in the Greek word **ἐξουσία** meaning “freedom of choice.”[[50]](#footnote-50) **ἐξουσία** is frequently translated as “authority.” We have made a dictionary trace below in the footnote. **ἐξουσία** is one of several words in the Nazarean Codicil that is used to denote “power.” However, its root is seldom looked at with any degree of research. **ἐξουσία** is derived from a root of (G1832) **ἔξεστι,** meaning “Torah obedience” (be lawful) and that which is obligatory.[[51]](#footnote-51) There are several things worth noting in the use of **ἑκοῦσα** and **ἐξουσία,** most of which are the idea of acting in freedom or of free will. We have translated it as “**voluntarily**” above. If we elaborate, we have the idea of freely obeying the Torah. Or possibly **voluntary** obedience to the “obligations” required in the Torah. The Louw, & Nida Greek-English lexicon of the New Testament[[52]](#footnote-52) give us the definition of “be obligatory, it is permissible, it is lawful.” This whole idea revolves around freedom of choice. Or to state things in a more definitive manner, we are free only when we keep the Torah! And yet another possibility is that **we have “authority” when we keep the Torah.** This then would mean that if we do not keep the Torah we are NOT free and we are without any authority whatsoever except it be an usurped one. One of the possible Hebrew parallels is חָזָק *chazaq.* Prayerfully the reader will understand that this is the phrase we say when we have completed one of the five books of the Torah. There is much more to say on this idea of חָזָק *chazaq*, **ἑκοῦσα** and **ἐξουσία,** most of which relate to the idea of being free and possess real authority ONLY when we are Torah observant.

**Eager Anticipation**

**Ἐξουσία,** also plays into the idea Hakham Shaul mentions in that the “creature” eagerly anticipates the transformation into a “son of G-d.” These words can mean nothing less than one who is fully capable of conducting himself in a manner requisite of the Torah. The creature looks for and longs for “freedom.” The freedom we are speaking of and what Hakham Shaul has been heralding is freedom from the law (principle) of **sin and death.** The creature waits for the “encounter,” revelation (**ἀποκάλυψις** - *apokalupsis*) which is not some cataclysmic even at the end of days as pictured and preached by the “scare mongering scholars.” In the present case **ἀποκάλυψις** – *apokalupsis* means to have an encounter with the halakhic man if we can borrow Soloveitchik’s terminology.

We intimate that Hakham Shaul learned these things from Hakham Ya’aqob.

**Ya’aqob - Jam 1:23-25 For if anyone is a hearer of the Torah and not a doer, he is like a man who looks at his natural face in a mirror; for** once**he has looked at himself and gone away, he has immediately forgotten what kind of person he was. However, one who looks intently at the perfect Torah,** (i.e. the Oral Torah) **the** Torah**of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.**

What Hakham Ya’aqob illustrates is a man encountering himself in the Torah. He has a “revelation,” an “apocalypse” of himself. The “apocalypse” of self is mirrored in the Oral Torah. Hakham Ya’aqob’s mirror is most fascinating. His **ἔσοπτρον** – *esoptron* is certainly a “mirror” of sorts. However, because Hakham Ya’aqob is speaking in Remes he is “hinting” at things far deeper than a Peshat (literal) “mirror.” His mirror is the **Ispaqlarya** - the nine floors of the Divine throne. Here is a secret to faithful obedience. Looking through the **Ispaqlarya** a person sees his reflection. However, the reflection is only a reflection of his “Torah observant” self. His level of observation depends on his level of devotion. On a level closer to Remes, the **Ispaqlarya** is one of the ten men of the Esnoga.

The “willing subjection to the vanity of telluric life” (**creature has been subjected to vanity**) means that the “creature” is fully cognizant of the notion that he can only be observant as long as he resides in a body. **The body then becomes the “Merkabah” (chariot) of Divine expression.** The use of “Merkabah” here is most fitting in that the body is given restraints and objectives. Without the use of a “Merkabah” (vehicle/channel of divine energy and authority emanating from the observance of the commandments) Torah Observance is impossible. Likewise, the Merkabah was revealed to **Yechezkel** – Ezekiel in diaspora. One Remes message that we learn from the Merkabah is that G-d is with us even in exile. Let us also destroy the Grecian notion that the “body” is bad! Amen ve amen!

**2Co 3:3 being manifested that you are an Igeret of Messiah**, (Mesorah) **developed by us, written not with ink but with the Ruach of the living God, not on Luchot** (tablets) **of stone but on Luchot of human hearts.**

**1Co 3:16-17** ¶ **Do you not know that you are a temple** (of living stones) **of God and the Torah breathed by God resides within you? If any man destroys the residence of God, God will destroy him, for the residence of God is “set apart”** for God**, and that is what you are.**

Here we must also dispense with more false doctrine, namely that I cannot enjoy a glass of wine or the smoke of a pipe etc. What the scarecrow pastors fail to see is that the desecration of the “temple of living stones” (abomination of desolation) is when we fail to elegantly and tastefully observe Torah. Therefore, these so-called exegetes are actually teaching their audiences to desecrate the temple “residence of G-d” and become a mediocre individual.

**Υιων or τέκνον**

Hakham Shaul makes a shift between **υἱῶν** “sons” and **τέκνον** “children.” Is there a difference? We must reply with a most resounding yes! The “sons” of G-d are and always be the B’ne Yisrael who have spent many years in Torah study and in the performance of great deeds of loving-kindness.[[53]](#footnote-53) The term “children of G-d” applies to all those Gentiles who have joined themselves to the Jewish people, through conversion. The term “sons” is specific and children are “general.” The general term “children” may include the B’ne Yisrael. However, the specific term “sons” does not include the general idea of the “children” (Gentiles) of G-d.

Here we must further unfold the meanings of “sons” and “children” of G-d. To be definitive and clear we need to break down what we are saying. The “sons of G-d” and “children” are both subordinate to G-d, in Hebrew terms meaning “Elohim.”

Firstly, this means that the “sons of G-d” have fulfilled the command to become “sons of the Judges” through much Torah study and the performance of many acts of loving-kindness.

Secondly, this means that sons are under the watchful eye of G-d – Elohim the “strict Judge.”

Thirdly, this means that the “sons of G-d” are the sons of the Judges who sit and deliberate in the Bate Din.

Fourthly, the “children of G-d” are under the careful scrutiny of the “B’ne Elohim” sons of the Judges. In other words, the “sons” are themselves “Judges” with the “children” of Elohim under their purview.

Finally, the “children” have **voluntarily subjected** themselves the “sons” so that **in hope that the creature itself will also be set free from its servility to decay,** and be transformed **into the glorious freedom of the children[[54]](#footnote-54) of God.**

Herein is their freedom, from sin and death. The words of their mouths should be…

“**our masters and Rabbis, high above the kings of the earth, the Rabbi is a sage great among his people. He is a speaker for our people, the glowing lamp, and the elder of judgment. He should be called holy”**[[55]](#footnote-55)

**Chazaq! Chazaq! V’Nitchazeq!**

**Be strong! Be strong! And may we be strengthened!**

**Some Questions to Ponder:**

1. From all the readings for this Shabbat, which reading touched your heart and fired your imagination?
2. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?
3. What part of the Torah Seder fired the heart and the imagination of the prophet this week?
4. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?
5. What “hints” are offered on the writings of the Nazarean Codicil for this week that we are concluding the public reading of the fourth book of the Torah?
6. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming 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!”**

**Coming Festival:**

**HaMishah Asar** or **Tu BiShebat – New Year of the Trees**

**February the 4th, 2015**

**For further information see:** [**http://www.betemunah.org/tubshevt.html**](http://www.betemunah.org/tubshevt.html)

**Next Shabbat:**

**Shabbat “Eleh HaD’barim” – “These *are* the words”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אֵלֶּה הַדְּבָרִים** |  |  |
| **“Eleh HaD’barim”** | Reader 1 – D’barim 1:1-5 | Reader 1 – D’barim 2:2-5 |
| **“These *are* the words”** | Reader 2 – D’barim 1:6-10 | Reader 2 – D’barim 2:6-8 |
| **“Estas *son* las palabras”** | Reader 3 – D’barim 1:11-18 | Reader 3 – D’barim 2:9-12 |
| Debarim (Deut.) 1:1 – 2:1 | Reader 4 – D’barim 1:19-21 |  |
|  | Reader 5 – D’barim 1:22-25 |  |
| **Psalm:** 107:1-43 | Reader 6 – D’barim 1:26-38 | Reader 1 – D’barim 2:2-5 |
| **Ashlamatah:** Zech. 8:16-23 + 9:9-10 | Reader 7 – D’barim 1:39 – 2:1 | Reader 2 – D’barim 2:6-8 |
|  |  Maftir: D’barim 1:45 – 2:1 | Reader 3 – D’barim 2:9-12 |
| **N.C.:** Mordechai 14:3-9; Lk 7:36-50; Rom. 8:26-30 |  - Zech. 8:16-23 + 9:9-10 |   |

Shabbat Shalom!

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. Land - ארץ, Strong’s number 0776. [↑](#footnote-ref-4)
5. We usually translate “shedim” as “demons” or “spirits.” The true meaning of the word/title “shedim” infers “foreign deities” showing devotion to alien G-ds. – According to H. Em Hakham Dr. Eliyahu Ben Abraham & H. Em. Hakham Dr. Yosef Ben Haggai’s commentary to Mark 9:38-41. [↑](#footnote-ref-5)
6. The Gemara calls shedim, Mazikin. [↑](#footnote-ref-6)
7. E.g. Chullin 105b, Berachot 6a, Succah 28a, Berachot 3b, and Pesachim 100b. [↑](#footnote-ref-7)
8. Some translations also use the same English word when speaking of se’irim - שְּׂעִירִם. Se’irim is also used in only two places: Vayikra 17:7 and Divrei HaYamim II 11:15. Ramban considers the term shedim to be synonymous with ***ruchot*** (Commentary to Shemot 20:3), ***mazikim*** (Commentary to Vayikra 16:8), and the Scriptural term ***se’irim*** (Ibid and Commentary to Leviticus 17:7). [↑](#footnote-ref-8)
9. The noun form related to the verbs. [↑](#footnote-ref-9)
10. 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-10)
11. Pesachim 110b [↑](#footnote-ref-11)
12. 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-12)
13. Tzelem Elohim. [↑](#footnote-ref-13)
14. 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-14)
15. 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-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. 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-23)
24. From the angels of the constellations. [↑](#footnote-ref-24)
25. Commentary to Shemot (Exodus) 7:11. [↑](#footnote-ref-25)
26. Commentary to Vayikra (Leviticus) 17:7. [↑](#footnote-ref-26)
27. Ibid. 26 [↑](#footnote-ref-27)
28. Ibid. 26 [↑](#footnote-ref-28)
29. Chagigah 16a. [↑](#footnote-ref-29)
30. Ibid. 26 [↑](#footnote-ref-30)
31. Rosh HaShanah 1:1 [↑](#footnote-ref-31)
32. There is a special Torah portion, **Shabbat HaChodesh,** which pushes this out to the second Shabbat when Nisan 1 is a Shabbat. [↑](#footnote-ref-32)
33. Ibid. 32 [↑](#footnote-ref-33)
34. Cf B’Midbar 35:23 [↑](#footnote-ref-34)
35. Cf B’Midbar 35:23 [↑](#footnote-ref-35)
36. Cf B’Midbar 35:9 [↑](#footnote-ref-36)
37. **λογίζομαι** - A determination made from faithful obedience to the Mesorah. Our interpretation of Canfield’s comments. In Hebrew called **“Sevarah”** – one of the Remes principles of interpretation.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. Vol. I. II vols. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 220 [↑](#footnote-ref-37)
38. **πάσχω** Perschbacher, Wesley J, and George V Wigram. *The New Analytical Greek Lexicon*. Peabody, Mass.: Hendrickson, 1990. p. 316 Thayer, Joseph, and James Strong. *Thayer’s Greek-English Lexicon of the New Testament: Coded with Strong’s Concordance Numbers*. Rei Sub edition. Place of publication not identified: Hendrickson Publishers, 1995. p. 494

**πάσχω**, as noted by Thayer can be either negative, i.e. suffer, endure, be affected by etc. The suffering, if we can accurately call it "suffering," enduring is contextual. Here we make mention of Hakham Shaul's wrestling in Ephesians. The present "suffering" has nothing to do with persecution etc. [↑](#footnote-ref-38)
39. Through halakhic observance of the Mesorah as taught by the Nazarean Hakhamim [↑](#footnote-ref-39)
40. **ποκαραδοκία** - This word is made up of **κάρα** “head” and **δὲκομαι** [↑](#footnote-ref-40)
41. **ἀπεκδέχομαι** - absolutely *wait patiently* [↑](#footnote-ref-41)
42. Verbal Tally to B’Midbar Numbers 35:10

Note the plurality of "sons" **Num. 11:29** But Moshe said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would put “**His Spirit” upon** all of **them!"** i.e. that **His Divine Presence** would rest on them. [↑](#footnote-ref-42)
43. **1 Luqas 19:11 ¶ Now while they were listening to these things, he went on and gave them an analogy, because he was near Yerushalayim and they thought that the Governance of God through bate Din and Hakhamim as opposed to Kings and despotic rulers was needed immediately.** [↑](#footnote-ref-43)
44. Verbal connection to B’Midbar 35:10 **“children”** [↑](#footnote-ref-44)
45. Gould, E. P. (1922). *A Critical and Exegetical Commentary on the Gospel According to St. Mark* New York: C. Scribner's sons. p. 255 [↑](#footnote-ref-45)
46. Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark* (p .256). New York: C. Scribner's sons. [↑](#footnote-ref-46)
47. Gundry, R. H. (2004). *Mark: A Commentary on His Apology for the Cross* (p. 800) Grand Rapids, Michigan: (Vol. 2). William B. Eerdmans Publishing Co [↑](#footnote-ref-47)
48. Arguiti, R. Y. (1988). *The Torah Anthology (D'varim 1:1-3:22)* (p. xiii) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation. [↑](#footnote-ref-48)
49. Cf. Romans 8:20 [↑](#footnote-ref-49)
50. **ἐξουσία**, **ας**, **ἡ - 1.** *freedom of choice, right* to act, decide, etc. J 10:18; Ac 5:4; Ro 9:21; 1 Cor 9:4ff, 12; 2 Th 3:9; Hb 13:10; Rv 13:5; 22:14.—**2.** *ability, capability, might, power* Mt 9:8; Mk 1:22, 27; Lk 10:19; Ac 8:19; Rv 9:19; 20:6.—**3.** *authority, absolute power* Mt 21:23, 24, 27; 28:18; Mk 2:10; Ac 26:12.—**4.** power or authority exercised by rulers, etc., by virtue of their office—**a.** *ruling power, official power* Lk 7:8; 20:20; 17:12f.—**b.** *domain, jurisdiction* Lk 4:6; 23:7; Eph 2:2; Col 1:13.—**c.** bearers of authority in the state, *authorities, officials, government* Lk 12:11; Ro 13:1, 2, 3; *cosmic powers* above and beyond the human sphere but not unrelated to it 1 Cor 15:24; Eph 1:21; 3:10; Col 2:15.—**5.** *means of exercising power,* prob. *a veil* 1 Cor 11:10. [pg 70] [↑](#footnote-ref-50)
51. Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* Oak Harbor. GK2003, #2. [↑](#footnote-ref-51)
52. Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon of the New Testament : Based on semantic domains (electronic ed. of the 2nd edition.) New York: United Bible societies. 1:670 [↑](#footnote-ref-52)
53. Cf. Shemot – Exod 4:22 [↑](#footnote-ref-53)
54. Verbal connection to B’Midbar 35:10 **“children”** [↑](#footnote-ref-54)
55. Arguiti, R. Y. (1988). *The Torah Anthology (D'varim 1:1-3:22)* (p. xiii) (Vol. 15). Brooklyn, New York: Moznaim Publishing Corporation. [↑](#footnote-ref-55)