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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 25, 5775 – Tebeth 02, 5775****Evening Sunday December 06 –** **Evening Monday December 14, 2015** | **Seventh Year of the Shmita Cycle** |



**Chanuka Sameach! – Part Two**

**We take this opportunity to wish you and your loved ones a very happy Chanuka – 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).**

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

Her Excellency Giberet Gloria Sutton & beloved family

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

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

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

Her Excellency Giberet Jacquelyn Bennett

His Excellency Adon Eliseo Peña and beloved wife HE Giberet Eva Peña

His Excellency Adon Gary Smith and beloved wife HE Giberet Brenda Smith

His Excellency Adon Cory and beloved wife HE Giberet Mariam Felty

His Excellency Adon Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum



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

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never loose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**This Torah Seder is dedicated to His Honor Paqid Adon Ezrah ben Abraham and his beloved wife Her Honor Giberet Karmelah bat Sarah who are under the weather praying for a complete healing of their bodies and minds, and that they may be strengthened to continue serving their community with renewed energies and spirit, and we all say amen ve amen!**

**Halakhot and Minhagim for Sefardim**

**Chanuka** 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* ***Ch****anuka* (we light throughout the eight days of Chanuka). What is the significance of this?  By lighting the Hanukkah 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 ***Ch****anuka* is ***Tsemach*** (the branch), who is the *Mashiach*.

During the eight days of Chanuka 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 Hanukkah was established for eight days.

On each night of Chanuka, 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 Hanukkah 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 Hanukkah 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 Hanukkah. 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 Chanuka, She'asa Nissim, (followed by Shechecheyanu on the first day), Haneroth Halalu the kindling of the lights and Mizmor Shir Chanukath 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 Hanukkah, 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 Hanukkah, 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, Chanuka 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 Chanuka. 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 Chanuka 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 Chanuka one must be particularly careful to pray Mincha before lighting the Chanuka lights.  And these, in turn, must be kindled before those of Shabbath. At the close of the Shabbath, Sepharadim light the Chanuka 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 Chanuka (dedication) of the third Temple, speedily in our days, Amen ve Amen!

**MY HANUKKAH CHECKLIST**

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

1. Lehadliq Ner Chanuka. (Not Ner Shel Chanuka - according to the Sod. This is the custom of most Sephardim). Ashkenazim (most) say Ner Shel Hanukkah.
2. Haneroth Halalu.
3. Mizmor Chanuka 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 Chanuka, 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 Chanuka (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 Chanuka. Sephardim eat dairy foods all through Chanuka 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 Chanuka, and especially on Shabbath and Rosh Chodesh of Chanuka 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 Hanukkah 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.

**Shabbat of Chanuka**

**Chanukah Day 6**

**Kislev 30, 5775**

**Evening Friday Dec. 11, 2015 – Evening Saturday Dec. 12, 2015**

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**Fri. Dec 11 2015 – Candles at 5:17 PMSat. Dec 12 2015 – Habdalah 6:17 PM | **Austin & Conroe, TX, U.S.**Fri. Dec 11 2015 – Candles at 5:13 PMSat. Dec 12 2015 – Habdalah 6:10 PM | **Brisbane, Australia**Fri. Dec 11 2015 – Candles at 6:18 PMSat. Dec 12 2015 – Habdalah 7:16 PM |
| **Chattanooga, & Cleveland, TN, U.S.**Fri. Dec 11 2015 – Candles at 5:12 PMSat. Dec 12 2015 – Habdalah 6:11 PM | **Manila & Cebu, Philippines**Fri. Dec 11 2015 – Candles at 5:10 PMSat. Dec 12 2015 – Habdalah 6:02 PM | **Miami, FL, U.S.**Fri. Dec 11 2015 – Candles at 5:13 PMSat. Dec 12 2015 – Habdalah 6:08 PM |
| **Murray, KY, & Paris, TN. U.S.**Fri. Dec 11 2015 – Candles at 4:20 PMSat. Dec 12 2015 – Habdalah 5:20 PM | **Olympia, WA, U.S.**Fri. Dec 11 2015 – Candles at 4:04 PMSat. Dec 12 2015 – Habdalah 5:14 PM | **Port Orange, FL, U.S.**Fri. Dec 11 2015 – Candles at 5:09 PMSat. Dec 12 2015 – Habdalah 6:06 PM |
| **San Antonio, TX, U.S.**Fri. Dec 11 2015 – Candles at 5:18 PMSat. Dec 12 2015 – Habdalah 6:15 PM | **Sheboygan & Manitowoc, WI, US**Fri. Dec 11 2015 – Candles at 3:56 PMSat. Dec 12 2015 – Habdalah 5:02 PM | **Singapore, Singapore** Fri. Dec 11 2015 – Candles at 6:41 PMSat. Dec 12 2015 – Habdalah 7:33 PM |
| **St. Louis, MO, U.S.**Fri. Dec 11 2015 – Candles at 4:22 PMSat. Dec 12 2015 – Habdalah 5:24 PM | **Tacoma, WA, U.S.**Fri. Dec 11 2015 – Candles at 4:02 PMSat. Dec 12 2015 – Habdalah 5:12 PM |  |
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**For other places see:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**“Sabbath of the Feast of Dedication”**

**“L’Haqim Et-HaMishkan” -**

**&**

**Rosh Chodesh Tebet – New Moon of the Month of Tebet**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲנֻכָּה** |   |   |
| **Chanukah** | Reader 1 – BaMidbar 7:1-11 | Reader 1 – B’resheet 18:1-4 |
| **Dedication** | Reader 2 – BaMidbar 7:12-23 | Reader 2 – B’resheet 18:5-7 |
| **Dedicación**  | Reader 3 – BaMidbar 7:24-29 | Reader 3 – B’resheet 18:7-9 |
| BaMidbar (Num.) 7:1-59 | Reader 4 – BaMidbar 7:30-35 |   |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – BaMidbar 7:36-41 |   |
|  Special: Is. 66:1,23 + 1 Sam. 20:18,42 | Reader 6 – BaMidbar 7:42-47 | Reader 1 – B’resheet 18:1-4 |
| Psalms 30:1-13; Prov. 7:1-27 | Reader 7 – Bamidbar 7:48-59 | Reader 2 – B’resheet 18:5-7 |
|   |     Maftir – BaMidbar 28:9-15 | Reader 3 – B’resheet 18:7-9 |
| N.C.: 2 John 1:13 + 3 John 1-14 |             Zechariah 2:14 – 4:7 Is. 66:1,23 +  1 Sam. 20:18,42 |   |

* We also read in the afternoon Yehudit (Judith) 11:1 – 12:20; 1 Maccabees 10:33 – 11:59; Nazareans add in their private study and discussions: 2 John 1-13 and 3 John 1-14

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎7:1-59‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 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. |
| 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.  |
| 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.  |
| 36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai. | 36. on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon; |
| 37. 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. | 37.  |
| 38. One spoon [weighing] ten gold [shekels] filled with incense. | 38.  |
| 39. One young bull, one ram and one lamb in its first year for a burnt offering. | 39.  |
| 40. One young he goat for a sin offering. | 40.  |
| 41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai. | 41.  |
| 42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel. | 42. on the sixth, Eljasaph bar Dehuel, prince of the Benei Gad; |
| 43. 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. | 43.  |
| 44. One spoon [weighing] ten gold [shekels] filled with incense. | 44.  |
| 45. One young bull, one ram and one lamb in its first year for a burnt offering. | 45.  |
| 46. One young he goat for a sin offering. | 46.  |
| 47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel. | 47.  |
| 48. On the seventh day, the chieftain was of the sons of Ephraim, Elishama the son of Ammihud. | 48. on the seventh, Elishama bar Ammihud, prince of the Benei Ephraim; |
| 49. 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. | 49.  |
| 50. One spoon [weighing] ten gold [shekels] filled with incense.  | 50.  |
| 51. One young bull, one ram and one lamb in its first year for a burnt offering. | 51.  |
| 52. One young he goat for a sin offering. | 52.  |
| 53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud; | 43.  |
| 54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur. | 54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh; |
| 55. 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. | 55.  |
| 56. One spoon [weighing] ten gold [shekels] filled with incense. | 56.  |
| 57. One young bull, one ram and one lamb in its first year for a burnt offering. | 57.  |
| 58. One young he goat for a sin offering. | 58.  |
| 59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur. | 59.  |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎28:1-15‎**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. The Lord spoke to: Moses, saying:  | 1. And the LORD spoke with Mosheh, saying:  |
| 2. Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time. | 2. Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. |
| 3. And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering. | 3. And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering. |
| 4. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon. | 4. The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day; |
| 5. And one tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil. | 5. and the tenth of three seahs of wheat flour as a mincha mingled with beaten olive oil, the fourth of a hin. |
| 6. A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to the Lord. | 6. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favor as an oblation before the LORD. |
| 7. Its libation shall be one quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to the Lord. | 7. And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the Sanctuary will it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before the LORD. |
| 8. And the second lamb you shall offer up in the afternoon. You shall offer up it with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to the Lord.  | 8. And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favor before the LORD. |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: B’Midbar (Numbers) ‎‎7:1-59‎**

**1 And it was that on the day that Moses finished** Heb. כַּלּוֹת . The text כַּלּוֹת on the day the Mishkan was erected, the Israelites were like a bride (כַּלּוֹת) entering the nuptial canopy.-[Tanchuma Naso 20, 26, Pesikta Rabbathi 5:5, Pesikta d’Rav Kahana p. 6a, and other sources] [According to Tanchuma, the derash is based on the spelling כַּלַּת , which differs from the spelling in all extant sifrei Torah. Some believe that the derash is based on the vowelization כַּלוֹת , instead כְּלוֹת , which would clearly mean “finishing.” Heidenheim believes that the choice of the word כַּלוֹת , the root of which is ambiguous, indicates the intention of the Torah to include both meanings: finishing and nuptials. See fn. 104, to Pesikta d’Rav Kahana.

Moses finished Bezalel, Oholiab, and all the wise-hearted [men] assembled the Mishkan, yet Scripture credits Moses with it, because he utterly devoted himself to it, overseeing that the design of each article conformed with what he was shown on the mount [Sinai], to instruct the craftsmen, and he did not err in any design. Similarly, we find with David, that since he devoted himself to the building of the Temple, as it says, “O Lord, remember for David all his affliction, that he swore to the Lord...” (Ps. 132:1-2), therefore, it [the Temple] was called by his name, as it says, “See your House, David” (I Kings 12:16). -[See Midrash Tanchuma Naso 21]

[On the day] that Moses finished erecting It does not say: “On the day he erected.” This teaches us that throughout the seven days of investitures, Moses erected it and dismantled it, but on that day he erected it but did not dismantle it. Therefore, it says, "Moses finished erecting"—that day marked the end of his erecting [the Mishkan]. It was the New Moon of Nissan. On the second [day], the red cow was burned; on the third [day], they sprinkled the first sprinkling (See below ch. 19); and on the seventh [day], they [the Levites] were shaved (see below 5:7). -[Sifrei 1:145]

2 They were the leaders of the tribes They were the officers [appointed] over them in Egypt, and they were beaten on account of them, as it says, “The officers of the children of Israel were beaten” (Exod. 5:14). [Rashi interprets הַמַּטּֽת as “the sticks.” Hence, נְשִׂיאֵי הַמַּטּֽת means “the chieftains who were beaten with sticks.”] -[Sifrei 1:145]

who were present during the counting They stood with Moses and Aaron when they counted the Israelites, as it says, “With you [Moses and Aaron] there shall be [a man from each tribe]” (Num. 1:4).

3 six covered wagons The word צָב can denote only “covered.” Similarly, “In covered wagons (בַּצַּבִּים) and on mules” (Isa. 66:20). Covered wagons are called צַבִּים . [Some expound the word צָב in the sense of הַצְבִי יִשְׂרָאֵל , “O beauty of Israel” (II Sam. 1:19), (meaning) that they were elegant.] - [Sifrei Naso 1:148, Num. Rabbah 12:17. See Maharzav.]

they presented them in front of the Mishkan for Moses did not accept them from their hands until he was instructed to do so by the Omnipresent. Rabbi Nathan says: Why did the chieftains see fit to be the first to contribute here, whereas concerning the work of the Mishkan, they were not the first to contribute [but the last]? However, the chieftains said as follows, “Let the people contribute what they can, and then we will complement whatever is missing.” When they saw that the people had supplied everything—as it says, “And the work was sufficient for them” (Exod. 36:7)—they said, “What is left for us to do now?” So they brought the shoham stones and the filling [stones] for the ephod and the choshen. Therefore, [in order to make amends,] here they were first to contribute.-[Sifrei Naso 1:150]

7 according to their work Because the burden of the sons of Gershon was lighter than that of [the sons of] Merari, who carried the planks, the pillars, and the sockets.

9 for incumbent upon them was the work involving the holy [objects] [I.e.,] the burden of the holy objects [such as] the ark and the table, etc. [was incumbent upon them]. Therefore “they were to carry on their shoulders” [and not in wagons].

10 The chieftains brought [offerings for] the dedication of the altar After they had contributed the wagons and the oxen for carrying the Mishkan, they were inspired to contribute offerings for the altar to dedicate it.

the chieftains presented their offerings in front of the altar For Moses did not accept it from their hands until instructed to do so by the Almighty.-[Sifrei Naso 1:152]

11 shall present his offering for the dedication of the altar But Moses still did not know how they should bring [the offerings], whether in the order of their births [namely, the order in which Jacob’s sons were born] or according to the order in which they traveled—until he was instructed by the Holy One, blessed is He, that they should bring the offerings according to the order in which they traveled, each one in his day.-[Sifrei Naso 1:152]

12 on the first day That day acquired ten crowns; it was the first day of Creation, the first day of the [offerings of the] chieftains, etc., as it is stated in Seder Olam.

of the tribe of Judah Scripture traces his kinship to his tribe, but not that he solicited [the offering] from his tribe and then offered it up. Or perhaps it says, “of the tribe of Judah” to teach that he indeed solicited [the offering] from his tribe and then brought [it]? Scripture therefore states, “This was the offering of Nahshon the son of Amminadab” (verse 17), [to teach us that] he brought from his own [resources].-[Sifrei Naso 1:153, 157]

13 both filled with fine flour for a voluntary meal offering.-[Sifrei Naso 1:155]

14 ten gold [shekels] Heb. עֲשָָׂרָה זָהָב . As Targum [Onkelos] renders: it contained the weight of ten [shekels of] gold according to the holy shekel.

filled with incense We never find incense brought by an individual or on the outer [i.e., copper] altar except in this case; this was a temporary order.- [Men. 50a]

15 One young bull The choice of the herd.-[Sifrei Naso 1:146]

16 One young he-goat for a sin-offering to atone for [uncleanness caused by] a grave in the depths [i.e., an unknown grave which may lie in the earth over which people unknowingly pass, rendering them unclean],which is a [case of] uncertain contamination. -[Sifrei Naso 1:156]

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: אֶת־קָרְבָּנוֹ הִקְרִב , [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] אֶחָד are 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 - קְטֽרֶת . The gematria of קְטֽרֶת [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].

**24 On the third day, the chieftain...** On the third day, the chieftain who brought the offering was from the sons of Zebulun, and so with all of them. However, regarding Nethanel, about whom it states, הִקְרִיב נְתַנְאֵל , “Nethanel... brought,” it is appropriate to follow it with the phrase “the chieftain of Issachar” [unlike the other instances, where the verse refers to the chieftain as “the chieftain of the sons of so-and- so,” followed by his name], since his name and what he had offered has already been mentioned. Concerning the others, where it does not say: הִקְרִיב , “he offered,” the appropriate wording is this, "the chieftain was of the sons of so-and-so"—that day, the chieftain who brought his offering was from such-and-such a tribe. [Why the word הִקְרִיב is written only in reference to Nethanel is discussed above on verses 18 and 19.]

**Tehillim - Psalm 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. |
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**Rashi’s Commentary for: Psalm 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. |
|  |  |
| 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.’”  |
|  |  |
| 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.

**Special Ashlamath I - Is. 66:1, 23**

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| --- | --- |
| **Rashi** | **Targum** |
| 1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest? | 1. Thus said the LORD: The heaven is My throne And the earth is My footstool: Where could you build a house for Me, What place could serve as My abode? |
| 23. **And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.** | 23. **And new moon after new moon, And Sabbath after Sabbath, All flesh shall come to worship Me -- said the LORD.** |
|  |  |

**Special Ashlamatah II - ‎** **I Samuel 20:18,42**

| **Rashi** | **Targum** |
| --- | --- |
| 18. And Jonathan said to him, **"Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.**  | 18. And Jonathan said to him: **“Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty.”** |
| 42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.' And he arose and went away; and Jonathan came to the city.  | 42. And Jonathan said to David: “Go in peace, for the two of us have sworn by the name of the LORD saying, ‘May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.’” And he arose and went; and Jonathan entered the city. |
|  |  |

**Tehillim - Psalm 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. |
|  |  |

**Special Ketubim Rosh Chodesh – Proverbs 7:1-27**

1 ¶ My son, keep my words, and lay up my commandments with you.

2 Keep my commandments and live, and my teaching as the apple of your eye.

3 Bind them upon your fingers, write them upon the table of thy heart.

4 Say unto wisdom: ‘You are my sister’, and call understanding your kinswoman;

5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.

6 ¶ For at the window of my house I looked forth through my lattice;

7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house;

9 In the twilight, in the evening of the day, in the blackness of night and the darkness.

10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.

11 She is riotous and rebellious, her feet abide not in her house;

12 Now she is in the streets, now in the broad places, and lies in wait at every corner.

13 So she caught him, and kissed him, and with an impudent face she said unto him:

14 ‘Sacrifices of peace-offerings were due from me; this day have I paid my vows.

15 Therefore came I forth to meet you, to seek your face, and I have found you.

16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 **For my husband is not at home, he is gone a long journey;**

20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).’**

21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.

22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;

23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.

24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.

25 Let not your heart decline to her ways, go not astray in her paths.

26 For she has cast down many wounded; yes, a mighty host are all her slain.

27 Her house is the way to the nether-world, going down to the chambers of death.

**Yehudit (Judith) 11:1 – 12:20**

**New Jerusalem Bible Version**

NJB Judith 11:1 'Courage, woman,' Holofernes said, 'do not be afraid. I have never hurt anyone who chose to serve Nebuchadnezzar, king of the whole world.

2 Even now, if your nation of mountain dwellers had not insulted me, I would not have raised a spear against them. This was their fault, not mine.

3 But tell me, why have you fled from them and come to us? . . . Anyhow, this will prove the saving of you. Courage! You will live through this night, and many after.

4 No one will hurt you. On the contrary, you will be treated as well as any who serve my lord King Nebuchadnezzar.'

5 Judith said, 'Please listen favourably to what your slave has to say. Permit your servant to speak in your presence, I shall speak no word of a lie to my lord tonight.

6 You have only to follow your servant's advice and God will bring your work to a successful conclusion; in what my lord undertakes he will not fail.

7 Long life to Nebuchadnezzar, king of the whole world, who has sent you to set every living soul to rights; may his power endure! Since, thanks to you, he is served not only by human beings, but because of your might the wild animals themselves, the cattle, and the birds of the air are to live in the service of Nebuchadnezzar and his whole House.

8 'We have indeed heard of your genius and adroitness of mind. It is known everywhere in the world that throughout the empire you have no rival for ability, wealth of experience and brilliance in waging war.

9 We have also heard what Achior said in his speech to your council. The men of Bethulia having spared him, he has told them everything that he said to you.

10 Now, master and lord, do not disregard what he said; keep it in your mind, since it is true; our nation will not be punished, the sword will indeed have no power over them, unless they sin against their God.

11 But as it is, my lord need expect no repulse or setback, since death is about to fall on their heads, for sin has gained a hold over them, provoking the anger of their God each time that they commit it.

12 As they are short of food and their water is giving out, they have resolved to fall back on their cattle and decided to make use of all the things that God has, by his laws, forbidden them to eat.

13 Not only have they made up their minds to eat the first-fruits of corn and the tithes of wine and oil, though these have been consecrated by them and set apart for the priests who serve in Jerusalem in the presence of our God, and may not lawfully even be handled by ordinary people,

14 but they have sent men to Jerusalem -- where the inhabitants are doing much the same -- to bring them back authorisation from the Council of Elders.

15 Now this will be the outcome: when the permission arrives and they act on it, that very day they will be delivered over to you for destruction.

16 'When I, your servant, came to know all this, I fled from them. God has sent me to do things with you at which the world will be astonished when it hears.

17 Your servant is a devout woman; she honours the God of heaven day and night. I therefore propose, my lord, to stay with you. I, your servant, shall go out every night into the valley and pray to God to let me know when they have committed their sin.

18 I shall then come and tell you, so that you can march out with your whole army; and none of them will be able to resist you.

19 I shall be your guide right across Judaea until you reach Jerusalem; there I shall enthrone you in the very middle of the city. And then you can round them up like shepherd-less sheep, with never a dog daring to bark at you. Foreknowledge tells me this; this has been foretold to me and I have been sent to reveal it to you.'

20 Her words pleased Holofernes, and all his adjutants. Full of admiration at her wisdom they exclaimed,

21 'There is no woman like her from one end of the earth to the other, so lovely of face and so wise of speech!'

22 Holofernes said, 'God has done well to send you ahead of the others. Strength will be ours, and ruin theirs who have insulted my lord.

23 As for you, you are as beautiful as you are eloquent; if you do as you have promised, your God shall be my God, and you yourself shall make your home in the palace of King Nebuchadnezzar and be famous throughout the world.'

NJB Judith 12:1 With that he had her brought in to where his silver dinner service was already laid, and had his own food served to her and his own wine poured out for her.

2 But Judith said, 'I would rather not eat this, in case I incur some fault. What I have brought will be enough for me.'

3 'Suppose your provisions run out,' Holofernes asked, 'how could we get more of the same sort? We have no one belonging to your race here.'

4 'May your soul live, my lord,' Judith answered, 'the Lord will have used me to accomplish his plan, before your servant has finished these provisions.'

5 Holofernes' adjutants then took her to a tent where she slept until midnight. A little before the morning watch, she got up.

6 She had already sent this request to Holofernes, 'Let my lord kindly give orders for your servant to be allowed to go out and pray,'

7 and Holofernes had ordered his guards not to prevent her. She stayed in the camp for three days; she went out each night to the valley of Bethulia and washed at the spring where the picket had been posted.

8 As she went she prayed to the Lord God of Israel to guide her in her plan to relieve the children of her people.

9 Having purified herself, she would return and stay in her tent until her meal was brought her in the evening.

10 On the fourth day Holofernes gave a banquet, inviting only his own staff and none of the other officers.

11 He said to Bagoas, the officer in charge of his personal affairs, 'Go and persuade that Hebrew woman you are looking after to come and join us and eat and drink in our company.

12 We shall be disgraced if we let a woman like this go without seducing her. If we do not seduce her, everyone will laugh at us!'

13 Bagoas then left Holofernes and went to see Judith. 'Would this young and lovely woman condescend to come to my lord?' he asked. 'She will occupy the seat of honour opposite him, drink the joyful wine with us and be treated today like one of the Assyrian ladies who stand in the palace of Nebuchadnezzar.'

14 'Who am I', Judith replied, 'to resist my lord? I shall not hesitate to do whatever he wishes, and doing this will be my joy to my dying day.'

15 So she got up and put on her dress and all her feminine adornments. Her maid preceded her, and on the floor in front of Holofernes spread the fleece which Bagoas had given Judith for her daily use to lie on as she ate.

16 Judith came in and took her place. The heart of Holofernes was ravished at the sight; his very soul was stirred. He was seized with a violent desire to sleep with her; and indeed since the first day he saw her, he had been waiting for an opportunity to seduce her.

17 'Drink then!' Holofernes said. 'Enjoy yourself with us!'

18 'I am delighted to do so, my lord, for since my birth I have never felt my life more worthwhile than today.'

19 She took what her maid had prepared, and ate and drank facing him.

20 Holofernes was so enchanted with her that he drank far more wine than he had drunk on any other

day in his life.

**1 Maccabees 10:33 - 11:59**

**New Jerusalem Bible Version**

33 Every Jewish person taken from Judaea into captivity in any part of my kingdom I set free without ransom, and decree that all will be exempt from taxes, even on their livestock.

34 All festivals, Sabbaths, New Moons and days of special observance, and the three days before and three days after a festival, will be days of exemption and quittance for all the Jews in my kingdom,

35 and no one will have the right to exact payment from, or to molest, any of them for any matter whatsoever.

36 'Jews will be enrolled in the king's forces to the number of thirty thousand men and receive maintenance on the same scale as the rest of the king's forces.

37 Some of them will be stationed in the king's major fortresses, and from among others appointments will be made to positions of trust in the kingdom. Their officers and commanders will be appointed from their own number and will live under their own laws, as the king has prescribed for Judaea.

38 'As regards the three districts annexed to Judaea from the province of Samaria, these will be integrated into Judaea and considered as coming under one governor, obeying the high priest's authority and no other.

39 Ptolemais and the land thereto pertaining I present to the sanctuary in Jerusalem, to meet the necessary expenses of public worship.

40 And I make a personal grant of fifteen thousand silver shekels annually chargeable to the royal revenue from appropriate places.

41 And the entire surplus, which has not been paid in by the officials as in previous years, will henceforth be paid over by them for work on the Temple.

42 In addition, the sum of five thousand silver shekels, levied annually on the profits of the sanctuary, as shown in the annual accounts, is also relinquished as the perquisite of the priests who perform the liturgy.

43 Anyone who takes refuge in the Temple in Jerusalem or any of its precincts, when in debt to the royal exchequer or otherwise, will be discharged in full possession of all the goods he owns in my kingdom.

44 As regards the building and restoration of the sanctuary, the expense of the work will be met from the royal exchequer.

45 The reconstruction of the walls of Jerusalem and the fortification of the perimeter will also be a charge on the royal exchequer, as also the reconstruction of other city walls in Judaea.'

46 When Jonathan and the people heard these proposals, they put no faith in them and refused to accept them, remembering what great wrongs Demetrius had done to Israel and how cruelly he had oppressed them.

47 They decided in favour of Alexander, since he seemed to offer the better inducements of the two, and they became his constant allies.

48 King Alexander now mustered large forces and advanced against Demetrius.

49 The two kings met in battle. Alexander's army was routed, and Demetrius pursued him and defeated his troops.

50 He continued the battle with vigour until sunset. Demetrius himself, however, was killed the same day.

51 Alexander sent ambassadors to Ptolemy king of Egypt, with this message:

52 'Since I have returned to my kingdom, have ascended the throne of my ancestors, have gained control by crushing Demetrius, and so recovered our country-

53 for I fought him and we crushed both him and his army, and I now occupy his royal throne-

54 let us now make a treaty of friendship. Give me your daughter in marriage: as your son-in-law, I shall give you, and her, presents which are worthy of you.'

55 King Ptolemy replied as follows: 'Happy the day when you returned to the land of your ancestors and ascended their royal throne!

56 I shall at once do for you what your letter proposes; but meet me at Ptolemais, so that we can see one another, and I shall become your father-in-law, as you have asked.'

57 Ptolemy left Egypt with his daughter Cleopatra and reached Ptolemais in the year 162.

58 King Alexander went to meet him, and Ptolemy gave him the hand of his daughter Cleopatra and celebrated her wedding in Ptolemais with great magnificence, as kings do.

59 King Alexander then wrote to Jonathan to come and meet him.

60 Jonathan made his way in state to Ptolemais and met the two kings; he gave them and their friends silver and gold, and many gifts, and made a favourable impression on them.

61 A number of scoundrels, the pest of Israel, combined to denounce him, but the king paid no attention to them.

62 In fact, the king commanded that Jonathan should be divested of his own garments and clothed in the purple, which was done.

63 The king then seated him by his side and said to his officers, 'Escort him into the centre of the city and proclaim that no one is to bring charges against him on any count; no one is to molest him for any reason.'

64 And so, when his accusers saw the honour done him by this proclamation, and Jonathan himself invested in the purple, they all fled.

65 The king did him the honour of enrolling him among the First Friends, and appointed him commander-in-chief and governor-general.

66 Jonathan then returned to Jerusalem in peace and gladness.

67 In the year 165, Demetrius son of Demetrius came from Crete to the land of his ancestors.

68 When King Alexander heard of it he was plunged into gloom, and retired to Antioch.

69 Demetrius confirmed Apollonius as governor of Coele-Syria; the latter assembled a large force, encamped at Jamnia and sent the following message to Jonathan the high priest:

70 'You are entirely alone in rising against us, and now I find myself ridiculed and reproached on your account. Why do you use your authority to our disadvantage in the mountains?

71 If you are so confident in your forces, come down now to meet us on the plain and let us take each other's measure there; on my side I have the strength of the towns.

72 Ask and learn who I am and who the others supporting us are. You will hear that you cannot stand up to us, since your ancestors were twice routed on their own ground,

73 nor will you now be able to withstand the cavalry or so great an army on the plain, where there is neither rock, nor stone, nor refuge of any kind.'

74 On hearing Apollonius' words, Jonathan's spirit was roused; he picked ten thousand men and left Jerusalem, and his brother Simon joined him with reinforcements.

75 He drew up his forces outside Joppa, the citizens having shut him out, since Apollonius had a garrison in Joppa. When they began the attack,

76 the citizens took fright and opened the gates, and Jonathan occupied Joppa.

77 Hearing this, Apollonius marshalled three thousand cavalry and a large army and made his way to Azotus as though intending to march through, while in fact pressing on into the plain, since he had a great number of cavalry on which he was relying.

78 Jonathan pursued him as far as Azotus, where the armies joined battle.

79 Now, Apollonius had left a thousand horsemen in concealment behind them.

80 Jonathan knew of this enemy position behind him; the horsemen surrounded his army, firing their arrows into his men from morning till evening.

81 But the troops stood firm, as Jonathan had ordered. Once the cavalry was exhausted,

82 Simon sent his own troops into attack against the phalanx, which he cut to pieces and routed.

83 The cavalry scattered over the plain and fled to Azotus, where they took sanctuary in Beth-Dagon, the temple of their idol.

84 Jonathan, however, set fire to Azotus and the surrounding towns, plundered them, and burned down the temple of Dagon, with all the fugitives who had crowded into it.

85 The enemy losses, counting those who fell by the sword and those burnt to death, totalled about eight thousand men.

86 Jonathan then left and pitched camp outside Ascalon, where the citizens came out to meet him with great ceremony.

87 Jonathan then returned to Jerusalem with his followers, laden with booty.

88 In the event, when King Alexander heard what had happened, he awarded Jonathan further honours:

89 he sent him the golden brooch, of the kind customarily presented to the King's Cousins, and gave him proprietary rights over Ekron and the land adjoining it.

NJB 1 Maccabees 11:1 The king of Egypt then assembled an army as numerous as the sands of the seashore, with many ships, and set out to take possession of Alexander's kingdom by a ruse and add it to his own kingdom.

2 He set off for Syria with protestations of peace, and the people of the towns opened their gates to him and came out to meet him, since King Alexander's orders were to welcome him, Ptolemy being his father-in-law.

3 On entering the towns, however, Ptolemy quartered troops as a garrison in each one.

4 When he reached Azotus he was shown the burnt-out temple of Dagon, with Azotus and its suburbs in ruins, corpses scattered here and there, and the charred remains of those whom Jonathan had burnt to death in the battle, piled into heaps along his route.

5 They explained to the king what Jonathan had done, hoping for his disapproval; but the king said nothing.

6 Jonathan went in state to meet the king at Joppa, where they greeted each other and spent the night.

7 Jonathan accompanied the king as far as the river called Eleutherus, and then returned to Jerusalem.

8 King Ptolemy for his part occupied the coastal towns as far as Seleucia on the coast, all the while maturing his wicked designs against Alexander.

9 He sent envoys to King Demetrius to say, 'Come and let us make a treaty; I shall give you my daughter, whom Alexander now has, and you shall rule your father's kingdom.

10 I regret having given my daughter to that man, since he has tried to kill me.'

11 He made this accusation because he coveted his kingdom.

12 Having carried off his daughter and bestowed her on Demetrius, he broke with Alexander, and their enmity became open.

13 Ptolemy next entered Antioch and assumed the crown of Asia; he now wore on his head the two crowns of Egypt and Asia.

14 King Alexander was in Cilicia at the time, since the people of those parts had risen in revolt,

15 but when he heard the news, he advanced on his rival to give battle, while Ptolemy for his part also took the field, met him with a strong force and routed him.

16 Alexander fled to Arabia for refuge, and King Ptolemy reigned supreme.

17 Zabdiel the Arab cut off Alexander's head and sent it to Ptolemy.

18 Three days later King Ptolemy died, and the Egyptian garrisons in the strongholds were killed by the local inhabitants.

19 So Demetrius became king in the year 167.

20 At the same time, Jonathan mustered the men of Judaea for an assault on the Citadel of Jerusalem, and they set up numerous siege-engines against it.

21 But some renegades who hated their nation made their way to the king and told him that Jonathan was besieging the Citadel.

22 The king was angered by the news. No sooner had he been informed than he set out and came to Ptolemais. He wrote to Jonathan, telling him to raise the siege and to meet him for a conference in Ptolemais as soon as possible.

23 When Jonathan heard this, he gave orders for the siege to continue; he then selected a deputation from the elders of Israel and the priests, and took the deliberate risk

24 of himself taking silver and gold, clothing and numerous other presents, and going to Ptolemais to face the king, whose favour he succeeded in winning;

25 and although one or two renegades of his nation brought charges against him,

26 the king treated him as his predecessors had treated him, and promoted him in the presence of all his friends.

27 He confirmed him in the high-priesthood and whatever other distinctions he already held, and had him ranked among the First Friends.

28 Jonathan asked the king to exempt Judaea and the three Samaritan districts from taxation, promising him three hundred talents in return.

29 The king consented, and wrote Jonathan a rescript covering the whole matter, in these terms:

30 'King Demetrius to Jonathan his brother, and to the Jewish nation, greetings.

31 'We have written to Lasthenes our cousin concerning you, and now send you this copy of our rescript for your own information:

32 "King Demetrius to his father Lasthenes, greetings.

33 "The nation of the Jews is our ally; they fulfil their obligations to us, and in view of their goodwill towards us we have decided to show them our bounty.

34 We confirm them in their possession of the territory of Judaea and the three districts of Aphairema, Lydda and Ramathaim; these were annexed to Judaea from Samaritan territory, with all their dependencies, in favour of all who offer sacrifice in Jerusalem, instead of the royal dues which the king formerly received from them every year, from the yield of the soil and the fruit crops.

35 As regards our other rights over the tithes and taxes due to us, over the salt marshes, and the crown taxes due to us, as from today we release them from them all.

36 None of these grants will be revoked henceforth or anywhere.

37 You will make yourself responsible for having a copy of this made, to be given to Jonathan and displayed on the holy mountain in a conspicuous place." '

38 When King Demetrius saw that the country was at peace under his rule and that no resistance was offered him, he dismissed his forces, and sent all the men home, except for the foreign troops that he had recruited in the foreign island, thus incurring the enmity of the veterans who had served his ancestors.

39 Now Trypho, one of Alexander's former supporters, noting that all the troops were muttering against Demetrius, went to see Iamleku, the Arab who was bringing up Antiochus, Alexander's young son,

40 and repeatedly urged him to let him have the boy, so that he might succeed his father as king; he told him of Demetrius' decision and of the resentment it had aroused among his troops. He spent a long time there.

41 Jonathan, meanwhile, sent to ask King Demetrius to withdraw the garrisons from the Citadel in Jerusalem and from the other fortresses, since they were constantly fighting Israel.

42 Demetrius sent word back to Jonathan, 'Not only will I do this for you and for your nation, but I shall heap honours on you and your nation if I find a favourable opportunity.

43 For the present, you would do well to send me reinforcements, since all my troops have deserted.'

44 Jonathan sent three thousand experienced soldiers to him in Antioch; when they reached the king, he was delighted at their arrival.

45 The citizens crowded together in the centre of the city, to the number of some hundred and twenty thousand, intending to kill the king.

46 The king took refuge in the palace, while the citizens occupied the thoroughfares of the city and began to attack.

47 The king then called on the Jews for help; and these all rallied round him, then fanned out through the city, and that day killed about a hundred thousand of its inhabitants.

48 They fired the city, seizing a great deal of plunder at the same time, and secured the king's safety.

49 When the citizens saw that the Jews had the city at their mercy, their courage failed them, and they made an abject appeal to the king,

50 'Give us the right hand of peace, and let the Jews stop their fight against us and the city.'

51 They threw down their arms and made peace. The Jews were covered in glory, in the eyes of the king and of everyone else in his kingdom. Having won renown in his kingdom, they returned to Jerusalem laden with booty.

52 Thus, King Demetrius sat all the more securely on his royal throne, and the country was quiet under his government.

53 But he gave the lie to all the promises he had made, and changed his attitude to Jonathan, giving nothing in return for the services Jonathan had rendered him, but thwarting him at every turn.

54 After this, Trypho came back with the little boy Antiochus, who became king and was crowned.

55 All the troops that Demetrius had summarily dismissed rallied to Antiochus, and made war on Demetrius, who turned tail and fled.

56 Trypho captured the elephants and seized Antioch.

57 Young Antiochus then wrote as follows to Jonathan: 'I confirm you in the high-priesthood and set you over the four districts and appoint you one of the Friends of the King.'

58 He sent him a service of gold plate, and granted him the right to drink from gold vessels, and to wear the purple and the golden brooch.

59 He appointed his brother Simon commander-in-chief of the region from the Ladder of Tyre to the frontiers of Egypt.

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

**Rabbi Dr. Eliyahu ben Abraham &**

**Hakham Dr. Yosef ben Haggai**

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.

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.

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**END OF THE READINGS FOR THE SIXTH DAY OF HANUKA**

**Chanuka Seventh Day**

**Tebet 01, 5776**

**Evening Saturday Dec. 12, 2015 - Evening Sunday Dec. 13, 2015**

**Rosh Chodesh Tebet (Second Day) – New Moon of the Month of Tebet (Second Day)**

**Torah: Numbers 28:1-15; 7:48-53**

 Reader 1 - Num. 28:1-5

 Reader 2 - Num. 28:6-10

 Reader 3 - Num. 28:11-15

 Reader 4 – Num. 7:48-53

**Yehudit (Judith) 13:1 – 14:19**

**1 Maccabees 11:60 – 13:47**

**Psalm 30:1-13**

**Nazareans add in their private study and discussions: ‎Is. 9:1-2;**

**& 1 John 5:1-12**

**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) ‎‎28:1-15**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. The Lord spoke to: Moses, saying:  | 1. And the LORD spoke with Mosheh, saying:  |
| 2. Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time. | 2. Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. |
| 3. And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering. | 3. And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering. |
| 4. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon. | 4. The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day; |
| 5. And one tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil. | 5. and the tenth of three seahs of wheat flour as a mincha mingled with beaten olive oil, the fourth of a hin. |
| 6. A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to the Lord. | 6. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favor as an oblation before the LORD. |
| 7. Its libation shall be one quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to the Lord. | 7. And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the Sanctuary will it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before the LORD. |
| 8. And the second lamb you shall offer up in the afternoon. You shall offer up it with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to the Lord.  | 8. And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favor before the LORD. |
| 9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.  |
| 10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram. | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD. |
| 14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year. | 14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
|  |  |

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎7:48-53**

| **Rashi** | **Targum PseudoJonathan** |
| --- | --- |
| 48. On the seventh day, the chieftain was of the sons of Ephraim, Elishama the son of Ammihud. | 48. on the seventh, Elishama bar Ammihud, prince of the Benei Ephraim; |
| 49. 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. | 49.  |
| 50. One spoon [weighing] ten gold [shekels] filled with incense.  | 50.  |
| 51. One young bull, one ram and one lamb in its first year for a burnt offering. | 51.  |
| 52. One young he goat for a sin offering. | 52.  |
| 53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud; | 53.  |

**Tehillim - Psalm 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. |
|  |  |

**Special Ketubim Rosh Chodesh – Proverbs 7:1-27**

1 ¶ My son, keep my words, and lay up my commandments with you.

2 Keep my commandments and live, and my teaching as the apple of your eye.

3 Bind them upon your fingers, write them upon the table of thy heart.

4 Say unto wisdom: ‘You are my sister’, and call understanding your kinswoman;

5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.

6 ¶ For at the window of my house I looked forth through my lattice;

7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house;

9 In the twilight, in the evening of the day, in the blackness of night and the darkness.

10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.

11 She is riotous and rebellious, her feet abide not in her house;

12 Now she is in the streets, now in the broad places, and lies in wait at every corner.

13 So she caught him, and kissed him, and with an impudent face she said unto him:

14 ‘Sacrifices of peace-offerings were due from me; this day have I paid my vows.

15 Therefore came I forth to meet you, to seek your face, and I have found you.

16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 **For my husband is not at home, he is gone a long journey;**

20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).’**

21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.

22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;

23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.

24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.

25 Let not your heart decline to her ways, go not astray in her paths.

26 For she has cast down many wounded; yes, a mighty host are all her slain.

27 Her house is the way to the nether-world, going down to the chambers of death.

**Yehudit (Judith) 13:1 – 14:19**

**New Jerusalem Bible Version**

NJB Judith 13:1 It grew late and his staff hurried away. Bagoas closed the tent from the outside, having shown out those who still lingered in his lord's presence. They went to their beds wearied with too much drinking,

 2 and Judith was left alone in the tent with Holofernes who had collapsed wine-sodden on his bed.

 3 Judith then told her maid to stay just outside the bedroom and wait for her to come out, as she did every morning. She had let it be understood she would be going out to her prayers and had also spoken of her intention to Bagoas.

 4 By now everyone had left Holofernes, and no one, either important or unimportant, was left in the bedroom. Standing beside the bed, Judith murmured to herself: Lord God, to whom all strength belongs, prosper what my hands are now to do for the greater glory of Jerusalem;

 5 now is the time to recover your heritage and to further my plans to crush the enemies arrayed against us.

 6 With that she went up to the bedpost by Holofernes' head and took down his scimitar;

 7 coming closer to the bed she caught him by the hair and said, 'Make me strong today, Lord God of Israel!'

 8 Twice she struck at his neck with all her might, and cut off his head.

 9 She then rolled his body off the bed and pulled down the canopy from the bedposts. After which, she went out and gave the head of Holofernes to her maid

 10 who put it in her food bag. The two then left the camp together, as they always did when they went to pray. Once they were out of the camp, they skirted the ravine, climbed the slope to Bethulia and made for the gates.

 11 From a distance, Judith shouted to the guards on the gates, 'Open the gate! Open! For the Lord our God is with us still, displaying his strength in Israel and his might against our enemies, as he has done today!'

 12 Hearing her voice, the townsmen hurried down to the town gate and summoned the elders.

 13 Everyone, great and small, came running down, since her arrival was unexpected. They threw the gate open, welcomed the women, lit a fire to see by and crowded round them.

 14 Then Judith raised her voice and said, 'Praise God! Praise him! Praise the God who has not withdrawn his mercy from the House of Israel, but has shattered our enemies by my hand tonight!'

 15 She pulled the head out of the bag and held it for them to see. 'This is the head of Holofernes, general-in-chief of the Assyrian army; here is the canopy under which he lay drunk! The Lord has struck him down by the hand of a woman!

 16 Glory to the Lord who has protected me in the course I took! My face seduced him, only to his own undoing; he committed no sin with me to shame me or disgrace me.'

 17 Overcome with emotion, the people all prostrated themselves and worshipped God, exclaiming with one voice, 'Blessings on you, our God, for confounding your people's enemies today!'

 18 Uzziah then said to Judith: May you be blessed, my daughter, by God Most High, beyond all women on earth; and blessed be the Lord God, Creator of heaven and earth, who guided you to cut off the head of the leader of our enemies!

 19 The trust which you have shown will not pass from human hearts, as they commemorate the power of God for evermore.

 20 God grant you may be always held in honour and rewarded with blessings, since you did not consider your own life when our nation was brought to its knees, but warded off our ruin, walking in the right path before our God. And the people all said, 'Amen! Amen!'

NJB Judith 14:1 Judith said, 'Listen to me, brothers. Take this head and hang it on your battlements.

 2 When morning comes and the sun is up, let every man take his arms and every able-bodied man leave the town. Appoint a leader for them, as if you meant to march down to the plain against the Assyrian advanced post. But you must not do this.

 3 The Assyrians will gather up their equipment, make for their camp and wake up their commanders; they in turn will rush to the tent of Holofernes and not be able to find him. They will then be seized with panic and flee at your advance.

 4 All you and the others who live in the territory of Israel will have to do is to give chase and slaughter them as they retreat.

 5 'But before you do this, call me Achior the Ammonite, for him to see and identify the man who held the House of Israel in contempt, the man who sent him to us as someone already doomed to die.'

 6 So they had Achior brought from Uzziah's house. No sooner had he arrived and seen the head of Holofernes held by a member of the people's assembly than he fell on his face in a faint.

 7 They lifted him up. He then threw himself at Judith's feet and, prostrate before her, exclaimed: May you be blessed in all the tents of Judah and in every nation; those who hear your name will be seized with dread!

 8 'Now tell me everything that you have done in these past few days.' And surrounded by the people, Judith told him everything she had done from the day she left Bethulia to the moment when she was speaking.

 9 When she came to the end, the people cheered at the top of their voices until the town echoed.

 10 Achior, recognising all that the God of Israel had done, believed ardently in him and, accepting circumcision, was permanently incorporated into the House of Israel.

 11 At daybreak they hung the head of Holofernes on the ramparts. Every man took his arms and they all went out in groups to the slopes of the mountain.

 12 Seeing this, the Assyrians sent word to their leaders, who in turn reported to the generals, the captains of thousands and all the other officers;

 13 and these in their turn reported to the tent of Holofernes. 'Rouse our master,' they said to his major-domo, 'these slaves have dared to march down on us to attack -- and to be wiped out to a man!'

 14 Bagoas went inside and struck the curtain dividing the tent, thinking that Holofernes was sleeping with Judith.

 15 But as no one seemed to hear, he drew the curtain and went into the bedroom, to find him thrown down dead on the threshold, with his head cut off.

 16 He gave a great shout, wept, sobbed, shrieked and rent his clothes.

 17 He then went into the tent which Judith had occupied and could not find her either. Then, rushing out to the men, he shouted,

 18 'The slaves have rebelled! A single Hebrew woman has brought shame on the House of Nebuchadnezzar. Holofernes is lying dead on the ground, without his head!'

 19 When they heard this, the leaders of the Assyrian army tore their tunics in consternation, and the camp rang with their wild cries and their shouting.

**1 Maccabees 11:60 - 13:47**

**New Jerusalem Bible Version**

60 Jonathan then set out and made a progress through Transeuphrates and its towns, and the entire Syrian army rallied to his support. He came to Ascalon and was received in state by the inhabitants.

 61 From there he proceeded to Gaza, but the people of Gaza shut him out, so he laid siege to it, burning down its suburbs and plundering them.

 62 The people of Gaza then pleaded with Jonathan, and he made peace with them; but he took the sons of their chief men as hostages and sent them away to Jerusalem. He then travelled through the country as far as Damascus.

 63 Jonathan now learned that Demetrius' generals had arrived at Kadesh in Galilee with a large army, intending to remove him from office,

 64 and went to engage them, leaving his brother Simon inside the country.

 65 Simon laid siege to Beth-Zur, attacking it day after day, and blockading the inhabitants

 66 till they sued for peace, which he granted them, though he expelled them from the town and occupied it, stationing a garrison there.

 67 Jonathan and his army, meanwhile, having pitched camp by the Lake of Gennesar, rose early, and by morning were already in the plain of Hazor.

 68 The foreigners' army advanced to fight them on the plain, having first positioned an ambush for him in the mountains. While the main body was advancing directly towards the Jews,

 69 the troops in ambush broke cover and attacked first.

 70 All the men with Jonathan fled; no one was left, except Mattathias son of Absalom and Judas son of Chalphi, the generals of his army.

 71 At this, Jonathan tore his garments, put dust on his head, and prayed.

 72 Then he returned to the fight and routed the enemy, who fled.

 73 When the fugitives from his own forces saw this, they came back to him and joined in the pursuit as far as Kadesh where the enemy encampment was, and there they themselves pitched camp.

 74 About three thousand of the foreign troops fell that day. Jonathan then returned to Jerusalem.

NJB 1 Maccabees 12:1 When Jonathan saw that circumstances were working in his favour, he sent a select mission to Rome to confirm and renew his treaty of friendship with the Romans.

 2 He also sent letters to the same effect to the Spartans and to other places.

 3 The envoys made their way to Rome, entered the Senate and said, 'Jonathan the high priest and the Jewish nation have sent us to renew your treaty of friendship and alliance with them as before.'

 4 The Senate gave them letters to the authorities of each place, to procure their safe conduct to Judaea.

 5 The following is the copy of the letter Jonathan wrote to the Spartans:

 6 'Jonathan the high priest, the senate of the nation, the priests and the rest of the Jewish people to the Spartans their brothers, greetings.

 7 'In the past, a letter was sent to Onias, the high priest, from Areios, one of your kings, stating that you are indeed our brothers, as the copy subjoined attests.

 8 Onias received the envoy with honour, and accepted the letter, in which a clear declaration was made of friendship and alliance.

 9 For our part, though we have no need of these, having the consolation of the holy books in our possession,

 10 we venture to send to renew our fraternal friendship with you, so that we may not become strangers to you, a long time having elapsed since you last wrote to us.

 11 We, for our part, on every occasion, at our festivals and on other appointed days, unfailingly remember you in the sacrifices we offer and in our prayers, as it is right and fitting to remember brothers.

 12 We rejoice in your renown.

 13 'We ourselves, however, have had many trials and many wars, the neighbouring kings making war on us.

 14 We were unwilling to trouble you or our other allies and friends during these wars,

 15 since we have the support of Heaven to help us, thanks to which we have been delivered from our enemies, and they are the ones who have been brought low.

 16 We have therefore chosen Numenius son of Antiochus, and Antipater son of Jason, and sent them to the Romans to renew our former treaty of friendship and alliance,

 17 and we have ordered them also to visit you, to greet you and deliver you this letter of ours concerning the renewal of our brotherhood;

 18 we shall be grateful for an answer to it.'

 19 The following is the copy of the letter sent to Onias:

 20 'Areios king of the Spartans, to Onias the high priest, greetings.

 21 'It has been discovered in records regarding the Spartans and Jews that they are brothers, and of the race of Abraham.

 22 Now that this has come to our knowledge, we shall be obliged if you will send us news of your welfare.

 23 Our own message to you is this: your flocks and your possessions are ours, and ours are yours, and we are instructing our envoys to give you a message to this effect.'

 24 Jonathan learned that Demetrius' generals had returned with a larger army than before to make war on him.

 25 He therefore left Jerusalem and went to engage them in the area of Hamath, not giving them the time to invade his own territory.

 26 He sent spies into their camp, who told him on their return that the enemy were taking up positions for a night attack on the Jews.

 27 At sunset, Jonathan ordered his men to keep watch with their weapons at hand, in readiness to fight at any time during the night, and posted advance guards all round the camp.

 28 On learning that Jonathan and his men were ready to fight, the enemy took fright and, with quaking hearts, lit fires in their bivouac and decamped.

 29 Jonathan and his men, watching the glow of the fires, were unaware of their withdrawal until morning,

 30 and although Jonathan pursued them, he failed to overtake them, for they had already crossed the river Eleutherus.

 31 So Jonathan wheeled round on the Arabs called Zabadaeans, beat them and plundered them;

 32 then, breaking camp, he went to Damascus, thus crossing the whole province.

 33 Simon, meanwhile, had also set out and had penetrated as far as Ascalon and the neighbouring towns. He then turned on Joppa and moved quickly to occupy it,

 34 for he had heard of their intention to hand over this strong point to the supporters of Demetrius; he stationed a garrison there to hold it.

 35 Jonathan, on his return, called a meeting of the elders of the people and decided with them to build fortresses in Judaea

 36 and to heighten the walls of Jerusalem and erect a high barrier between the Citadel and the city, to cut the former off from the city and isolate it, to prevent the occupants from buying or selling.

 37 Rebuilding the city was a co-operative effort: part of the wall over the eastern ravine had fallen down; he restored the quarter called Chaphenatha.

 38 Simon, meanwhile, rebuilt Adida in the lowlands, fortifying it, and erecting gates with bolts.

 39 Trypho's ambition was to become king of Asia, assume the crown, and overpower King Antiochus.

 40 He was apprehensive that Jonathan might not allow him to do this, and might even make war on him, so he set out and came to Beth-Shean, in the hopes of finding some pretext for having him arrested and put to death.

 41 Jonathan went out to intercept him, with forty thousand picked men in battle order, and arrived at Beth-Shean.

 42 When Trypho saw him there with a large force, he hesitated to make any move against him.

 43 He even received him with honour, commended him to all his friends, gave him presents and ordered his friends and his troops to obey him as they would himself.

 44 He said to Jonathan, 'Why have you given all these people so much trouble, when there is no threat of war between us?

 45 Send them back home; pick yourself a few men as your bodyguard, and come with me to Ptolemais, which I am going to hand over to you, with the other fortresses and the remaining troops and all the officials; after which, I shall take the road for home. This was my purpose in coming here.'

 46 Jonathan trusted him and did as he said; he dismissed his forces, who went back to Judaea.

 47 With him he retained three thousand men, of whom he left two thousand in Galilee, while a thousand accompanied him.

 48 But as soon as Jonathan had entered Ptolemais, the people of Ptolemais closed the gates, seized him, and put all those who had entered with him to the sword.

 49 Trypho sent troops and cavalry into Galilee and the Great Plain to destroy all Jonathan's supporters.

 50 These, concluding that he had been taken and had perished with his companions, encouraged one another, marching with closed ranks and ready to give battle,

 51 and when their pursuers saw that they would fight for their lives, they turned back.

 52 All reached Judaea safe and sound, and there they lamented Jonathan and his companions, being very frightened indeed; all Israel was plunged into mourning.

 53 The surrounding nations were all now looking for ways of destroying them: 'They have no leader,' they said, 'no ally; we have only to attack them now, and we shall blot out their very memory from all peoples.'

NJB 1 Maccabees 13:1 Simon heard that Trypho had collected a large army to invade and devastate Judaea,

 2 and when he saw how the people were quaking with fear, he went up to Jerusalem, called the people together,

 3 and exhorted them thus, 'You know yourselves how much I and my brothers and my father's family have done for the laws and the sanctuary; you know what wars and hardships we have experienced.

 4 That is why my brothers are all dead, for Israel's sake, and I am the only one left.

 5 Far be it from me, then, to be sparing of my own life in any time of oppression, for I am not worth more than my brothers.

 6 Rather will I avenge my nation and the sanctuary and your wives and children, now that the foreigners are all united in malice to destroy us.'

 7 The people's spirit rekindled as they listened to his words,

 8 and they shouted back at him, 'You are our leader in place of Judas and your brother Jonathan.

 9 Fight our battles for us, and we will do whatever you tell us.'

 10 So he assembled all the fighting men and hurried on with completing the walls of Jerusalem, fortifying the whole perimeter.

 11 He sent a considerable force to Joppa under Jonathan son of Absalom who drove out the inhabitants and remained there in occupation.

 12 Trypho now left Ptolemais with a large army to invade Judaea, taking Jonathan with him under guard.

 13 Simon pitched camp in Adida, facing the plain.

 14 When Trypho learned that Simon had taken the place of his brother Jonathan and that he intended to join battle with him, he sent envoys to him with this message,

 15 'Your brother Jonathan was in debt to the royal exchequer for the offices he held; that is why we are detaining him.

 16 If you send a hundred talents of silver and two of his sons as hostages, to make sure that on his release he does not revolt against us, we shall release him.'

 17 Although Simon was aware that the message was a ruse, he sent for the money and the boys for fear of incurring great hostility from the people,

 18 who would have said that Jonathan had died because Simon would not send Trypho the money and the children.

 19 He therefore sent both the boys and the hundred talents, but Trypho broke his word and did not release Jonathan.

 20 Next, Trypho set about the invasion and devastation of the country; he made a detour along the Adora road, but Simon and his army confronted him wherever he attempted to go.

 21 The men in the Citadel kept sending messengers to Trypho, urging him to get through to them by way of the desert and send them supplies.

 22 Trypho organised his entire cavalry to go, but that night it snowed so heavily that he could not get through for the snow, so he left there and moved off into Gilead.

 23 As he approached Baskama he killed Jonathan, who was buried there.

 24 Trypho turned back and regained his own country.

 25 Simon sent and recovered the bones of his brother Jonathan, and buried him in Modein, the town of his ancestors.

 26 All Israel kept solemn mourning for him and long bewailed him.

 27 Over the tomb of his father and brothers, Simon raised a monument high enough to catch the eye, using dressed stone back and front.

 28 He erected seven pyramids facing each other, for his father and mother and his four brothers,

 29 surrounding them with a structure consisting of tall columns surmounted by trophies of arms to their everlasting memory and, beside the trophies of arms, ships sculpted on a scale to be seen by all who sail the sea.

 30 Such was the monument he constructed at Modein, and it is still there today.

 31 Now Trypho, betraying the trust of young King Antiochus, put him to death.

 32 He usurped his throne, assuming the crown of Asia, and brought great havoc on the country.

 33 Simon built up the fortresses of Judaea, surrounding them with high towers, great walls and gates with bolts, and stocked these fortresses with food.

 34 He also sent a delegation to King Demetrius, to get him to grant the province a remission, since all Trypho did was to despoil.

 35 King Demetrius replied to his request in a letter framed as follows:

 36 'King Demetrius to Simon, high priest and Friend of Kings, and to the elders and nation of the Jews, greetings.

 37 'It has pleased us to accept the golden crown and the palm you have sent us, and we are disposed to make a general peace with you, and to write to the officials to grant you remissions.

 38 Everything that we have decreed concerning you remains in force, and the fortresses you have built may remain in your hands.

 39 We pardon all offences, unwitting or intentional, hitherto committed, and remit the crown tax you now owe us; and whatever other taxes were levied in Jerusalem are no longer to be levied.

 40 If any of you are suitable for enrolment in our bodyguard, let them be enrolled, and let there be peace between us.'

 41 The gentile yoke was thus lifted from Israel in the year 170,

 42 when our people began engrossing their documents and contracts: 'In the first year of Simon, eminent high priest, commander-in-chief and ethnarch of the Jews'.

 43 About that time Simon laid siege to Gezer, surrounding it with his troops. He constructed a mobile tower, brought it up to the city, opened a breach in one of the bastions and took it.

 44 The men in the mobile tower sprang out into the city, where great confusion ensued.

 45 The citizens, accompanied by their wives and children, mounted the ramparts with their garments torn and loudly implored Simon to make peace with them:

 46 'Treat us', they said, 'not as our wickedness deserves, but as your mercy prompts you.'

 47 Simon came to terms with them and stopped the fighting; but he expelled them from the city, purified the houses which contained idols, and then made his entry with songs of praise.

**Isaiah 9:1-2 - JPS**

1 The people that walked in darkness have seen a brilliant light; On those who dwelt in a land of gloom light has dawned.

 2 You have magnified that nation, have given it great joy; They have rejoiced before You As they rejoice at reaping time, as they exult when dividing spoil.

**1 John 5:1-12**

**By: Rabbi Dr. Eliyahuben Abraham &**

**Hakham Dr. Yosef ben Haggai**

1 Everyone who is confident that Yeshua is the King Messiah of Israel *(i.e. has accepted the yokes of the kingdom and of the Torah)* has been fathered *(begotten)* by God, and everyone who loves Him (God) that fathered *(begat) [him/her]* also loves the *[the Jewish sons and daughters]* fathered by Him *(God).*

2 In this we know that we love the sons/daughters of God: when we *[continually and earnestly]* love God and keep/observe *[faithfully]* His commandments.

3 For this is the love of God: that we must *[faithfully]* keep/observe His commandments. And His commandments are not burdensome *(difficult to observe/keep),*

4 because everyone who is fathered *(begotten)* by God conquers the *[pagan]* world; and this is *[the conquering tool]* which conquers the *[pagan]* world, our faithful obedience *[to God].*

5 Now who is the one who conquers the *[pagan]* world except the one who is confident that Yeshua is the son of God *(i.e. the King Messiah of Israel – i.e. has accepted the yokes of the kingdom and of the Torah)*?

6 This is the one who came by *[the]* blood *[of circumcision]* and *[the]* waters *[of the Mikveh]* Yeshua the Messiah, not with the waters *[of the Mikveh]* only, but with the blood *[of circumcision]* and the waters *[of the Mikveh].* And the Spirit *[of G-d in the Bet Din]* is the one who testifies, because the Spirit is the truth *[i.e. Torah – cf. Psalm 119:142).*

7 For *there* are three that testify,

8 the Spirit *[of G-d in the Bet Din],* the blood *[of circumcision]* and the waters *[of the Mikveh],* and the three are in unity.

9 If we receive the witness of *[Torah observant]* persons, the witness of God is greater, because this is the witness of God that He has witnessed concerning his son *(i.e. the King Messiah of Israel)*.

10 (The one who adheres to (or, puts his/her trust in) the son of God *(i.e. the King Messiah of Israel- i.e. has accepted the yokes of the kingdom and of the Torah)* has the testimony *[of the Bet Din, of circumcision and of the Mikveh]* in himself. The one who does not adhere *[to the King Messiah of Israel- i.e. has not accepted the yokes of the kingdom and of the Torah]* God has made him a liar, because he has not adhered in the testimony that God has testified concerning his son *(i.e. the King Messiah of Israel)*.)

11 And this is the testimony: that God has given us eternal life, and this life is in his son *(i.e. the King Messiah of Israel)*.

12 The one who has the son *(i.e. the King Messiah of Israel – i.e. has accepted the yokes of the kingdom and of the Torah)* has that *[eternal]* life; the one who does not have the son of God *(i.e. the King Messiah of Israel – i.e. the yokes of the kingdom and of the Torah)* does not have that *[eternal]* life.

**END OF THE READINGS FOR THE SEVENTH DAY OF CHANUKA**

**Chanuka Eighth Day**

**Tebet 02, 5776**

**Evening Sunday Dec. 13, 2015 - Evening Monday Dec. 14, 2015**

**Torah: Numbers 7:54-89**

Reader 1 - Num. 7:54-56

Reader 2 - Num. 7:57-59

Reader 3 - Num. 7:60-89

‎

**Yehudit (Judith) 15:1 – 16:25**

**1 Maccabees 13:48 - 16:24**

**Psalm 30:1-13**

**Nazareans add in their private study and discussions:‎ Zechariah 14:6-; & 1 John 5:13-21‎**

**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) ‎‎7:54-89**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur. | 54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh; |
| 55. 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. | 55.  |
| 56. One spoon [weighing] ten gold [shekels] filled with incense. | 56.  |
| 57. One young bull, one ram and one lamb in its first year for a burnt offering. | 57.  |
| 58. One young he goat for a sin offering. | 58.  |
| 59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur. | 59.  |
| 60. On the ninth day, the chieftain was of the sons of Benjamin, Abidan the son of Gideoni.  | 60. on the ninth, Abidan bar Gideoni, prince of Benjamin; |
| 61. 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. |  |
| 62. One spoon [weighing] ten gold [shekels] filled with incense. |  |
| 63. One young bull, one ram and one lamb in its first year for a burnt offering. |  |
| 64. One young he goat for a sin offering. |  |
| 65. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Abidan the son of Gideoni. |  |
| 66. On the tenth day, the chieftain was of the sons of Dan, Ahiezer the son of Ammishaddai. | 66. on the tenth, Achiezer bar Amishaddai, prince of the Beni Dan; |
| 67. 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. |  |
| 68. One spoon [weighing] ten gold [shekels] filled with incense. |  |
| 69. One young bull, one ram and one lamb in its first year for a burnt offering. |  |
| 70. One young he goat for a sin offering. |  |
| 71. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahiezer the son of Ammishaddai. |  |
| 72. On the eleventh day, the chieftain was of the sons of Asher, Pag'iel the son of Ochran. | 72. on the eleventh, Pagiel bar Achran, prince of Asher; |
| 73. 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. |  |
| 74. One spoon [weighing] ten gold [shekels] filled with incense. |  |
| 75. One young bull, one ram and one lamb in its first year for a burnt offering. |  |
| 76, One young he goat for a sin offering. |  |
| 77. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Pag'iel the son of Ochran. |  |
| 78. On the twelfth day, the chieftain was of the sons of Naphtali, Ahira the son of Enan. | 78. and on the twelfth day, Achira bar Enan, prince of the Beni Naphtali, offered. |
| 79. 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. |  |
| 80. One spoon [weighing] ten gold [shekels] filled with incense. |  |
| 81. One young bull, one ram and one lamb in its first year for a burnt offering. |  |
| 82. One young he goat for a sin offering. |  |
| 83. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Ahira the son of Enan. |  |
| 84. This was the dedication offering of the altar presented by the chieftains on the day it was anointed; there were twelve silver bowls, twelve silver basins and twelve gold spoons.  | 84. This is the oblation at the anointing of the altar, on the day that they anointed it, from the riches of the princes of Israel: twelve silver bowls, answering to the twelve tribes; twelve silver vases, answering to the twelve princes of the B’ne Yisrael; twelve golden pans, answering to the twelve signs (mazalot). |
| 85. The weight of each silver bowl was one hundred and thirty [shekels], and that of each basin was seventy [shekels]; all the silver of the vessels weighed in total two thousand four hundred [shekels] according to the holy shekel. | 85. One hundred and thirty shekels was the weight of each silver bowl, answering to the years of Jokebed when she bare Mosheh; and seventy shekels was the weight of each vase, answering to the seventy elders of the great Sanhedrin: all the silver vessels, two thousand four hundred shekels, in shekels of the sanctuary. |
| 86. Twelve gold spoons filled with incense; each spoon weighing ten [shekels] according to the holy shekel; all the gold spoons totaled one hundred and twenty shekels. | 86. The golden pans were twelve, answering to the princes of Israel, full of good sweet incense; the weight of ten shekels was the weight of each pan, answering to the Ten Words; all the gold of the pans, one hundred and twenty (shekels), answering to the years lived by Mosheh the prophet. |
| 87. The total of the cattle for the burnt offerings was twelve bulls, twelve rams, and twelve lambs in their first year with their meal offerings. And [there were] twelve young he goats for sin offerings.  | 87. All the bullocks for the burnt offering, twelve, a bullock for a prince of the house of the fathers; twelve rams, because the twelve princes of Ishmael would perish; twelve lambs of the year, because the twelve princes of Persia would perish; and their minchas, that famine might be removed from the world; and twelve kids of the goats for the sin offering, to atone for the sins of the twelve tribes. |
| 88. The total of cattle for the peace offerings was twenty four oxen, sixty rams, sixty he goats, and sixty lambs in their first year. This was the dedication offering for the altar, after it was anointed. | 88. And all the oxen for consecrated victims, twenty‑four, answering to the twenty‑four orders (of the priests); the rams, sixty, answering, to the sixty years which Izhak had lived when he begat Jakob; the goats, sixty, answering to the sixty letters in the benediction of the priests; lambs of the year, sixty, to atone for the sixty myriads of Israel. This was the dedication of the altar by anointment on the day that they anointed it. |
| 89. When Moses would come into the Tent of Meeting to speak with Him, he would hear the voice speaking to him from the two cherubim above the covering which was over the Ark of Testimony, and He spoke to him. | 89. And when Mosheh entered into the tabernacle of ordinance to speak with Him, he heard the voice of the Spirit who spoke with him descending from the heaven of heavens upon the Mercy Seat which was upon the Ark of the Testimony between the two Cherubim, and from thence was the Oracle speaking with him. |
|  |  |

**Tehillim - Psalm 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. |
|  |  |

**Yehudit (Judith) 15:1 – 16:25**

**New Jerusalem Bible Version**

NJB Judith 15:1 When the men who were still in their tents heard the ‎news they were appalled.‎

‎2 Panic-stricken and trembling, no two of them could keep together, ‎the rout was complete, with one accord they fled along every track ‎across the plain or through the mountains.‎

‎3 The men who had been bivouacking in the mountains round ‎Bethulia were fleeing too. Then all the Israelite warriors charged down ‎on them.‎

‎4 Uzziah sent messengers to Betomasthaim, Bebai, Choba, Kola, ‎throughout the whole territory of Israel, to inform them of what had ‎happened and to urge them all to hurl themselves on the enemy and ‎annihilate them.‎

‎5 As soon as the Israelites heard the news, they fell on them as one ‎man and massacred them all the way to Choba. The men of Jerusalem ‎and the entire mountain country also rallied to them, once they had ‎been informed of the events in the enemy camp. Then the men of ‎Gilead and Galilee attacked them on the flank and struck at them ‎fiercely till they neared Damascus and its territory.‎

‎6 All the other inhabitants of Bethulia fell on the Assyrian camp and ‎looted it to their great profit.‎

‎7 The Israelites returning from the slaughter seized what was left. The ‎hamlets and villages of the mountain country and the plain also ‎captured a great deal of booty, since there were vast stores of it.‎

‎8 Joakim the high priest and the entire Council of Elders of Israel, ‎who were in Jerusalem, came to gaze on the benefits that the Lord had ‎lavished on Israel and to see Judith and congratulate her.‎

‎9 On coming to her house, they blessed her with one accord, saying: ‎You are the glory of Jerusalem! You are the great pride of Israel! You ‎are the highest honour of our race!‎

‎10 By doing all this with your own hand you have deserved well of ‎Israel, and God has approved what you have done. May you be ‎blessed by the Lord Almighty in all the days to come! And the people ‎all said, 'Amen!'‎

‎11 The people looted the camp for thirty days. They gave Judith the ‎tent of Holofernes, all his silver plate, his divans, his drinking bowls ‎and all his furniture. She took this, loaded her mule, harnessed her ‎carts and heaped the things into them.‎

‎12 All the women of Israel, hurrying to see her, formed choirs of ‎dancers in her honour. Judith took wands of vine-leaves in her hand ‎and distributed them to the women who accompanied her;‎

‎13 she and her companions put on wreaths of olive. Then she took ‎her place at the head of the procession and led the women as they ‎danced. All the men of Israel, armed and garlanded, followed them, ‎singing hymns.‎

‎14 With all Israel round her, Judith broke into this song of ‎thanksgiving and the whole people sang this hymn:‎

NJB Judith 16:1 Break into song for my God, to the tambourine, sing ‎in honour of the Lord, to the cymbal, let psalm and canticle mingle for ‎him, extol his name, invoke it!‎

‎2 For the Lord is a God who breaks battle-lines; he has pitched his ‎camp in the middle of his people to deliver me from the hands of my ‎oppressors.‎

‎3 Assyria came down from the mountains of the north, came with ‎tens of thousands of his army. Their multitude blocked the ravines, ‎their horses covered the hills.‎

‎4 He threatened to burn up my country, destroy my young men with ‎the sword, dash my sucklings to the ground, make prey of my little ‎ones, carry off my maidens;‎

‎5 but the Lord Almighty has thwarted them by a woman's hand.‎

‎6 For their hero did not fall at the young men's hands, it was not the ‎sons of Titans struck him down, no proud giants made that attack, but ‎Judith, the daughter of Merari, who disarmed him with the beauty of ‎her face.‎

‎7 She laid aside her widow's dress to raise up those who were ‎oppressed in Israel; she anointed her face with perfume,‎

‎8 bound her hair under a turban, put on a linen gown to seduce him.‎

‎9 Her sandal ravished his eye, her beauty took his soul prisoner and ‎the scimitar cut through his neck!‎

‎10 The Persians trembled at her boldness, the Medes were daunted by ‎her daring.‎

‎11 These were struck with fear when my lowly ones raised the war ‎cry, these were seized with terror when my weak ones shouted, and ‎when they raised their voices these gave ground.‎

‎12 The children of mere girls ran them through, pierced them like the ‎offspring of deserters. They perished in the battle of my Lord!‎

‎13 I shall sing a new song to my God. Lord, you are great, you are ‎glorious, wonderfully strong, unconquerable.‎

‎14 May your whole creation serve you! For you spoke and things ‎came into being, you sent your breath and they were put together, and ‎no one can resist your voice.‎

‎15 Should mountains be tossed from their foundations to mingle with ‎the waves, should rocks melt like wax before your face, to those who ‎fear you, you would still be merciful.‎

‎16 A little thing indeed is a sweetly smelling sacrifice, still less the fat ‎burned for you in burnt offering; but whoever fears the Lord is great ‎for ever.‎

‎17 Woe to the nations who rise against my race! The Lord Almighty ‎will punish them on judgement day. He will send fire and worms in ‎their flesh and they will weep with pain for evermore.‎

‎18 When they reached Jerusalem they fell on their faces before God ‎and, once the people had been purified, they presented their burnt ‎offerings, voluntary offerings and gifts.‎

‎19 All Holofernes' property given her by the people, and the canopy ‎she herself had stripped from his bed, Judith vowed to God as a ‎dedicated offering.‎

‎20 For three months the people gave themselves up to rejoicings in ‎front of the Temple in Jerusalem, where Judith stayed with them.‎

‎21 When this was over, everyone returned home. Judith went back to ‎Bethulia and lived on her property; as long as she lived, she enjoyed a ‎great reputation throughout the country.‎

‎22 She had many suitors, but all her days, from the time her husband ‎Manasseh died and was gathered to his people, she never gave herself ‎to another man.‎

‎23 Her fame spread more and more, the older she grew in her ‎husband's house; she lived to the age of one hundred and five. She ‎emancipated her maid, then died in Bethulia and was buried in the ‎cave where Manasseh her husband lay.‎

‎24 The House of Israel mourned her for seven days. Before her death ‎she had distributed her property among her own relations and those of ‎her husband Manasseh.‎

‎25 Never again during the lifetime of Judith, nor indeed for a long ‎time after her death, did anyone trouble the Israelites.

**1 Maccabees 13:48 - 16:24**

**New Jerusalem Bible Version**

48 He banished all impurity from it, settled in it people who observed the Law, and having fortified it, built a residence there for himself.

49 The occupants of the Citadel in Jerusalem, prevented as they were from coming out and going into the countryside to buy and sell, were in desperate need of food, and numbers of them were being carried off by starvation.

50 They begged Simon to make peace with them, and he granted this, though he expelled them and purified the Citadel from its pollutions.

51 The Jews made their entry on the twenty-third day of the second month in the year 171, with acclamations and carrying palms, to the sound of lyres, cymbals and harps, chanting hymns and canticles, since a great enemy had been crushed and thrown out of Israel. Simon made it a day of annual rejoicing.

52 He fortified the Temple hill on the Citadel side, and took up residence there with his men.

53 Since his son John had come to manhood, Simon appointed him general-in-chief, with his residence in Gezer.

NJB 1 Maccabees 14:1 In the year 172, King Demetrius assembled his forces and marched into Media to raise help for the fight against Trypho.

2 When Arsaces king of Persia and Media heard that Demetrius had entered his territory, he sent one of his generals to capture him alive.

3 The general defeated the army of Demetrius, seized him and brought him to Arsaces, who imprisoned him.

4 The country was at peace throughout the days of Simon. He sought the good of his nation and they were well pleased with his authority, as with his magnificence, throughout his life.

5 To crown his titles to glory, he took Joppa and made it a harbour, gaining access to the Mediterranean Isles.

6 He enlarged the frontiers of his nation, keeping his mastery over the homeland,

7 resettling a host of captives. He conquered Gezer, Beth-Zur and the Citadel, ridding them of every impurity, and no one could resist him.

8 The people farmed their land in peace; the land gave its produce, the trees of the plain their fruit.

9 The elders sat at ease in the squares, all their talk was of their prosperity; the young men wore splendid armour.

10 He kept the towns supplied with provisions and furnished with fortifications, until his fame resounded to the ends of the earth.

11 He established peace in the land, and Israel knew great joy.

12 Each man sat under his own vine and his own fig tree, and there was no one to make them afraid.

13 No enemy was left in the land to fight them, the very kings of those times had been crushed.

14 He encouraged the afflicted members of his people, suppressing every wicked man and renegade. He strove to observe the Law,

15 and gave new splendour to the Temple, enriching it with many sacred vessels.

16 When it became known in Rome and as far as Sparta that Jonathan was dead, people were deeply grieved.

17 But as soon as they heard that his brother Simon had succeeded him as high priest and was master of the country and the cities in it,

18 they wrote to him on bronze tablets to renew the treaty of friendship and alliance which they had made with his brothers, Judas and Jonathan,

19 and the document was read out before the assembly in Jerusalem.

20 This is the copy of the letter sent by the Spartans: 'The rulers and the city of Sparta, to Simon the high priest and to the elders and priests and the rest of the people of the Jews, greetings.

21 'The ambassadors whom you sent to our people have informed us of your glory and prosperity, and we are delighted with their visit.

22 We have recorded their declarations in the minutes of our public assemblies, as follows, "Numenius son of Antiochus, and Antipater son of Jason, ambassadors of the Jews, came to us to renew their friendship with us.

23 And it was the people's pleasure to receive these personages with honour and to deposit a copy of their statements in the public archives, so that the people of Sparta might preserve a record of them. A copy was also made for Simon the high priest." '

24 After this, Simon sent Numenius to Rome as the bearer of a large golden shield weighing a thousand mina, to confirm the alliance with them.

25 When these events were reported to our people, they said, 'What mark of appreciation shall we give to Simon and his sons?

26 He stood firm, he and his brothers and his father's house: he fought off the enemies of Israel and secured its freedom.' So they recorded an inscription on bronze tablets and set it up on pillars on Mount Zion.

27 This is a copy of the text: 'The eighteenth of Elul, in the year 172, being the third year of Simon, eminent high priest:

28 'In Asaramel, in the Grand Assembly of priests and people, of princes of the nation and of elders of the country: 'We are acquainted with the matters following:

29 'When there was almost incessant fighting in the country Simon, son of Mattathias, a priest of the line of Joarib, and his brothers courted danger and withstood their nation's enemies to safeguard the integrity of their sanctuary and of the Law, and so brought their nation great glory;

30 'For when, Jonathan having rallied his nation and become its high priest and having then been gathered to his ancestors,

31 the enemy planned to invade the country, intending to devastate their territory and to lay hands on their sanctuary,

32 Simon next came forward to fight for his nation: spending much of his personal wealth on arming his nation's fighting men and on providing their pay;

33 fortifying the towns of Judaea, as well as Beth-Zur on the Judaean frontier where the enemy arsenal had formerly been, and stationing in it a garrison of Jewish soldiers;

34 fortifying Joppa on the coast, and Gezer on the borders of Azotus, a place formerly inhabited by the enemy, founding a Jewish colony there, and providing the settlers with everything they needed to set them on their feet;

35 'In consequence of which, the people, aware of Simon's loyalty and of the glory which he was determined to win for his nation, have made him their ethnarch and high priest, for all his services and for the integrity and loyalty which he has shown towards his nation, and for having by every means sought to enhance his people's power;

36 'It has fallen to him in his time to expel the foreigners from his country, including those in the City of David in Jerusalem, who had converted it into a citadel for their own use, from which they would sally out to defile the surroundings of the sanctuary and to violate its sacred character;

37 to station Jewish soldiers there instead for the security of the country and the city; and to heighten the walls of Jerusalem;

38 'And since King Demetrius has heard that the Romans call the Jews their friends, allies and brothers,

39 and that they have given an honourable reception to Simon's ambassadors, and, furthermore,

40 that the Jews and priests are happy that Simon should, pending the advent of a genuine prophet, be their ethnarch and high priest for life

41 therefore he has confirmed him in the high-priestly office, has raised him to the rank of Friend and has showered great honours on him, also confirming him as their commander-in-chief,

42 with the right to appoint officials to oversee the fabric of the sanctuary and to administer the country, munitions and fortresses;

43 he is to have personal charge of the sanctuary, and to be obeyed by all; all official documents in the country must be drawn up in his name; and he may assume the purple and may wear golden ornaments;

44 'Furthermore, it is against the law for any member of the public or of the priesthood to contravene any of these enactments or to contest his decisions, or to convene a meeting anywhere in the country without his permission, or to assume the purple or wear the golden brooch;

45 and anyone acting contrary to, or rejecting any article of, these enactments is liable to punishment;

46 'And since the people have unanimously agreed to grant Simon the right to act as aforesaid, and

47 since Simon, for his part, has given his assent, and has consented to assume the high-priestly office and to be commander-in-chief and ethnarch of the Jews and their priests, and to preside over all:

48 'So, be it now enacted: that this record be inscribed on bronze tablets and be erected at some conspicuous place within the precincts of the Temple,

49 and that copies be deposited in the Treasury for Simon and his descendants.'

NJB 1 Maccabees 15:1 Antiochus son of King Demetrius addressed a letter from the Mediterranean Isles to Simon, priest and ethnarch of the Jews, and to the whole nation;

2 this was how it read: 'King Antiochus to Simon, high priest and ethnarch, and to the Jewish nation, greetings.

3 'Whereas certain scoundrels have seized control of the kingdom of our fathers, and I propose to claim back the kingdom so that I may re-establish it as it was before, and whereas I have accordingly recruited very large forces and fitted out warships,

4 intending to make a landing in the country and to hunt down the men who have ruined it and laid waste many towns in my kingdom;

5 'I now, therefore, confirm in your favour all remissions of taxes granted to you by the kings my predecessors, as well as the waiving of whatever presents they may have conceded.

6 I hereby authorise you to mint your own coinage as legal tender for your own country.

7 I declare Jerusalem and the sanctuary to be free; all the arms you have manufactured and the fortresses you have built and now occupy may remain yours.

8 All debts to the royal treasury, present or future, are cancelled henceforth in perpetuity.

9 Furthermore, when we have won back our kingdom, we shall bestow such great honour on yourself, your nation and the sanctuary as will make your glory known throughout the world.'

10 Antiochus invaded the land of his ancestors in the year 174 and, since the troops all rallied to him, Trypho was left with few supporters.

11 Antiochus pursued the usurper, who took refuge in Dora on the coast,

12 knowing that misfortunes were piling up on him and that his troops had deserted him.

13 Antiochus pitched camp outside Dora with a hundred and twenty thousand fighting men and eight thousand cavalry.

14 He laid siege to the city while the ships closed in from the sea, so that he had the city under attack from land and sea, and allowed no one to go in or come out.

15 Numenius and his companions, meanwhile, arrived from Rome, bringing letters addressed to various kings and states, in the following terms:

16 'Lucius, consul of the Romans, to King Ptolemy, greetings.

17 'The Jewish ambassadors have come to us as our friends and allies to renew our original friendship and alliance in the name of the high priest Simon and the Jewish people.

18 They have brought a golden shield worth a thousand mina.

19 Accordingly, we have seen fit to write to various kings and states, warning them neither to molest the Jewish people nor to attack either them or their towns or their country, nor to ally themselves with any such aggressors.

20 We have seen fit to accept the shield from them.

21 If, therefore, any scoundrels have fled their country to take refuge with you, hand them over to Simon the high priest, to be punished by him according to their law.'

22 The consul sent the same letter to King Demetrius, to Attalus, Ariarathes and Arsaces,

23 and to all states, including Sampsames, the Spartans, Delos, Myndos, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodes, Phaselis, Cos, Side, Arados, Gortyn, Cyprus and Cyrene.

24 They also drew up a copy for Simon the high priest.

25 Antiochus, meanwhile, from his positions on the outskirts of Dora, was continually throwing detachments against the town. He constructed siege-engines, and blockaded Trypho, preventing movement in or out.

26 Simon sent him two thousand picked men to support him in the fight, with silver and gold and plenty of equipment.

27 But Antiochus would not accept them; instead, he repudiated all his previous agreements with Simon and completely changed his attitude to him.

28 He sent him Athenobius, one of his Friends, to confer with him and say, 'You are now occupying Joppa and Gezer and the Citadel in Jerusalem, which are towns in my kingdom.

29 You have laid waste their territory and done immense harm to the country; and you have seized control of many places properly in my kingdom.

30 Either now surrender the towns you have taken and the taxes from the places you have seized outside the frontiers of Judaea,

31 or else pay me five hundred talents of silver in compensation for them and for the destruction you have done, and another five hundred talents for the taxes from the towns; otherwise we shall come and make war on you.'

32 When the King's Friend, Athenobius, reached Jerusalem and saw Simon's magnificence, his cabinet of gold and silver plate and the state he kept, he was dumbfounded. He delivered the king's message,

33 but Simon gave him this answer, 'We have not taken foreign territory or any alien property but have occupied our ancestral heritage, for some time unjustly wrested from us by our enemies;

34 now that we have a favourable opportunity, we are merely recovering our ancestral heritage.

35 As regards Joppa and Gezer, which you claim, these were towns that did great harm to our people and laid waste our country; we are prepared to give a hundred talents for them.' Without so much as a word in answer,

36 the envoy went back to the king in a rage and reported on Simon's answer and his magnificence, and on everything he had seen, at which the king fell into a fury.

37 Trypho now boarded a ship and escaped to Orthosia.

38 The king appointed Cendebaeus military governor of the coastal region and allotted him a force of infantry and cavalry.

39 He ordered him to deploy his men facing Judaea, and instructed him to rebuild Kedron and fortify its gates, and to make war on our people, while the king himself went in pursuit of Trypho.

40 Cendebaeus arrived at Jamnia and began to provoke our people forthwith, invading Judaea, taking prisoners, and massacring.

41 Having rebuilt Kedron, he stationed cavalry and troops there to make sorties and patrol the roads of Judaea, as the king had ordered.

NJB 1 Maccabees 16:1 John then went up from Gezer and reported to his father Simon what Cendebaeus was busy doing.

2 At this, Simon summoned his two elder sons, Judas and John, and said to them, 'My brothers and I, and my father's House, have fought the enemies of Israel from our youth until today, and many a time we have been successful in rescuing Israel.

3 But now I am an old man, while you, by the mercy of Heaven, are the right age; take the place of my brother and myself, go out and fight for our nation, and may Heaven's aid be with you.'

4 He then selected twenty thousand of the country's fighting men and cavalry, and these marched against Cendebaeus, spending the night at Modein.

5 Making an early start, they marched into the plain, to find a large army opposing them, both infantry and cavalry; there was, however, a stream-bed in between.

6 John drew up facing them, he and his army and, seeing that the men were afraid to cross the stream-bed, crossed over first himself. When his men saw this, they too crossed after him.

7 He divided his army into two, with the cavalry in the centre and the infantry on either flank, as the opposing cavalry was very numerous.

8 The trumpets rang out; Cendebaeus and his army were put to flight, many of them falling mortally wounded and the rest of them fleeing to the fortress.

9 Then it was that Judas, John's brother, was wounded, but John pursued them until Cendebaeus reached Kedron, which he had rebuilt.

10 Their flight took them as far as the towers in the countryside of Azotus, and John burnt these down. The enemy losses amounted to ten thousand men; John returned safely to Judaea.

11 Ptolemy son of Abubos had been appointed general in command of the Plain of Jericho; he owned a great deal of silver and gold,

12 and was the high priest's son-in-law.

13 His ambition was fired; he hoped to make himself master of the whole country and therefore treacherously began to plot the destruction of Simon and his sons.

14 Simon, who was inspecting the towns up and down the country and attending to their administration, had come down to Jericho with his sons Mattathias and Judas, in the year 172, in the eleventh month, the month of Shebat.

15 The son of Abubos lured them into a small fortress called Dok, which he had built, where he offered them a great banquet, having previously hidden men in the place.

16 When Simon and his sons were drunk, Ptolemy and his men reached for their weapons, rushed on Simon in the banqueting hall and killed him with his two sons and some of his servants.

17 He thus committed a great act of treachery and rendered evil for good.

18 Ptolemy wrote a report of the affair and sent it to the king, in the expectation of being sent reinforcements and of having the cities and the province made over to him.

19 He also sent people to Gezer to murder John, and sent written orders to the military commanders to come to him so that he could give them silver, gold and presents;

20 and he also sent others to seize control of Jerusalem and the Temple mount.

21 But someone had been too quick for him and had already informed John in Gezer that his father and brothers had perished, adding, 'He is sending someone to kill you too!'

22 Overcome as John was by the news, he arrested the men who had come to kill him and put them to death, being forewarned of their murderous design.

23 The rest of John's acts, the battles he fought and the exploits he performed, the city walls he built, and all his other achievements,

24 from the day he succeeded his father as high priest, are recorded in the annals of his pontificate.

**Zechariah 14:6-7 - JPS**

6 In that day, there shall be neither sunlight nor cold moonlight,

7 but there shall be a continuous day -- only the LORD knows when -- of neither day nor night, and there shall be light at eventide.

**1 John 5:13-21**

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

**Hakham Dr. Yosef ben Haggai**

13 These *things* I have written to you who have confidence in *(or, adhere to)* the authority of the son of God *(i.e. the King Messiah of Israel – i.e. take upon yourselves the yokes of the kingdom and of the Torah)*, that you may know that you have eternal life and that you may adhere to the authority of the son of God *(i.e. the King Messiah of Israel – i.e. taking upon yourselves the yokes of the kingdom and of the Torah)*.

14 And this is the confidence that we have before Him *(i.e. G-d)*: that if we ask anything *[in]* accordance to His *(i.e. G-d’s)* will, He *(G-d)* hears us.

15 And if we know that He hears us *[in]* whatever we ask, we know that we have the requests that we have asked from Him.

16 If anyone should see his brother sinning a sin notunto *the* death *penalty*, he will ask *[for G-d’s forgiveness],* and He will grant life to him, for those who sin not unto *the* death *penalty*. (*There* is a sin unto *the* death *penalty*; I do not say that he should ask about that.

17 All unrighteousness/injustices is sin, and *[there]* are sins not unto *the* death *penalty*.)

18 We know that everyone who is fathered *(begotten)* by God does not *[habitually and continually]* sin, but the one fathered *(begotten)* by God, *[He]* protects him, and the evil one *(i.e. HaSatan)* does not touch him *[without G-d’s permission].*

19 We know that we are from God, and the whole *[pagan]* world lies in *the power of* the evil one *[i.e. HaSatan].*

20 And we know that the son of God *(i.e. the King Messiah of Israel)* has come and has given us understanding, that we may intimately know the one who is true *[i.e., the Torah tabernacling in the flesh],* and we are in him who is true *[i.e., the Torah tabernacling in the flesh]*, in His son Yeshua the Messiah King of Israel. This one is the true Elohim *(Judge)* and *[bringer of]* eternal life.

21 My sons, guard/keep yourselves from idols, Amen!

**END OF THE READINGS FOR THE EIGHTH DAY OF CHANUKA**

We have been worthy to begin and complete all the readings for the eight days of the Festival of Chanuka 5775. So may we be worthy of enjoying this festival again. May Eliyahu the Tishbite come, who is called the one who will “restore the heart of the fathers to the children” (Malachi 3:24). And from him we will seek G-d to explain all these readings in “seventy ways.” Amen ve Amen, may this be His will! Praise to G-d, most blessed be He, Creator of the ages!

**Some Memorable Quotes About Chanuka**

**“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

**“Your Torah is a lamp unto my feet, and a light unto my path.”**

Psalm 119:105

**“Light is sown for the righteous/generous, And gladness for the upright in heart.”**

Psalm 97:11

**“For You will light my candle: Ha-Shem my God does lighten my darkness.”**

Psalm 18:29



**Chanuka Sameach!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

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)