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

**YOM HA-KIPPURIM**

**(Day of Atonements) 5781 Ano Mundi**



**Candle Lighting and Habdalah Times:**

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

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

**יוֹם הַכִּפֻּרִים** – **Yom HaKippurim**

**Day of Atonements - 5781**

**For further study see:‎**

[**http://www.betemunah.org/kohen.html**](http://www.betemunah.org/kohen.html)**;**[**http://www.betemunah.org/atonemen.html**](http://www.betemunah.org/atonemen.html)**;**[**http://www.betemunah.org/kippur.html**](http://www.betemunah.org/kippur.html)**;**[**http://www.betemunah.org/awesome.html**](http://www.betemunah.org/awesome.html)**;**

**Evening (Arbit) Service:**

**(Sunday Evening September 27, 2018)**

**Book of Jonah 1:1 – 4:11**

**JPS Tanakh 1985**

**Jonah 1:1** ¶ The word of the LORD came to Jonah son of Amittai:

2 Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

3 Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

4 But the LORD cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up.

5 In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep.

6 The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

7 The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah.

8 They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?"

9 "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land."

10 The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD -- for so he told them --

11 they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy.

12 He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account."

13 Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them.

14 Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about."

15 And they heaved Jonah overboard, and the sea stopped raging.

16 The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

**Jonah 2:1** The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights.

2 Jonah prayed to the LORD his God from the belly of the fish.

3 He said: In my trouble I called to the LORD, And He answered me; From the belly of Sheol I cried out, And You heard my voice.

4 You cast me into the depths, Into the heart of the sea, The floods engulfed me; All Your breakers and billows Swept over me.

5 I thought I was driven away Out of Your sight: Would I ever gaze again Upon Your holy Temple?

6 The waters closed in over me, The deep engulfed me. Weeds twined around my head.

7 I sank to the base of the mountains; The bars of the earth closed upon me forever. Yet You brought my life up from the pit, O LORD my God!

8 When my life was ebbing away, I called the LORD to mind; And my prayer came before You, Into Your holy Temple.

9 They who cling to empty folly Forsake their own welfare,

10 But I, with loud thanksgiving, Will sacrifice to You; What I have vowed I will perform. Deliverance is the LORD's! **{S}**

11 The LORD commanded the fish, and it spewed Jonah out upon dry land.**{P}**

**Jonah 3:1** ¶ The word of the LORD came to Jonah a second time:

2 "Go at once to Nineveh, that great city, and proclaim to it what I tell you."

3 Jonah went at once to Nineveh in accordance with the LORD's command. Nineveh was an enormously large city a three days' walk across.

4 Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

5 The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth.

6 When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes.

7 And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast -- of flock or herd -- shall taste anything! They shall not graze, and they shall not drink water!

8 They shall be covered with sackcloth -- man and beast -- and shall cry mightily to God. Let everyone turn back from his evil ways and from the injustice of which he is guilty.

9 Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

10 God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

**Jonah 4:1** This displeased Jonah greatly, and he was grieved.

2 He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment.

3 Please, LORD, take my life, for I would rather die than live."**{S}**

4 The LORD replied, "Are you that deeply grieved?"

5 Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city.

6 The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant.

7 But the next day at dawn God provided a worm, which attacked the plant so that it withered.

8 And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live."

9 Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die."

10 Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight.

11 And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!"**{P}**



**MORNING (Shacharit) SERVICE**

**(Monday Morning** **September 28, 2020)**

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|  | **Torah Reading:** |
| **אַחֲרֵי מוֹת, שְׁנֵי בְּנֵי אַהֲרֹן** |  |
| **“Acharé Mot, Sh’né B’né Aharón”** | Reader 1 – Vayikra 16:1-6 |
| **“after the death of the two sons of Aaron”** | Reader 2 – Vayikra 16:7-11 |
| **“después que murieron los dos hijos de Aarón”** | Reader 3 – Vayikra 16:12-17 |
| Vayikra (Leviticus) 16:1-34  B’midbar (Numbers) 29:7-11 | Reader 4 – Vayikra 16:18-24 |
|  | Reader 5 – Vayikra 16:25-30 |
| Ashlamatah: Isaiah 57:14 - 58:14 | Reader 6 – Vayikra 16:31-34 |
| Psalm 69 |  |
|  | Maftir: B’midbar 29:7-11 |
| N.C.: I Lukas (Luke) 4:16-28 | Isaiah 57:14 - 58:14 |

**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: Vayikra (Leviticus)**‎‎**16:1-34**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And Adonai spoke to Moshe **after the death of two sons of Aharon**, who brought an [unauthorized] offering before Adonai and they died. | 1. And the LORD spoke with Mosheh, **after that the two sons of Aharon the high priest had died (or, the ‎priests the two elder sons of Aharon had died)** at the time of their offering extraneous fire (aisha‎baria) before the LORD; died they by the flaming fire.  [JERUSALEM. The two sons of Aharon, in ‎their offering extraneous fire.] |
| 2. Adonai spoke to Moshe: Speak to your brother Aharon that he not come at all times into the Holy [Sanctuary] that is inside of the Curtain, before the Ark-cover that is on the Ark so that he not die, for in a cloud I shall appear on the Ark-cover. | 2. And the LORD said unto Mosheh: Speak with Aharon your brother, ‎that he enter not at any time into the holy place within the veil before the mercy-seat; for the cloud ‎of the glory of My Shekinah is revealed over the place of the mercy-seat.‎ |
| 3. With this shall Aharon come into the Holy [Sanctuary]; with a young bullock, for a sin-offering and a ram, for a burnt-offering. | 3. This will be the rite (mida) for the entering of Aharon into the holy place. With a young bullock,‎having no mixture, for the sin offering, and a ram for the burnt offering. |
| 4. He shall don a sanctified, linen tunic and linen pants shall be on his body. He shall gird himself with a linen sash and place a linen turban on his head. These are sacred garments; he shall bathe his body in water and clothe himself in them. | 4. With the vestments of fine ‎linen, the holy robe, will he be dressed, and linen drawers will be upon his flesh, and with the girdle ‎of fine linen will he be bound, and the mitre of fine linen will be ordained for his head. These are ‎the holy garments; but with the golden robes he will not enter, that there be not brought to memory ‎the sin of the golden calf; and at the time when he is to enter he will wash his flesh in forty seahs of ‎water, and attire himself with them.‎ |
| 5. He shall take, from the congregation of Israel two he-goats for sin-offerings and one ram for a burnt-offering. | 5. And from the congregation of the sons of Israel let him take two kids of the goats, without mixture,‎for a sin offering, and one ram for a burnt offering. |
| 6. Aharon shall bring the sin-offering bullock which is his and atone on his own behalf and on behalf of his household. | 6. And Aharon will offer the bullock of the sin ‎offering which (has been purchased) with his own money, and make an atonement with words of ‎confession for himself and for the men of his house. |
| 7. He shall take the two he-goats and stand them before Adonai, at the entrance of the Tent of Meeting. | 7. And he will take the two goats, and cause ‎them to stand before the LORD, at the door of the tabernacle of ordinance. |
| 8. Aharon shall put lots on the two he-goats; one lot [marked] "for Adonai" and one lot [marked] "for Azazel." | 8. And Aharon will put ‎upon the goats equal lots; one lot for the Name of the LORD, and one lot for Azazel: and he will ‎throw them into the vase, and draw them out, and put them upon the goats. |
| 9. Aharon shall bring the goat upon which the lot [marked] "for Adonai" came up and do (offer) it as a sin-offering. | 9. And Aharon will bring ‎the goat upon which came up the lot for the Name of the LORD, and make him a sin offering. |
| 10. The goat upon which came up the lot [marked] "for Azazel" shall be placed, alive, before Adonai, to achieve atonement with it to send it to Azazel, in the desert. | 10. And ‎the goat on which came up the lot for Azazel he will make to stand alive before the LORD, to expiate ‎for the sins of the people of the house of Israel, by sending him to die in a place rough and hard in ‎the rocky desert which is Beth HaDurey.‎ |
| 11. Aharon shall bring the sin-offering-bullock which is his and atone on his behalf and on behalf of his household, and he shall slaughter his sin-offering-bullock. | 11. And Aharon will bring the bullock which is for himself, and make atonement with confession of‎words for himself, and for the men of his house, and kill the bullock for his sin offering.‎ |
| 12. He shall take a full hand-shovel of fiery coals from atop the altar, which is before Adonai and full handfuls of finely-ground incense and he shall bring [them] inside of the curtain. | 12. And he will take a censer full of coals burning with fire from off the altar from before the LORD,‎and with his hand full of sweet incense, beaten small, he will enter within the veil. |
| 13. He shall put the incense on the fire before Adonai and the cloud of incense will cover the Ark-cover that is on the [tablets of] Testimony, that he not die. | 13. And he will put ‎the sweet incense upon the fire before the LORD, and the cloud of the fuming incense will envelope ‎the mercy-seat that is over the testimony, that he may not die by the flaming fire before the LORD. ‎ |
| 14. He shall take some of the bullock's blood and he shall sprinkle with his finger, above the surface of the Ark-cover on its eastern part; and before the Ark-cover, he shall sprinkle, some blood, with his finger, seven times. | 14. And he will take of the blood of the bullock, and sprinkle with his right finger upon the face of the‎mercy-seat eastward, and before the mercy-seat he will sprinkle the blood seven times with his right‎finger.‎ |
| 15. He shall slaughter the he-goat sin-offering that belongs to the people, and he shall bring its blood inside of the Curtain. He shall do [with] its blood just as he did with the bullock's blood and he shall sprinkle it on the Ark-cover and before of the Ark-cover. | 15. Then will he kill the goat of the sin offering which is (purchased with) the money of the people,‎and carry in of the blood of the goat within the veil, and do with the blood of the goat as he did ‎with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. |
| 16. He will atone for the Sanctuary, from the impurities of Bnei Yisroel and from their rebellious sins for all their transgressions. He shall do likewise for the Tent of Meeting, that dwells with them in the midst of their impurity. | 16. And ‎he will make atonement for the holy place, with confession of words for the uncleanness of the‎children of Israel, and for their rebellions, and for their sins; and so will he do for the tabernacle of‎ordinance which remains with them in the midst of their uncleanness. |
| 17. No man shall be present in the Tent of Meeting when he comes in to atone for the Holy [Sanctuary] until he leaves. He shall atone on his behalf and on behalf of his household and on behalf of the entire assembly of Israel. | 17. But let no one be in the ‎tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins ‎of Israel, until the time of his coming out; and so will he make atonement for himself, and for the ‎men of his house, and for all the congregation of Israel.‎ |
| 18. He shall go out to the altar that is before Adonai and atone on it. He shall take some of the bullock's blood and some of the he-goat's blood and put it atop the corners of the altar, all around. | 18. And he will withdraw, and come forth from the holy place, unto the altar which is before the LORD, ‎and make atonement upon it with confession of words, and take of the blood of the bullock and of ‎the blood of the goat, mingled together, and put it upon the horns of the altar round about. |
| 19. He shall sprinkle on it from the blood that is on his finger seven times and purify it and sanctify it from the impurities of Bnei Yisroel. | 19. And he ‎will sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it ‎from the defilements of the children of Israel.‎ |
| 20. When he finishes atoning for the Holy [Sanctuary] and [for] the Tent of Meeting and [for] the altar he shall bring the live he-goat. | 20. And when he has completed to make atonement for the holy place, and for the tabernacle of‎ordinance, and for the altar, with confession of words, he will bring near the living goat. |
| 21. Aharon shall lay his two hands on the head of the live he-goat and confess on it all the iniquities of Bnei Yisroel and all their rebellious transgressions for all their sins, and put them on the head of the goat and send it away with the man [so] designated, to the desert. | 21. And ‎Aharon will lay his hands (upon him) in this order, his right hand upon his left, upon the head of ‎the living goat, and confess over him all the lawlessness of the children of Israel, and all their‎rebellions, and all their sins, and will put them, with an oath uttered and expressed with the Great ‎and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared ‎from the year foregoing, to take him into a rocky desert which is Beth hadurey; |
| 22. The goat shall carry upon itself all of their iniquities to a desolate land, and [the man shall] send the goat into the desert. | 22. and the goat will ‎bear upon him all their sins into a desert place; and the man will send forth the goat to a rocky ‎desert; and the goat will go up on the mountains of Beth hadurey, and a tempestuous wind from ‎the presence of the LORD will carry him away, and he will die.‎ |
| 23. Aharon will [then] come into the Tent of Meeting and remove the linen garments that he wore when he came into the Holy [Sanctuary] and place them there. | 23. And Aharon will enter the tabernacle of ordinance, and take off the robes of fine linen with which‎he was attired at the time of his going into the holy place, and will lay them aside there. |
| 24. He shall wash his flesh in water in a sacred place and don his garments. He shall go out and do (offer) his burnt-offering and the people's burnt-offering and atone on his behalf and on behalf of the people. | 24. Then will ‎he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and ‎perform his burnt offering and the burnt offering of the people, and make atonement for himself ‎and for his people. |
| 25. The fat of the sin-offering, he shall burn on the altar. | 25. And the fat of the sin offering he will burn at the altar.‎ |
| 26. He who sends the goat to Azazel shall wash his garments, and bathe his body in water, and afterwards he shall come into the encampment. | 26. And he who led away the goat to Azazel will wash his clothes, and bathe his flesh in forty seahs of‎water, and afterward he may enter the camp. |
| 27. The sin-offering-bullock and the sin-offering-goat whose blood was brought to achieve atonement in the Holy [Sanctuary], he shall have removed beyond the encampment. They shall burn in fire their skins, their flesh and their waste [that are in their intestines]. | 27. But the bullock for the sin offering, and the goat for ‎the sin offering, whose blood was brought into the sanctuary to make atonement, will be carried ‎away upon carriages by the hands of young men who are priests; and they will bear them without ‎the camp, and burn them with fire, their skin, their flesh, and their dung. |
| 28. He who burns them shall wash his garments and bathe his body in water and afterwards he shall come into the encampment. | 28. And he who burns them ‎will wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the ‎camp.‎ |
| 29. It shall be for an everlasting statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves and not do any work, the native-born and the proselyte residing among you. | 29. And this will be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the ‎tenth day of the month, you will humble your souls, (abstaining) from food, and from drinks, and‎from the use of the bath, and from rubbing, and from sandals, and from the practice of the‎‎(matrimonial) bed: nor will you do any work, neither the native-born nor the stranger who dwells‎among you. |
| 30. For on this day He will make atonement for you, to purify you from all your sins, before Adonai, you will be purified. | 30. For on this day He will make ATONEMENT for you to cleanse you from all your sins; ‎and you will confess your transgressions before the LORD, and will be clean. |
| 31. It is a Shabbat of Shabbatot to you and you must afflict yourselves; it is an everlasting statute. | 31. It is a Sabbath of rest ‎to you: no work of business will you do, but will humiliate your souls.  [JERUSALEM. But in it you ‎will fast for your souls.]  It is an everlasting statute.‎ |
| 32. The kohein will atone--- he who himself will be anointed and who will be initiated--- to serve in his fathers stead and dress in the linen garments, the sacred garments. | 32. And the priest who is anointed, and who has offered his oblation to minister instead of his father,‎will be clothed in the robes of fine linen, even the consecrated robes. |
| 33. He will atone for the Holy [Sanctuary]; and for the Tent of Meeting and for the altar, he will atone; for the kohanim and for the entire people of the congregation, he will atone. | 33. And he will make atonement ‎for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, ‎and for all the people of the congregation, will he atone, with confession of words. |
| 34. This shall be for you as an everlasting statute, to achieve atonement for Bnei Yisroel from all their sins, once a year. He did as Adonai commanded Moshe. | 34. And this will be ‎to you for an everlasting statute, to expiate the children of Israel from all their sins, once in the ‎year. And Aharon did as the LORD commanded Mosheh.‎ |

**Rashi & Targum Pseudo Jonathan for: B’midbar (Numbers) 29:7-11**‎

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 7. On the tenth day of this seventh month there shall be a sacred holiday to you, when you shall fast and not do any work. | 7. And on the tenth of the seventh month, the month of Tishri, you will have a holy convocation, and‎castigate your souls (by abstaining) from food and drink, the bath, friction, sandals, and the ‎marriage bed; and you will do no servile labor, |
| 8. You shall bring a burnt-offering for a pleasing aroma to Ad-noy, [consisting of] one young bull, one ram, and seven yearling lambs. They shall [all] be without blemish. | 8. but offer a sacrifice before the Lord to be received ‎with favor; one young bullock, one ram, lambs of the year seven, unblemished, will you have; |
| 9. Their meal-offering [shall be] fine flour mixed with [olive] oil, three tenths [of an eiphah] for the bull, two tenths [of an eiphah] for the one ram, | 9. and ‎their mincha of wheat flour mingled with olive oil, three tenths for the bullock, two tenths for one ‎ram, |
| 10. and one tenth [of an eiphah] for each of the seven lambs. | 10, a single tenth for a lamb, so for the seven lambs |
| 11. [You shall also bring] one he-goat as a sin-offering, aside from the atonement sin-offering, and the constant (daily) burnt-offering and its meal-offering, and their libations. | 11. one kid of the goats for a sin offering; beside ‎the sin offering of the expiations, and the perpetual sacrifice and their minchas, and the wine of ‎their libations.‎ |
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**Rashi’s Commentary to Vayikra (Leviticus) ‎‎16:1-34**

**1** **And the Lord spoke to Moses after the death of Aaron’s two sons** What does this teach us [when it specifies “after the death of Aaron’s two sons”]? Rabbi Eleazar ben Azariah illustrated [the answer] with a parable of a patient, whom a physician came to visit. [The physician] said to him, “Do not eat cold foods, and do not lie down in a cold, damp place.” Then, another [physician] visited him, and advised him, “Do not eat cold foods or lie down in a cold, damp place, so that you will not die the way so-and-so died.” This one warned that patient more effectively than the former. Therefore, Scripture says, “after the death of Aaron’s two sons” [i.e., God effectively said to Aaron, “Do not enter the Holy in a prohibited manner, so that you will not die as your sons died”]— [*Torath Kohanim* 16:3]

**2** **And the Lord said to Moses: Speak to your brother Aaron, that he should not come [at all times into the Holy]** so that he should not die the way his sons died.-[*Torath Kohanim* 16:3]

**so that he should not die** for if he does enter, he will die.-[*Torath Kohanim* 16:3]

**for I appear...in a cloud** -"For I continuously appear there with My pillar of cloud, and therefore, since My Divine Presence is revealed there, he must be careful not to accustom himself to enter." This is its simple meaning. Our Rabbis, however, interpreted [it as follows]: He shall not come *except* with the cloud of incense on Yom Kippur. -[*Yoma* 53a]

**3** **with this** - בְּזֽאת. Its *gematria* [numerical value] is 410, an allusion to [the number of years that] the first Temple [would stand when the *kohanim* were righteous like Aaron, and it was as if Aaron lived all these years and entered the Holy of Holies]. -[*Vayikra Rabbah* 21:9]

**With this shall Aaron enter [the Holy]**And even [with] this, not at all times, but [only] on Yom Kippur, as is specified at the end of this section (verse 29 below),"in the seventh month, on the tenth of the month..." [i.e., the tenth of Tishri, namely, Yom Kippur].

**4** **[He shall wear a...] linen shirt...** [By enumerating only the four garments of an ordinary *kohen*, Scripture] informs [us] that [the *Kohen Gadol*] does not perform the service inside [i.e., in the Holy of Holies] wearing the eight garments with which he performs the service outside [the Holy of Holies (see Exod. Chap. 28)], for those [garments] contain gold, and a prosecutor cannot become a defender. [I.e., since the*Kohen Gadol* enters the Holy of Holies on Yom Kippur to effect atonement for all Israel, he may not enter wearing gold, reminiscent of the golden calf]. Instead, [he wears] four garments, like an ordinary *kohen*, all of which are [made] of linen.-[*R. H.* 26a]

**He shall wear a holy [linen shirt...]** i.e., these garments shall be [purchased] from the Temple treasury. -[*Torath Kohanim* 16:13]

**and wear** Heb. יִצְנֽף, as the Targum [Onkelos] renders it: יָחֵית בְּרֵישֵׁיהּ, *he shall place on his head*. This is similar to “So she placed (וַתַּנַּח) his garment” (Gen. 39:16), [which *Onkelos* renders:] וְאַחְתְתֵהּ.

**he shall immerse in water** On that day he was required to immerse himself every time he changed [his garments]. And [in total, the *Kohen Gadol*] changed his garments five times [when transferring] from the service inside [the Holy of Holies] to the service outside, and from outside to inside, changing from golden garments to white garments, and from white garments to golden garments. And at every change [of garments], he was required to immerse in a mikvah [once] and to sanctify his hands and feet twice [by washing his hands in the water] from the washstand [i.e., once when removing the garments he wore and a second time when he donned the next set of garments].-[*Yoma* 32a]

**6** **his sin-offering bull** That is the one mentioned above (verse 3). And [Scripture’s reference to “his”] teaches you here that [this bull] had to be [purchased] from Aaron’s own money, rather than from public funds.-[*Torath Kohanim* 16:19; *Yoma* 3b]

**and initiate atonement...for himself and for his household** [i.e., over this bull,] he confesses his own sins and those of his household.-[*Torath Kohanim* 16: 20; *Yoma* 36b]

**8** **And Aaron shall place lots upon the two he-goats** He would place one [he-goat] on his right and one on his left. Then, he would insert both his hands into an urn [which contained two lots, one bearing the inscription “to the Lord” and the other “to Azazel.” These lots were mixed up, and Aaron, with both hands inside the urn] took one lot in his right hand and the other in his left hand, and he would place them upon them [the he-goats]: [The one] upon which [he placed the lot] with the inscription “to the Lord,” would be for God, while the one upon which [he placed the lot] with the inscription “to Azazel,” would be sent off to Azazel.-[*Yoma* 39a] **Azazel** This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel] (verse 22 below),"a precipitous land (אֶרֶץ גְּזֵרָה)," meaning a cut-off land [i.e., a sheer drop].- [*Torath Kohanim* 16:28; *Yoma* 67b]

**9** **and designate it as a sin-offering** When he places the lot upon it, he designates it by calling it [a sin- offering], saying, "To the Lord—a sin-offering".-[*Yoma* 39a]

**10** **while still alive** [is to be understood] like יָעֳמַד חַי [i.e., the word יָעֳמַד is in the *hof’al* conjugation, which is a passive form, meaning that the goat] was “stood up by others.” [Thus,] the *Targum* translates it as,יִתָּקַם כַּד חַי, “shall be stood up while alive.” And what does the verse teach us when it says “alive?” Since it says: “to send it away to Azazel,” and we do not know whether it was to be sent away to be killed or to remain alive. Therefore, Scripture says, “shall be placed while still alive,” [meaning that] it is to be placed while still alive [and shall remain alive only] until it is sent away. From here, we learn that it was sent away to its death.-[*Torath Kohanim*16:26] **to [initiate] atonement** [lit., “to effect atonement upon it,” here meaning] that he is to confess upon it, as Scripture says, “and confess upon it....” (verse 21 below). -[*Torath Kohanim* 16:27; *Yoma* 40b]

**11** **...and shall [initiate] atonement for himself** This is a second confession [i.e., besides that stated in verse 6 above for himself and his household], and is for himself [again] and for his brothers, the *kohanim*, all of whom are called “his household,” as the verse says, “O house of Aaron, bless the Lord,” (Ps. 135:19). From here, we see that [all] the *kohanim* receive atonement through this [sin-offering bull of the *Kohen Gadol*] (*Torath Kohanim* 16:29; *Shev.* 13b) And all its atonement is exclusively for defiling the Sanctuary and its holy things, [e.g., if a *kohen* forgot that he was unclean and entered the Sanctuary or ate sacrifices], as the verse says, “And he shall effect atonement upon the Holy, from the defilements [of the children of Israel]” (verse 16 below). -[*Shev.* 14a]

**12** **from upon the altar**[referring to] the outside altar.-[*Yoma* 45b]

**from before the Lord** From the side [of the altar] that is before the entrance [to the Holy], namely, the western side [of the altar].-[*Yoma* 45b]

**fine** Heb. דַּקָּה. But what does Scripture teach us here, when it says [that the incense had to be] fine? Was not all incense fine, as Scripture says [regarding the spices], “And you shall crush some of it finely” (Exod. 30:36)? Rather, [Scripture is telling us here that this incense] was to be the finest of the fine, for on the eve of Yom Kippur, they would return [already crushed incense] to the mortar [in order to crush it even finer, for use on Yom Kippur].-[*Torath Kohanim* 16:34; *Keritot* 6b]

**13** **[And he shall place the incense] upon the fire** that is inside the pan.

**so that he shall not die** Hence, if [the *Kohen GAdol*] did not make it according to its formula, he would be liable to death.-[*Torath Kohanim* 16:35; *Yoma* 53a]

**and sprinkle [it] with his index finger** One sprinkling is meant.

**and before the [ark] cover, he shall sprinkle seven [times]** Thus, once above and seven times below.-[*Torath Kohanim* 16:41; *Yoma* 55a]

**15** **the people’s [sin-offering he-goat]** For what the bull atones for the *kohanim* [namely, defilements of the Sanctuary and its holy things], the he-goat atones for the Israelites, and this goat was the one upon which the lot “For the Lord” had fallen. -[*Yoma* 61a]

**as he had done with the bull’s blood** [namely, sprinkling it] once above and seven times below.-[*Torath Kohanim* 16:41; *Yoma* 55a]

**16** **from the defilements of the children of Israel-** [i.e., atoning] for those who, while in [a state of] uncleanness, had entered the Sanctuary, and it never became known to them [that they had been unclean], for it says: לְכָל־חַטּֽאתָם, חַטָּאַת denotes an unintentional sin.-[*Torath Kohanim* 16:42; *Shev.* 17b]

**and from their rebellions** [i.e., atoning] also [for] those who, in a state of uncleanness, willfully entered [the Sanctuary, thereby defiling it].-[*Torath Kohanim* 16:42; *Shev.* 17b]

**He shall do likewise to the Tent of Meeting** i.e., just as he had sprinkled from [the blood of] both [the bull and the he-goat] inside [the Holy of Holies, with] one sprinkling above and seven below, so shall he sprinkle from [the blood of] both [the bull and the he-goat] on the dividing curtain from the outside once above and seven times below.-[*Torath Kohanim* 16:43; *Yoma* 56b]

**which dwells with them, [even] amidst their defilements** Although they are unclean, the Divine Presence is among them.-[*Torath Kohanim* 16:43; *Yoma* 56b]

**18** **to the altar that is before the Lord** This is the golden altar, which is “before the Lord” in the *heichal* [i.e., in the Temple, it was in the *heichal*, was the equivalent of the Holy in the *Mishkan*]. And [since the*Kohen Gadol* was to remain inside the Holy for the next procedure,] what does Scripture mean when it says, “And he shall then go out?” Since he had just performed the blood sprinklings on the dividing curtain, standing on the inner side of the altar to sprinkle [i.e., between the altar and the dividing curtain], for the applications on the altar, [Scripture] required him to “go out” to the outer side of the altar and to begin with the north-eastern corner.-[*Torath Kohanim* 16:45; *Yoma* 58b. See *Mizrachi*, *Gur Aryeh*. Also Chavel, who asserts that, according to the Reggio edition of *Rashi*, the *Kohen Gadol*did not stand beyond the altar, but alongside it, from where he commenced to apply the blood from the north-eastern corner.]

**and effect atonement upon it** And what is the [procedure that effects the] atonement? [As the verse continues:] “He shall take some of the bull’s blood and some of the he-goat’s blood,” one mingled with the other.-[*Torath Kohanim* 16:46; *Yoma* 57b]

**19** **He shall then sprinkle some of the blood upon it** After he has applied the blood with his index finger on its horns, he shall then sprinkle seven sprinklings on its top.

**and he shall cleanse it** from any [defilements] that had occurred in the past,

**and sanctify it** for the future.-[*Torath Kohanim* 16:48] [According to Mizrachi, this means that now that the altar had been purified from past defilements, care would be taken not to defile this now pure altar.*Maskil LeDavid* explains that, after the altar was cleansed of its previous defilements, it had to be resanctified for future use. This the *Kohen Gadol* would effect. *Raavad* explains that, by cleansing it of its defilements, he would sanctify it for future use.]

**21** **with a timely man** Heb. אִישׁ עִתִּי, one who had been prepared for this from the day before.-[*Torath Kohanim* 16:60; *Yoma* 32a]

**23** **And Aaron shall come into the Tent of Meeting** Our Rabbis stated (*Torath Kohanim* 16: 60; *Yoma* 32a) that this is not the [correct chronological] place for this verse, and they gave a reason for this in Tractate *Yoma* (32a). And they said: "This whole passage is in correct chronological order, except for this entry, for this followed the performance of his burnt offering and the people’s burnt offering, and the burning of the sacrificial parts of the bull and the he-goat, which were performed outside [the Holy of Holies, with the *Kohen Gadol* attired] in golden garments. Then he would immerse himself, sanctify [his hands and feet with water from the washstand], remove them [his golden garments], don his white garments"-

**and...shall come into the Tent of Meeting** to take out the spoon and the pan, with which he had caused the incense to go up in smoke in the inner Holy. [Then,]

**[Aaron shall...] remove the linen garments** After he took them [the spoon and the pan] out, and then he would don his golden garments the afternoon תָּמִיד [i.e., the daily burnt offering sacrificed twice every day]. The following, [therefore,] is the order of the services: 1) The morning תָּמִיד in golden garments; 2) the service involving the bull and he-goat whose blood was sprinkled inside [the Holy] and the incense procedure [with the burning coals] in the pan, in white garments. 3) Then, his ram, the people’s ram and some of the additional sacrifices [of the day (see Num. 29:7-11)] in golden garments; 4) then, the removal of the spoon and the pan in white garments; 5) the remainder of the additional sacrifices, the afternoon תָּמִיד, and the incense procedure in the *heichal* upon the inner altar in golden garments. Hence, the [chronological] sequence of the verses, corresponding to [the chronological order of] the services is as follows: (Verse 22), “and he shall send off the he-goat into the desert”; then (verse 24),"And he shall immerse his flesh...He shall then go out and sacrifice his burnt offering..."; then (verse 25),"the fat of the sin-offering..."; then the remainder of this passage, up till (verse 26),"And after this, he may come into the camp"; only then [comes our verse 23 into the chronological sequence,] “And Aaron shall enter [the Tent of Meeting, and remove the linen garments],”

**and there, he shall store them away** This teaches [us] that they require being stored away [forever], and he shall not use those four garments for any other Yom Kippur.-[*Torath Kohanim* 16:61; *Yoma* 12b]

**24** **And he shall immerse his flesh...** Above (see Rashi verse 4), we learned from “he shall immerse in water and then don them,” that when he changes from golden garments to white garments, he is required to immerse himself, for with that immersion, he removed the golden garments, with which he had performed the service of the morning תָּמִיד, and subsequently changed into white garments, to perform the service of the day (see verse 4). Here, we learn that when he changes from white garments to golden garments, he [also] is required to immerse [in a mikvah].-[*Torath Kohanim* 16:60; *Yoma* 32a]

**in a holy place** sanctified with the [degree of] holiness of the Courtyard [of the Holy Temple], and it was on the roof of [a chamber in the Holy Temple, called] *Beth HaParvah*. And so were [all] four immersions which were obligatory for the day, except for the very first immersion, which was performed in an unsanctified [place because this immersion, in preparation to sacrifice the morning תָּמִיד, took place every day and was not, therefore, specific to the Yom Kippur service].- [*Torath Kohanim* 16:62; *Yoma* 30a]

**and don his garments** [meaning “his” regular] eight garments, in which he officiates all the days of the year.

**He shall then go out** of the *heichal*, to the Courtyard in which the altar for burnt offerings was located.

**and sacrifice his burnt offering** namely, the ram for a burnt offering, stated above (verse 3), [when Scripture says there,] “Aaron shall come with this...,”

**and the people’s burnt offering**namely, “and one ram for a burnt offering,” stated above (verse 5), [when Scripture says,] “And from the community of the children of Israel....”

**25** **the fat of the sin-offering** [This refers to] the sacrificial fats of the bull and the he-goat.

**And he shall cause [the fat of the sin- offering] to go up in smoke upon the altar** On the outer altar, for, concerning the inner altar, it is written: “You shall offer up on it no alien incense, burnt offering, or meal offering” (Exod. 30:9), [and likewise, no sin-offering shall be brought on the internal altar since “burnt offering” includes any sacrifice of which any part is burned].

**27** **whose blood was brought** into the *heichal* and into the very interior.

**32** **And the***Kohen* [*Gadol*] who is anointed This atonement on Yom Kippur, is valid only through a *Kohen Gadol* [since anointment in this context exclusively refers to that of a *Kohen Gadol* (see Lev. 21:10)].-[*Yoma* 32b] Since this entire passage is stated concerning Aaron, Scripture found it necessary to state that the *Kohen Gadol* who succeeds him is like him. -[*Torath Kohanim* 16:79]

**or who is invested** [Without this phrase,] we would know only that [the *Kohen Gadol*] anointed with the anointing oil (see Exod. 30:22-33) may perform the Yom Kippur service]. How would we know that [a*Kohen Gadol* who was invested only by] wearing the many garments [i.e., eight, as opposed to the four of an ordinary *kohen*, may also perform Yom Kippur service]? Scripture, therefore, says here, "or who is invested to serve [for their authorized wearing of the eight golden garments of a *Kohen Gadol* is their very investiture (see *Rashi* Exod. 29:9)].-[*Torath Kohanim* 16:79] These [*Kohanim Gedolim* referred to here,] are all the *Kohanim Gedolim* who were appointed from the time of Josiah and onwards, for in the days [of Josiah], the jug of anointing oil was hidden away.- [see *Yoma* 52b]

**to serve in his father’s stead** This teaches us that if his son can take his place [meaning that he is his equal], he takes precedence over everyone else.-[*Torath Kohanim* 16:80]

**34** **And he did as the Lord had commanded [Moses]** [i.e.,] when Yom Kippur arrived, [Aaron] performed [the service] according to ths order, and [this verse is written] to tell Aaron’s praise, namely, that he did not don those [special garments of the *Kohen Gadol*] for his self-aggrandizement, but rather, as one who is fulfilling the King’s decree [thus, “he did as the Lord had commanded”].-[*Torath Kohanim* 16:85]

# Ketubim: Targum Tehillim (Psalms) 69:1-37

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| **JPS** | **Targum on the Psalms** |
| 1. For the Leader; upon Shoshannim. A Psalm of David. | 1. For praise; concerning the exiles of the Sanhedrin; composed by David. |
| 2. Save me, O God; for the waters are come in even unto the soul. | 2. Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul. |
| 3. I am sunk in deep mire, where there is no standing; I am come into deep waters, and the flood overwhelms me. | 3. I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked/lawless men and a wicked/lawless king have sent me into exile. |
| 4. I am weary of my crying; my throat is dried; my eyes fail while I wait for my God. | 4. I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God. |
| 5. They that hate me without a cause are more than the hairs of my head; they that would cut me off, being mine enemies wrongfully, are many; should I restore that which I took not away? | 5. Those who hate me without a cause are more numerous that the hairs of my head; those who dismay me – my enemies, false witnesses – have grown strong; what I never stole I will [have to] repay, because of their false witness. |
| 6. O God, You know my folly; and my trespasses are not hid from You. | 6. O God, you know my folly; my sins have not been hidden from Your presence. |
| 7. **Let not them that wait for You be ashamed through me, O Lord GOD of hosts; let not those that seek You be brought to confusion through me, O God of Israel.** | 7. **Those who trust in You will not be disappointed in me; those who seek instruction from You will not be ashamed of me, O God of Israel.** |
| 8. **Because for Your sake I have borne reproach; confusion has covered my face.** | 8. **For on Your account I have borne disgrace; shame has covered my face.** |
| 9. **I am become a stranger unto my brethren, and an alien unto my mother's children.** | 9. **I have been accounted a stranger to my brothers, and [I am] like a Gentile to the sons of my mother.** |
| 10. Because zeal for Your house has eaten me up, and the reproaches of them that reproach You are fallen upon me. | 10. For zeal for the sanctuary has consumed me; and the condemnation of the wicked/lawless who condemn You when they prefer their idols to Your glory has fallen on me. |
| 11. And I wept with my soul fasting, and that became unto me a reproach. | 11. And I wept in the fasting of my soul; and my kindness became my shame. |
| 12. I made sackcloth also my garment, and I became a byword unto them. | 12. And I put sackcloth in place of my clothing; and I became a proverb to them. |
| 13. **They that sit in the gate talk of me; and I am the song of the drunkards.** | 13. **Those who sit in the gate will speak about me in the marketplace, and [in] the songs of those who come to drink liquor in the circuses.** |
| 14. **But as for me, let my prayer be unto You, O LORD, in an acceptable time; O God, in the abundance of Your mercy, answer me with the truth of Your salvation.** | 14. **But as for me, my prayer is in Your presence, O LORD, in the time of favor; O God, in the abundance of Your goodness answer me in the truth of Your redemption.** |
| 15. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters. | 15. Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters. |
| 16. Let not the water-flood overwhelm me, neither let the deep swallow me up; and let not the pit shut her mouth upon me. | 16. A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me. |
| 17. Answer me, O LORD, for Your mercy is good; according to the multitude of Your compassions turn You unto me. | 17. Answer me, O Lord, for Your kindness is good; look towards me with the abundance of Your compassion. |
| 18. And hide not Your face from Your servant; for I am in distress; answer me speedily. | 18. And do not remove Your presence from Your servant, for I am in distress; hasten, answer me. |
| 19. Draw near unto my soul, and redeem it; ransom me because of my enemies. | 19. Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me. |
| 20. You know my reproach, and my shame, and my confusion; my adversaries are all before You. | 20. You know my disgrace and my shame and my dishonor; before You stand all my oppressors. |
| 21. Reproach has broken my heart; and I am sore sick; and I looked for some to show compassion, but there was none; and for comforters, but I found none. | 21. Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not. |
| 22. Yes, they put poison into my food; and in my thirst they gave me vinegar to drink. | 22. And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink. |
| 23. Let their table before them become a snare; and when they are in peace, let it become a trap. | 23. Let their table that they set before me with my food become a snare before them; and their sacrifices an offense. |
| 24. Let their eyes be darkened, that they see not; and make their loins continually to totter. | 24. Let their eyes darken so they cannot see, and let their loins continually tremble. |
| 25. Pour out Your indignation upon them, and let the fierceness of Your anger overtake them. | 25. Pour out Your anger upon them, and may Your harsh anger overtake them. |
| 26. Let their encampment be desolate; let none dwell in their tents. | 26. Let their tent became deserted, may no one settle in their tent. |
| 27. For they persecute him whom You have smitten; and they tell of the pain of those whom You have wounded. | 27. For they have pursued the one You have smitten, and they will tell of the one wounded for Your slain. |
| 29. Add iniquity/lawlessness unto their iniquity/ lawlessness; and let them not come into Your righteousness/generosity. | 28. Give iniquity/lawlessness for their iniquity/ lawlessness, and let them not be purified to enter the assembly of Your righteous/generous ones. |
| 29. Let them be blotted out of the book of the living, and not be written with the righteous/generous. | 29. Let them be erased from the Memorial Book of Life, and let them not be written with the righteous/generous. |
| 30. But I am afflicted and in pain; let Your salvation, O God, set me up on high. | 30. But I am poor and wounded; Your redemption, O God, will save me. |
| 31. I will praise the name of God with a song, and will magnify Him with thanksgiving. | 31. I will praise the name of my God with song, and I will magnify Him with thanksgiving. |
| 32. And it will please the LORD better than a bullock that has horns and hoofs. | 32. And my prayer will be more pleasing in the presence of the Lord than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves. |
| 33. The humble will see it, and be glad; you that seek after God, let your heart revive. | 33. The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live. |
| 34. For the LORD hearkens unto the needy, and despises not His prisoners. | 34. For the Lord accepts the prayer of the lowly, and has not despised His prisoners. |
| 35. Let heaven and earth praise Him, the seas, and every thing that moves therein. | 35. Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them. |
| 36. For God will save Zion, and build the cities of Judah; and they will abide there, and have it in possession. | 36. For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it. |
| 37. The seed also of His servants will inherit it; and they that love His name will dwell therein. | 37. And the sons of His servants will succeed to it, and those who love His name will abide in its midst. |

**Ashlamatah: ‎ Isaiah 57:14 - 58:14‎‎‎**

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| **JPS** | **The Isaiah Targum** |
| 14. **And He will say: cast up, cast up, clear the way, take up the stumbling-block out of the way of My people.** | 14. **And he will say, “Teach, and exhort, turn the heart of the people to a correct way, remove the obstruction of the wicked/lawless from the way of the congregation of My people.** |
| 15. For thus says the High and Lofty One that inhabits eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. | 15. For thus says the high and lofty One who dwells in the heavens, whose name is Holy; in the height he dwells, and his Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken. |
| 16. For I will not contend forever, neither will I be always wroth; for the spirit that enwraps itself is from Me, and the souls which I have made. | 16. “For I will not so avenge forever, nor will my anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made. |
| 17. For the iniquity/lawlessness of his covetousness was I wroth and smote him, I hid Myself and was wroth; and he went on frowardly in the way of his heart. | 17. Because of the sins of their mammon, which they robbed, my anger was upon them, I smote them, removed my Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart. |
| 18. I have seen his ways, and will heal him; I will lead him also, and requite with comforts him and his mourners. | 18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them. |
| 19. **Peace, peace, to him that is far off and to him that is near, says the LORD that creates the fruit of the lips; and I will heal him.** | 19. **The one who creates speech of lips in the mouth of every man says, Peace will be done for the righteous/generous, who have kept my law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them.** |
| 20. But the wicked/lawless are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. | 20. But the wicked/lawless are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt. |
| 21. There is no peace, says my God concerning the wicked/lawless. | 21. There is no peace, says my God, for the wicked/lawless.” |
|  |  |
| 1. Cry aloud, spare not, lift up your voice like a horn, and declare unto My people their transgression, and to the house of Jacob their sins. | “Prophet, call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to My people their apostasies, to the house of Jacob their sins. |
| 2. Yet they seek Me daily, and delight to know My ways; as a nation that did righteousness/ generosity, and forsook not the ordinance of their God, they ask of Me righteous/generous ordinances, they delight to draw near unto God. | 2. Yet before me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD. |
| 3. ‘Wherefore have we fasted, and You see not? Wherefore have we afflicted our soul, and You take no knowledge?’ - Behold, in the day of your fast you pursue your business, and exact all your labors. | 3. They say, ‘Why have we fasted, as is disclosed  before You? Why have we afflicted ourselves, as is known before You?’ Prophet, say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings. |
| 4. Behold, you fast for strife and contention, and to smite with the fist of wickedness/lawlessness; you fast not this day so as to make your voice to be heard on high. | 4. Behold, you fast only for quarrel and for contention and to hit with the wicked/lawless fist. You will not fast with fasts like these to make their voice to be heard on high. |
| 5. Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to the LORD? | 5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD? |
| 6. Is not this the fast that I have chosen? To loose the fetters of wickedness/lawlessness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke? | 6. Is not this it, the fast that I take pleasure in: disperse a wicked/lawless congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment? |
| 7. Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked, that you cover him, and that you hide not yourself from your own flesh? | 7. Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh? |
| 8. Then will your light break forth as the morning, and your healing will spring forth speedily; and your righteousness/generosity will go before you, the glory of the LORD will be your rearward. | 8. Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered. |
| 9. Then will you call, and the LORD will answer; you will cry, and He will say: ‘Here I am.’ If you take away from the midst of you the yoke, the putting forth of the finger, and speaking wickedness/lawlessness; | 9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppression, |
| 10. And if you draw out your soul to the hungry, and satisfy the afflicted soul; then will your light rise in darkness, and your gloom be as the noon-day; | 10. if your soul is kindled before the hungry and satisfies the soul of the afflicted, then will your light arise in the darkness and your gloom will be as the noonday. |
| 11. And the LORD will guide you continually, and satisfy your soul in drought, and make strong your bones; and you will be like a watered garden, and like a spring of water, whose waters fail not. | 11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not. |
| 12. And they that will be of you will build the old waste places, you will raise up the foundations of many generations; and you will be called The repairer of the breach, the restorer of paths to dwell in. | 12. And they will build from you ancient ruins; you will raise up the foundations of many generations; they will call you the one who establishes the correct way, the restorer of the wicked/lawless to the Law. |
| 13. If you turn away your foot because of the Sabbath, from pursuing your business on My holy day; and call the Sabbath a delight, and the holy of the LORD honorable; and will honor it, not doing your wonted ways, nor pursuing your business, nor speaking thereof; | 13. If you turn back your foot from the Sabbath, from doing your pleasure on My holy day, and celebrate the Sabbath with delights, honor the holy day of the LORD; if you give honor before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression; |
| 14. Then will you delight yourself in the LORD, and I will make you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your father; for the mouth of the LORD has spoken it. | 14. then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra (Word) of the LORD it is so decreed." |

**I Hillel (Lukas/Luke) 4:16-28**

16. And he came to the city of branches (Tsefat), where he had been brought up, and he went in, according to his custom, on the Sabbath-day, to the synagogue, and stood up to read;

17. And there was given over to him a roll of Isaiah the prophet, and having unfolded the roll, he found the place where it has been written:

18. “The Spirit of the LORD is upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to the blind the receiving of sight, To send away the bruised with deliverance,

19. To proclaim the acceptable year of the Lord.” (Isa. 61:1, 2)

20. And having folded the roll, having given it back to the officer, he sat down, and the eyes of all in the synagogue were gazing on him.

21. And he began to say unto them—“Today has this writing been fulfilled in your ears (i.e. “the acceptable year of the LORD – the Yobel (Jubilee) has commenced);”

22. And all were bearing testimony to him, and were wondering at the gracious words that are coming forth out of his mouth, and they said, “Is not this the son of Joseph?”

23. And he said unto them, “Certainly you will say to me this simile, Physician, heal yourself; as great things as we heard done in Capernaum, do also here in your country;”

24. And he said, “Amen ve Amen I say to you--No prophet is accepted in his own country;

25.  And of a truth I say to you, Many widows were in the days of Elijah, in Israel, when the heaven was shut for **three years and six months**, when great famine came on all the land,

26. And unto none of them was Elijah sent, but--to Sarepta of Sidon, unto a woman, a widow;

27. And many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but--Naaman the Syrian.”

28. And all in the synagogue were filled with wrath, hearing these things.

**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!**

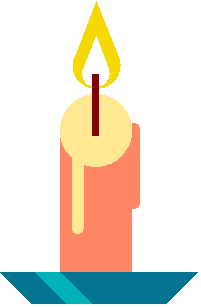
**Blessed is Ha-Shem our God, King of the universe,**

**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!”**

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**Afternoon (Mincha) SERVICE**

**(Wednesday Afternoon September 19, 2018**)

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|  | **Torah Reading:** |
| **כְּמַעֲשֵׂה אֶרֶץ-מִצְרַיִם** |  |
| **“K’Ma’Aseh Eretz Mitsrayim”** | Reader 1 – Vayikra 18:1-5 |
| **“After the doings of the land of Egypt”** | Reader 2 – Vayikra 18:6-21 |
| **“Como hacen en la tierra de Egipto”** | Reader 3 – Vayikra 18:22-30 |
| Vayikra (Leviticus) 18:1-30 | Maftir – Vayikra 18:22-30 |
| Ashlamatah: Jonah 1:1–4:11\* &  Micah 7: 18-20 | Jonah 1:1–4:11\* &                     Micah 7: 18-20 |
| Psalm 32 |  |
| N.C.  II Hillel (II Lukas/Acts) 27:1-44 |  |

\* Those congregations who choose to read Jonah 1:1 – 4:11 on the Evening Service beginning Yom Kippur do not need to reread this Prophetic lesson in the afternoon service, except for Micah 7:18-20.

**Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus)**‎‎**18:1-30**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. Adonai spoke to Moshe, saying. | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to Bne Yisrael and say to them I am Adonai, your G-d. | 2. Speak with the sons of Israel, and say to them, I am the ‎LORD your God. |
| 3. **After the practice of the Land of Egypt** in which you have lived, you will not do, and the practice of the Land of Canaan, to which I am bringing you, you will not do and you will not follow their statutes [customs]. | 3. **After the evil/lawless work of the people of the land of Mizraim**, among whom you ‎have dwelt, you will not do; so likewise, after the evil/lawless work of the people of the land of ‎Kenaan, whither I am bringing you, you will not do, neither will you walk according to their laws; ‎ |
| 4. You will fulfill My laws and you will keep My statutes to follow them, I am Adonai, your G-d. | 4. but you will perform the orders of My judgments, and observe My statutes to walk in them: I am ‎the LORD your God. |
| 5. You will keep My statutes and My laws which if a man obeys he will live through them; I am Adonai. | 5. And you will keep My statutes, and the order of My judgments, which if a man ‎do he will live by them, in the life of eternity, and his portion will be with the just/generous: I am the LORD.‎ |
| 6. Each and every person--- to any of his close kin--- You will not approach to uncover [their] nakedness, I am Adonai. | 6. No man, either young or old, will come near to any of the kindred of his flesh to dishonor (their)‎nakedness by carnality, or by the knowledge of their nakedness. I am the LORD. |
| 7. The nakedness of your father and the nakedness of your mother you will not uncover; she is your mother; you will not uncover her nakedness. | 7. The nakedness of ‎your father, or the nakedness of your mother, you will not dishonor. A woman will not lie with her ‎father, nor a man with his mother; she is your mother: you will not discover her nakedness. |
| 8. The nakedness of your father's wife you will not uncover; it is your father's nakedness. | 8. The ‎nakedness of your father's wife you will not dishonor, for it is the nakedness of your father. |
| 9. The nakedness of your sister [whether she is] your father's daughter or your mother's daughter; whether she is born in the house, or she is born outside, you will not uncover their nakedness. | 9. The ‎nakedness of your sister, the daughter of your father, or the daughter of your mother, (or of her)‎whom, your father begat by another wife, or of your mother, whom your mother bare by your ‎father or by another husband, you will not dishonor. |
| 10. The nakedness of your son's daughter or your daughter's daughter; you will not uncover their nakedness, for their nakedness is your own. | 10. The nakedness of your son's daughter, or the ‎daughter of your daughter, you will not dishonor, because they are as your own nakedness. |
| 11. The nakedness of the daughter of your father's wife who is born to your father; she is your sister; you will not uncover her nakedness. | 11. The ‎nakedness of your father's wife's daughter, who have been begotten of your father, she is your‎sister, you will not dishonor. |
| 12. The nakedness of your father's sister you will not uncover; she is your father's kin. | 12. The nakedness of your father's sister you will not dishonor; she is of ‎kin to your father's flesh. |
| 13. The nakedness of your mother's sister you will not uncover, for she is your mother's kin. | 13. The nakedness of your mother's sister you will not dishonor; for she is of ‎kin to your mother's flesh.‎ |
| 14. The nakedness of your father's brother you will not uncover. You will not approach his wife; she is your aunt. | 14. The nakedness of your father's brother you will not dishonor, nor come near to his wife carnally;‎ she is the wife of your father's brother. |
| 15. The nakedness of your daughter-in-law you will not uncover; she is your son's wife; you will not uncover her nakedness. | 15. The nakedness of your daughter-in-law you will not ‎dishonor; she is the wife of your son; you will not dishonor her nakedness. |
| 16. The nakedness of your brother's wife you will not uncover; it is your brother's nakedness. | 16. The nakedness of your ‎brother's wife you will not dishonor in the life‑time of your brother, or after his death, if he have ‎children; for it is the nakedness of your brother. |
| 17. The nakedness of a woman and her daughter you will not uncover. The daughter of her son and the daughter of her daughter you will not take to uncover her nakedness, they are kin; it is lewdness. | 17. The nakedness of a woman and of her daughter ‎you will not dishonor, neither will you take her son's daughter or the daughter of her daughter, to ‎dishonor their nakedness; for they are of kin to her flesh; it is corruption. |
| 18. You will not take a woman and her sister to vex [her] to uncover her nakedness with the other, in her lifetime. | 18. Neither will you take a ‎wife in the lifetime of her sister, to aggrieve her by dishonoring her nakedness, over her, all the ‎days of her life. |
| 19. To a woman while in her menstrual impurity, you will not approach to uncover her nakedness. | 19. And unto the side of a woman in the time of the separation of her uncleanness you ‎will not draw near to dishonor her nakedness. |
| 20. With your friend's wife you will not lie carnally, to defile yourself through her. | 20. Nor unto the side of your neighbor's wife will you ‎come to defile her. |
| 21. You will not hand over any of your children to be passed through [the worship of] Molech and you will not defile the Name of your G-d, I am Adonai. | 21. And of your offspring you will not give up any to lie carnally with the ‎daughters of the Gentiles, to perform strange worship; nor will you profane the Name of your God: ‎I am the LORD.  [JERUSALEM. Neither will you profane the Name of your God: thus speaks the ‎LORD.] |
| 22. You will not lie with a male [conjugally] as one lies with a woman; it is an abomination. | 22. Nor with a male person will you lie as with a woman; it is an abhorrent thing. |
| 23. Together with any animal you will not lie [conjugally] to defile yourself with it. A woman will not stand before an animal to copulate with it; it is defilement. | 23. Neither will you lie ‎with any beast to corrupt yourself therewith nor will any woman approach before a beast for evil ‎pleasure; it is confusion. |
| 24. Do not defile yourselves in any one of these [ways], for in all of these [ways] the nations have become defiled [those] that I am driving away from before you. | 24. Defile not yourselves by any one of all these; for by all these have the ‎peoples defiled themselves whom I am about to drive away from before you. |
| 25. The land became defiled and I judged its iniquities/lawlessness upon it and the land expelled its inhabitants. | 25. And the land has ‎been defiled, and I have visited the guilt upon it, and the land delivers itself of its inhabitants. |
| 26. You will adhere to My statutes and to My laws and not do any of these abominations [both] the native born and the proselyte who resides among you. | 26. But ‎you, O` congregation of Israel, observe My statutes, and the order of My judgments, and commit ‎not one of these abominations, neither (you who are) native born, or the strangers who sojourn‎among you. |
| 27. For all of these abominations were done by the people of the land who came before you and the land became defiled. | 27. For these abominable things have been done by the men of the land who have been ‎before you, so that the land has been polluted: |
| 28. [So that] the land not expel you when you defile it as it expelled the nation before you. | 28. lest, when you pollute the land, it cast you forth, as ‎it will have delivered itself of the people that were before you.  [JERUSALEM. And the land cast ‎you not forth.] |
| 29. For anyone who will do any of these abominations, their souls will be cut off, those who do these things, from among their people. | 29. For whoever commits any one of these abominations, the souls who do so will be ‎destroyed from among their people. |
| 30. You will keep my watch that you will not do any of the abominable customs that were done before you and you will not defile yourselves through them. I am Adonai, your G-d. | 30. Observe you (then) the keeping of My Word, in being careful ‎to avoid the practice of these abominable rites, which have been practiced in the land before you, ‎and the defilement of yourselves by them: I am the LORD.‎ |

# Ketubim: Targum Tehillim (Psalms) 32:1-11

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| **JPS** | **Targum on the Psalms** |
| 1. A Psalm of David. Maschil. Happy is he whose transgression is forgiven; whose sin is pardoned. | 1. Of David. Good counsel. David said, “How blessed is the one whose impieties they forgive, whose sins they cover over.” |
| 2. Happy is the man unto whom the LORD counts not iniquity/lawlessness, and in whose spirit, there is no guile. | 2. How happy was Moses, son of Amram, to whom the LORD did not reckon his sins, because there was no guile in his spirit. |
| 3. When I kept silence, my bones wore away through my groaning all the day long. | 3. Because I have been silent from the Words of Torah, my bones waste away while I groan all day. |
| 4. For day and night Your hand was heavy upon me; my sap was turned as in the droughts of summer. Selah | 4. Because day and night Your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever. |
| 5. I acknowledged my sin unto You, and my iniquity/lawlessness have I not hid; I said: ‘I will make confession concerning my transgressions unto the LORD’ - and You, You forgave the iniquity/lawlessness of my sin. Selah | 5. My sin I will tell you and my iniquity/lawlessness I have not covered. I said, “I will confess my rebellions in the presence of the LORD”; and you forgave the iniquity/lawlessness of my sin forever. |
| 6. For this let everyone that is godly pray unto You in a time when You may be found; surely, when the great waters overflow, they will not reach unto him. | 6. Because of this let every pious man pray in Your presence at the time of His favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm. |
| 7. You are my hiding-place; You will preserve me from the adversary; with songs of deliverance You will compass me about. Selah | 7. You are the LORD; hide me, from the oppressor guard me; the joy of salvation will surround me forever. |
| 8. ‘I will instruct you and teach you in the way which you will go; I will give counsel, My eye being upon you.’ | 8. I will enlighten you and teach you; in this way you will go; I will advise you and put My eye upon you for good. |
| 9. Be you not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, that they come not near unto you. | 9. Do not be like a horse or mule who have no intelligence; both muzzle and halter are its trappings to be kept silent; let it not come near you. |
| 10. Many are the sorrows of the wicked/lawless; but he that trusts in the LORD, mercy compasses him about. | 10. Many are the pains of the wicked/lawless; but favor will surround the one who trusts in the LORD. |
| 11. Be glad in the LORD, and rejoice, you righteous/generous; and shout for joy, all you that are upright in heart. | 11. Rejoice in the Word of the LORD, and be glad, O righteous/generous; and give praise, all you with upright hearts. |

**Ashlamatah: ‎** **Micah 7: 18-20‎**

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| **Rashi** | **Targum** |
| 18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness. | 18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who ‎does not extend His anger forever, because He delights in doing good. |
| 19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins. | 19. His Memra will again have mercy on us, He will tread upon ‎our transgressions in His love and He will cast all the sins of Israel into the depths of the sea. |
| 20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore.   **{P}** | 20. You will show (Your) faithfulness to Jacob ‎to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You ‎will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore ‎to our fathers in days of old. **{P}** |

# II Hillel (II Lukas/Acts) 27:1-44

1. And when it was decided for us to sail to Italy, they delivered up both Hakham Shaul and certain other prisoners to a centurion named Julius, of a cohort of Augustus.

2. And boarding a ship of Adramyttium which was about to sail alongside Asian places, we set sail, Aristarchus a Macedonian of Thessalonica being with us.

3. And on the next day we landed at Sidon. And treating Hakham Shaul kindly, Julius allowed him to go to his friends to receive care.

4. And setting sail from there, we sailed close to Cyprus, because of the winds being contrary.

5. And sailing over the sea against Cilicia and Pamphylia, we came to Myra of Lycia.

6. And the centurion finding there an Alexandrian ship sailing to Italy, he put us into it.

7. And in many days, sailing slowly and with difficulty, hardly coming against Cnidus, the wind not allowing us, we sailed close to Crete against Salmone.

8. And coasting along it with difficulty, we came to a certain place named Fair Havens, near to which was a city, Lasea.

9. And much time having passed, and the voyage already being dangerous, **because the Fast of Yom HaKippurim already had gone by,** Hakham Shaul warned them,

10. Saying, Men, I see that the voyage is about to be with injury and much loss, not only of the cargo and of the ship, but also of our souls.

11. But the centurion was rather persuaded by the helmsman and the ship master, than by the things spoken by Hakham Shaul.

12. And the port not being fit for wintering, the most gave counsel to set sail from there, if somehow they may be able to pass the winter, arriving at Phoenix, a port of Crete looking toward the southwest and toward the northwest.

13. And a south wind blowing gently, thinking to have gained the purpose, raising anchor they sailed along close by Crete.

14. And not much after, a stormy wind being called Euroclydon beat down on it.

15. And the ship being seized, and not being able to beat against the wind, giving way we were borne along.

16. But running under an islet being called Clauda, we were hardly able to get mastery of the boat.

17. Which taking, they used helps, undergirding the ship. And fearing lest they fall into Syrtis, lowering the tackle, so they were borne along.

18. But we having been exceedingly storm tossed, they made a casting on the next day.

19. And on the third day they threw out the ship's tackle with their hands.

20. And neither sun nor stars appearing over many days, and no small tempest pressing hard, now all hope of our being saved was taken away.

21. And there being much fasting, then standing up in their midst, Hakham Shaul said, Truly, O men, being obedient to me you ought not to have set sail from Crete, and to have come by this injury and loss.

22. And now I exhort you to be cheered, for there will be no casting away of soul from among you, only of the ship.

23. For tonight stood by me an angel of God, whose I am, and whom I serve,

24. Saying, Do not fear, Shaul, You must stand before Caesar. And, behold, God has granted to you all those sailing with you.

25. Therefore, be cheered, men, for I believe God, that it will be so according to the way it was spoken to me.

26. But we must fall on a certain island.

27. And when the fourteenth night came, we being carried about in the Adriatic Sea, toward the middle of the night the sailors supposed us to come near some country.

28. And sounding, they found twenty fathoms; and moving a little and sounding again, they found fifteen fathoms.

29. And fearing lest they should fall on rock places, and casting four anchors out of the stern, they wished day to come.

30. But the sailors seeking to flee out of the ship, and lowering the boat into the sea, pretending to be about to cast out anchors from the prow,

31. Hakham Shaul said to the centurion, and to the soldiers, Unless these remain in the ship, you cannot be saved.

32. Then the soldiers cut away the ropes of the boat, and let it fall.

33. And until day was about to come, Hakham Shaul begged all to partake of food, saying, Today is the fourteenth day you continued waiting without food, not having taken anything.

34. Because of this I beg you to take of food, for this is to your deliverance, for not a hair of your head will perish.

35. And saying these things, and taking bread, he gave thanks to God before all; and breaking, he began to eat.

36. And all having become cheered, they also took food.

37. And we were, all the souls in the ship, two hundred seventy six.

38. And being filled with food, they lightened the ship, throwing the wheat out into the sea.

39. And when day came, they did not recognize the land, but they noted a certain bay having a shore, into which they purposed, if they were able, to drive the ship.

40. And casting off the anchors, they left them in the sea, at the same time loosening the bands of the rudders, and raising the foresail to the breeze, they held to the shore.

41. And coming on a place between two seas, they drove the vessel. And indeed the prow having stuck firmly, it remained. But the stern was broken by the violence of the waves.

42. And the mind of the soldiers was that they should kill the prisoners, lest any swimming out should escape.

43. But being minded to save Hakham Shaul, the centurion kept them back from their purpose and commanded those able to swim, first casting themselves overboard, to go out on the land.

44. And the rest went, some indeed on boards, and others on some of the things from the ship. And so it happened that all were saved on the land.

**Coming Festival**

**Sukkoth – Tabernacles**

**Friday Evening Oct 2 – Sunday Evening October 11, 2020**

**For further information see:**

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

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

**Gamar Chatima Tova!**

**May you end with a good signature (sealing)!**

**May it go well with you and your loved ones over the fast!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham