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| **Esnoga Bet Emunah****12210 Luckey Summit****San Antonio, TX 78252****United States of America****© 2022**[**https://www.betemunah.org/**](https://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2022**[**https://torahfocus.com/**](https://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** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 25, 5784 – Tevet 03, 5784****Evening Thursday December 7, 2023 –****Evening Friday (sundown) December 15, 2023** | **Second Year of the Shmita Cycle** |



**Chag Chanukah Sameach!**

**We take this opportunity to wish you and your loved ones a very happy Chag Chanukah – a festival of freedom and of consecration/education to/for the work of G-d. And even if we do not finish the task before us, still we should do our very best in this life to radiate it with the constructive light of the Torah. For as the Psalmist wrote: “in Your light do we see light” (Psalm 36:10).**

**Candle Lighting and Habdalah Times:**

**see:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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This Seder is dedicated to our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**Halakhot and Minhagim for Sefardim**

**Chanukah** means dedication. It is also an acronym for ***H****eth* ***N****eroth* ***V****eHalakha* ***K****eBeth* ***H****illel* (eight candles and the law according to the House of Hillel). This refers to the famous difference of opinion Between the Houses of Shammai and Hillel. The House of Shammai said that we should light eight candles on the first night and reduce one every subsequent night. The House of Hillel said that we should light one candle on the first night and increase the amount by one every day. We light in accordance with Beth Hillel.

The word ***Mashiach*** (Messiah) is an acronym for ***M****adliqin* ***Sh****emonah* ***Y****eme* ***Chanukah*** (we light throughout the eight days of Chanukah). What is the significance of this? By lighting the Chanukah we perform three Mitsvoth (precepts) together, as follows: When one enters one's home the *Mezuzah* is on the right, the Canukiah is lit on the left, and the man who enters has *Tsitsiyoth* (fringes) on his *Tallith Qatan*. The Acronym for ***Ts****itsith,* ***M****ezuzah* and ***Chanukah*** is ***Tsemach*** (the branch), who is the *Mashiach*.

During the eight days of Chanukah we kindle lights in commemoration of the "miracles, deliverance, mighty deeds salvations, wonders and solace" that our Heavenly Father performed for us in those days, at this time. It was then that the suppressive and tyrannical rule by the Greeks was overturned in battle and the Beth Hamiqdash (Temple) was rededicated by the Hasmoneans.

There are different opinions as to why, when they entered the Temple and found only one cruse of pure oil for the Menorah (sufficient for only one day), they required eight days to make new oil. One opinion is that they were defiled from war and had to wait to be purified before making it. In any case, as is well known, this solitary cruse lasted for eight days and in memory of this miracle the festival of Chanukah was established for eight days.

On each night of Chanukah, from when the time for lighting arrives, we are not permitted to eat or even study Torah till the lights are actually kindled. The choicest way of performing the precept of the lighting of the Chanukah lights is through the use of olive oil. However two types of lights may not be mixed (such as olive oil and wax candles) as it should not appear that two people lit them. In accordance with the teachings of Sephardi Hakhamim, z"l, only the head of the household may light Chanukah lights in each household, as he is considered the first-born of the house Halakhically. The other members of the family stand beside him and watch. It is good, however, to allow one of the children to light the additional candle - referred to as the Shamash - in order to train them in the performance of the Mitsvoth. The Shamash, which is generally considered to have some Mitsvah attached, [**should be lit last**](http://www.midrash.org/halakha/hanukkah-how2.html) and should not be used to light the other lights. This is in accordance with the Sephardim. Ashkenazim have the Minhag of having each child light his own Chanukah. In any case, each one must do in accordance with the teachings of his forefathers or the Hakham of his/her congregation and may not change.

One may not make use of the lights during the time that they are required to burn and even though some hold that the light of the Shamash may be used, according to the Qabbalah (Jewish Mysticism) it may not. After the recitation of the benedictions of Lehadliq Ner Chanukah, She'asa Nissim, (followed by Shechecheyanu on the first day), Haneroth Halalu the kindling of the lights and Mizmor Shir Chanukahth HaBayith, it is considered to be a good omen to recite Vihi No'am and Yosheb Besether. The Ashkenazi Minhagh is to follow the lighting with the singing of the hymn Ma'oz Tsur, a traditional European song. Sepharadim have different songs for Chanukah, but do not have the custom of singing them after the lighting.

The story of Yehudith, daughter of the Kohen Gadol (high Priest) Yochanan, bears some similarities to the events that are commemorated in Chanukah, and is also remembered during these days. As is written in "Hemdath Yamim", the cruel Greek ruler desired Yehudith and had her brought before him. She fed him with dairy foods and wine till he fell asleep and then severed off his head. At the sight of their leader's decapitated head, the enemy soldiers fled. For this and other reasons, Chanukah is of specific importance to women. It is important, therefore, that they do no Melakha (work) while the lights are burning each night, - i.e., for the half hour that they are required to be alight. It is appropriate also, for a woman whose livelihood does not depend on it, to abstain from doing any Melakha on the first and last days of Chanukah. In the memory of the afore-mentioned story of Yehudith, Sephardim (and some Ashkenazim) partake of dairy foods during the Holiday. The Ashkenazi custom is to eat foods fried in oil, in memory of the miracle of the cruse of oil. In general, Sepharadim have not adopted this custom.

On Shabbath Chanukah and on Rosh Chodesh - and especially if they fall on the same day - one should eat more and sing Shbahoth (songs of praise) such as Vethismah Bakh Attah Malka. On 'Ereb Shabbath Chanukah one must be particularly careful to pray Mincha before lighting the Chanukah lights. And these, in turn, must be kindled before those of Shabbath. At the close of the Shabbath, Sepharadim light the Chanukah in the synagogue prior to Habdalah, but at home the order is reversed. Ashkenazim have differing customs concerning this.

May we merit to see the Chanukah (dedication) of the third Temple, speedily in our days, Amen ve Amen!

**MY CHANUKAH CHECKLIST**

Every night, when lighting the Chanukah lights, I recite:

1. Lehadliq Ner Chanukah. (Not Ner Shel Chanukah - according to the Sod. This is the custom of most Sephardim). Ashkenazim (most) say Ner Shel Chanukah.
2. Haneroth Halalu.
3. Mizmor Chanukah HaBayith.
4. Vihi No'am (7 times).
5. Yosheb Besether 'Elyon.

Ashkenazim conclude the lighting with the hymn Mao'z Sur. Sephardim do not have the custom of concluding the lighting with songs of praise. However there are specific songs for Chanukah, such as [Y-a Hassel Yona [Vethismah Bakh Atta Malka],](http://www.midrash.org/video/choir-hanukkah1.wvx) Yasa Limlokh, Yabbi'un Sephathai Shirah and Yithro'a'u.

If I am Sephardi, I do not use the Shammash to light the other candles, but instead, I use matches or a separate candle to light them. [**I then light the Shammash last**](http://www.midrash.org/halakha/hanukkah-how2.html)**.** If I am Ashkenazi, I light all candles with the Shammash. If I am Sephardi, we only light one Chanukah (Chanukia Menorah) in my home, which is lit by the head of the household. All other members stand by and watch. (There is a difference in ruling between Sepharadi and Ashkenazi Hakhamim). If I am Ashkenazi, the children light too.

We eat special foods on Chanukah. Sephardim eat dairy foods all through Chanukah in memory of the miracle that occurred through dairy foods at the hand of Yehudith. We also eat Buňuelos[[1]](#footnote-1) and “Arroz con Leche y Canela.”[[2]](#footnote-2) Ashkenazim eat foods fried in oil, such as donuts and potato pancakes, in memory of the miracle of the cruse of oil. This is not the Sephardi custom. We eat more during Chanukah, and especially on Shabbath and Rosh Chodesh of Chanukah and sing Shbahoth (songs of praise).

Sephardic children are trained in the Mitsvah of giving money to charity and helping those in need. Ashkenazim have the minhagh of giving Chanukah money [and presents] to the children. Although there is a source for it, this is not the prevalent custom among Sephardim. Women abstain from Melakha (servile work) at least during the time that the lights of the Chanukiya are required to be alight.

**Chanukah First Day**



**Kislev 25, 5784**

**Evening Thursday December 7, 2023 – Evening Friday December 8, 2023**

**Morning Service**

**Torah: Numbers 7:1-17‎**

Reader 1 - Num. 7:1-3‎

Reader 2 - Num. 7:4-11‎

Reader 3 - Num. 7:12-17‎

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**Yehudit (Judith) 1:1 – 5:17**

**1 Maccabees 1:1 – 4:40**

**Tehillim (Psalms) 30:1-13**

**Nazareans add in their private study and discussions:‎ Genesis 1:1-5; & 1 John 1:1-10‎**

**For further information please read and study:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Rashi & Targum Pseudo Jonathan for: B’Midbar (Numbers) ‎‎7:1-17**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to rear up the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them;  |
| 2. The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting, | 2. then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered, |
| 3. They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan. | 3. and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle. |
| 4. The Lord spoke to Moses, saying: | 4. And the Lord spoke with Mosheh, saying: |
| 5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen, and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave he to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, **for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders**. | 9. But to the sons of Kehath he gave neither wagons nor oxen, **because on them was laid the service of the sanctuary, to be carried on their shoulders**. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |

**Yehudit (Judith) 1:1 – 2:28**

**New Jerusalem Bible Version**

**Judith** 1:1 It was the twelfth year of Nebuchadnezzar who reigned ‎over the Assyrians in the great city of Nineveh. Arphaxad was then ‎reigning over the Medes in Ecbatana.‎

‎2 He surrounded this city with walls of dressed stones three cubits ‎thick and six cubits long, making the rampart seventy cubits high and ‎fifty cubits wide.‎

‎3 At the gates he placed towers one hundred cubits high and, at the ‎foundations, sixty cubits wide,‎

‎4 the gates themselves being seventy cubits high and forty wide to ‎allow his forces to march out in a body and his infantry to parade ‎freely.‎

‎5 About this time King Nebuchadnezzar gave battle to King Arphaxad ‎in the great plain lying in the territory of Ragae.‎

‎6 Supporting him were all the peoples from the highlands, all from ‎the Euphrates and Tigris and Hydaspes, and those from the plains who ‎were subject to Arioch, king of the Elymaeans. Thus, many nations ‎had mustered to take part in the battle of the Cheleoudites.‎

‎7 Nebuchadnezzar king of the Assyrians sent a message to all the ‎inhabitants of Persia, to all the inhabitants of the western countries, ‎Cilicia, Damascus, Lebanon, Anti-Lebanon, to all those along the ‎coast,‎

‎8 to the peoples of Carmel, Gilead, Upper Galilee, the great plain of ‎Esdraelon,‎

‎9 to the people of Samaria and its outlying towns, to those beyond ‎Jordan, as far away as Jerusalem, Bethany, Chelous, Kadesh, the river ‎of Egypt, Tahpanhes, Rameses and the whole territory of Goshen,‎

‎10 beyond Tanis too and Memphis, and to all the inhabitants of Egypt ‎as far as the frontiers of Ethiopia.‎

‎11 But the inhabitants of these countries ignored the summons of ‎Nebuchadnezzar king of the Assyrians and did not rally to him to ‎make war. They were not afraid of him, since in their view he ‎appeared isolated. Hence, they sent his ambassadors back with nothing ‎achieved and in disgrace.‎

‎12 Nebuchadnezzar was furious with all these countries. He swore by ‎his throne and kingdom to take revenge on all the territories of Cilicia, ‎Damascus and Syria, of the Moabites and of the Ammonites, of ‎Judaea and Egypt as far as the limits of the two seas, and to ravage ‎them with the sword.‎

‎13 In the seventeenth year, he gave battle with his whole army to ‎King Arphaxad and in this battle defeated him. He routed Arphaxad's ‎entire army and all his cavalry and chariots;‎

‎14 he occupied his towns and advanced on Ecbatana; he seized its ‎towers and plundered its market places, reducing its former ‎magnificence to a mockery.‎

‎15 He later captured Arphaxad in the mountains of Ragae and, ‎thrusting him through with his spears, destroyed him once and for all.‎

‎16 He then retired with his troops and all who had joined forces with ‎him: a vast horde of armed men. Then he and his army gave ‎themselves up to carefree feasting for a hundred and twenty days.‎

NJB **Judith 2:1** In the eighteenth year, on the twenty-second day of ‎the first month, a rumour ran through the palace that Nebuchadnezzar ‎king of the Assyrians was to have his revenge on all the countries, as ‎he had threatened.‎

‎2 Summoning his general staff and senior officers, he held a secret ‎conference with them, and with his own lips pronounced utter ‎destruction on the entire area.‎

‎3 It was then decreed that everyone should be put to death who had ‎not answered the king's appeal.‎

‎4 When the council was over, Nebuchadnezzar king of the Assyrians ‎sent for Holofernes, general-in-chief of his armies and subordinate ‎only to himself. He said to him,‎

‎5 'Thus speaks the Great King, lord of the whole world, "Go; take ‎men of proven valour, about a hundred and twenty thousand foot ‎soldiers and a strong company of horse with twelve thousand ‎cavalrymen;‎

‎6 then advance against all the western lands, since these people have ‎disregarded my call.‎

‎7 Bid them have earth and water ready, because in my rage I am ‎about to march on them; the feet of my soldiers will cover the whole ‎face of the earth, and I shall plunder it.‎

‎8 Their wounded will fill the valleys and the torrents, and rivers, ‎blocked with their dead, will overflow.‎

‎9 I shall lead them captive to the ends of the earth.‎

‎10 Now go! Begin by conquering this whole region for me. If they ‎surrender to you, hold them for me until the time comes to punish ‎them.‎

‎11 But if they resist, look on no one with clemency, hand them over ‎to slaughter and plunder throughout the territory entrusted to you.‎

‎12 For by my life and by the living power of my kingdom I have ‎spoken. All this I shall do by my power.‎

‎13 And you, neglect none of your master's commands, act strictly ‎according to my orders without further delay." '‎

‎14 Leaving the presence of his sovereign, Holofernes immediately ‎summoned all the marshals, generals and officers of the Assyrian ‎army

‎15 and detailed the picked troops as his master had ordered, about a ‎hundred and twenty thousand men and a further twelve thousand ‎mounted archers.‎

‎16 He organised these in the normal battle formation.‎

‎17 He then secured vast numbers of camels, donkeys and mules to ‎carry the baggage, and innumerable sheep, oxen and goats for food ‎supplies.‎

‎18 Every man received full rations and a generous sum of gold and ‎silver from the king's purse.‎

‎19 He then set out for the campaign with his whole army, in advance ‎of King Nebuchadnezzar, to overwhelm the whole western region with ‎his chariots, his horsemen and his picked body of foot.‎

‎20 A motley gathering followed in his rear, as numerous as locusts or ‎the grains of sand on the ground; there was no counting their ‎multitude.‎

‎21 Thus they set out from Nineveh and marched for three days ‎towards the Plain of Bectileth. From Bectileth they went on to pitch ‎camp near the mountains that lie to the north of Upper Cilicia.‎

‎22 From there Holofernes advanced into the highlands with his whole ‎army, infantry, horsemen, chariots.‎

‎23 He cut his way through Put and Lud, carried away captive all the ‎sons of Rassis and sons of Ishmael living on the verge of the desert ‎south of Cheleon,‎

‎24 marched along the Euphrates, crossed Mesopotamia, rased all the ‎fortified towns controlling the Wadi Abron and reached the sea.‎

‎25 Next he attacked the territories of Cilicia, butchering all who ‎offered him resistance, advanced on the southern frontiers of Japheth, ‎facing Arabia,‎

‎26 completely encircled the Midianites, burned their tents and ‎plundered their sheep-folds,‎

‎27 made his way down to the Damascus plain at the time of the wheat ‎harvest, set fire to the fields, destroyed the flocks and herds, sacked ‎the towns, laid the countryside waste and put all the young men to the ‎sword.‎

‎28 Fear and trembling seized all the coastal peoples; those of Sidon ‎and Tyre, those of Sur, Ocina and Jamnia. The populations of Azotos ‎and Ascalon were panic-stricken.‎

**‎1 Maccabees 1:1 – 2:48**

**New Jerusalem Bible Version**

**1 Maccabees 1:1** Alexander of Macedon son of Philip had come ‎from the land of Kittim and defeated Darius king of the Persians and ‎Medes, whom he succeeded as ruler, at first of Hellas.‎

‎2 He undertook many campaigns, gained possession of many ‎fortresses, and put the local kings to death.‎

‎3 So he advanced to the ends of the earth, plundering nation after ‎nation; the earth grew silent before him, and his ambitious heart ‎swelled with pride.‎

‎4 He assembled very powerful forces and subdued provinces, nations ‎and princes, and they became his tributaries.‎

‎5 But the time came when Alexander took to his bed, in the ‎knowledge that he was dying.‎

‎6 He summoned his officers, noblemen who had been brought up ‎with him from his youth, and divided his kingdom among them while ‎he was still alive.‎

‎7 Alexander had reigned twelve years when he died.‎

‎8 Each of his officers established himself in his own region.‎

‎9 All assumed crowns after his death, they and their heirs after them ‎for many years, bringing increasing evils on the world.‎

‎10 From these there grew a wicked offshoot, Antiochus Epiphanes ‎son of King Antiochus; once a hostage in Rome, he became king in ‎the 107th year of the kingdom of the Greeks.‎

‎11 It was then that there emerged from Israel a set of renegades who ‎led many people astray. 'Come,' they said, 'let us ally ourselves with ‎the gentiles surrounding us, for since we separated ourselves from ‎them many misfortunes have overtaken us.'‎

‎12 This proposal proved acceptable,‎

‎13 and a number of the people eagerly approached the king, who ‎authorised them to practise the gentiles' observances.‎

‎14 So they built a gymnasium in Jerusalem, such as the gentiles have,‎

‎15 disguised their circumcision, and abandoned the holy covenant, ‎submitting to gentile rule as willing slaves of impiety.‎

‎16 Once Antiochus had seen his authority established, he determined ‎to make himself king of Egypt and the ruler of both kingdoms.‎

‎17 He invaded Egypt in massive strength, with chariots and elephants ‎‎(and cavalry) and a large fleet.‎

‎18 He engaged Ptolemy king of Egypt in battle, and Ptolemy turned ‎back and fled before his advance, leaving many casualties.‎

‎19 The fortified cities of Egypt were captured, and Antiochus ‎plundered the country.‎

‎20 After his conquest of Egypt, in the year 143, Antiochus turned ‎about and advanced on Israel and Jerusalem in massive strength.‎

‎21 Insolently breaking into the sanctuary, he removed the golden altar ‎and the lamp-stand for the light with all its fittings,‎

‎22 together with the table for the loaves of permanent offering, the ‎libation vessels, the cups, the golden censers, the veil, the crowns, and ‎the golden decoration on the front of the Temple, which he stripped of ‎everything.‎

‎23 He made off with the silver and gold and precious vessels; he ‎discovered the secret treasures and seized them

‎24 and, removing all these, he went back to his own country, having ‎shed much blood and uttered words of extreme arrogance.‎

‎25 There was deep mourning for Israel throughout the country:‎

‎26 Rulers and elders groaned; girls and young men wasted away; the ‎women's beauty suffered a change;‎

‎27 every bridegroom took up a dirge, the bride sat grief-stricken on ‎her marriage-bed.‎

‎28 The earth quaked because of its inhabitants and the whole House ‎of Jacob was clothed with shame.‎

‎29 Two years later the king sent the Mysarch through the cities of ‎Judah. He came to Jerusalem with an impressive force,‎

‎30 and addressing them with what appeared to be peaceful words, he ‎gained their confidence; then suddenly he fell on the city, dealing it a ‎terrible blow, and destroying many of the people of Israel.‎

‎31 He pillaged the city and set it on fire, tore down its houses and ‎encircling wall,‎

‎32 took the women and children captive and commandeered the ‎cattle.‎

‎33 They then rebuilt the City of David with a great strong wall and ‎strong towers and made this their Citadel.‎

‎34 There they installed a brood of sinners, of renegades, who ‎fortified themselves inside it,‎

‎35 storing arms and provisions, and depositing there the loot they had ‎collected from Jerusalem; they were to prove a great trouble.‎

‎36 It became an ambush for the sanctuary, an evil adversary for ‎Israel at all times.‎

‎37 They shed innocent blood all-round the sanctuary and defiled the ‎sanctuary itself.‎

‎38 The citizens of Jerusalem fled because of them, she became a ‎dwelling-place of strangers; estranged from her own offspring, her ‎children forsook her.‎

‎39 Her sanctuary became as forsaken as a desert, her feasts were ‎turned into mourning, her Sabbaths into a mockery, her honour into ‎reproach.‎

‎40 Her dishonour now fully matched her former glory, her greatness ‎was turned into grief.‎

‎41 The king then issued a proclamation to his whole kingdom that all ‎were to become a single people, each nation renouncing its particular ‎customs.‎

‎42 All the gentiles conformed to the king's decree,‎

‎43 and many Israelites chose to accept his religion, sacrificing to idols ‎and profaning the Sabbath.‎

‎44 The king also sent edicts by messenger to Jerusalem and the towns ‎of Judah, directing them to adopt customs foreign to the country,‎

‎45 banning burnt offerings, sacrifices and libations from the ‎sanctuary, profaning Sabbaths and feasts,‎

‎46 defiling the sanctuary and everything holy,‎

‎47 building altars, shrines and temples for idols, sacrificing pigs and ‎unclean beasts,‎

‎48 leaving their sons uncircumcised, and prostituting themselves to all ‎kinds of impurity and abomination,‎

‎49 so that they should forget the Law and revoke all observance of it.‎

‎50 Anyone not obeying the king's command was to be put to death.‎

‎51 Writing in such terms to every part of his kingdom, the king ‎appointed inspectors for the whole people and directed all the towns ‎of Judah to offer sacrifice city by city.‎

‎52 Many of the people -- that is, every apostate from the Law -- ‎rallied to them and so committed evil in the country,‎

‎53 forcing Israel into hiding in any possible place of refuge.‎

‎54 On the fifteenth day of Chislev in the year 145 the king built the ‎appalling abomination on top of the altar of burnt offering; and altars ‎were built in the surrounding towns of Judah

‎55 and incense offered at the doors of houses and in the streets.‎

‎56 Any books of the Law that came to light were torn up and burned.‎

‎57 Whenever anyone was discovered possessing a copy of the ‎covenant or practising the Law, the king's decree sentenced him to ‎death.‎

‎58 Month after month they took harsh action against any offenders ‎they discovered in the towns of Israel.‎

‎59 On the twenty-fifth day of each month, sacrifice was offered on ‎the altar erected on top of the altar of burnt offering.‎

‎60 Women who had had their children circumcised were put to death ‎according to the edict

‎61 with their babies hung round their necks, and the members of their ‎household and those who had performed the circumcision were ‎executed with them.‎

‎62 Yet there were many in Israel who stood firm and found the ‎courage to refuse unclean food.‎

‎63 They chose death rather than contamination by such fare or ‎profanation of the holy covenant, and they were executed.‎

‎64 It was a truly dreadful retribution that visited Israel.‎

**1 Maccabees 2:1** About then, Mattathias son of John, son of ‎Simeon, a priest of the line of Joarib, left Jerusalem and settled in ‎Modein.‎

‎2 He had five sons, John known as Gaddi,‎

‎3 Simon called Thassi,‎

‎4 Judas called Maccabaeus,‎

‎5 Eleazar, called Avaran, and Jonathan called Apphus.‎

‎6 When he saw the blasphemies being committed in Judah and ‎Jerusalem,‎

‎7 he said, 'Alas that I should have been born to witness the ruin of my ‎people and the ruin of the Holy City, and to sit by while she is ‎delivered over to her enemies, and the sanctuary into the hand of ‎foreigners.‎

‎8 'Her Temple has become like someone of no repute,‎

‎9 the vessels that were her glory have been carried off as booty, her ‎babies have been slaughtered in her streets, her young men by the ‎enemy's sword.‎

‎10 Is there a nation that has not claimed a share of her royal ‎prerogatives, that has not taken some of her spoils?‎

‎11 All her ornaments have been snatched from her, her former ‎freedom has become slavery.‎

‎12 See how the Holy Place, our beauty, our glory, is now laid waste, ‎see how the gentiles have profaned it!‎

‎13 What have we left to live for?'‎

‎14 Mattathias and his sons tore their garments, put on sackcloth, and ‎observed deep mourning.‎

‎15 The king's commissioners who were enforcing the apostasy came ‎to the town of Modein for the sacrifices.‎

‎16 Many Israelites gathered round them, but Mattathias and his sons ‎drew apart.‎

‎17 The king's commissioners then addressed Mattathias as follows, ‎‎'You are a respected leader, a great man in this town; you have sons ‎and brothers to support you.‎

‎18 Be the first to step forward and conform to the king's decree, as all ‎the nations have done, and the leaders of Judah and the survivors in ‎Jerusalem; you and your sons shall be reckoned among the Friends of ‎the King, you and your sons will be honoured with gold and silver and ‎many presents.'‎

‎19 Raising his voice, Mattathias retorted, 'Even if every nation living ‎in the king's dominions obeys him, each forsaking its ancestral religion ‎to conform to his decrees,‎

‎20 I, my sons and my brothers will still follow the covenant of our ‎ancestors.‎

‎21 May Heaven preserve us from forsaking the Law and its ‎observances.‎

‎22 As for the king's orders, we will not follow them: we shall not ‎swerve from our own religion either to right or to left.'‎

‎23 As he finished speaking, a Jew came forward in the sight of all to ‎offer sacrifice on the altar in Modein as the royal edict required.‎

‎24 When Mattathias saw this, he was fired with zeal; stirred to the ‎depth of his being, he gave vent to his legitimate anger, threw himself ‎on the man and slaughtered him on the altar.‎

‎25 At the same time he killed the king's commissioner who was there ‎to enforce the sacrifice, and tore down the altar.‎

‎26 In his zeal for the Law he acted as Phinehas had against Zimri son ‎of Salu.‎

‎27 Then Mattathias went through the town, shouting at the top of his ‎voice, 'Let everyone who has any zeal for the Law and takes his stand ‎on the covenant come out and follow me.'‎

‎28 Then he fled with his sons into the hills, leaving all their ‎possessions behind in the town.‎

‎29 Many people who were concerned for virtue and justice went ‎down to the desert and stayed there,‎

‎30 taking with them their sons, their wives and their cattle, so ‎oppressive had their sufferings become.‎

‎31 Word was brought to the royal officials and forces stationed in ‎Jerusalem, in the City of David, that those who had repudiated the ‎king's edict had gone down to the hiding places in the desert.‎

‎32 A strong detachment went after them, and when it came up with ‎them ranged itself against them in battle formation, preparing to attack ‎them on the Sabbath day,‎

‎33 and said, 'Enough of this! Come out and do as the king orders and ‎you will be spared.'‎

‎34 The others, however, replied, 'We refuse to come out, and we will ‎not obey the king's orders and profane the Sabbath day.'‎

‎35 The royal forces at once went into action,‎

‎36 but the others offered no opposition; not a stone was thrown, there ‎was no barricading of the hiding places.‎

‎37 They only said, 'Let us all die innocent; let heaven and earth bear ‎witness that you are massacring us with no pretence of justice.'‎

‎38 The attack was pressed home on the Sabbath itself, and they were ‎slaughtered, with their wives and children and cattle, to the number of ‎one thousand persons.‎

‎39 When the news reached Mattathias and his friends, they mourned ‎them bitterly

‎40 and said to one another, 'If we all do as our brothers have done, ‎and refuse to fight the gentiles for our lives and institutions, they will ‎only destroy us the sooner from the earth.'‎

‎41 So then and there they came to this decision, 'If anyone attacks us ‎on the Sabbath day, whoever he may be, we shall resist him; we must ‎not all be killed, as our brothers were in the hiding places.'‎

‎42 Soon they were joined by the Hasidaean party, stout fighting men ‎of Israel, each one a volunteer on the side of the Law.‎

‎43 All the refugees from the persecution rallied to them, giving them ‎added support.‎

‎44 They organised themselves into an armed force, striking down the ‎sinners in their anger, and the renegades in their fury, and those who ‎escaped them fled to the gentiles for safety.‎

‎45 Mattathias and his friends made a tour, overthrowing the altars‎

‎46 and forcibly circumcising all the boys they found uncircumcised ‎in the territories of Israel.‎

‎47 They hunted down the upstarts and managed their campaign to ‎good effect.‎

‎48 They wrested the Law out of the control of the gentiles and the ‎kings and reduced the sinners to impotence.‎

**Tehillim (Psalms) 30:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A psalm; a song of dedication of the House, of David. | 1. A praise song for the dedication of the sanctuary. Of David. |
| 2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me. | 2. I will praise you, O LORD, for you made me stand erect, and did not let my enemies rejoice over me. |
| 3. O Lord, I have cried out to You, and You have healed me. | 3. O LORD my God, I prayed in Your presence and You healed me. |
| 4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit. | 4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit. |
| 5. Sing to the Lord, His pious ones, and give thanks to His holy name. | 5. Sing praise in the LORD's presence, you His devotees; and give thanks at the invocation of His holy one. |
| 6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing. | 6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. |
| 7. And I said in my tranquility, "I will never falter." | 7. And I said when I dwelt in trust, I will never be shaken. |
| 8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened. | 8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became afraid. |
| 9. To You, O Lord, I would call, **and to the Lord I would supplicate**. | 9. In Your presence, O LORD, I will cry out; **and to You, O my God, I will pray.** |
| 10. "What gain is there **in my blood**, in my descent to the grave? Will dust thank You; will it recite Your truth? | 10. And I said, what profit is there **in my blood**, when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness? |
| 11. Hear, O Lord, and be gracious to me; O Lord, be my helper." | 11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper. |
| 12. You have turned my lament into dancing for me; You loosened my sackcloth **and girded me with joy**. | 12. You turned my lament into my celebration; You loosened my sackcloth **and girded me with joy**. |
| 13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever. | 13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise. |

**Genesis 1:1-5 - JPS**

1. When God began to create heaven and earth --

2. the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water --

3. God said, "Let there be light"; and there was light.

4. God saw that the light was good, and God separated the light from the darkness.

5. God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

**Yochanan Alef (1 John) 1:1-10**

By: Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai

1 What was from [the] beginning *(i.e., B’resheet – Gen.1:1ff.),* what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched, concerning the Torah giving life,

2 and the life was revealed, and we have seen and testify and announce to you the eternal life which was with the Father and was revealed to us;

3 what we have seen and heard, we announce to you also, in order that you also may have fellowship with us, and indeed our fellowship is with the Father and with His son *(the anointed King of Israel)* Yeshua the Messiah.

4 And these things we write, in order that our joy may be complete.

5 And this is the message which we have heard from him *(i.e., the Master)* and announce to you, that God is light and there is no darkness in Him (God) at all.

6 If we say that we have fellowship with Him *(i.e., God)* and walk in the darkness, we lie and do not practice the truth *(i.e., the Torah – cf. Ps. 119:142).*

7 But if we walk in the light as he *(the Master)* is in the light, we have fellowship with one another, and the life of Yeshua His son *(anointed King of Israel)* purify us from every sin.

8 If we say that we do not have sin, we deceive ourselves and the truth *(i.e., the Torah – cf. Ps. 119:142)* is not in us.

9 If we confess our sins *[to God and repent]*, He *(God)* is faithful and just, so that He will forgive us our

sins and will purify us from all injustices *[that we have committed].*

10 If we say that we have not sinned, we make Him *(i.e., God)* a liar, and His word *(i.e., Torah)* is not in us.

**END OF THE READINGS FOR THE FIRST DAY OF CHANUKAH**

**Shabbat Chanukah - Second Day**

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**Kislev 26, 5784**

**Evening Friday December 8, 2023 – Evening Saturday December 9, 2023**

**“Sabbath of the Feast of Dedication” - “עוֹד נֶגַע אֶחָד” – “Yet one [plague] more”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲנֻכָּה - עוֹד נֶגַע אֶחָד** |   |  **Saturday Afternoon** |
| **Chanukah – Od nega echad** | Reader 1 – Shemot 11:1-6 | Reader 1 – Exodus 13:1-4 |
| **Dedication - Yet one [plague] more** | Reader 2 – Shemot 11:7-10 | Reader 2 – Exodus 13:5-7 |
| **Dedicación** | Reader 3 – Shemot 12:1-6 | Reader 3 – Exodus 13:8-10 |
| Shemot (Exodus) 11:1-12:28 | Reader 4 – Shemot 12:7-11 |   |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – Shemot 12:12-15 |  **Monday / Thursday Mornings** |
|   | Reader 6 – Shemot 12:16-20 | Reader 1 – Exodus 13:1-4 |
| Tehillim (Psalms) 30:1-13 | Reader 7 – Shemot 12:21-28 | Reader 2 – Exodus 13:5-7 |
|   |  Maftir – B’midbar 7:18-23 | Reader 3 – Exodus 13:8-10 |
| N.C.: 2 John 1:13 + 3 John 1-14 |  Zechariah 2:14 – 4:7 |   |

**Nazareans add in their private study and discussions:‎ Isaiah 5:20-24; & 1 John 2:1-11‎**

**Yehudit (Judith) 3:1 – 5:17**

**1 Maccabees. 2:49 – 4:40**

**For further information please read and study:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 11:1 – 12:28**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. The Lord said to Moses, "I will bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go from here. When he lets you out, he will completely drive you out of here.  | 1. ¶ And the LORD spoke unto Mosheh, Yet one stroke will I bring upon Pharoh and upon the Mizraee, which will be greater than all, and afterward will he send you hence: when he releases, there will be to himself an end: driving, he will drive you forth from hence.  |
| 2. Please, speak into the ears of the people, and let them borrow, each man from his friend and each woman from her friend, silver vessels and golden vessels." | 2. Speak now in the hearing of the people, That every man will demand from his Mizraite friend, and every woman of her Mizraite friend, vessels of silver and vessels of gold. |
| 3. So the Lord gave the people favor in Pharaoh's eyes; also the man Moses was highly esteemed in the eyes of Pharaoh's servants and in the eyes of the people. | 3. And the LORD gave the people favour before the Mizraee; also the man Mosheh was very great in the land of Mizraim before the servants of Pharoh and before his people. |
| 4. Moses said, "So said the Lord, At the dividing point of the night, I will go out into the midst of Egypt, | 4. ¶ And Mosheh spoke (or, had spoken) to Pharoh, Thus says the LORD, At this hour of the following night will I be revealed in the midst of the Mizraee, |
| 5. and every firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave woman who is behind the millstones, and every firstborn animal. | 5. and every firstborn in the land of Mizraim will die: from the firstborn of Pharoh who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mizraim who grinds behind the mills, and all the firstborn of cattle. |
| 6. And there will be a great cry throughout the entire land of Egypt, such as there never has been and such as there shall never be again. | 6. And there will be a great cry in all the land of Mizraim, because like the plague of this night there has not been, and like the plague of this night there never will be one. |
| 7. But to all the children of Israel, not one dog will whet its tongue against either man or beast, in order that you shall know that the Lord will separate between the Egyptians and between Israel.' | 7. But any of the children of Israel a dog will not harm by lifting up his tongue against either man or beast; that they may know that the LORD makes distinction between the Mizraites and the sons of Israel. |
| 8. And all these servants of yours will come down to me and prostrate themselves to me, saying, ‘Go out, you and all the people who are at your feet,' and afterwards I will go out." [Then] he [Moses] exited from Pharaoh with burning anger. | 8. And you will send down all your servants to me, coming and beseeching me, saying, Go forth, you and all the people who are with you; and afterwards I will go. And he went out from Pharoh in great anger. |
| 9. The Lord said to Moses, "Pharaoh will not heed you, in order to increase My miracles in the land of Egypt." | 9. But the LORD said to Mosheh, Pharoh will not hearken to you; that I may multiply My wonders in the land of Mizraim. |
| 10. Moses and Aaron had performed all these miracles before Pharaoh, but the Lord strengthened Pharaoh's heart, and he did not let the children of Israel out of his land. | 10. ¶ And Mosheh and Aharon did all these wonders before Pharoh; and the LORD strengthened the design of Pharoh's heart, and he would not release the sons of Israel from his land. |
|  |  |
| 1. The Lord spoke to Moses and to Aaron in the land of Egypt, saying,  | 1.  ¶ And the LORD spoke to Mosheh and to Aharon in the land of Mizraim, saying,  |
| 2. This month shall be to you the head of the months; to you it shall be the first of the months of the year. | 2. This month is ordained to be to you the beginning of the months; and from it you will begin to number for festivals, and times, and cycles; it will be to you the first of the number of the months of the year. |
| 3. Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household. | 3. Speak to all the congregation of the children of Israel, saying, In the tenth of this month, whose time is appointed for this time (occasion), and not for (coming) generations, they will take to them a lamb for the house of a family, and, if many in number, they will take a lamb for a house: |
| 4. But if the household is too small for a lamb, then he and his neighbor who is nearest to his house shall take [one] according to the number of people, each one according to one's ability to eat, shall you be counted for the lamb. | 4. but if the men of the house are fewer than ten in number, in proportion to a sufficient number to eat the lamb, he and his neighbor who is nearest to his house will take according to the number of souls: each man according to the sufficiency of his eating will be counted for the lamb. |
| 5. You shall have a perfect male lamb in its [first] year; you may take it either from the sheep or from the goats. | 5. The lamb shall be perfect, a male, the son of a year he shall be to you; from the sheep or from the young goats ye may take. |
| 6. And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon. | 6. And it will be bound and reserved for you until the fourteenth day of this month, that you may not know the fear of the Mizraee when they see it; and you will kill him according to the rite of all to congregation of the assembly of Israel, between the suns. |
| 7. And they shall take [some] of the blood and put it on the two doorposts and on the lintel, on the houses in which they will eat it. | 7. And you will take of the blood and set it upon the two posts and upon the upper board outside of the houses in which you eat and sleep. |
| 8. And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it. | 8. And you will eat the flesh on that night, the fifteenth of Nisan, until the dividing of the night roasted with fire, without leaven, with horehound and lettuce will you eat it. |
| 9. You shall not eat it rare or boiled in water, except roasted over the fire its head with its legs and with its innards. | 9. Eat not of it while living, neither boiled in wine, or oil, or other fluids, neither boiled in water, but roasted with fire, with its head, and its feet, and its inwards.JERUSALEM: Roasted |
| 10. And you shall not leave over any of it until morning, and whatever is left over of it until morning, you shall burn in fire. | 10. Nor will any be left of it till the morning; but what may remain of it in the morning you will cover over, and in the daylight of the sixteenth day burn with fire; for you may not burn the residue of a holy oblation on the feast day. |
| 11. And this is how you shall eat it: your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste it is a Passover sacrifice to the Lord. | 11. And according to this manner you will eat it, this time, but not in (other) generations: your loins will be girded, your shoes on your feet, and your staves in your hands; and you will eat in the fear of the majesty of the LORD of the world; because mercy has been shown to you from before the LORD.JERUSALEM: Bound by the precepts of the Law. |
| 12. I will pass through the land of Egypt on this night, and I will smite every firstborn in the land of Egypt, both man and beast, and upon all the gods of Egypt will I wreak judgments I, the Lord. | 12. And I will be revealed in the land of Mizraim in the majesty of My glory this night, and with Me ninety thousand myriads of destroying angels; and I will slay all the firstborn in the land of Mizraim, of man and of beast, and against all the idols of the Mizraee I will execute four judgments: the molten idols will be melted, the idols of stone will be broken, the idols of clay will he shattered, and the idols of wood will be made dust, that the Mizraee may know that I am the LORD. |
| 13. And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and skip over you, and there will be no plague to destroy [you] when I smite the [people of the] land of Egypt. | 13. And the blood of the paschal oblation, (like) the matter of circumcision, will be a sign for you, to become a sign upon the houses where you dwell; and I will look upon the worth of the blood, and will spare you; and the angel of death, to whom is given the power to destroy, will have no dominion over you in the slaughter of the Mizraee.  |
| 14. And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute. | 14. ¶ And this day will be to you for a memorial, and you will celebrate it a festival before the LORD in your generations; by a perpetual statute will you solemnize it. |
| 15. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel. | 15. Seven days you will eat unleavened bread: in the dividing of the day which precedes the feast you will put away leaven from your houses; for whosoever eats what is leavened, from the first day of the feast until the seventh day, that man will be destroyed from Israel. |
| 16. And on the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you. | 16. And on the first day there will be a holy congregation, and on the seventh day there will be to you a holy congregation. No work will be done among you, only that which must be done for every one's eating may be done by you. |
| 17. And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute. | 17. And you will observe the feast of the unleavened bread, because in this same day the LORD will bring out your hosts free from the land of Mizraim; and you will observe this day in your generations, a statute for ever. |
| 18. In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening. | 18. In Nisan, on the fourteenth day of the month, you will kill the Passover, and at evening on the fifteenth you will eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. |
| 19. For seven days, leavening shall not be found in your houses, for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land. | 19. For seven days leaven will not be found in your houses; for whosoever eats of leaven, that man will perish from the congregation of Israel, whether he be a stranger or home-bred in the land. |
| 20. You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes." | 20. Any mixture of leaven you will not eat; in every place of your habitation you will eat unleavened bread. |
| 21. Moshe called to all the elders of Yisrael, and he said to them, "Draw [from your flocks] or purchase for yourselves a lamb for your families and slaughter it as a Pesach offering. | 21. And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb |
| 22. Take a bunch of hyssop, and dip it in the blood that is in the basin. Touch the lintel and the two side [door] posts with some of the blood in the basin. And all of you, let no man go out the door of his house until morning. | 22. And you shall take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you shall sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning. |
| 23. Adonai will pass through to plague the Egyptians and He will see the blood on the lintel and on the two side [door] posts. Adonai will then pass over that door and will not allow the destroyer to enter your houses to plague you. | 23. For the Glory of the Lord will be manifested (Apocalypsed) in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the Lord will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite. |
| 24. You must preserve this [ritual] as a statute for you and your children forever. | 24. And you shall observe this thing for a statute to thee and to thy sons for a memorial forever |
| 25. When you come to the land that Adonai will give to you, as He spoke, you must preserve this service. | 25. And it shall be when you are come into the land that the Lord will give to you, as He hath spoken, that from the time of your coming you shall observe this service. |
| 26. When your children will ask you, "What is this service of yours?" | 26. And it shall be that when at that time your children shall say to you, What is this your service? |
| 27. You shall say, "It is the Pesach-offering to Adonai Who passed over the houses of the Bne Yisrael in Egypt when He struck the Egyptians and saved our homes. The people then bowed and prostrated themselves. | 27. you shall say, It is the sacrifice of mercy before the Lord, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. |
| 28. The Bne Yisrael went and did as Adonai commanded Moshe and Aharon. They [also] did so. | 28. And the sons of Israel went and did as the Lord commanded Mosheh and Aharon, so did they hasten and do. |

**Rashi Commentary for:  Shemot (Exodus) 11:1 – 12:28**

**1** **completely**-Heb. כָּלָה [Onkelos renders: גְמִירָא. כָּלָה is therefore the equivalent of] כָּלִיל, complete. [I.e.,] He will let all of you out.

**2** **Please, speak-** Heb. דַבֶּר-נָא is only an expression of request. [The verse is saying] I ask you to warn them about this, [i.e., to ask their neighbors for vessels] so that the righteous man, Abraham, will not say He fulfilled with them [His promise] “and they will enslave them and oppress them” (Gen. 15:13), but He did not fulfill with them “afterwards they will go forth with great possessions” (Gen. 15:14).-[from Ber. 9a] I

**4** **Moses said, So said the Lord**-When he stood before Pharaoh, this prophecy was said to him, for after he [Moses] left his [Pharaoh’s] presence, he did not see his face [again].-[from Exod. Rabbah 18:1, Mishnath Rabbi Eliezer ch. 19]

**At the dividing point of the night**-Heb. כַּחֲצֽת הַלַיְלָה, when the night is divided. כַּחֲצֽת is like “when the meal offering was offered up (כַּעֲלוֹת) ” (II Kings 3:20); [and like] “when their anger was kindled (בַּחֲרוֹת) against us” (Ps. 124:3). This is its simple meaning, which fits its context thatחֲצֽת is not a noun denoting a half. Our Rabbis, however, interpreted it like כַּחֲצִי הַלַיְלָה, at about midnight [lit., half the night], and they said that Moses said כַּחֲצֽת, about midnight, meaning near it [midnight], either before it or after it, but he did not say בַּחֲצֽת, at midnight, lest Pharaoh’s astrologers err and [then] say, “Moses is a liar,” but the Holy One, blessed be He, Who knows His times and His seconds, בַּחֲצוֹת, at midnight.-[from Ber. 3b]

**5** **to the firstborn of the captive**-Why were the captives smitten? So that they would not say, “Our deity has demanded [vengeance] for their [our] degradation, and brought retribution upon Egypt.”-[from Mechilta, Bo, on Exod. 12: 29]

**from the firstborn of Pharaoh… to the firstborn of the slave woman**-All those inferior to the Pharaoh’s firstborn and superior to the slave woman’s firstborn were included. Why were the sons of the slave women smitten? Because they too were enslaving them [the Israelites] and were happy about their misfortune.-[from Pesikta Rabbathi, ch. 17]

**and every firstborn animal**-Because they [the Egyptians] worshipped it, and when the Holy One, blessed be He, punishes any nation, He punishes its deity.-[from Mechilta, Bo, on Exod. 12:29]

**7** **not one dog will whet its tongue- Heb.** יֶחֱרַץ. I say that יֶחֱרַץ means sharpening א יֶחֱרַץ, will not sharpen. Similarly, [in the phrase] “none whetted (חָרַץ) his tongue against any of the children of Israel” (Josh. 10:21), [א יֶחֱרַץ means] he did not sharpen; [in the phrase] “then you shall bestir (תֶּחֱרָץ)” (II Sam. 5:24), [תֶּחֶרָץ means] you shall sharpen; [in the phrase] “a… grooved threshing sledge (חָרוּץ) ” (Isa. 41:15), [חָרוּץ means] sharp; [in the phrase] “The plans of a diligent man (חַרוּץ) ” (Prov. 21:5), חָרוּץ[means] a sharp-witted person; [in the phrase] “and the hand of the sharp-witted (חָרוּצִים) will make them rich” (Prov. 10:4), (חָרוּצִים) means sharp ones, shrewd merchants.

**will separate**-Heb. יַפְלֶה, will divide.-[from Onkelos, Jonathan] See the commentary on Exod. 8:18.

**8** **And all these servants of yours will come down**-[By using this phrase,] he [Moses] showed respect for the throne, because eventually Pharaoh himself went down to him at night and said, “Get up and get out from among my people” (Exod. 12:31), although Moses had not originally said, “You will come down to me and prostrate yourself to me.”-[from Exod. Rabbah 7:3; Mechilta, Bo 13]

**who are at your feet**-Who follow your advice and your way.

**and afterwards I will go out**-with all the people from your land.

**he exited from Pharaoh**-After he had completed his words, he went out from before him.

**with burning anger** because he [Pharaoh] had said to him, “You shall no longer see my face” (Exod. 10:28)

**9** **in order to increase My miracles in the land of Egypt-** (“My miracles” denotes two; “to increase” denotes three.) They are the plague of the firstborn, the splitting of the Red Sea, and the stirring of the Egyptians [into the sea].

**10** **Moses and Aaron had performed, etc.**-It has already been written for us in reference to all the miracles, and it [Scripture] did not repeat it here except to juxtapose it to the following section [i.e., Exod. 12]. See Rashi’s commentary on the following verse.

**Chapter 12**

**1** **The Lord spoke to Moses and to Aaron**-Since Aaron had worked and toiled with miracles just like Moses, He accorded him this honor at the first commandment by including him with Moses in [His] speech.-[from Tanchuma Buber, Bo 8; Mechilta] In early editions of Rashi, this paragraph is part of the above paragraph, the comment on 11:10. Indeed, that is how it appears in Tanchuma Buber.

**in the land of Egypt**-[I.e.,] outside the city. Or perhaps it means only within the city? Therefore, Scripture states: “When I leave the city, [I will spread my hands to the Lord]” (Exod. 9:29). Now, if [even a] prayer, which is of minor importance, he [Moses] did not pray within the city, a divine communication, which is of major importance, how much more so [would God not deliver it to Moses within the city]? Indeed, why did He not speak with him within the city? Because it was full of idols.-[from Mechilta]

**2** **This month**-Heb. הַחֽדֶשׁ הַזֶה, lit., this renewal. He [God] showed him [Moses] the moon in its renewal and said to him, “When the moon renews itself, you will have a new month” (Mechilta). Nevertheless, [despite this rendering,] a biblical verse does not lose its simple meaning (Shab. 63a). Concerning the month of Nissan, He said to him, “This shall be the first of the order of the number of the months, so Iyar shall be called the second [month], and Sivan the third [month].”

**This**-Moses found difficulty [determining] the [precise moment of the] renewal of the moon, in what size it should appear before it is fit for sanctification. So He showed him with His finger the moon in the sky and said to him, “You must see a moon like this and sanctify [the month].” Now how did He show it to him? Did He not speak to him only by day, as it says: “Now it came to pass on the day that the Lord spoke” (Exod. 6:28); “on the day He commanded” (Lev. 7:38); “from the day that the Lord commanded and on” (Num. 15:23) ? Rather, just before sunset, this chapter was said to him, and He showed him [the moon] when it became dark.-[from Mechilta]

**3** **Speak to the entire community**-Heb. דַּבְּרוּ, [the plural form]. Now did Aaron speak? Was it not already stated [to Moses]: “You shall speak” (Exod. 7:2) “and you speak to the children of Israel, saying” (Exod. 31:13)]? But they [Moses and Aaron] would show respect to each other and say to each other, “Teach me [what to say],” and the speech would emanate from between them [and it would sound] as if they both were speaking.-[from Mechilta]

**to the entire community of Israel, saying, “On the tenth of… month”-** Speak today on Rosh Chodesh [the New Moon] that they should take it [the lamb] on the tenth of the month.-[From Mechilta]

**this**-The Passover sacrifice of Egypt had to be taken on the tenth, but not the Passover sacrifice of later generations.-[from Mechilta, Pes. 96a]

**a lamb for each parental home**-[I.e., a lamb] for one family. If [the family members] were numerous, I would think that one lamb would suffice for all of them. Therefore, the Torah says: “a lamb for a household.”-[from Mechilta]

**4** **But if the household is too small for a lamb**-And if they are too few to have one lamb, for they cannot eat it [all], and it will become left over (see verse 10), “then he and his neighbor… shall take.” This is the apparent meaning according to its simple interpretation. There is, however, also a midrashic interpretation, [namely that this verse comes] to teach us that after they were counted on it, [i.e., after they registered for a certain lamb,] they may diminish their number and withdraw from it and be counted on another lamb. If, however, they wish to withdraw and diminish their number, [they must do it] מִהְיוֹתמִשֶׂה [lit., from the being of the lamb]. They must diminish their number while the lamb still exists, while it is still alive, and not after it has been slaughtered.-[from Mechilta, Pes. 98a]

**according to the number of-Heb.**  בְּמִכְסַת, amount, and so “the amount of (מִכְסַת) your valuation: (Lev. 27:23).

**according to one’s ability to eat**-[This indicates that only] one who is fit to eat-which excludes the sick and aged-who cannot eat an olive-sized portion [can be counted among the group for whom the sacrifice is killed].- [from Mechilta]

**shall you be counted**-Heb. תָּכֽסוּ [Onkelos renders:] תִּתְמְנוּן, you shall be counted.

**5** **perfect** without a blemish.-[from Mechilta]

**in its [first] year**-Heb. בֶּן-שָׁנָה For its entire first year it is called בֶּן-שָׁנָה, meaning that it was born during this year.-[from Mechilta]

**either from the sheep or from the goats**-Either from this [species] or from that [species], for a goat is also called שֶׂה, as it is written: “and a kid (שֵֶׂה עִזִים)” (Deut. 14:4).-[from Mechilta]

**6** **And you shall keep it for inspection**-Heb. לְמִשְׁמֶרֶת. This is an expression of inspection, that it [the animal] requires an inspection for a blemish four days before its slaughter. Now why was it [the designated animal] to be taken four days before its slaughter, something not required in the Passover sacrifice of later generations? Rabbi Mathia the son of Charash used to say [in response]: Behold He [God] says: “And I passed by you and saw you, and behold your time was the time of love” (Ezek. 16:8). The [time for the fulfillment of the] oath that I swore to Abraham that I would redeem his children has arrived. But they [the Children of Israel] had no commandments in their hands with which to occupy themselves in order that they be redeemed, as it is said: “but you were naked and bare” (Ezek. 16:7). So He gave them two mitzvoth, the blood of the Passover and the blood of the circumcision. They circumcised themselves on that night, as it is said: “downtrodden with your blood (בְּדָמָיִךְ) ” (ibid., verse 6), with the two [types of] blood. He [God] states also: “You, too—with the blood of your covenant I have freed your prisoners from a pit in which there was no water” (Zech. 9:11). Moreover, they [the Israelites] were passionately fond of idolatry. [Moses] said to them, “Withdraw and take for yourselves” (Exod. 12:21). [He meant:] withdraw from idolatry and take for yourselves sheep for the mitzvah.-[from Mechilta, here and on verse 21] Note that on verse 21, Rashi explains that differently.

**shall slaughter it**-Now do they all slaughter [it]? Rather, from here we can deduce that a person’s agent is like himself.-[from Mechilta, Kid. 41b] [Therefore, it is considered as if all the Israelites slaughtered the sacrifice.]

**the entire congregation of the community of Israel**-[This means] the congregation, the community, and Israel. From here, they [the Rabbis] said: The communal Passover sacrifices are slaughtered in three [distinct] groups, one after the other. [Once] the first group entered, the doors of the Temple court were locked [until the group finished; they were followed by the second group, etc.,] as is stated in Pesachim (64b).

**in the afternoon**-Heb. הָעַרְבָּיִם בֵּין From six hours [after sunrise] and onward is called בֵּין הָעַרְבַּיִם, literally, between the two evenings, for the sun is inclined toward the place where it sets to become darkened. It seems to me that the expression בֵּין הָעַרְבַּיִם denotes those hours between the darkening of the day and the darkening of the night. The darkening of the day is at the beginning of the seventh hour, when the shadows of evening decline, and the darkening of the night at the beginning of the night. עֶרֶב is an expression of evening and darkness, like “all joy is darkened (וְעָרְבָה) ” (Isa. 24:11).-[from Mechilta]

**7** **And they shall take [some] of the blood**-This is the receiving of the blood [from the animal’s neck immediately after the slaughtering]. I would think that it was to be received in the hand. Therefore, Scripture says: “that is in the basin” (below, verse 22), [specifying that the blood is to be received in a vessel].-[from Mechilta]

**the… door posts**-They are the upright posts, one from this side of the entrance and one from that side.-[from Kid. 22b]

**the lintel**-Heb. הַמַשְׁקוֹף. That is the upper [beam], against which the door strikes (שׁוֹקֵף) when it is being closed, lintel in Old French. The term שְׁקִיפָה means striking, like [in the phrase] “the sound of a rattling leaf” (Lev. 26:36), [which Onkelos renders:] טַרְפָּא דְּֽשָקִיף, “bruise” (Exod. 21:25), [which Onkelos renders:] מַשְׁקוֹפֵי.-[based on Jonathan]

**on the houses in which they will eat it**-But not on the lintel and the doorposts of a house [used] for [storing] straw or a house [used] for cattle, in which nobody lives.-[based on Mechilta]

**8** **the flesh**-but not sinews or bones.-[from Mechilta]

**and unleavened cakes; with bitter herbs**-Every bitter herb is called מָרוֹר, and He commanded them to eat bitters in commemoration of “And they embittered their lives” (Exod. 1:14).-[from Pes. 39a, 116b]

**9** **You shall not eat it rare**-Heb. .נָא Something not roasted sufficiently is called נָא in Arabic.

**or boiled**-All this is included in the prohibition of You shall not eat it.-[from Pes. 41b]

**in water** How do we know that [it is also prohibited to cook it] in other liquids? Therefore, Scripture states: וּבָשֵׁל מְבֻשָׁל, [meaning boiled] in any manner.-[from Pes. 41a]

**except roasted over the fire**-Above (verse 8), He decreed upon it [the animal sacrifice] with a positive commandment, and here He added to it a negative [commandment]: “You shall not eat it except roasted over the fire.”-[from Pes. 41b]

**its head with its legs**-One should roast it completely as one, with its head and with its legs and with its innards, and one must place its intestines inside it after they have been rinsed (Pes. 74a). The expression עַל כְּרָעָיו וְעַל-קִרְבּוֹ is similar to the expression “with their hosts (עַל-צִבְאֽתָם) ” (Exod. 6:26), [which is] like בְּצִבְאֽתָם, as they are, this too means [they should roast the animal] as it is, all its flesh complete.

**10** **and whatever is left over of it until morning-** What is the meaning of “until morning” a second time? [This implies] adding one morning to another morning, for morning starts with sunrise, and this verse is here to make it [the prohibition] earlier, [i.e.,] that it is forbidden to eat it [the leftover flesh] from dawn. This is according to its apparent meaning. Another midrashic interpretation is that this teaches that it may not be burnt on Yom Tov but on the next day, and this is how it is to be interpreted: and what is left over from it on the first morning you shall wait until the second morning and burn it.-[from Shab. 24b]

**11** **your loins girded**-Ready for the way [i.e., for travel].-[from Mechilta]

**in haste**-Heb. בְּחִפָּזוֹן, a term denoting haste and speed, like “and David was hastening (נֶחְפָז) ” (I Sam. 23:26); that the Arameans had cast off in their haste (בְּחָפְזָם) (II Kings 7:15).-[from Onkelos]

**it is a Passover sacrifice to the Lord**-Heb. פֶּסַח. The sacrifice is called פֶּסַח because of the skipping and the jumping over, which the Holy One, blessed be He, skipped over the Israelites’ houses that were between the Egyptians houses. He jumped from one Egyptian to another Egyptian, and the Israelite in between was saved. [“To the Lord” thus implies] you shall perform all the components of its service in the name of Heaven. (Another explanation:) [You should perform the service] in the manner of skipping and jumping, [i.e., in haste] in commemoration of its name, which is called Passover (פֶּסַח), and also [in old French] pasche, pasque, pasca, an expression of striding over.-[from Mishnah Pes. 116a,b; Mechilta d’Rabbi Shimon ben Yochai, verse 27; Mechilta on this verse]

**12** **I will pass**-like a king who passes from place to place, and with one passing and in one moment they are all smitten.-[from Mechilta]

**every firstborn in the land of Egypt**-Even other firstborn who are in Egypt [will die]. Now how do we know that even the firstborn of the Egyptians who are in other places [will die]? Therefore, Scripture states: “To Him Who smote the Egyptians with their firstborn” (Ps. 136:10).-[from Mechilta]

**both man and beast** [I.e., first man and then beast.] He who started to sin first from him the retribution starts.-[from Mechilta]

**and upon all the gods of Egypt-** The one made of wood will rot, and the one made of metal will melt and flow to the ground.-[from Mechilta]

**will I wreak judgments-I The Lord**-I by Myself and not through a messenger.-[from Passover Haggadah]

**13** **And the blood will be for you for a sign**-[The blood will be] for you a sign but not a sign for others. From here, it is derived that they put the blood only on the inside.-[from Mechilta 11]

**and I will see the blood**-[In fact,] everything is revealed to Him. [Why then does the Torah mention that God will see the blood?] Rather, the Holy One, blessed be He, said, “I will focus My attention to see that you are engaged in My commandments, and I will skip over you.”-[from Mechilta]

**and skip over**-Heb. וּפָסַחְתִּי [is rendered] and I will have pity, and similar to it: “sparing פָּסוֹחַ and rescuing” (Isa. 31:5). I say, however, that every [expression of] פְּסִיחָה is an expression of skipping and jumping. [Hence,] וּפָסַחְתִּי [means that] He was skipping from the houses of the Israelites to the houses of the Egyptians, for they were living one in the midst of the other. Similarly, “skipping between (פּֽסְחִים) two ideas” (I Kings 18:21). Similarly, the lame (פִּסְחִים) walk as if jumping. Similarly, פָּסוֹחַ וְהִמְלִיט means: jumping over him and rescuing him from among the slain.-[from Mechilta] Both views are found in Mechilta. The first view is also that of Onkelos.

**and there will be no plague to destroy [you]**-But there will be [a plague] upon the Egyptians. Let us say that an Egyptian was in an Israelite’s house. I would think that he would escape. Therefore, Scripture states: “and there will be no plague upon you,” but there will be [a plague] upon the Egyptians in your houses. Let us say that an Israelite was in an Egyptian’s house. I would think that he would be smitten like him. Therefore, Scripture states: “and there will be no plague upon you.”-[from Mechilta]

**14** **as a memorial**-for generations.

**and you shall celebrate it** The day that is a memorial for you—you shall celebrate it. But we have not yet heard which is the day of memorial. Therefore, Scripture states: “Remember this day, when you went out of Egypt” (Exod. 13:3). we learn that the day of the Exodus is the day of memorial. Now on what day did they go out [of Egypt]? Therefore, Scripture states: “On the day after the Passover, they went out” (Num. 33:3). I must therefore say that the fifteenth of Nissan is the day of the festival, because the night of the fifteenth they ate the Passover sacrifice, and in the morning they went out.

**throughout your generations**-I understand [this to mean] the smallest number of generations, [namely only] two. Therefore, Scripture states: “you shall celebrate it as an everlasting statute.”-[from Mechilta]

**15** **For seven days**- Heb. שִׁבְעַת יָמִים, seteyne of days, i.e., a group of seven days. [See Rashi on Exod. 10:22.]

**For seven days you shall eat unleavened cakes-** But elsewhere it says: “For six days you shall eat unleavened cakes” (Deut. 16:8). This teaches [us] regarding the seventh day of Passover, that it is not obligatory to eat matzah, as long as one does not eat chametz. How do we know that [the first] six [days] are also optional [concerning eating matzah]? This is a principle in [interpreting] the Torah: Anything that was included in a generalization [in the Torah] and was excluded from that generalization [in the Torah] to teach [something] it was not excluded to teach [only] about itself, but it was excluded to teach about the entire generalization. [In this case it means that] just as [on] the seventh day [eating matzah] is optional, so is it optional in [the first] six [days]. I might think that [on] the first night it is also optional. Therefore, Scripture states: “in the evening, you shall eat unleavened cakes” (Exod. 12:18). The text established it as an obligation.-[from Mechilta]

**but on the preceding day you shall clear away all leaven**-Heb. בַּיוֹם הָרִאשׁוֹן. On the day before the holiday; it is called the first [day], because it is before the seven; [i.e., it is not the first of the seven days]. Indeed, we find [anything that is] the preceding one [is] called רִאשׁוֹן, e.g., הֲרִאשׁוֹן אָדָם תִּוָלֵד, “Were you born before Adam?” (Job 15:7). Or perhaps it means only the first of the seven [days of Passover]. Therefore, Scripture states: “You shall not slaughter with leaven [the blood of My sacrifice]” (Exod. 34:25). You shall not slaughter the Passover sacrifice as long as the leaven still exists.-[from Mechilta, Pes. 5a] [Since the Passover sacrifice may be slaughtered immediately after noon on the fourteenth day of Nissan, clearly the leaven must be removed before that time. Hence the expression בַּיוֹם הָרִאשׁוֹןmust refer to the day preceding the festival.]

**that soul** When he [(the person) eats the leaven while he] is with his soul and his knowledge; this excludes one who commits the sin under coercion.-[from Mechilta, Kid. 43a]

**from Israel** I [could] understand that it [the soul] will be cut off from Israel and will [be able to] go to another people. Therefore, [to avoid this error] Scripture states elsewhere: “from before Me” (Lev. 22:3), meaning: from every place which is My domain.-[from Mechilta]

**16** **a holy convocation**-Heb. מִקְרָא .מִקְרָא קֽדֶשׁ is a noun. Call it [the day] holy with regard to eating, drinking, and clothing.-[from Mechilta]

**no work may be performed on them**-even through others.-[from Mechilta]

**that alone** [I.e., the necessary work for food preparation.] (I would think that even for gentiles [it is allowed]. Therefore, Scripture states: “that alone may be performed for you,” for you but not for gentiles.) That [the work needed for food] but not its preparations that can be done on the eve of the festival [e.g., repairing a spit for roasting, or a stove for cooking].-[from Beitzah 28b]

**by any soul**-Even for animals. I would think that even for gentiles. Therefore, Scripture states: “for you.”-[from Beitzah 21b, Mechilta] Another version: Therefore, Scripture states: “but,” which makes a distinction.- [from Mechilta].

**17** **And you shall watch over the unleavened cakes**-that they should not become leavened. From here they [the Rabbis] derived that if [the dough] started to swell, she [the woman rolling it out] must moisten it with cold water. Rabbi Josiah says: Do not read:, אֶת-הַמַצּוֹת, the unleavened cakes, אֶת-הַמִצְוֹת, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.-[from Mechilta]

**and you shall observe this day**-from [performing] work.

**throughout your generations, [as] an everlasting statute** -Since “generations” and “an everlasting statute” were not stated regarding the [prohibition of doing] work, but only regarding the celebration [sacrifice], the text repeats it here, so that you will not say that the warning of: “no work may be performed” was not said for [later] generations, but only for that generation [of the Exodus].

**18** **until the twenty-first day**-Why was this stated? Was it not already stated: “Seven days”? Since it says “days,” how do we know “nights” [are included in the mitzvah or commandment]? Therefore, Scripture states: “until the twenty-first day, etc.”- [from Mechilta]

**19** **shall not be found in your houses**-How do we know [that the same ruling applies] to [leavening found within] the borders [outside the house]? Therefore, Scripture states: “throughout all of your borders” (Exod. 13:7). Why, then, did Scripture state: “in your houses”? [To teach us that] just as your house is in your domain, so [the prohibition against possessing leaven in] your borders [means only what is] in your domain. This excludes leaven belonging to a gentile which is in a Jew’s possession, and for which he [the Jew] did not accept responsibility.-[from Mechilta]

**for whoever eats leavening**-[This passage comes] to punish with “kareth” [premature death by the hands of Heaven] for [eating] leavening. But did He not already [give the] punishment for eating leaven? But [this verse is necessary] so that you should not say that [only] for [eating] leaven, which is edible, did He punish, but for [eating] leavening, which is not edible, He would not punish. [On the other hand,] if He punished [also] for [eating] leavening and did not [state that] He punished for [eating] leaven, I would say that [only] for [eating] leavening, which causes others to become leavened did He punish, [but] for [eating] leaven, which does not leaven others, He would not punish. Therefore, both of them had to be stated.-[from Mechilta, Beitzah 7b]

**both among the strangers and the native born of the land**-Since the miracle [of the Exodus] was performed for Israel, it was necessary to [explicitly] include the strangers [who were proselytized but are not descended from Israelite stock].- [from Mechilta]

**20** **You shall not eat… leavening** [This is] a warning against eating leavening.

**any leavening**-This comes to include its mixture [namely that one may not eat a mixture of chametz and other foods].-[from Mechilta]

**throughout all your dwellings you shall eat unleavened cakes**-This comes to teach that it [the matzah] must be fit to be eaten in all your dwelling places. This excludes the second tithe and the matzah loaves that accompany a thanksgiving offering, [which are not fit to be eaten in all dwelling places, but only in Jerusalem]. [This insert may be Rashi’s or the work of an earlier printer or copyist.]-[from Mechilta]

**21 Draw forth** Whoever has sheep shall draw from his own.

**or buy** Whoever has none shall buy from the market.-[from Mechilta]

**for your families -**A lamb for a parental house.-[from Mechilta 3]

**22 hyssop -** Heb. אֵזוֹב. A species of herb that has thin stalks. a bunch of hyssop Three stalks are called a bunch.-[Sukkah 13a]

**that is in the basin -**Heb. בַּסַּף , in the vessel, like “silver pitchers (סִפּוֹת) ” (II Kings 12:14). [from Mechilta]

**the blood that is in the basin -**Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: “that is in the basin,” [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary].-[from Mechilta]

**and you shall not go out, etc. -** This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous and wicked. And night is the time that destroyers are given permission, as it is said: “in which every beast of the forest moves about” (Ps. 104:20).-[from Mechilta]

**23 will pass over**Heb. וּפָסַח , and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

**and He will not permit the destroyer** Heb. וְלֹא יִתֵּן , lit., and will not give. [I.e.,] He will not grant him the ability to enter, as in “but God did not permit him (נְתָנוֹ) to harm me” (Gen. 31:7).

**25 And it shall come to pass when you enter -**Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate.-[from Mechilta]

**as He spoke -**Now where did He speak? “And I will bring you to the land, etc.” (Exod. 6:8).-[from Mechilta]

**27 And the people kneeled and prostrated themselves -**[in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have.-[from Mechilta]

**28 So the children of Israel went and did -**Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh? But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it].- [from Mechilta]

**went and did -**Scripture counts also the going, to give reward for the going and reward for the deed.- [from Mechilta]

**as the Lord commanded Moses and Aaron -**[This comes] to tell Israel’s praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of “so they did”? Moses and Aaron also did so.-[from Mechilta]

**Chanukah Maftir**

**Rashi & Targum Pseudo Jonathan for: B’Midbar (Numbers)**‎‎**7:18-23**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |
| 19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first. |
| 20. One spoon [weighing] ten gold [shekels] filled with incense. | 20. \_\_ |
| 21. One young bull, one ram and one lamb in its first year for a burnt offering. | 21. \_\_ |
| 22. One young he goat for a sin offering. | 22. \_\_ |
| 23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar. | 23. \_\_ |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |

**Rashi’s Commentary for: B’Midbar (Numbers) 7:18-23**

**18** **Nethanel the son of Zu’ar... brought...**

**19** **He brought his offering** Why is the word הִקְרִב, “brought [his offering],” used in connection with the tribe of Issachar, but is not used in connection with any of the [other] tribes? Because [the tribe of] Reuben came and complained, “Is it not enough that my brother Judah has preceded me? Let me [at least] offer up after him.” Moses said to him, “I was told by the Almighty that they should offer up in the order in which they travel, according to their divisions.” This is why it says: הִקְרִב אֶת־קָרְבָּנוֹ, [in which the word הִקְרִב is] missing a “yud,” [thus] giving it the meaning of הַקְרִב, in the imperative—for he was commanded by the Almighty, “Bring the offering!” (*Sifrei Naso* 1: 158) What is the meaning of הִקְרִב... הִקְרִב, twice? For because of two reasons he [Issachar] merited to be the second of the tribes to offer their sacrifices: One, because they were [well] versed in the Torah, as it says, “And of the sons of Issachar, those who had understanding of the times” (I Chron. 12:32). Another, because they advised the chieftains to contribute these offerings (*Sifrei*). In the writings of Rabbi Moses *Hadarshan* ["the preacher"], I found [the following]: Rabbi Phinehas the son of Yair says [that] Nethaniel the son of Zu’ar gave them this idea.

**one silver bowl** Heb. קַעֲרַתכֶּסֶף. The numerical value of [the two words] in *gematria* amounts to nine hundred and thirty, corresponding to the years of Adam, the first man (Gen. 5:5). ק = 100 ע = 70 ר = 200 ת=400 כ = 20 ס = 60 פ = 80 - = 930

**weighing one hundred and thirty shekels** Alluding to the fact that when he [Adam] began to raise a family to maintain the existence of the world, he was one hundred and thirty years old, as it says, “Adam lived one hundred and thirty years, and he begot...” (Gen. 5:3).

**one silver sprinkling basin** Heb. מִזְרָק אֶחָד כֶּסֶף. The *gematria* of these[three words] is five hundred and twenty- מ = 40 ז = 7 ר = 200 ק = 100 א = 1 ח = 8 ד = 4 כ = 20 ס = 60 פ = 80 - =520 alluding to Noah, who began raising a family at the age of five hundred, and alluding to the twenty years before his children were born in which the decree of the [Great] Flood was enacted, as I explained [to be the meaning of the verse], “His days shall be one hundred and twenty years” (Gen. 6:3). This is why it says מִזְרָק אֶחָד כֶּסֶף rather than מִזְרָק כֶּסֶף אֶחָד, as it says in the case of the [silver] bowl [i.e., קַעֲרַתכֶּסֶף אַַחַת], to tell us that even the letters of [the word] אֶחָדare included in the calculation.

**seventy shekels** Corresponding to the seventy nations who emanated from his [Noah’s] sons.

**20** **One spoon** Corresponding to the Torah, which was given by the hand of the Holy One, blessed is He. [כַּף also means “hand.”]

**ten gold [shekels]** Corresponding to the Ten Commandments.

**filled with incense** - קְטֹרֶת. The *gematria* of קְטֹרֶת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the “chaph” into a “daleth” in accordance with the cipher known as, ק“ד ר”ג ש“ב ת” א[in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ד = 4 ט = 9 ר =200 ת = 400 totalling 613].

**21** **One young bull** Corresponding to Abraham, of whom it says, “He took a young bull” (Gen. 18:7).

**one ram** Corresponding to Isaac [of whom it says,] “and took the ram [and offered it up as a burnt offering instead of his son]...” (Gen. 22:13).

**one lamb** Corresponding to Jacob, [about whom it says,] “Jacob separated the lambs” (Gen. 30:40).

**22** **One young he-goat** to atone for the sale of Joseph, about which it says, “and they slaughtered a kid” (Gen. 37:31).

**23** **And for the peace-offering: two oxen** Corresponding to Moses and Aaron, who established peace between Israel and their Father in heaven.

**Rams...he-goats...lambs** Three types, corresponding to *kohanim*, Levites, and Israelites, and corresponding to the Torah, the Prophets, and the Holy Writings. The three fives [in this verse] correspond to the five books of the Pentateuch, to the five commandments inscribed on the first tablet, and the five commandments inscribed on the second one. Until this point, [my comments were] in the name of Rabbi Moses *Hadarshan* [the preacher].

**Reading Assignment**

|  |  |
| --- | --- |
| **The Torah Anthology: Yalkut Me’Am Lo’Ez** By: Rabbi Yaakov Culi, Translated by: Rabbi Aryeh KaplanPublished by: Moznaim Publishing Corp. (New York, 1990)**Exodus I – Redemption: pp 24 - 87** | **Ramban: Numbers Commentary on the Torah**ExodusTranslated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc. (New York, 1975) **pp. 111 - 146** |

**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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading a follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Tehillim (Psalms) 30:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A psalm; a song of dedication of the House, of David. | 1. A praise song for the dedication of the sanctuary. Of David. |
| 2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me. | 2. I will praise you, O LORD, for you made me stand erect, and did not let my enemies rejoice over me. |
| 3. O Lord, I have cried out to You, and You have healed me. | 3. O LORD my God, I prayed in Your presence and You healed me. |
| 4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit. | 4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit. |
| 5. Sing to the Lord, His pious ones, and give thanks to His holy name. | 5. Sing praise in the LORD's presence, you His devotees; and give thanks at the invocation of His holy one. |
| 6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing. | 6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. |
| 7. And I said in my tranquility, "I will never falter." | 7. And I said when I dwelt in trust, I will never be shaken. |
| 8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened. | 8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became afraid. |
| 9. To You, O Lord, I would call, **and to the Lord I would supplicate**. | 9. In Your presence, O LORD, I will cry out; **and to You, O my God, I will pray.** |
| 10. "What gain is there **in my blood**, in my descent to the grave? Will dust thank You; will it recite Your truth? | 10. And I said, What profit is there **in my blood**, when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness? |
| 11. Hear, O Lord, and be gracious to me; O Lord, be my helper." | 11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper. |
| 12. You have turned my lament into dancing for me; You loosened my sackcloth **and girded me with joy**. | 12. You turned my lament into my celebration; You loosened my sackcloth **and girded me with joy**. |
| 13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever. | 13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise. |

**Rashi’s Commentary for: Tehillim (Psalms) 30:1-13**

**1 A song of dedication of the House** which the Levites will say at the dedication of the House in the days of Solomon.

**2 I will exalt You, O Lord, for You have raised me up** Heb. דליתני , You have lifted me on high.

**and You have not allowed my enemies to rejoice over me** Heb. לי , like עלי , over me, for they would say, “David has no share in the world to come,” but when they saw that the doors opened for the Ark because of me, then they knew that the Holy One, blessed be He, had forgiven me for that sin, and the faces of David’s enemies became as black as the bottom of a pot.

**3 and You have healed me** That is the forgiving of iniquity, as (in Isa. 6:10), “and he repent and be healed.”

**4 from my descent into the Pit,** etc. Heb. מירדי , like מִיְרִדָתִי , from my descent into the Pit, that I should not descend into Gehinnom.

**5 Sing to the Lord, His pious ones** about what He did for me, because you can take refuge in Him, and He will benefit you; and even if you are experiencing pain, have no fear.

**6 For...but a moment** [For] His wrath lasts but a short [moment]; life results from His favor, there is long life in appeasing and placating Him.

**7 And I said in my tranquility**In my tranquility, I thought that I would never falter. However, the matter is not in my power, but in the power of the Holy One, blessed be He. With His will, He set up my mountain, my greatness to be [my] mightbut when He hid His countenance from me, I was immediately frightened.

**9 To You, O Lord, I would call**I would call to You and supplicate constantly, saying before You: “What gain is there in my blood, etc.,” and You heard my voice and turned my lament into dancing for me.

**12 You loosened** Heb. פתחת , alachas in Old French, to release, like (Gen. 24:32): “and he untied (ויפתח) the camels.” Our Sages, however, explained the entire psalm as referring to Mordecai, Esther, and Haman, in Pesikta Zuta.

**and I said in my tranquility** Haman said this.

**To You, O Lord, I would call**Esther said this etc. until “be my helper.”

**You turned my lament into dancing for me** Mordecai and all Israel said this.

**Ashlamatah: Zechariah 2:14 – 4:7**‎

| **Rashi** | **Targum** |
| --- | --- |
| 14. Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the Lord. | 14. “Rejoice and be glad, O congregation of Zion, for behold, I will reveal Myself and I will make My Shekhinah dwell in your midst” says the LORD. |
| 15. And many nations shall join the Lord on that day, and they shall be My people; and I will dwell in your midst and you shall know that the Lord of Hosts sent me to you. | 15. And many Gentiles will be added to the people of the LORD at that time, and they will be for a people before Me, and I will make My Shekhinah dwell in your midst; and you will know that the LORD of Hosts has sent me to prophesy to you. |
| 16. And the Lord shall inherit Judah as His share on the Holy Land, and He shall again choose Jerusalem. | 16. And the LORD will make the people of the house of Judah to inherit their portion in the holy land and will again take pleasure in Jerusalem. |
| 17. Silence all flesh from before the Lord, for He is aroused out of His holy habitation. | 17. All the wicked/Lawless have perished from before the LORD, for He has revealed Himself from His holy abode. |
| 3:1. And He showed me Joshua, the High Priest, standing before the angel of the Lord. And Satan was standing on his right, to accuse him. | 1. And He showed me Joshua the high priest standing before the angel of the LORD and the Accuser standing at His right hand to accuse him. |
| 2. And the Lord said to Satan: The Lord shall rebuke you, O Satan; and the Lord shall rebuke you, He who chose Jerusalem. Is this one not a brand plucked from fire? | 2. And the LORD said to the Accuser, “The LORD rebuke you, O Accuser! May the LORD who has been pleased to make His Shekhinah dwell in Jerusalem rebuke you. Is this not a brand rescued from the burning?” |
| 3. Now Joshua was wearing filthy garments and standing before the angel. | 3. And Joshua had sons who had married wives who were unsuitable for priests, and he was standing before the angel. |
| 4. And he [the angel] raised his voice and said to those standing before him, saying, "Take the filthy garments off him." And he said to him, "See, I have removed your iniquity from you, and I have clad you with clean garments." | 4. And he answered and spoke to those in attendance before him, saying, Speak to him and let him drive out from his house the wives who are unsuitable for priests, and he said to him, Look, for I have removed your sins from you and have clothed you with righteous/generous deeds. |
| 5. And I said, "Let them put a pure miter on his head," and they put the pure miter on his head. And they had clothed him with garments while the angel of the Lord was standing. | 5. And he said, “Set a clean turban upon his head.” And they set a clean turban upon his head, and made him marry a wife who was suitable for a priest; and the angel of the LORD was standing by. |
| 6. And the angel of the Lord warned Joshua, saying, | 6. And the angel of the LORD charged Joshua, saying: |
| 7. So said the Lord of Hosts: If you walk in My ways, and if you keep My charge, you, too, shall judge My house, and you, too, shall guard My courtyards, and I will give you free access among these who stand by. | 7. “Thus says the LORD of Hosts, ‘If you walk in paths which are good before Me, and if you keep the charge of My Memra, then you will judge those who serve in My Sanctuary, and you will have charge of My courts, and at the resurrection of the dead I will raise you to life and will give you feet to walk among the Seraphim. |
| 8. Hearken, now, O Joshua the High Priest-you and your companions who sit before you, for they are men worthy of a miracle-for, behold! I bring My servant, the Shoot. | 8. Hear now, Joshua the high priest, you and your companions who sit before you, for they are men who are worthy that a sign be performed for them; for behold I will bring My servant the anointed One (Messiah), and he will be revealed. |
| 9. For, behold the stone that I have placed before Joshua. Seven eyes are directed to one stone. Behold! I untie its knots, says the Lord of Hosts, and I will remove the iniquity of that land in one day. | 9. For behold, the stone which I have set before Joshua, upon one stone are seven facets; behold I will reveal its facets’, says the LORD of Hosts, ‘and I will remove the sin of that land in one day.’ |
| 10. On that day, says the Lord of Hosts, you shall call-each man to his neighbor-to come under his vine and under his fig tree. | 10. ‘At that time’, says the LORD of Hosts, ‘you will call each to his neighbor under the fruit of his vines and under the fruit of his fig trees.’”  |
|   |   |
| 4:1. And the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep. | 1. And the angel who was speaking with me returned and roused me like a man that is roused from his sleep. |
| 2. And he said to me, "What do you see?" And I said, "I saw, and behold [there was] a candelabrum all of gold, with its oil-bowl on top of it, and its seven lamps thereon; seven tubes each to the lamps that were on top of it. | 2. And he said to me, “What do you see?” And I said, “I see, and behold, a menorah all of gold and a bowl on the top of it, and its seven lamps which are upon it, seven, and seven pipes which pour oil from them to the lamps which are on top of it; |
| 3. And [there were] two olive trees near it; one on the right of the bowl, and one on its left. | 3. and two olive trees which are beside it, one on the right of the bowl and the other on its left.” |
| 4. So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" | 4. And I answered and spoke to the angel who was talking with me, saying, “What are these my lord?” |
| 5. And the angel who spoke with me answered, and he said to me, "Do you not know what these are?" And I said, "No, my lord." | 5. And the angel who was speaking with me, answered and said to me, “Do you not know what these are?” And I said, “No, my lord.” |
| 6. And he answered and spoke to me, saying, "This is the word of the Lord to Zerubbabel, saying: 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts. | 6. And he answers and spoke to me, saying, “This is the Word of the LORD with Zerubbabel, saying, ‘Not by strength, nor by might, but by My Memra’, says the LORD of Hosts. |
| 7. Who are you, O great mountain? Before Zerubbabel you sink to a plain! He will bring out the stone of the main architect, with shouts of grace, grace to it."  | 7. What are you reckoned, O foolish kingdom? Are you not like a plain before Zerubbabel? And He will reveal His anointed One (Messiah), whose name was told from old, and he will rule over all kingdoms.” |

**Rashi’s Commentary for: Zechariah 2:14 – 4:7**‎

**15** **And many nations shall join**many Gentiles will join.

**16** **And the Lord shall inherit Judah** as His inheritance and His share.

**17** **Silence all flesh** All the rest of the nations.

**for He is aroused**An expression [denoting] arousal and awakening.

**Chapter 3**

**1** **to accuse him** To accuse him because his sons were married to gentile women, as it is written in the Book of Ezra (10:18): “And it was found of the sons of the priests who had taken foreign wives, of the sons of Jeshua the son of Jozadak, etc.”

**2** **The Lord shall rebuke you, O Satan** The Holy One, blessed be He, shall rebuke you, O you Satan (and then he repeated and said: The Lord shall rebuke you, He who chose Jerusalem *Moharaz Margolioth*); and He Who rebukes you is the One Who chose Jerusalem, that you shall not enter before Him to accuse this righteous man. Is he not fit, and has he not merited this? For he was saved from the consuming fire.

**Is this one not a brand plucked from fire?** It is related in the Aggadah of [chapter] *Helek* Helek (*Sanh.* 93a) that he [Joshua] was cast into the fire with Ahab son of Kolaiah and his colleague.

**3** **was wearing filthy garments** This is to be explained according to the Targum: He had sons who had married women who were unfit [to marry into] the priesthood, and he was punished because he did not interfere with the [sons’ marriages].

**4** **“Take the filthy garments off him.”** Let his sons separate from their wives, and he will be forgiven.

**clean garments** A change of beautiful garments; i.e., merits. Since he compared the iniquity to filthy garments, he compares the merit to clean garments; beautiful, white garments.

**5** **And I said** I, Zechariah.

**“Let them put a pure miter, etc.”** I begged mercy for him.

**6** **warned** an expression of warning, as in (Deut. 31:28): “And I will warn them before the heaven and the earth.”

**7** **If you walk in My ways, etc.** Then I, too, will do this for you.

**you, too, shall judge My house** You shall judge and be the officer over My Temple.

**and I will give you free access** According to the Targum: and when the dead will be resurrected, I will resurrect you; and I will give you walkers who walk among these seraphim. According to its simple meaning, he brings him tidings that his sons will be meritorious in the future.

**who stand by**Seraphim and ministering angels, who never sit.

**8** **you and your companions** They were Hananiah, Mishael, and Azariah.

**for they are men worthy of a miracle** [*Jonathan* renders:] Men worthy to have miracles performed for them, for a miracle was performed for them, too.

**for, behold! I bring My servant, the Shoot** For now Zerubbabel, the governor of Judah, is insignificant in the king’s court, but I will make his greatness burgeon. I will also give him favor in the eyes of the king, so that he will grant [Zerubbabel’s] request for the building of the Temple and the city, as explained in Nehemiah (1:1): “The words of Nehemiah, the son of Hachaliah.” Nehemiah was identical with Zerubbabel, as we say in *Sanhedrin* (38a).

**9** **For, behold the stone** The foundation of the house that you laid in the days of Cyrus - they stopped you, and that foundation and the thickness of the wall appeared little in your sight, as explained in Ezra (3:12f.) and in the prophecy of Haggai (2:2f.).

**Seven eyes are directed to one stone** It will eventually be widened seven times as much. And so did *Jonathan* render: On one stone, seven eyes see it. The expression of **עינים** is an expression of appearances. It appears to me that the seven eyes are because of the eyes of the Holy One, blessed be He in Whose eyes and heart it is [planned] to add seven times as much because of the prophecy similar to this one (4:10): “And they shall see the plummet in the hand of Zerubbabel these seven times; the eyes of the Lord they are roving to and fro throughout the land.” This is but to say that He directed His eyes to increase the glory of the Temple in its building.

**Behold! I untie its knots** I untie its knots I thwart the plot of the enemies who wrote an accusation to stop the work.

**and I will remove** Heb. **ומשתי**.

**in one day** I do not know what day.

**Chapter 4**

**2** **with its oil - bowl on top of it** as in (Josh. 15:19): “The upper springs”. This is an expression for a spring, [hence] a sort of large round bowl.

**and its seven lamps** A type of vessel into which oil and wicks are inserted.

**seven tubes each** Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

**3** **And [there were] two olive trees near it** Beside it were two trees upon which olives were growing, one on the right of the bowl, one on the its left, etc. Here [the prophet] does not explain about the two golden vats mentioned below in the chapter, which are the sorts of bowls or vats of the oil press. [These vats] stand beside the olive trees. The olives beat themselves into the vats and are heated there as [if] in a vat or pit where olives are generally packed. There they are pressed in the oil press, and the oil falls into the vats, and from the vats into the bowl, and from the bowl into the tubes, and from the tubes into the lamps. The tubes and the lamps number forty-nine, an allusion to the light, for in the future the light of the sun will be sevenfold the light of the seven days forty-nine times the light of a day of Creation.

**4** **“What are these, my Lord?”** What is this, that the olive trees are picked by themselves, and the oil comes into the lamps by itself?

**6** **“This is the word of the Lord to Zerubbabel”** This is a sign for you to promise Zerubbabel that just as the olives and this oil are finished by themselves in all respects, so will you not build My house with your [own] power or with your [own] strength.

**but by My spirit** I will place My spirit upon Darius, and he will command you to build and to pay all the building expenses from his [treasury]; and [he will] help you with wheat, wine, oil, and wood, as is explained in Ezra (6, 7): They required no aid from any man.

**7** **Who are you, O great mountain?** You, the princes of the other side of the river Tattenai, the governor of the other side of the river; Shethar Bozenai, and their companions (Ezra 6:6), who have stopped the work until now - from now on you shall be before Zerubbabel as a plain; you have no more ruling power or superiority over him.

**He will bring out the stone of the main architect** The main architect will take the plummet in his hand to be the main architect at the head of the builders, and they will build everything according to his words [everything] that he will order concerning a beautiful and glorious building.

**with shouts of grace, grace to it** To that stone, for everyone will say, “How beautiful is this building that was made with this plummet.” [The expression] “shouts of grace” is as (Job 39:7) “the shouts of a driver,” and (Isa. 66:6) “a sound of stirring” both of which are expressions of making a voice heard.

 **Yochanan Bet (2 John) 1-13 + Yochanan Gimel (3 John) 1-14**

Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai

2 John 1. The elder, to the chosen (i.e. Jewish) Lady and her children, whom I love in the truth *(i.e. the Torah – cf. Psalm 119:142),* and not I alone, but also all those who intimately know the truth (i.e. the Torah – cf. Psalm 119:142),

2. because of the truth (i.e. the Torah – Psalm 119:142) that resides in us and will be with us forever.

3. *[The]*blessing Mercy and peace will be with us from God the Father and from Yeshua the Messiah the son *(i.e. the anointed King of Israel)* of the Father in truth *(i.e. Torah – cf. Psalm 119:142)* and love.

4. **I was very glad because I found *[some]*of your children walking in *[the]*truth (i.e. Torah – cf. Psalm 119:142), just as the Father commanded us.**

5. **And now I ask you, Lady not*[as* *if I were]*writing a new commandment to you, but *[one]*that we have had from the beginning *(i.e. B’resheet – Gen. 1:1ff)*], that we should love one another.**

6. And this is love: that we walk according to His *(God’s)* commandments. This is the commandment, just as you have heard from the beginning *(B’resheet – Gen. 1:1ff),* so that you should walk in it.

7. For many deceivers have gone out into the *[pagan]* world, those who do not profess that Yeshua the Messiah came in *(or, according to)* *[the]*flesh. This person is the deceiver and the anti-Messiah!

8. Watch yourselves that you do not lose what we have worked for, but receive a full reward.

9. Everyone who *[continually and intentionally]*transgresses the *[Written and Oral]*Law and does not remain in the teachings of Messiah does not have God. The one who remains in the teachings *[of the Written and Oral Law]*, this person has both the Father and the son *(i.e. the anointed King of Israel).*

10. If anyone comes to you and does not bring this *[Torah]*teaching, do not receive him into *[your]*house and do not speak a greeting to him,

11. because the one who speaks a greeting to him shares in his evil deeds.

12. *[Although]*I have many *[things]*to write to you, I do not want *[to do so]*by means of paper and ink, but I hope to be with you and to speak face to face, so that your joy may be complete.

13. The children of your chosen *(i.e. Jewish)* sister greet you.

**3 John** 1. The elder, to Gaius the beloved, whom I love in *the*truth *(i.e. the Torah – cf. Psalm 119:142).*

2. Beloved, I pray *[that]*you may prosper concerning everything and be healthy, just as your soul prospers *[in the Torah].*

3. **For I rejoiced exceedingly *[when the]*brothers came and testified *[to]*your truth, just as you are walking in *[the]*truth *(i.e. Torah – cf. Psalm 119:142).***

4. **I have no greater joy than this: that I hear *[that]*my children are walking in the truth *(i.e. Torah – cf. Psalm 119:142).***

5. **Beloved, it is a faithful thing you do in all your efforts for the [Jewish] brothers, and especially those who are strangers.**

6. **They have testified *[concerning]*your love before all the congregation; to whom you are doing well, because you supply them according to what is proper to God.**

7. For they have gone out on behalf of God’s name, accepting nothing from the Gentiles.

8. Therefore we ought to support such *[people]*, so that we become fellow workers in *[the proclamation of the]*truth *(i.e. Torah – f. Psalm 119:142).*

9. **I wrote something to the congregation, but Diotrephes, who wants to have the preeminence *[among]*them, does not *[want to]* receive our *[Jewish]*authority*.***

10. **Therefore, if I come, I will call attention to the *[evil]* deeds he is doing, disparaging us *[Jews]* with Lashon HaRa *(evil words and calumniating gossip).* And not being content with these, he does not receive the authority of the *[Jewish]* brothers himself, and he prevents those wanting *[to accept Rabbinical authority]*and throws *[them]*out of the congregation.**

11. Beloved, do not imitate *[what is]*evil, but *[what is]*good. The one who does good is of God; the one who does evil has not seen God.

12. About Demetrius there is a *[good]* testimony from everyone and from the congregation and from the Torah. And also we bear *[him]* testimony and you know that our testimony is true.

13. I have many things to write to you, but I do not want to write to you by means of ink and pen.

14. But I hope to see you right away, and to speak *[with you]*face to face.

15, Shalom *[be]*with you! The friends greet you. Greet the friends by name.

**Yehudit (Judith) 3:1 – 5:17**

**New Jerusalem Bible Version**

NJB **Judith 3:1** They therefore sent envoys to him to sue for peace, to ‎say,‎

‎2 'We are servants of the great King Nebuchadnezzar; we lie prostrate ‎before you. Treat us as you think fit.‎

‎3 Our cattle-farms, all our land, all our wheat fields, our flocks and ‎herds, all the sheep-folds in our encampments are at your disposal. Do ‎with them as you please.‎

‎4 Our towns and their inhabitants too are at your service; go and treat ‎them as you think fit.'‎

‎5 These men came to Holofernes and delivered the message as above.‎

‎6 He then made his way down to the coast with his army and ‎stationed garrisons in all the fortified towns, levying outstanding men ‎there as auxiliaries.‎

‎7 The people of these cities and of all the other towns in the ‎neighbourhood welcomed him, wearing garlands and dancing to the ‎sound of tambourines.‎

‎8 But he demolished their shrines and cut down their sacred trees, ‎carrying out his commission to destroy all local gods so that the ‎nations should worship Nebuchadnezzar alone and people of every ‎language and nationality should hail him as a god.‎

‎9 Thus he reached the edge of Esdraelon, in the neighbourhood of ‎Dothan, a village facing the great ridge of Judaea.‎

‎10 He pitched camp between Geba and Scythopolis and stayed there ‎a full month to re-provision his forces.‎

NJB **Judith 4:1** When the Israelites living in Judaea heard how ‎Holofernes, general-in-chief of Nebuchadnezzar king of the ‎Assyrians, had treated the various nations, plundering their temples ‎and destroying them,‎

‎2 they were thoroughly alarmed at his approach and trembled for ‎Jerusalem and the Temple of the Lord their God.‎

‎3 They had returned from captivity only a short time before, and the ‎resettlement of the people in Judaea and the reconsecration of the ‎sacred furnishings, of the altar, and of the Temple, which had been ‎profaned, were of recent date.‎

‎4 They therefore alerted the whole of Samaria, Kona, Beth-Horon, ‎Belmain, Jericho, Choba, Aesora and the Salem valley.‎

‎5 They occupied the summits of the highest mountains and fortified ‎the villages on them; they laid in supplies for the coming war, as the ‎fields had just been harvested.‎

‎6 Joakim the high priest, resident in Jerusalem at the time, wrote to ‎the inhabitants of Bethulia and of Betomesthaim, two towns facing ‎Esdraelon, towards the plain of Dothan.‎

‎7 He ordered them to occupy the mountain passes, the only means of ‎access to Judaea, for there it would be easy for them to halt an ‎attacking force, the narrowness of the approach not allowing men to ‎advance more than two abreast.‎

‎8 The Israelites carried out the orders of Joakim the high priest and of ‎the people's Council of Elders in session at Jerusalem.‎

‎9 All the men of Israel cried most fervently to God and humbled ‎themselves before him.‎

‎10 They, their wives, their children, their cattle, all their resident ‎aliens, hired or slave, wrapped sackcloth round their loins.‎

‎11 All the Israelites in Jerusalem, including women and children, lay ‎prostrate in front of the Temple, and with ashes on their heads ‎stretched out their hands before the Lord.‎

‎12 They draped the altar itself in sackcloth and fervently joined ‎together in begging the God of Israel not to let their children be carried ‎off, their wives distributed as booty, the towns of their heritage ‎destroyed, the Temple profaned and desecrated for the heathen to ‎gloat over.‎

‎13 The Lord heard them and looked kindly on their distress. The ‎people fasted for many days throughout Judaea as well as in ‎Jerusalem before the sanctuary of the Lord Almighty.‎

‎14 Joakim the high priest and all who stood before the Lord, the ‎Lord's priests and ministers, wore sackcloth round their loins as they ‎offered the perpetual burnt offering and the votive and voluntary ‎offerings of the people.‎

‎15 With ashes on their turbans they earnestly called on the Lord to ‎look kindly on the House of Israel.‎

NJB **Judith 5:1** Holofernes, general-in-chief of the Assyrian army, ‎received the intelligence that the Israelites were preparing for war, that ‎they had closed the mountain passes, fortified all the high peaks and ‎laid obstructions in the plains.‎

‎2 Holofernes was furious. He summoned all the princes of Moab, all ‎the generals of Ammon and all the satraps of the coastal regions.‎

‎3 'Men of Canaan,' he said, 'tell me: what people is this that occupies ‎the hill-country? What towns does it inhabit? How large is its army? ‎What are the sources of its power and strength? Who is the king who ‎rules it and commands its army?‎

‎4 Why have they disdained to wait on me, as all the western peoples ‎have?'‎

‎5 Achior, leader of all the Ammonites, replied, 'May my lord be ‎pleased to listen to what your servant is going to say. I shall give you ‎the facts about these mountain folk whose home lies close to you. ‎You will hear no lie from the mouth of your servant.‎

‎6 These people are descended from the Chaldaeans.‎

‎7 They once came to live in Mesopotamia, because they did not want ‎to follow the gods of their ancestors who lived in Chaldaea.‎

‎8 They abandoned the way of their ancestors to worship the God of ‎heaven, the God they learnt to acknowledge. Banished from the ‎presence of their own gods, they fled to Mesopotamia where they ‎lived for a long time.‎

‎9 When God told them to leave their home and set out for Canaan, ‎they settled there and accumulated gold and silver and great herds of ‎cattle.‎

‎10 Next, famine having overwhelmed the land of Canaan, they went ‎down to Egypt where they stayed till they were well nourished. There ‎they became a great multitude, a race beyond counting.‎

‎11 But the king of Egypt turned against them and exploited them by ‎forcing them to make bricks; he degraded them, reducing them to ‎slavery.‎

‎12 They cried to their God, who struck the entire land of Egypt with ‎incurable plagues, and the Egyptians expelled them.‎

‎13 God dried up the Red Sea before them‎

‎14 and led them forward by way of Sinai and Kadesh-Barnea. Having ‎driven off all the inhabitants of the desert,‎

‎15 they settled in the land of the Amorites and in their strength ‎exterminated the entire population of Heshbon. Then, having crossed ‎the Jordan, they took possession of all the hill-country,‎

‎16 driving out the Canaanites before them and the Perizzites, ‎Jebusites, Shechemites and all the Girgashites, and lived there for ‎many years.‎

‎17 All the while they did not sin before their God, prosperity was ‎theirs, for they have a God who hates wickedness.‎

**I Maccabees 2:49-4:40**

**New Jerusalem Bible Version**

2:49 As the days of Mattathias were drawing to a close, he said to his sons, 'Arrogance and outrage are now in the ascendant; it is a period of turmoil and bitter hatred.

50 This is the time, my children, for you to have a burning zeal for the Law and to give your lives for the covenant of our ancestors.

51 Remember the deeds performed by our ancestors, each in his generation, and you will win great honour and everlasting renown.

52 Was not Abraham tested and found faithful, was that not considered as justifying him?

53 Joseph in the time of his distress maintained the Law, and so became lord of Egypt.

54 Phinehas, our father, in return for his burning zeal, received the covenant of everlasting priesthood.

55 Joshua, for carrying out his task, became judge of Israel.

56 Caleb, for his testimony before the assembled people, received an inheritance in the land.

57 David for his generous heart inherited the throne of an everlasting kingdom.

58 Elijah for his consuming fervour for the Law was caught up to heaven itself.

59 Hananiah, Azariah and Mishael, for their fidelity, were saved from the flame.

60 Daniel for his singleness of heart was rescued from the lion's jaws.

61 Know then that, generation after generation, no one who hopes in him will be overcome.

62 Do not fear the threats of the sinner, all his brave show must come to the dunghill and the worms.

63 Exalted today, tomorrow he is nowhere to be found, for he has returned to the dust he came from and his scheming is brought to nothing.

64 My children, be resolute and courageous for the Law, for it will bring you glory.

65 'Here is your brother Simeon, I know he is a man of sound judgement. Listen to him all your lives; let him take your father's place.

66 Judas Maccabaeus, strong and brave from his youth, let him be your general and conduct the war against the gentiles.

67 The rest of you are to enrol in your ranks all those who keep the Law, and to assure the vengeance of your people.

68 Pay back the gentiles to the full, and hold fast to the ordinance of the Law.'

69 Then he blessed them and was joined to his ancestors.

70 He died in the year 146 and was buried in his ancestral tomb at Modein, and all Israel mourned him deeply.

NJB **1 Maccabees 3:1** His son, Judas, known as Maccabaeus, then took his place.

2 All his brothers, and all who had attached themselves to his father, supported him, and they fought for Israel with a will.

3 He extended the fame of his people. Like a giant, he put on the breastplate and buckled on his war harness; he engaged in battle after battle, protecting the ranks with his sword.

4 He was like a lion in his exploits, like a young lion roaring over its prey.

5 He pursued and tracked down the renegades, he consigned those who troubled his people to the flames.

6 The renegades quailed with the terror he inspired, all evil-doers were utterly confounded, and deliverance went forward under his leadership.

7 He brought bitterness to many a king and rejoicing to Jacob by his deeds, his memory is blessed for ever and ever.

8 He went through the towns of Judah eliminating the irreligious from them, and diverted the Retribution from Israel.

9 His name resounded to the ends of the earth, he rallied those who were on the point of perishing.

10 Next, Apollonius mustered the gentiles and a large force from Samaria to make war on Israel.

11 When Judas learned of it, he went out to meet him and routed and killed him. Many fell wounded, and the survivors took to flight.

12 Their spoils were seized and the sword of Apollonius was taken by Judas, who used it to fight with throughout his life.

13 On hearing that Judas had raised a mixed force of believers and seasoned fighters,

14 Seron, commander of the Syrian troops, said, 'I shall make a name for myself and gain honour in the kingdom if I fight Judas and those supporters of his who are so contemptuous of the king's orders.'

15 He therefore launched another expedition, with a strong army of unbelievers to support him in taking revenge on the Israelites.

16 He had nearly reached the descent of Beth-Horon when Judas went out to confront him with a handful of men.

17 But as soon as these saw the force advancing to meet them, they said to Judas, 'How can we, few as we are, engage such overwhelming numbers? We are exhausted as it is, not having had anything to eat today.'

18 'It is easy', Judas answered, 'for a great number to be defeated by a few; indeed, in the sight of Heaven, deliverance, whether by many or by few, is all one;

19 for victory in war does not depend on the size of the fighting force: Heaven accords the strength.

20 They are coming against us in full-blown insolence and lawlessness to destroy us, our wives and our children, and to plunder us;

21 but we are fighting for our lives and our laws,

22 and he will crush them before our eyes; do not be afraid of them.'

23 When he had finished speaking, he made a sudden sally against Seron and his force and overwhelmed them.

24 Judas pursued them down from Beth-Horon as far as the plain. About eight hundred of their men fell, and the rest took refuge in the country of the Philistines.

25 Judas and his brothers began to be feared, and alarm seized the surrounding peoples.

26 His name even reached the king's ears, and among the nations there was talk of Judas and his battles.

27 The news of these events infuriated Antiochus, and he ordered mobilisation of all the forces in his kingdom, a very powerful army.

28 Opening his treasury, he distributed a year's pay to his troops, telling them to be prepared for any eventuality.

29 He then found that the money in his coffers had run short and that the tribute of the province had decreased, as a result of the dissension and disaster brought on the country by his own abrogation of laws that had been in force from antiquity.

30 He began to fear that, as had happened more than once, he would not have enough to cover the expenses and the lavish bounties he had previously been accustomed to make on a larger scale than his predecessors on the throne.

31 In this grave quandary he resolved to invade Persia, there to levy tribute on the provinces and so accumulate substantial funds.

32 He therefore left Lysias, a nobleman and member of the royal family, to manage the royal affairs between the River Euphrates and the Egyptian frontier,

33 making him responsible for the education of his son Antiochus, until he should come back.

34 To him Antiochus made over half his forces, with the elephants, giving him instructions about what he wanted done, particularly with regard to the inhabitants of Judaea and Jerusalem,

35 against whom he was to send a force, to crush and destroy the power of Israel and the remnant of Jerusalem, to wipe out their very memory from the place,

36 to settle foreigners in all parts of their territory and to distribute their land into lots.

37 The king took the remaining half of his troops with him and set out from Antioch, the capital of his kingdom, in the year 147; he crossed the River Euphrates and made his way through the Upper Provinces.

38 Lysias chose Ptolemy son of Dorymenes, with Nicanor and Gorgias, influential men from among the Friends of the King,

39 and, under their command, despatched forty thousand foot and seven thousand horse to invade the land of Judah and devastate it, as the king had ordered.

40 The entire force set out and reached the neighbourhood of Emmaus in the lowlands, where they pitched camp.

41 The local merchants, hearing the news of this, arrived at the camp, bringing with them a large amount of gold and silver, and fetters as well, proposing to buy the Israelites as slaves; they were accompanied by a company from Idumaea and the Philistine country.

42 Judas and his brothers saw that the situation was going from bad to worse and that armies were camping in their territory; they were also well aware that the king had ordered the people's total destruction.

43 So they said to each other, 'Let us restore the ruins of our people and fight for our people and our sanctuary.'

44 The Assembly was summoned, to prepare for war, to offer prayer and to implore compassion and mercy.

45 Jerusalem was as empty as a desert, none of her children to go in and out. The sanctuary was trodden underfoot, men of an alien race held the Citadel, which had become a lodging for gentiles. There was no more rejoicing for Jacob, the flute and lyre were mute.

46 After mustering, they made their way to Mizpah, opposite Jerusalem, since Mizpah was traditionally a place of prayer for Israel.

47 That day they fasted and put on sackcloth, covering their heads with ashes and tearing their garments.

48 For the guidance that the gentiles would have sought from the images of their false gods, they opened the Book of the Law.

49 They also brought out the priestly vestments, with first-fruits and tithes, and marshalled the Nazirites who had completed the period of their vow.

50 Then, raising their voices to Heaven, they cried, 'What shall we do with these people, and where are we to take them?

51 Your holy place has been trampled underfoot and defiled, your priests mourn in their humiliation,

52 and now the gentiles are in alliance to destroy us: you know what they have in mind for us.

53 How can we stand up and face them if you do not come to our aid?'

54 Then they sounded the trumpets and raised a great shout.

55 Next, Judas appointed leaders for the people, to command a thousand, a hundred, fifty or ten men.

56 Those who were in the middle of building a house, or were about to be married, or were planting a vineyard, or were afraid, he told to go home again, as the Law allowed.

57 The column then marched off and took up a position south of Emmaus.

58 'Stand to your arms,' Judas told them, 'acquit yourselves bravely, in the morning be ready to fight these gentiles massed against us to destroy us and our sanctuary.

59 Better for us to die in battle than to watch the ruin of our nation and our Holy Place.

60 Whatever be the will of Heaven, he will perform it.'

**1 Maccabees 4:1** Gorgias took with him five thousand foot and a thousand picked cavalry, and the force moved off by night

2 with the object of attacking the Jewish position and dealing them an unexpected blow; the men from the Citadel were there to guide him.

3 Judas got wind of it and himself moved off with his fighters to strike at the royal army at Emmaus,

4 while its fighting troops were still dispersed outside the camp.

5 Hence, when Gorgias reached Judas' camp, he found no one and began looking for the Jews in the mountains. 'For', he said, 'we have got them on the run.'

6 First light found Judas in the plain with three thousand men, although these lacked the armour and swords they would have wished.

7 They could now see the gentile encampment with its strong fortifications and cavalry surrounding it, clearly people who understood warfare.

8 Judas said to his men, 'Do not be afraid of their numbers, and do not flinch at their attack.

9 Remember how our ancestors were delivered at the Red Sea when Pharaoh was pursuing them in force.

10 And now let us call on Heaven: if he cares for us, he will remember his covenant with our ancestors and will destroy this army confronting us today;

11 then all the nations will know for certain that there is One who ransoms and saves Israel.'

12 The foreigners looked up and, seeing the Jews advancing against them,

13 came out of the camp to join battle. Judas' men sounded the trumpet

14 and engaged them. The gentiles were defeated and fled towards the plain

15 and all the stragglers fell by the sword. The pursuit continued as far as Gezer and the plains of Idumaea, Azotus and Jamnia, and the enemy lost about three thousand men.

16 Breaking off the pursuit, Judas returned with his men

17 and said to the people, 'Never mind the booty, for we have another battle ahead of us.

18 Gorgias and his troops are still near us in the mountains. First stand up to our enemies and fight them, and then you can safely collect the booty.'

19 The words were hardly out of Judas' mouth, when a detachment came into view, peering down from the mountain.

20 Observing that their own troops had been routed and that the camp had been fired -- since the smoke, which they could see, attested the fact-

21 they were panic-stricken at the sight; and when, furthermore, they saw Judas' troops drawn up for battle on the plain,

22 they all fled into Philistine territory.

23 Judas then turned back to plunder the camp, and a large sum in gold and silver, with violet and sea-purple stuffs, and many other valuables were carried off.

24 On their return, the Jews chanted praises to Heaven, singing, 'He is kind and his love is everlasting!'

25 That day had seen a remarkable deliverance in Israel.

26 Those of the foreigners who had escaped came and gave Lysias an account of all that had happened.

27 The news shocked and dismayed him, for affairs in Israel had not gone as he intended, and the result was quite the opposite to what the king had ordered.

28 The next year he mobilised sixty thousand picked troops and five thousand cavalry with the intention of finishing off the Jews.

29 They advanced into Idumaea and made their base at Beth-Zur, where Judas met them with ten thousand men.

30 When he saw their military strength he offered this prayer, 'Blessed are you, Saviour of Israel, who shattered the mighty warrior's attack at the hand of your servant David, and delivered the Philistine camp into the hands of Jonathan son of Saul, and his armour-bearer.

31 Crush this expedition in the same way at the hands of your people Israel; let their troops and cavalry bring them nothing but shame.

32 Sow panic in their ranks, confound the confidence they put in their numbers and send them reeling in defeat.

33 Overthrow them by the sword of those who love you, and all who acknowledge your name will sing your praises.'

34 The two forces engaged, and five thousand men of Lysias' troops fell in hand-to-hand fighting.

35 Seeing the rout of his army and the courage of Judas' troops and their readiness to live or die nobly, Lysias withdrew to Antioch, where he recruited mercenaries for a further invasion of Judaea in even greater strength.

36 Judas and his brothers then said, 'Now that our enemies have been defeated, let us go up to purify the sanctuary and dedicate it.'

37 So they marshalled the whole army, and went up to Mount Zion.

38 There they found the sanctuary deserted, the altar desecrated, the gates burnt down, and vegetation growing in the courts as it might in a wood or on some mountain, while the storerooms were in ruins.

39 They tore their garments and mourned bitterly, putting dust on their heads.

40 They prostrated themselves on the ground, and when the trumpets gave the signal they cried aloud to Heaven.

**END OF THE READINGS FOR THE SECOND DAY OF CHANUKAH**

**Chanukah Third Day**

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**Kislev 27, 5784**

**Evening Saturday December 9, 2023 – Evening Sunday December 10, 2023**

**Torah: Numbers 7:24-35**

‎Reader 1 - Num. 7:24-26

‎Reader 2 - Num. 7:27-29‎

‎Reader 3 - Num. 7:30-35

**Yehudit (Judith) 5:18 – 7:16‎**

**‎1 Maccab. 4:41 – 6:27‎**

**Tehillim (Psalms) 30:1-13**

**Nazareans add in their private study and discussions:‎ Isaiah 42:18; & 1 John 2:12-29‎**

**For further information please read and study:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Rashi & Targum Pseudo Jonathan for: B’Midbar (Numbers) ‎‎7:24-35**

|  |  |
| --- | --- |
| **Rashi** | **Targum Pseudo Jonathan** |
| 24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon. | 24. On the third day, Eliab bar Helon, prince of the Benei Zebulon, offered. |
| 25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 25. |
| 26. One spoon [weighing] ten gold [shekels] filled with incense. | 26. |
| 27. One young bull, one ram and one lamb in its first year for a burnt offering. | 27. |
| 28. One young he goat for a sin offering. | 28. |
| 29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon. | 29. |
| 30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur. | 30. On the fourth, Elizur bar Shedeur, prince of the Benei Reuben; |
| 31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 31. |
| 32. One spoon [weighing] ten gold [shekels] filled with incense. | 32. |
| 33. One young bull, one ram and one lamb in its first year for a burnt offering. | 33. |
| 34. One young he goat for a sin offering. | 34. |
| 35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur. | 35. |

**Yehudit (Judith) 5:18 – 7:16‎**

**New Jerusalem Bible Version**

18 But when they turned from the path, he had marked out for them some were exterminated in a series of battles, others were taken captive to a foreign land. The Temple of their God was razed to the ground and their towns were seized by their enemies.

19 Then having turned once again to their God, they came back from the places to which they had been dispersed and scattered, regained possession of Jerusalem, where they have their Temple, and reoccupied the hill-country which had been left deserted.

20 So, now, master and lord, if this people has committed any fault, if they have sinned against their God, let us first be sure that they really have this reason to fail, then advance and attack them.

21 But if their nation is guiltless, my lord would do better to abstain, for fear that their Lord and God should protect them. We should then become the laughing-stock of the whole world.'

22 When Achior had ended this speech, all the people crowding round the tent began protesting. Holofernes' own senior officers, as well as all the coastal peoples and the Moabites, threatened to tear him limb from limb.

23 'Why should we be afraid of the Israelites? They are a weak and powerless people, quite unable to stand a stiff attack.

24 Forward! Advance! Your army, Holofernes our master, will swallow them in one mouthful!'

NJB Judith 6:1 When the uproar of those crowding round the council had subsided, Holofernes, general-in-chief of the Assyrian army, reprimanded Achior in front of the whole crowd of foreigners and Ammonites.

2 'Achior, who do you think you are, you and the Ephraimite mercenaries, playing the prophet like this with us today, and trying to dissuade us from making war on the people of Israel? You claim their God will protect them. And who is God if not Nebuchadnezzar? He himself will display his power and wipe them off the face of the earth, and their God will certainly not save them.

3 But we, his servants, shall destroy them as easily as a single individual. They can never resist the strength of our cavalry.

4 We shall burn them all. Their mountains will be drunk with their blood and their plains filled with their corpses. Far from being able to resist us, every one of them will die; thus says King Nebuchadnezzar, lord of the whole world. For he has spoken, and his words will not prove empty.

5 As for you, Achior, you Ammonite mercenary, who in a rash moment said these words, you will not see my face again until the day when I have taken my revenge on this brood from Egypt.

6 And then the swords of my soldiers and the spears of my officers will pierce your sides. You will fall among their wounded, the moment I turn on Israel.

7 My servants will now take you into the hill-country and leave you near one of the towns in the passes;

8 you will not die, until you share their ruin.

9 No need to look so sad if you cherish the secret hope that they will not be captured! I have spoken; none of my words will prove idle.'

10 Holofernes having commanded his tent-orderlies to seize Achior, to take him to Bethulia and to hand him over to the Israelites,

11 the orderlies took him, escorted him out of the camp and across the plain, and then, making for the hill-country, reached the springs below Bethulia.

12 As soon as the men of the town sighted them, they snatched up their weapons, left the town and made for the mountain tops, while all the slingers pelted them with stones to prevent them from coming up.

13 However, they managed to take cover at the foot of the slope, where they bound Achior and left him lying at the bottom of the mountain and returned to their master.

14 The Israelites then came down from their town, stopped by him, unbound him and took him to Bethulia, where they brought him before the chief men of the town,

15 who at that time were Uzziah son of Micah of the tribe of Simeon, Chabris son of Gothoniel and Charmis son of Melchiel.

16 These summoned all the elders of the town. The young men and the women also hurried to the assembly. Achior was made to stand with all the people surrounding him, and Uzziah questioned him about what had happened.

17 He answered by telling them what had been said at Holofernes' council, and what he himself had said in the presence of the Assyrian leaders, and how Holofernes had bragged of what he would do to the House of Israel.

18 At this the people fell to the ground and worshipped God.

19 'Lord God of heaven,' they cried, 'take notice of their arrogance and have pity on the humiliation of our race. Look kindly today on those who are consecrated to you.'

20 They then spoke reassuringly to Achior and praised him warmly.

21 After the assembly Uzziah took him home and gave a banquet for the elders; all that night they called on the God of Israel for help.

NJB Judith 7:1 The following day Holofernes issued orders to his whole army and to the whole host of auxiliaries who had joined him, to break camp and march on Bethulia, to occupy the mountain passes and so open the campaign against the Israelites.

2 The troops broke camp that same day. The actual fighting force numbered one hundred and twenty thousand infantry and twelve thousand cavalry, not to mention the baggage train with the vast number of men on foot concerned with that.

3 They penetrated the valley in the neighbourhood of Bethulia, near the spring, and deployed on a wide front from Dothan to Balbaim and, in depth, from Bethulia to Cyamon, which faces Esdraelon.

4 When the Israelites saw this horde, they were all appalled and said to each other, 'Now they will lick the whole country clean. Not even the loftiest peaks, the gorges or the hills will be able to stand the weight of them.'

5 Each man snatched up his arms; they lit beacons on their towers and spent the whole night on watch.

6 On the second day Holofernes deployed his entire cavalry in sight of the Israelites in Bethulia.

7 He reconnoitred the slopes leading up to the town, located the water-points, seized them and posted pickets over them and returned to the main body.

8 The chieftains of the sons of Esau, all the leaders of the Moabites and the generals of the coastal district then came to him and said,

9 'If our master will be pleased to listen to us, his forces will not sustain a single wound.

10 These Israelites do not rely so much on their spears as on the height of the mountains where they live. And admittedly it is not at all easy to scale these heights of theirs.

11 'This being the case, master, avoid engaging them in a pitched battle and then you will not lose a single man.

12 Stay in camp, keep all your troops there too, while your servants seize the spring which rises at the foot of the mountain,

13 since that is what provides the population of Bethulia with their water supply. Thirst will then force them to surrender their town. Meanwhile, we and our men will climb the nearest mountain tops and form advance posts there to prevent anyone from leaving the town.

14 Hunger will waste them, with their wives and children, and before the sword can reach them they will already be lying in the streets outside their houses.

15 And you will make them pay dearly for their defiance and their refusal to meet you peaceably.'

16 Their words pleased Holofernes as well as all his officers, and he decided to do as they suggested.

**1 Maccabees 4:41 – 6:27‎**

**New Jerusalem Bible Version**

‎41 Judas then ordered his men to keep the Citadel garrison engaged ‎until he had purified the sanctuary.‎

‎42 Next, he selected priests who were blameless and zealous for the ‎Law

‎43 to purify the sanctuary and remove the stones of the 'Pollution' to ‎some unclean place.‎

‎44 They discussed what should be done about the altar of burnt ‎offering which had been profaned,‎

‎45 and very properly decided to pull it down, rather than later be ‎embarrassed about it since it had been defiled by the gentiles. They ‎therefore demolished it

‎46 and deposited the stones in a suitable place on the hill of the ‎Dwelling to await the appearance of a prophet who should give a ‎ruling about them.‎

‎47 They took unhewn stones, as the Law prescribed, and built a new ‎altar on the lines of the old one.‎

‎48 They restored the Holy Place and the interior of the Dwelling, and ‎purified the courts.‎

‎49 They made new sacred vessels, and brought the lamp-stand, the ‎altar of incense, and the table into the Temple.‎

‎50 They burned incense on the altar and lit the lamps on the lamp-‎stand, and these shone inside the Temple.‎

‎51 They placed the loaves on the table and hung the curtains and ‎completed all the tasks they had undertaken.‎

‎52 On the twenty-fifth of the ninth month, Chislev, in the year 148 ‎they rose at dawn

‎53 and offered a lawful sacrifice on the new altar of burnt offering ‎which they had made.‎

‎54 The altar was dedicated, to the sound of hymns, zithers, lyres and ‎cymbals, at the same time of year and on the same day on which the ‎gentiles had originally profaned it.‎

‎55 The whole people fell prostrate in adoration and then praised ‎Heaven who had granted them success.‎

‎56 For eight days they celebrated the dedication of the altar, joyfully ‎offering burnt offerings, communion and thanksgiving sacrifices.‎

‎57 They ornamented the front of the Temple with crowns and bosses ‎of gold, renovated the gates and storerooms, providing the latter with ‎doors.‎

‎58 There was no end to the rejoicing among the people, since the ‎disgrace inflicted by the gentiles had been effaced.‎

‎59 Judas, with his brothers and the whole assembly of Israel, made it ‎a law that the days of the dedication of the altar should be celebrated ‎yearly at the proper season, for eight days beginning on the twenty-‎fifth of the month of Chislev, with rejoicing and gladness.‎

‎60 They then proceeded to build high walls with strong towers round ‎Mount Zion, to prevent the gentiles from coming and riding roughshod ‎over it as in the past.‎

‎61 Judas stationed a garrison there to guard it; he also fortified Beth-‎Zur, so that the people would have a fortress confronting Idumaea.‎

NJB 1 Maccabees 5:1 When the surrounding nations heard that the ‎altar had been rebuilt and the sanctuary restored to what it had been ‎before, they became very angry

‎2 and decided to destroy the descendants of Jacob living among ‎them; they began to murder and evict our people.‎

‎3 Judas made war on the sons of Esau in Idumaea, in the region of ‎Acrabattene where they were besieging the Israelites. He dealt them a ‎serious blow, drove them off and despoiled them.‎

‎4 He also remembered the wickedness of the sons of Baean, who ‎were a menace and a trap for the people with their ambushes on the ‎roads.‎

‎5 Having blockaded them in their town and besieged them, he put ‎them under the curse of destruction; he then set fire to their towers ‎and burned them down with everyone inside.‎

‎6 Next, he crossed over to the Ammonites where he found a strong ‎fighting force and a numerous people, commanded by Timotheus.‎

‎7 He fought many battles with them, defeated them and cut them to ‎pieces.‎

‎8 Having captured Jazer and its dependent villages, he retired to ‎Judaea.‎

‎9 Next, the gentiles of Gilead banded together to destroy the Israelites ‎living in their territory. The latter, however, took refuge in the fortress ‎of Dathema,‎

‎10 and sent the following letter to Judas and his brothers: 'The ‎gentiles round us have banded themselves together against us to ‎destroy us,‎

‎11 and they are preparing to storm the fortress in which we have ‎taken refuge; Timotheus is in command of their forces.‎

‎12 Come at once and rescue us from their clutches, for we have ‎already suffered great losses.‎

‎13 All our countrymen living in Tobias' country have been killed, ‎their women and children have been taken into captivity, their ‎property has been seized, and about a thousand men have been ‎destroyed there.'‎

‎14 While the letter was being read, other messengers arrived from ‎Galilee with their garments torn, bearing similar news,‎

‎15 'The people of Ptolemais, Tyre and Sidon have joined forces with ‎the whole of gentile Galilee to destroy us!'‎

‎16 When Judas and the people heard this, they held a great assembly ‎to decide what should be done for their oppressed countrymen who ‎were under attack from their enemies.‎

‎17 Judas said to his brother Simon, 'Pick your men and go and relieve ‎your countrymen in Galilee, while my brother Jonathan and I make ‎our way into Gilead.'‎

‎18 He left Joseph son of Zechariah and the people's leader Azariah ‎with the remainder of the army in Judaea to keep guard, and gave ‎them these orders,‎

‎19 'You are to be responsible for our people. Do not engage the ‎gentiles until we return.'‎

‎20 Simon was allotted three thousand men for the expedition into ‎Galilee, Judas eight thousand for Gilead.‎

‎21 Simon advanced into Galilee, engaged the gentiles in several ‎battles and swept all before him;‎

‎22 he pursued them to the gate of Ptolemais, and they lost about three ‎thousand men, whose spoils he collected.‎

‎23 With him, he took away the Jews of Galilee and Arbatta, with their ‎wives and children and all their possessions, and brought them into ‎Judaea with great rejoicing.‎

‎24 Meanwhile Judas Maccabaeus and his brother Jonathan crossed ‎the Jordan and made a three-days' march through the desert,‎

‎25 where they encountered the Nabataeans, who gave them a friendly ‎reception and told them everything that had been happening to their ‎brothers in Gilead,‎

‎26 many of whom, they said, were shut up in Bozrah and Bosor, ‎Alema, Chaspho, Maked and Carnaim, all large fortified towns.‎

‎27 Others were blockaded in the other towns of Gilead, and the ‎enemy planned to attack and capture these strongholds the very next ‎day, and destroy all the people inside them on one day.‎

‎28 Judas and his army at once turned off by the desert road to ‎Bozrah. He took the town and, having put all the males to the sword ‎and collected the booty, burned it down.‎

‎29 When night came, he left the place, and they continued their ‎march until they reached the fortress.‎

‎30 In the light of dawn they looked, and there was an innumerable ‎horde, setting up ladders and engines to capture the fortress; the ‎assault was just beginning.‎

‎31 When Judas saw that the attack had begun and that the war cry ‎was rising to heaven from the city, mingled with trumpet calls and a ‎great clamour,‎

‎32 he said to the men of his army, 'Into battle today for your ‎brothers!'‎

‎33 Dividing them into three commands, he advanced on the enemy's ‎rear, with trumpets sounding and prayers shouted aloud.‎

‎34 The troops of Timotheus, recognising that this was Maccabaeus, ‎fled before his advance; Maccabaeus dealt them a crushing defeat; ‎about eight thousand of their men fell that day.‎

‎35 Then, wheeling on Alema, he attacked and captured it and, having ‎killed all the males and collected the booty, burned the place down.‎

‎36 From there he moved on and took Chaspho, Maked, Bosor and the ‎remaining towns of Gilead.‎

‎37 After these events, Timotheus mustered another force and pitched ‎camp opposite Raphon, on the far side of the stream-bed.‎

‎38 Judas sent men to reconnoitre the camp, and these reported back ‎as follows, 'With him are massed all the gentiles surrounding us, ‎making a very numerous army,‎

‎39 with Arab mercenaries as auxiliaries; they are encamped on the far ‎side of the stream-bed, and ready to launch an attack on you.' Judas ‎then advanced to engage them,‎

‎40 and was approaching the watercourse with his troops when ‎Timotheus told the commanders of his army, 'If he crosses first we ‎shall not be able to resist him, because he will have a great advantage ‎over us;‎

‎41 but if he is afraid and camps on the other side of the stream, we ‎shall cross over to him and the advantage will then be ours.'‎

‎42 As soon as Judas reached the watercourse, he posted people's ‎scribes along it, giving them this order: 'Do not let anyone pitch his ‎tent; all are to go into battle!'‎

‎43 He was himself the first across to the enemy side, with all the ‎people following. He defeated all the opposing gentiles, who threw ‎down their arms and ran for refuge in the sanctuary of Carnaim.‎

‎44 The Jews first captured the town and then burned down the temple ‎with everyone inside. And so Carnaim was overthrown, and the ‎enemy could offer no further resistance to Judas.‎

‎45 Next, Judas assembled all the Israelites living in Gilead, from the ‎least to the greatest, with their wives, children and belongings, an ‎enormous muster, to take them to Judaea.‎

‎46 They reached Ephron, a large town straddling the road and ‎strongly fortified. As it was impossible to by-pass it either to right or to ‎left, there was nothing for it but to march straight through.‎

‎47 But the people of the town denied them passage and barricaded ‎the gates with stones.‎

‎48 Judas sent them a conciliatory message in these terms, 'We want to ‎pass through your territory to reach our own; no one will do you any ‎harm, we only want to go through on foot.' But they would not open ‎up for him.‎

‎49 So Judas sent an order down the column for everyone to halt ‎where he stood.‎

‎50 The fighting men took up their positions; Judas attacked the town ‎all day and night, and the town fell to him.‎

‎51 He put all the males to the sword, rased the town to the ground, ‎plundered it and marched through the town square over the bodies of ‎the dead.‎

‎52 They then crossed the Jordan into the Great Plain, opposite Beth-‎Shean,‎

‎53 Judas all the time rallying the stragglers and encouraging the ‎people the whole way until they reached Judaea.‎

‎54 They climbed Mount Zion in joy and gladness and presented burnt ‎offerings because they had returned safe and sound without having ‎lost a single man.‎

‎55 While Judas and Jonathan were in Gilead and Simon his brother in ‎Galilee outside Ptolemais,‎

‎56 Joseph son of Zechariah, and Azariah, who were in command of ‎the army, heard of their valiant deeds and of the battles they had been ‎fighting,‎

‎57 and said, 'Let us make a name for ourselves too and go and fight ‎the nations around us.'‎

‎58 So they issued orders to the men under their command and ‎marched on Jamnia.‎

‎59 Gorgias and his men came out of the town and gave battle.‎

‎60 Joseph and Azariah were routed and pursued as far as the frontiers ‎of Judaea. That day about two thousand Israelites lost their lives.‎

‎61 Our people thus met with a great reverse, because they had not ‎listened to Judas and his brothers, thinking that they would do ‎something equally valiant.‎

‎62 They were not, however, of the same breed of men as those to ‎whom the deliverance of Israel was entrusted.‎

‎63 The noble Judas and his brothers, however, were held in high ‎honour throughout Israel and among all the nations wherever their ‎name was heard,‎

‎64 and people thronged round to acclaim them.‎

‎65 Judas marched out with his brothers to fight the Edomites in the ‎country towards the south; he stormed Hebron and its dependent ‎villages, threw down its fortifications and burned down its encircling ‎towers.‎

‎66 Leaving there, he made for the country of the Philistines and ‎passed through Marisa.‎

‎67 Among the fallen in that day's fighting were some priests who ‎sought to prove their courage there by joining in the battle, a foolhardy ‎venture.‎

‎68 Judas next turned on Azotus, which belonged to the Philistines; he ‎overthrew their altars, burned the statues of their gods and, having ‎pillaged their towns, withdrew to Judaea.‎

NJB 1 Maccabees 6:1 King Antiochus, meanwhile, was making his ‎way through the Upper Provinces; he had heard that in Persia there ‎was a city called Elymais, renowned for its riches, its silver and gold,‎

‎2 and its very wealthy temple containing golden armour, breastplates ‎and weapons, left there by Alexander son of Philip, the king of ‎Macedon, the first to reign over the Greeks.‎

‎3 He therefore went and attempted to take the city and pillage it, but ‎without success, the citizens having been forewarned.‎

‎4 They resisted him by force of arms. He was routed, and began ‎retreating, very gloomily, towards Babylon.‎

‎5 But, while he was still in Persia, news reached him that the armies ‎which had invaded Judaea had been routed,‎

‎6 and that Lysias in particular had advanced in massive strength, only ‎to be forced to turn and flee before the Jews; that the latter were now ‎stronger than ever, thanks to the arms, supplies and abundant spoils ‎acquired from the armies they had cut to pieces,‎

‎7 and that they had pulled down the abomination which he had ‎erected on the altar in Jerusalem, had encircled the sanctuary with high ‎walls as in the past, and had fortified Beth-Zur, one of his cities.‎

‎8 When the king heard this news he was amazed and profoundly ‎shaken; he threw himself on his bed and fell sick with grief, since ‎things had not turned out for him as he had planned.‎

‎9 And there he remained for many days, subject to deep and ‎recurrent fits of melancholy, until he realised that he was dying.‎

‎10 Then, summoning all his Friends, he said to them, 'Sleep evades ‎my eyes, and my heart is cowed by anxiety.‎

‎11 I have been wondering how I could have come to such a pitch of ‎distress, so great a flood as that which now engulfs me -- I who was so ‎generous and well-loved in my heyday.‎

‎12 But now I recall how wrongly I acted in Jerusalem when I seized ‎all the vessels of silver and gold there and ordered the extermination ‎of the inhabitants of Judah for no reason at all.‎

‎13 This, I am convinced, is why these misfortunes have overtaken ‎me, and why I am dying of melancholy in a foreign land.'‎

‎14 He summoned Philip, one of his Friends, and made him regent of ‎the whole kingdom.‎

‎15 He entrusted him with his diadem, his robe and his signet, on the ‎understanding that he was to educate his son Antiochus and train him ‎for the throne.‎

‎16 King Antiochus then died, in the year 149.‎

‎17 Lysias, learning that the king was dead, established on the throne ‎in succession to him his son Antiochus, whom he had brought up ‎from childhood -- and styled him Eupator.‎

‎18 The people in the Citadel at the time were blockading Israel round ‎the sanctuary and were taking every opportunity to harm them and to ‎support the gentiles.‎

‎19 Judas decided that they must be destroyed, and he mobilised the ‎whole people to besiege them.‎

‎20 They assembled and laid siege to the Citadel in the year 150, ‎building batteries and siege-engines.‎

‎21 But some of the besieged broke through the blockade, and to these ‎a number of renegades from Israel attached themselves.‎

‎22 They made their way to the king and said, 'How much longer are ‎you going to wait before you see justice done and avenge our fellows?‎

‎23 We were content to serve your father, to comply with his orders, ‎and to obey his edicts.‎

‎24 As a result our own people will have nothing to do with us; what is ‎more, they have killed all those of us they could catch, and looted our ‎family property.‎

‎25 Nor is it on us alone that their blows have fallen, but on all your ‎territories.‎

‎26 At this moment, they are laying siege to the Citadel of Jerusalem, ‎to capture it, and they have fortified the sanctuary and Beth-Zur.‎

‎27 Unless you forestall them at once, they will go on to even bigger ‎things, and then you will never be able to control them.'‎

**Tehillim (Psalms) 30:1-13**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A psalm; a song of dedication of the House, of David. | 1. A praise song for the dedication of the sanctuary. Of David. |
| 2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me. | 2. I will praise you, O LORD, for you made me stand erect, and did not let my enemies rejoice over me. |
| 3. O Lord, I have cried out to You, and You have healed me. | 3. O LORD my God, I prayed in Your presence and You healed me. |
| 4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit. | 4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit. |
| 5. Sing to the Lord, His pious ones, and give thanks to His holy name. | 5. Sing praise in the LORD's presence, you His devotees; and give thanks at the invocation of His holy one. |
| 6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing. | 6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise. |
| 7. And I said in my tranquility, "I will never falter." | 7. And I said when I dwelt in trust, I will never be shaken. |
| 8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened. | 8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became afraid. |
| 9. To You, O Lord, I would call, **and to the Lord I would supplicate**. | 9. In Your presence, O LORD, I will cry out; **and to You, O my God, I will pray.** |
| 10. "What gain is there **in my blood**, in my descent to the grave? Will dust thank You; will it recite Your truth? | 10. And I said, What profit is there **in my blood**, when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness? |
| 11. Hear, O Lord, and be gracious to me; O Lord, be my helper." | 11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper. |
| 12. You have turned my lament into dancing for me; You loosened my sackcloth **and girded me with joy**. | 12. You turned my lament into my celebration; You loosened my sackcloth **and girded me with joy**. |
| 13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever. | 13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise. |

**Isaiah 42:18 - JPS**

18. Listen, you who are deaf; You blind ones, look up and see!

**Yochanan Alef (1 John) 2:12-29**

Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai

12 I am writing to you, sons, because your sins have been forgiven you on account of His *(God’s)* name *(i.e., authority).*

13 I am writing to you, fathers, because you have known him who *[is]* from *[the]* beginning *(i.e., Genesis 1:1ff)*. I am writing to you, young men, because you have overcome wickedness/Lawlessness. I have written to you, young boys, because you have known the Father.

14 I have written to you, fathers, because you have known him who [is] from [the] beginning *(i.e., Genesis 1:1ff).* I have written to you, young men, because you are strong, and the Word of God resides in you, and you have overcome wickedness/Lawlessness.

15 Love not the *[pagan]* world nor the things in the *[pagan]* world. If anyone should love the *[pagan]* world, the love of the Father is not in him,

16 because all that is in the *[pagan]* world, the desire of the Yetser Hara *(Heb. for “The Evil Inclination”)* and the desire of the eyes, and the boasting of life *(material possessions)* is not from the Father, but is from the *[pagan]* world.

17 And the *[pagan]* world and its desire are passing away, but the one who does the will of God abides forever.

18 My sons, it is the last time, and according to what you have heard that the anti-messiah *(false messiah)* is coming, even now many anti-messiahs *(false messiahs)* have arisen, by which we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But they went out, in order that it might be known that all of them were not of us.

20 And you have an anointing from the Holy One, and you all know.

21 I have not written to you because you do not know the truth *(i.e., Torah – Psalm 119:142),* but because you do know it, and because any lie is not of the truth *(i.e., Torah – Psalm 119:142)*.

22 Who is the liar except the one who denies that Yeshua is the Messiah? This person is the anti-messiah *(false messiah)* the one who denies the Father and the son *(anointed King of Israel).*

23 Everyone who denies the son *(i.e., the anointed King of Israel)* does not have the Father either; the one who agrees with the son *(i.e., the anointed King of Israel)* has the Father also.

24 As for you, what you have heard from the beginning *(i.e., Gen. 1:1ff)* let it be established in you. If what you have heard from the beginning *(i.e., Gen. 1:1ff)* is established in you, you also will be established in the *[knowledge of the]* son *(i.e., the anointed King of Israel)* and in the Father.

25 And this is the promise which He *(i.e., God)* Himself promised us: eternal life.

26 These things I have written to you concerning the ones who are trying to lead you astray.

27 And as for you, the anointing *(Smikha – ordination)* which you received from Him *(i.e., God)* is established in you, and you do not have need that anyone teach you *[anything different].* But as His anointing *(Smikha – ordination)* teaches you about all things, and is true and is not a lie, and just as it has taught you, you are established in Him *(i.e. God)*.

28 And now, my sons, be established in him *(i.e., the Master),* so that whenever he is revealed we may have confidence and not be put to shame before him *(i.e., the Master)* at his coming.

29 If you know that He *(i.e., God)* is righteous/generous, you know that everyone who practices righteousness/ generosity has been fathered by Him *(i.e., God)*.

**END OF THE READINGS FOR THE THIRD DAY OF CHANUKAH**

**Some Memorable Quotes About Chanukah**

**“Light gives of itself freely, filling all available space. It does not seek anything in return, it asks not whether you are friend or foe, it gives of itself and it is not thereby diminished.”**

Author Unknown

**“Love is not consolation. It is light!”**

Friedrich Nietzsche

**“What is to give light must endure burning.”**

Dr. Victor Frankl

**“There are two ways of spreading light, to be the candle or the mirror that reflects it.”**

Edith Wharton

**“We cannot hold a torch or a candle to light another’s path without brightening our own.”**

Ben Sweetland

**Days Four thru Eight to come.**

**Hag Chanukahh Sameach!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by His Honor Paqid Adon Ezra ben Abraham

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1. See: <http://en.wikipedia.org/wiki/Bunuelo> & <http://herbivoracious.com/2010/11/bunuelos-bimuelos-donuts-hanukkah-sephardic.html> [↑](#footnote-ref-1)
2. See: <http://www.cyber-kitchen.com/rfcj/Other_SWEETS/Rice_Pudding_2_Sephardic_Arroz_con_Leche_-_dairy.html> & <http://www.sbs.com.au/foodsafari/recipe/index/id/90/n/Rice_pudding_%28arroz_con_leche%29> [↑](#footnote-ref-2)