

1. Bamidbar 34

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר. 1 And the LORD spoke unto Moses, saying:

ב צו את-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, כִּי-אַתֶּם בָּאִים, אֶל-הָאָרֶץ כְּנָעַן: זֹאת הָאָרֶץ, אֲשֶׁר תִּפְּל לָכֶם בְּנַחֲלָה, אֶרֶץ כְּנָעַן, לְגִבְלֹתֶיהָ. 2 'Command the children of Israel, and say unto them: When ye come into the land of Canaan, this shall be the land that shall fall unto you for an inheritance, even the land of Canaan according to the borders thereof.

2.

Bamidbar Rabbah 23:5

5 (Numb. 34:1–2) “Then the Lord spoke unto Moses, saying, ‘Command the Children of Israel [and say unto them], “When you come into the Land of Canaan, this is the land [...]”’: [“This is the land”]4 teaches that the Holy One, blessed be He, showed Moses all that had been and all that was going to be. He showed him Samson arising from Dan, and Barak ben Avinoam [arising] from Naphtali. So also it was for every generation with its expounders, every generation with its judges, every generation with its leaders, every generation with its sages, every generation with its sinners, every generation with its righteous,And what is the meaning of, “This is the land [...] saying?” The Holy One, blessed be He, said to Moses, “Go and tell them – Abraham, Isaac and Jacob – that the oath that I swore to them I have fulfilled for their children.” It is therefore stated (in Deut. 34:4), “saying.”

3.

Bamidbar Rabbah 23:7

The Holy One, blessed be He, had said to Moses, “This land is dear to Me, as stated (in [Deut. 11:12](#)), ‘A land for which the Lord your God always cares.’ Israel also is dear to Me, as stated (in [Deut. 7:8](#)), ‘Because the Lord loves you....’” The Holy One, blessed be He, said, “I will bring Israel, who are beloved to Me, into a land that is beloved to Me, as stated (in [Numb. 34:2](#)), “when you come into the land of Canaan.”

Bamidbar Rabbah 23:11

11 (Numb. 34:2) “This is the land that shall fall to you as an inheritance”: What is the meaning of “to you?” To you it is fitting. [The matter] is comparable to a king who had male and female slaves and would have his male slaves marry female slaves from another estate and his female slaves [marry] male slaves from a different estate.²¹ The king stopped and reflected. He said, “The male slaves are mine and the female slaves are mine. It would be better for me to marry my male slaves ('avadim) to my female slaves, my own to my own.” Similarly the Holy One, blessed be He, said, “The land is Mine, as stated (in Ps. 24:1), ‘The land is the Lord's and all that is in it.’ And it states (in Lev. 25:23), ‘for the land is Mine.’ Moreover Israel is Mine, as stated (in Lev. 25:55), ‘For to Me the Children of Israel are servants ('avadim).’ [It is] better for Me to bequeath My land to my servants who belong to Me, My own to My own.” It is therefore stated (in Numb. 34:2), “this is the land that shall fall to you.”

5. Bamidbar 34

ג וְהָיָה לָכֶם פְּאֵת-נֶגֶב
מִמִּדְבַּר-צֹן, עַל-יַדֵּי אֱדוֹם;
וְהָיָה לָכֶם גְּבוּל נֶגֶב, מִקֶּצֶה
יָם-הַמֶּלַח קִדְמָה.

3 Thus your south side shall be from the wilderness of Zin close by the side of Edom, and your south border shall begin at the end of the Salt Sea eastward;

ד וְנָסַב לָכֶם הַגְּבוּל מִנֶּגֶב
לְמַעַלֶּה עֲקֶרְבִּים, וְעָבַר צֹנָה,
וְהָיָה (וְהָיוּ) תּוֹצְאוֹתָיו, מִנֶּגֶב
לְקִדְשׁ בְּרִנְעָה; וַיֵּצֵא חֲצֵר-אֲדָר,
וְעָבַר עַצְמוֹנָה.

4 and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin; and the goings out thereof shall be southward of Kadesh-barnea; and it shall go forth to Hazar-addar, and pass along to Azmon;

ה וְנָסַב הַגְּבוּל מֵעַצְמוֹן, נַחֲלָה
מִצְרַיִם; וְהָיוּ תּוֹצְאוֹתָיו,
הַיָּמָה.

5 and the border shall turn about from Azmon unto the Brook of Egypt, and the goings out thereof shall be at the Sea.

ו וְגְבוּל יָם, וְהָיָה לָכֶם הַיָּם

6 And for the western border, ye shall have

הַגְּדוֹל וְגָבֹול; זֶה-יְהִיָּה לָכֶם, **7** the Great Sea for a border; this shall be
גָּבֹול יָם. your west border.

ז וְזֶה-יְהִיָּה לָכֶם, גָּבֹול **7** And this shall be your north border: from
צָפוֹן: מִן-הַיָּם, הַגְּדֹל, תִּתְּאוּ the Great Sea ye shall mark out your line
לָכֶם, הָר הַהָר. unto mount Hor;

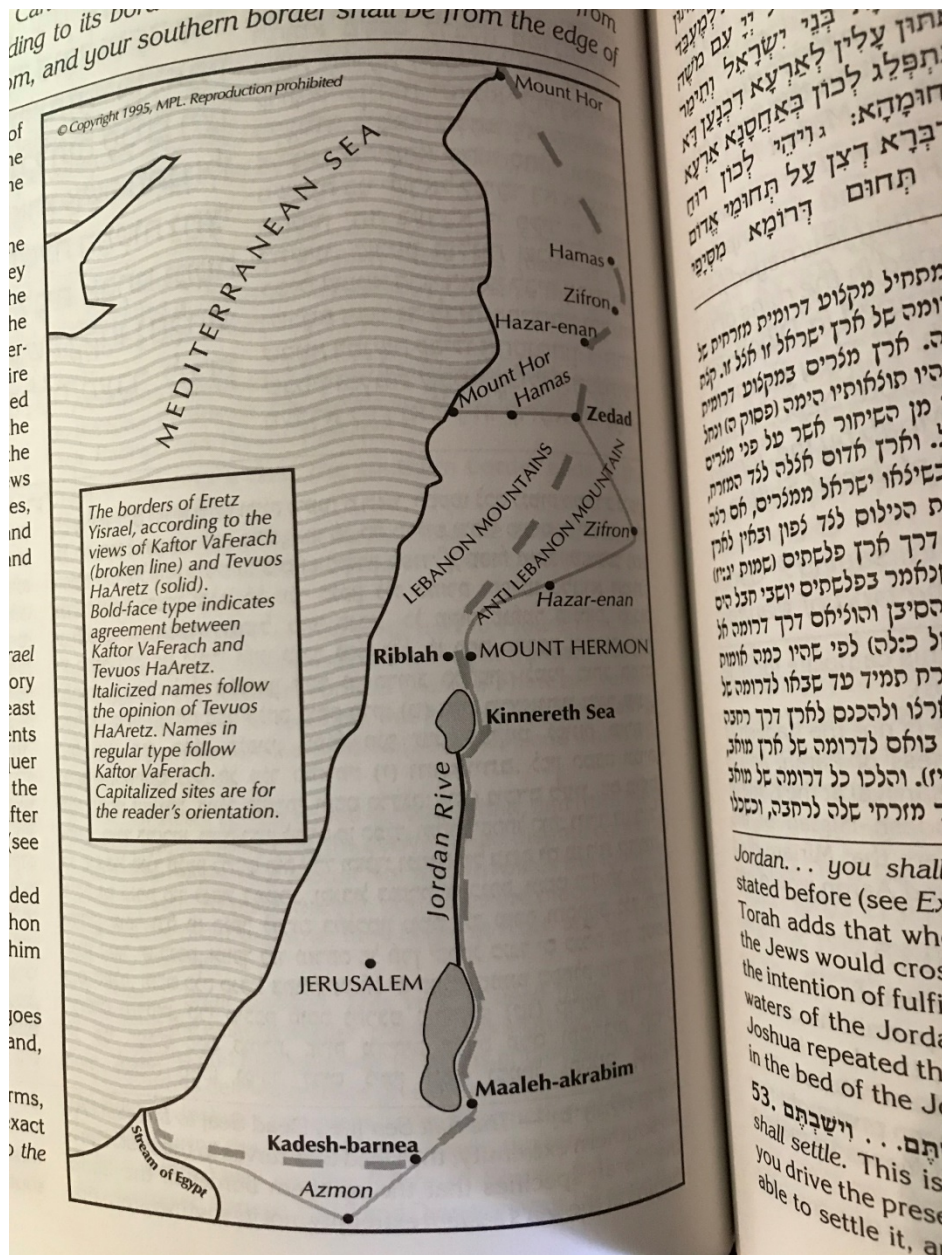
ח מֵהָר הַהָר, תִּתְּאוּ לְבֹא **8** from mount Hor ye shall mark out a line
חֲמַת; וְהָיוּ תוֹצְאוֹת הַגָּבֹול, unto the entrance to Hamath; and the
צִדְדָּה. goings out of the border shall be at Zedad;

ט וַיֵּצֵא הַגָּבֹול זִפְרֹנָה, וְהָיוּ **9** and the border shall go forth to Ziphron,
תוֹצְאוֹתָיו חֲצֵר עֵינָן; זֶה-יְהִיָּה and the goings out thereof shall be at
לָכֶם, גָּבֹול צָפוֹן. Hazar-enan; this shall be your north
border.

י וְהִתְּאוּיֹתֶם לָכֶם, לְגָבֹול **10** And ye shall mark out your line for the
קִדְמָה, מִחֲצֵר עֵינָן, שְׁפָמָה. east border from Hazar-enan to Shepham;

יא וַיֵּרֶד הַגָּבֹול מִשְׁפָּם הָרִבְלָה, **11** and the border shall go down from
מִקְדָּם לְעֵין; וַיֵּרֶד הַגָּבֹול, Shepham to Riblah, on the east side of
וּמַחָה עַל-כְּתֵף יָם-כִּנְנֶרֶת, and shall strike upon the slope of the sea of
קִדְמָה. Chinnereth eastward;

יב וַיֵּרֶד הַגָּבֹול הַיַּרְדֵּנָה, וְהָיוּ **12** and the border shall go down to the
תוֹצְאוֹתָיו יָם הַמֶּלַח; זֹאת Jordan, and the goings out thereof shall be
תְּהִיָּה לָכֶם הָאָרֶץ לְגִבְלֹתֶיהָ, at the Salt Sea; this shall be your land
סָבִיב. according to the borders thereof round
about.'



6. Map from Artscroll Chumash page 923

7.

Bereishis 12:1 אֶל-הָאָרֶץ, אֲשֶׁר אֲרָאךָ.

Bereishis 12:7 לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת

Bereishis 13:15 כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה, לְךָ אֶתְּנֶנָּה, וּלְזַרְעֲךָ, עַד-עוֹלָם

8.

ז וַיֹּאמֶר, אֵלָיו : אֲנִי יְהוָה, אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׁדִּים--לָתֶת לְךָ אֶת-הָאָרֶץ הַזֹּאת, לְרִשְׁתָּהּ. 7 And He said unto him: 'I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.'

ח וַיֹּאמֶר : אֲדֹנָי יְהוָה, בַּמָּה אֵדַע כִּי אִירְשֶׁנָּה. 8 And he said: 'O Lord GOD, whereby shall I know that I shall inherit it?'

Bereishis 15

יח בַּיּוֹם הַהוּא, כָּרַת יְהוָה אֶת-אַבְרָם--בְּרִית לֵאמֹר : לְזַרְעֲךָ, נֹתַתִּי אֶת-הָאָרֶץ הַזֹּאת, מִנְּהַר מִצְרַיִם, עַד-הַנְּהַר הַגָּדֹל נְהַר-פָּרָת. 18 In that day the LORD made a covenant with Abram, saying: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates

Bereishis 15

9.

ח וְנֹתַתִּי לְךָ וּלְזַרְעֲךָ אַחֲרַיִךְ אֶת אֶרֶץ מְגֻרֶיךָ, אֶת כָּל-אֶרֶץ כְּנָעַן, לְאֻחֲזֹת, עוֹלָם ; וְהִיִּיתִי לָהֶם, לֵאלֹהִים. 8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.'

Bereishis 17

יט וַיְהִי גְבוּל הַכְּנַעֲנִי, מִצִּידוֹן--בְּאַכָּה גֶרְרָה, עַד-עֵזָה : בְּאַכָּה סְדֹמָה וְעֹמְרָה, וְאַדְמָה וְצִבְיִים--עַד-לָשָׁע. 19 And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

Bereishis 10

כשבאו בני אפריקיא לדון עם ישראל לפני אלכסנדרוס מוקדון אמרו לו ארץ כנען שלנו היא דכתיב (במדבר לד, ב) ארץ כנען לגבולותיה וכנען אבוהון דהנהו אינשי הוה

When the people of Afrikiya came to judgment with the Jewish people before the emperor, Alexander of Macedon, they said to him: The land of Canaan is ours, as it is written: "This is the land that shall fall to you as an inheritance, the land of Canaan according to its borders" (Numbers 34:2). And the people of Afrikiya said, referring to themselves: Canaan is the forefather of these people.

אמר להם מהיכן אתם מביאים ראיה אמרו לו מן התורה אמר להן אף אני לא אביא לכם ראיה אלא מן התורה שנאמר (בראשית ט, כה) ויאמר ארור כנען עבד עבדים יהיה לאחיו עבד שקנה נכסים עבד למי ונכסים למי ולא עוד אלא שהרי כמה שנים שלא עבדתונו

Geviha ben Pesisa said to them: From where are you citing proof that the land of Canaan is yours? They said to him: From the Torah. Geviha ben Pesisa said to them: I too will cite proof to you only from the Torah, as it is stated: "And he said: Cursed will be Canaan; a slave of slaves shall he be to his brethren" (Genesis 9:25). And with regard to a slave who acquired property, the slave belongs to whom and the property belongs to whom? The slave and his property belong to the master. And moreover, it is several years now that you have not served us.

אמר להם אלכסנדרוס מלכא החזירו לו תשובה אמרו לו תנו לנו זמן שלשה ימים נתן להם זמן בדקו ולא מצאו תשובה

Alexander the king said to the people of Afrikiya: Provide Geviha ben Pesisa with a response to his claims. They said to Alexander: Give us time; give us three days to consider the matter. The emperor gave them the requested time and they examined the matter and did not find a response to the claims. **Sanhedrin 91a**

10.

לג וַיִּטֵּעַ אֲשֶׁל, בְּבֵאֵר 33 And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the LORD, the Everlasting God.
שָׁבַע; וַיִּקְרָא-שֵׁם--בְּשֵׁם יְהוָה, אֵל עוֹלָם.

Bereishis 21

יב וַיֵּלְכוּ, אָחִיו, לְרֻעוֹת אֶת-
צֹאן אֲבִיהֶם, בְּשָׂכָם. **12** And his brethren went to feed their
father's flock in Shechem.

Bereishis 37

יד וַיִּשְׁמַע אַבְרָם, כִּי נִשְׁבָּה
אָחִיו; וַיִּרְק אֶת-חֲנִיכָיו יְלִידֵי
בֵּיתוֹ, שְׁמֹנֶה עָשָׂר וּשְׁלֹשׁ
מֵאוֹת, וַיִּרְדֹּף, עַד-דָּן. **14** And when Abram heard that his brother
was taken captive, he led forth his trained
men, born in his house, three hundred and
eighteen, and pursued as far as Dan.

Bereishis 14

כ וַיֵּדַע, כָּל-יִשְׂרָאֵל, מִדָּן, וְעַד-
בְּאֵר שָׁבַע: כִּי נָאֻמָּן שְׁמוּאֵל,
לְנָבִיא לַיהוָה. {ס} **20** And all Israel from Dan even to Beer-
sheba knew that Samuel was established
to be a prophet of the LORD.

Shmuel I 3

ה וַיֵּשֶׁב יְהוּדָה וְיִשְׂרָאֵל לְבֶטֶח,
אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ,
מִדָּן, וְעַד-בְּאֵר שָׁבַע--כָּל, יְמֵי
שְׁלֹמֹה. {ס} **5** And Judah and Israel dwelt safely,
every man under his vine and under his
fig-tree, from Dan even to Beer-sheba,
all the days of Solomon

Melachim I 5

11.

כד אַל-תִּטְמְאוּ, בְּכָל-אֵלֶּה: כִּי
בְּכָל-אֵלֶּה נִטְמְאוּ הַגּוֹיִם, אֲשֶׁר-
אֲנִי מְשַׁלַּח מִפְּנֵיכֶם. **24** Defile not ye yourselves in any of
these things; for in all these the nations
are defiled, which I cast out from before
you.

כה וַתִּטְמָא הָאָרֶץ, וַאֲפָקַד
עֲוֹנָהָ עָלֶיהָ; וַתִּקַּא הָאָרֶץ, אֶת-
25 And the land was defiled, therefore I
did visit the iniquity thereof upon it, and
the land vomited out her inhabitants.

יְשֻׁבִּיהָ.

Vayikra 18

12.

דָּ גֵר-וְתוֹשָׁב אֲנֹכִי, עִמָּכֶם ; 4 'I am a stranger and a sojourner with you:
תָּנוּ לִי אֶחָיִת-קֶבֶר עִמָּכֶם, give me a possession of a burying-place with
וְאֶקְבְּרָה מֵתִי מִלִּפְנֵי. you, that I may bury my dead out of my sight.

Bereishis 23

13.

ג וְאֶבְרַכָּהּ, מְבָרְכֶיךָ, 3 And I will bless them that bless thee, and
וּמְקַלְלֶךָ, אָאֹר ; וְנִבְרַכּוּ בָּךְ, him that curseth thee will I curse; and in thee
כָּל מִשְׁפַּחַת הָאָדָמָה. shall all the families of the earth be blessed.'

Bereishis 12

14.

2

Whenever *Eretz Yisrael* is mentioned, the intent is the lands conquered by the King of Israel or a prophet with the consent of the entire Jewish people. This is called "a conquest of the community."⁷ If, however, an individual Jew, a family, or a tribe go and conquer a place for themselves - even in the land given to Abraham⁸ - it is not considered as *Eretz Yisrael* in the sense that one is obligated to observe all the mitzvot there.⁹ For this reason, Joshua¹⁰ and his court divided the entire Land of Israel into tribal portions¹¹ even though it was not conquered [entirely] at that time. In this way, when every tribe would ascend and conquer its portion, it would not be considered as merely an individual conquest.

3. The lands which [King] David conquered outside of the Land of Canaan, e.g., Aram Naharaim, Aram Tzovah, Achlab,¹² and the like, even though he was a King of Israel

and he was acting with the consent of the High Court,¹³ is not considered as the Land of Israel with regard to all matters, nor is it like the Diaspora, i.e., Babylonia and Egypt with regard to all matters. Instead, it was removed from the category of the Diaspora, but did not enter the category of *Eretz Yisrael*.

Why was its level considered lower than that of *Eretz Yisrael*? Because David conquered them before he conquered all of *Eretz Yisrael*.¹⁴ Instead, there were still member of the seven nations there. If, however, he had conquered *Eretz Yisrael* entirely, in all of its boundaries, and afterwards conquered¹⁵ other lands,¹⁶ his entire conquest would have been equivalent to *Eretz Yisrael* with regard to all matters.¹⁷ The lands which [King] David conquered are called Syria

26

In the present era, even in the areas settled by the Jews who ascended from Babylonia, even those [settled] in the era of Ezra,⁹⁸ [the obligation to separate] *terumah* does not have the status of a Scriptural commandment, merely that of a Rabbinic decree. [The rationale is that] the Scriptural [commandment to separate] *terumah* applies only in *Eretz Yisrael* and only when the entire⁹⁹ Jewish people are located there. [This is derived from the phrase]¹⁰⁰ "When you enter...." [Implied is that] the entire [Jewish people] must enter [the land], as they did when they took possession of the land originally¹⁰¹ and as will happen in the future when they take possession of the land a third time.¹⁰² In contrast, the second time [the people] took possession of the land, in the time of Ezra, only a portion entered.¹⁰³ Hence, they were not obligated according to Scriptural Law.¹⁰⁴ Similarly, it appears to me that the same concept applies with regard to the tithes.¹⁰⁵ In the present era, this obligation [as well] has the status of a Rabbinic decree like *terumah*.

Rambam Hilchot Terumot

15. *Covenant and Conversation* Rabbi Jonathan Saks page 422

Masei

where Jews have had the chance to create an entire society on Jewish lines. It is possible to live a Jewish life in Manchester or Monsey, Madrid or Minsk. But it is always a truncated experience. Only in Israel do Jews conduct their lives in the language of the Bible, within time defined by the Jewish calendar and space saturated in Jewish history. Only there do they form a majority. Only there are they able to construct a political system, an economy, and an environment on the template of Jewish values. There alone can Judaism be what it is meant to be – not just a code of conduct for individuals, but also and essentially the architectonics of a society.

... on earth where Jews practice