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| **Esnoga Bet Emunah****United States of America**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**© 2020**[**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****© 2020**[**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** |
| **Tishri 15-23, 5781 / Oct 2-11, 2020** | **Sixth Year of the Shmita Cycle** |



**Chag HaSukkoth - Feast of Tabernacles**

**5781 Ano Mundi**

**We wish all of our readers a most happy, blessed and joyous time over the holidays of Sukkoth (Tabernacles) together with your loved ones as you welcome daily your most Distinguished guests at your Sukkah, and together with all of our most noble and beloved Jewish brothers and sisters, and their Torah Scholars, amen ve amen!**

**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)

**Roll of Honor:**

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

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,

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

Her Excellency Giberet Sarai bat Sarah & beloved family

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

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

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His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**. **If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** **chozenppl@gmail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

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**Tishri 20, 5781**

**Evening Wednesday October 7 - Evening Thursday October 8, 2020**

**Your Distinguished guest at your Sukkah: Yoseph representing holiness and the spiritual foundation**

**Morning Service Sukkoth 3rd Intermediate Day**

**Morning Service Tabernacles (day six) – Tabernáculos (Sexto Día)**

Torah: BeMidbar (Numbers) ‎29:26-31

Psalm: Psalm 118:1 - 29 & Koheleth (Ecclesiastes) 6:1 – 7:19

N.C.: II Thessalonians 1:1-12 &‎ Revelation 3:7-14

**Torah Reading:**

Reader 1 – BeMidbar 29:26-28

Reader 2 – BeMidbar 29:29-31

Reader 3 – BeMidbar 29:32-34

Reader 4 – BeMidbar 29:26-31

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan for: BeMidbar (Numbers) ‎‎‎‎‎29:26-34‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 26. **On the fifth day** [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,  | 26. **On the fifth day of the Feast of Tabernacles**, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;  |
| 27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;  |
| 28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation. |
| 29. **On the sixth day** [you will bring] eight young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 29. **On the sixth day of the Feast of Tabernacles**, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly.  |
| 30. together with their meal-offerings and libations for the bulls, rams, and lambs. of the required number. | 30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed;  |
| 31. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libations. | 31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, **and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain**. |
| 32. **On the seventh day** [you will bring] seven young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 32. **On the seventh day of the Feast of Tabernacles** you will offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight maledictions.  |
| 33. together with their meal-offerings and libations for the bulls, rams, and lambs. of their required number. | 33. And their mincha of wheat flour and libations of wine you shall offer with the bullocks, rains, and lambs, by their number, according to the order appointed  |
| 34. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 34. one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
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**Ketubim: Rashi &Targum Tehillim (Psalms) 118:1-29**

| **Rashi** | **Targum on the Psalms** |
| --- | --- |
| 1. Give thanks to the Lord because He is good, for His kindness is eternal. | 1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever.  |
| 2. Israel shall now say, "For His kindness is eternal." | 2. Let Israel now say, “For His goodness is forever.” |
| 3. The house of Aaron shall now say, "For His kindness is eternal." | 3. Let the house of Aaron now say, “For His goodness is forever.” |
| 4. Those who fear the Lord shall now say, "For His kindness is eternal." | 4. Let those who fear the LORD now say, “For His goodness is forever.” |
| 5. From the straits I called God; God answered me with a vast expanse. | 5. Out of distress I called to Yah, Yah accepted my prayer in a broad place. |
| 6. The Lord is for me; I shall not fear. What can man do to me? | 6. The Word of the LORD is my help, I will not fear, what will a son of man do to me? |
| 7. The Lord is for me with my helpers, and I shall see [revenge] in my enemies. | 7. The Word of the LORD is helping me, and I will behold vengeance on my foes. |
| 8. It is better to take shelter in the Lord than to trust in man. | 8. It is better to trust in the Word of the LORD than to rely on a son of man. |
| 9. It is better to take shelter in the Lord than to trust in princes. | 9. It is better to trust in the Word of the LORD than to rely on rulers. |
| 10. All nations surrounded me; in the name of the Lord that I shall cut them off. | 10. All the Gentiles have surrounded me; in the name of the Word of the LORD I have put my trust, for I will tear them apart. |
| 11. They encircled me, yea they surrounded me; in the name of the Lord that I shall cut them off. | 11. They have encompassed me, indeed, surrounded me; in the name of the Word of the LORD I have put my trust, for I will tear them apart. |
| 12. They encircled me like bees; they were extinguished like a thorn fire; in the name of the Lord that I shall cut them off. | 12. They have encompassed me like hornets; they burned like fire in thorns; in the name of the Word of the LORD I have put my trust, for I will tear them apart.  |
| 13. You pushed me to fall, but the Lord helped me. | 13. But you have knocked me down to make me fall; and the Word of the LORD has given me help. |
| 14. The might and the cutting power of God was my salvation. | 14. My strength and my praise are fearful against all the world; the LORD gave command by His Word, and has become my redeemer. |
| 15. A voice of singing praises and salvation is in the tents of the righteous; the right hand of the Lord deals valiantly. | 15. The sound of praise and redemption is in the tents of the righteous/generous; the right hand of the LORD has done mightily.  |
| 16. The right hand of the Lord is exalted; the right hand of the Lord deals valiantly. | 16. The right hand of the LORD is exalted; the right hand of the LORD has done mightily. |
| 17. I shall not die but I shall live and tell the deeds of God. | 17. I will not die, for I will live, and I will tell of the deeds of God. |
| 18. God has chastised me, but He has not delivered me to death. | 18. Truly has Yah punished me, but He did not hand me over to death. |
| 19. Open for me the gates of righteousness; I shall enter them and thank God. | 19. Open to me the entrances of the city of righteousness/generosity; I will enter them, I will praise Yah. |
| 20. This is the Lord's gate; the righteous will enter therein. | 20. This is the entrance of the sanctuary of the LORD; the righteous/generous will enter by it. |
| 21. I shall thank You because You answered me, and You were my salvation. | 21. I will give thanks in Your presence, for You have received my prayer, and become for me a redeemer. |
| 22. The stone that the builders rejected became a cornerstone. | 22. The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler. |
| 23. This was from the Lord; it is wondrous in our eyes. | 23. “This has come from the presence of the LORD,” said the builders; “it is wonderful before us,” said the sons of Jesse. |
| 24. This is the day that the Lord made; we shall exult and rejoice thereon. | 24. “This day the LORD has made,” said the builders; “let us rejoice and be glad in it,” said the sons of Jesse. |
| 25. Please, O Lord, save now! Please, O Lord, make prosperous now! | 25. “If it please You, O LORD, redeem us now,” said the builders; “if it please You, O LORD, prosper us now,” said Jesse and his wife. |
| 26. Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord. | 26. “Blessed is he who comes in the name of the Word of the LORD,” said the builders; “they will bless you from the sanctuary of the LORD,” said David. |
| 27. The Lord is God, and He gave us light. **Bind the sacrifice with ropes until [it is brought to] the corners of the altar.** | 27. “God, the LORD, has given us light,” said the tribes of the house of Judah; “**bind the child for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar**,” said Samuel the prophet. |
| 28. You are my God and I shall thank You; the God of my father, and I shall exalt You. | 28. “You are my God, and I will give thanks in Your presence; my God, I will praise You,” said David. |
| 29. Give thanks to the Lord because He is good, for His kindness is eternal. | 29. Samuel answered and said, “Sing praise, assembly of Israel, give thanks in the presence of the LORD, for He is good, for His goodness is everlasting.” |
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**Koheleth (Ecclesiastes) 6:1 – 7:19**

1. There is an evil that I have seen under the sun, and it is great among men:

2. A man to whom God has given riches, and wealth, and honour, so that he lacks nothing for his soul of all that he desires; yet God does not give him the power to eat of it, but a stranger eats it; this is vanity, and it is an evil disease.

3. If a man fathers a hundred, and lives many years, and the days of his years are many, and his soul is not satisfied from the good, and also there is no burial for him; I say, a miscarriage is better than he.

4. For he comes in with vanity, and goes out in darkness; his name will be covered in darkness.

5. Also he has not seen nor known the sun; this one has more rest than that one.

6. Yes, though he lives twice a thousand years, yet he has seen no good. Do not all go to one place?

7. All the labour of man is for his mouth, and yet the soul is not filled.

8. For what is the advantage to the wise more than the fool? What advantage is to the poor who knows how to walk before the living?

9. Better is the sight of the eyes than the wandering of the soul. This is also vanity and striving after wind.

10. That which has been is named already, and it is known that he is man; and he is not able to contend with Him who is stronger than he.

11. For there are many things that increase vanity, and what is the advantage to man?

12. For who knows what is good for man in this life, the number of the days of his life of vanity? Even he makes them like the shadow. For who can tell a man what will be after him under the sun?

1. A good name is better than good ointment; and the day of death than the day of one's birth.

2. It is better to go to the house of mourning than to go to the house of feasting; for it is the end of every man; and the living will lay it to his heart.

3. Vexation is better than laughter; for by the sadness of the face the heart is made good.

4. The heart of the wise is in the house of mourning; but the heart of the stupid one is in the house of mirth.

5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6. For as the crackling of thorns under a pot, so is the laughter of the stupid one. And this also is vanity.

7. For oppression makes a wise man mad; and a bribe destroys the heart.

8. Better is the end of a thing than its beginning; the patient in spirit is better than the proud in spirit.

9. Do not be hasty in your spirit to be angry; for vexation rests in the bosom of fools.

10. Do not say, Why was it that the former days were better than these? For you do not ask from wisdom concerning this.

11. Wisdom [Torah] is good with an inheritance; yes, a gain to those who see the sun.

12. For Wisdom [Torah] is in a shadow; and silver is in a shadow; but the excellence of knowledge is that Wisdom [Torah] gives life to those who have it.

13. Look at the work of God; for who can make that straight which He has bent?

14. In the good day, be in good spirit, but also see in the evil day, that God has made one along with the other, so that man should not find anything after him.

15. All things I have seen in the days of my vanity; there is a just man who perishes in his righteousness/generosity, and there is a wicked/lawless one who prolongs his life in his evil.

16. Do not be too much righteous, nor make yourself overly wise; why destroy yourself?

17. Do not be very evil, and do not be a fool; why should you not die in your time?

18. It is good that you should take hold of this; yes, also from this do not let your hand rest; for he who fears God will come forth with all of them.

19. Wisdom [Torah] makes the wise stronger than ten rulers who are in the city.

**Nazarean Jews Privately read:**

**II Thessalonians 1:1-2 + 1:3-12 &‎**

**Revelation 3:7-14**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

**Hoshana Rabba (The Great Hosanna)‎**

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**For further study see:**

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

**Tishri 21, 5781**

**Evening Thursday October 8 – Evening Friday October 9, 2020**

**Your Distinguished guest at your Sukkah: His Majesty King David Messiah of Israel representing the establishment of the kingdom (Governance) of Heaven on Earth**

**Morning Service for Hoshana Rabba (The Great Hosanna)‎**

**Morning Service Tabernacles (day Seven) – Tabernáculos (Séptimo Día)**

Torah: BeMidbar (Numbers) ‎29:22-34‎

Psalm: Psalm 1:1-6 & 150:1-6 & Koheleth (Ecclesiastes) ‎7:19 – 9:3

N.C.: II Thessalonians 2:1-12 + 2:13-17 & Revelation 3:7-14

**Torah Reading:**

Reader 1 – BeMidbar 29:22-28

Reader 2 – BeMidbar 29:29-31

Reader 3 – BeMidbar 29:32-34

Reader 4 – BeMidbar 29:22-31

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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**Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) ‎‎‎29:22-34‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 22. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.  | 22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine. |
| 23. **On the fourth day** [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 23. **On the fourth day of the Feast of Tabernacles**, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;  |
| 24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,  |
| 25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
| 26. **On the fifth day** [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,  | 26. **On the fifth day of the Feast of Tabernacles**, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;  |
| 27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;  |
| 28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation. |
| 29. **On the sixth day** [you will bring] eight young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 29. **On the sixth day of the Feast of Tabernacles**, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly.  |
| 30. together with their meal-offerings and libations for the bulls, rams, and lambs. of the required number. | 30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed;  |
| 31. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libations. | 31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, **and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain**. |
| 32. **On the seventh day** [you will bring] seven young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 32. **On the seventh day of the Feast of Tabernacles** you will offer seven bullocks by seven orders; two rams by two orders; fourteen unblemished lambs of the year by fourteen orders: the number of all these lambs ninety-eight, to make atonement against the ninety-eight maledictions.  |
| 33. together with their meal-offerings and libations for the bulls, rams, and lambs. of their required number. | 33. And their mincha of wheat flour and libations of wine you shall offer with the bullocks, rains, and lambs, by their number, according to the order appointed  |
| 34. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 34. one kid by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
|  |  |

**Ketubim: Targum Tehillim (Psalms) 1:1-6 & 150:1-6**

| **Rashi** | **Targum on the Psalms** |
| --- | --- |
| 1. The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners. | 1. Happy the man who has not walked in the council of the wicked/Lawless, or stood in the paths of sinners, or taken a seat with the band of mockers.  |
| 2. But his desire is in the Law of the Lord, and in His law he meditates day and night. | 2. Instead his pleasure is in the Law of the LORD, and in His Torah he meditates day and night. |
| 3. He shall be as a tree planted beside rivulets of water, which brings forth its fruit in its season, and its leaves do not wilt; and whatever he does prosper. | 3. And he will be like a living tree planted by streams of water, whose fruit ripens in due course, and its leaves do not fall, and all its branches that grow ripen and flourish. |
| 4. Not so the wicked, but [they are] like chaff that the wind drives away. | 4. Not so the wicked/lawless; instead, they are like the chaff that the storm-wind will drive. |
| 5. Therefore, the wicked shall not stand up in judgment, nor shall the sinners in the congregation of the righteous. | 5. Therefore the wicked/lawless will not be acquitted in the great day, nor sinners in the hand of the righteous/generous, |
| 6. For the Lord knows the way of the righteous, but the way of the wicked shall perish. | 6. Because the path of the righteous/generous is manifest in the LORD’s presence, but the paths of the wicked/lawless will perish. |
|  |  |
| 1. Hallelujah! Praise God in His holy place, praise Him in the firmament of His might.  | 1. Hallelujah! Praise God in His sanctuary, praise Him in the firmament of His strength.  |
| 2. Praise Him with His mighty deeds, praise Him as befits His superb greatness. | 2. Praise Him for His mighty deeds, praise Him according to His abundant greatness. |
| 3. Praise Him with a shofar blast, praise Him with psaltery and lyre. | 3. Praise Him with the sounding of the trumpet, praise Him with harps and lyres. |
| 4. Praise Him with timbres and dance, praise Him with stringed instruments and flute. | 4. Praise Him with drums and with dances, praise Him with flutes and pipes. |
| 5. Praise Him with resounding cymbals, praise Him with resonant cymbals. | 5. Praise Him with cymbals that sound alone; praise Him with cymbals that sound with shouting. |
| 6. Let every soul praise God. Hallelujah! | 6. Every breath will sing praise to God. Hallelujah! |
|  |   |

**Nazarean Jews Privately read:**

**II Thessalonians 2:1-12 + 2:13-17 &**

**Revelation 3:7-13**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Amen ve Amen**

**Chag Sukkoth Sameach!**

**Shabbat Shemini Atseret (Festival of the 8th Day) Day 1‎**

![MCj02955050000[1]]()

**For further study see:**

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

**Tishri 22, 5781**

**Evening Friday October 9 – Evening Saturday October 10, ‏2020**

**Morning Service Festival of the 8th Day (Day 1), Day 1 – Fiesta del Octavo Dia – Primer Dia**

Torah: Debarim (Deuteronomy) 14:22 - 16:17‎ & **BeMidbar** (Numbers) 29:35–30:1‎

Ashlamatah: I Kings 8:54-66‎

Psalm: Psalms 12: 1 - Koheleth (Ecclesiastes) ‎1:1 – 12:14

N.C.: I Hillel (Luke) 2:21-40 & Revelation 3:14-22

**Torah Reading:**

Reader 1 – Debarim 14:22-29‎

Reader 2 – Debarim 15:1-6

Reader 3 – Debarim 15:7-11

Reader 4 – Debarim 15:12-18

Reader 5 – Debarim 15:19-23

Reader 6 – Debarim 16:1-8

Reader 7 – Debarim 16:9-17

    Maftir – Bemidbar 29:35–30:1

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan for: Debarim (Deut.) ‎‎‎15:19 – 16:17‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 19. Every firstborn that is born in your cattle, and in your flocks---a male--- you must consecrate to Adonai, your G-d; you may not work with your first-born ox, or shear the first-born of your flocks.  | 19. Every firstling male that comes out of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks;  |
| 20. Before Adonai, your G-d, you must eat it, each year, in the place that Adonai chooses, you and your household. | 20. You will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses.  |
| 21. And if it has a blemish--- if it is crippled or blind--- or has any severe blemish, do not slaughter it to Adonai, your G-d. | 21. But if there be any spot in it, if it be lame or blind, or have any blemish, you will not sacrifice it before the LORD your God:  |
| 22. In your cities may you eat it; the ritually unclean and the clean together, like the deer and the gazelle. | 22. You may eat it in your cities; he who is unclean, (so) that he may not approach the holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.  |
| 23. Only, do not eat its blood; spill it like water on the ground. | 23. Only you will not eat the blood; you will pour it out upon the ground like water. |
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| 1. Take heed of the month of spring, when you will celebrate Pesach for Adonai your G-d; for in the month of spring Adonai, your G-d, took you out from Egypt at night. | 1. **Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the ‎rotation thereof**: in the month of Abib to perform the pascha before the LORD your God, because in ‎the month of Abib the LORD your God brought you out of Mizraim;  |
| 2. You will slaughter the pesach-offering to Adonai, your G-d, flocks of ruminants and cattle in the place that Adonai chooses to house His Presence there. | 2. You will eat it therefore by ‎night. But you will sacrifice the pascha before the LORD your God between the suns; and the sheep ‎and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD ‎will choose to make His Shekinah to dwell there.  |
| 3. Do not eat chametz on it; seven days are you to eat on it matzos, bread of anguish; since in haste you left the land of Egypt, so that you remember the day of your exodus from the land of Egypt all the days of your life. | 3. You will not eat leavened bread with the pascha; ‎seven days you will eat unleavened bread unto His Name, the unleavened bread of humiliation; ‎for with haste you went forth from the land of Mizraim; that you may remember the day of your ‎out going from the land of Mizraim all the days of your life.  |
| 4. And no sourdough of yours may be seen in all of your boundary seven days; and none of the flesh may remain overnight which you slaughtered towards the evening of the first day---until morning. | 4. Take heed that in the beginning of the ‎pascha there be no leaven seen among you within all your borders for seven days; and that none of ‎the flesh which you sacrifice in the evening of the first day remain till the morning.  |
| 5. You are forbidden to slaughter the pesach in any of your cities that Adonai, your G-d, is giving you. | 5. It will not be ‎allowed you to eat the pascha in (any) one of your cities which the LORD your God gives to you;  |
| 6. Solely in the place that Adonai, your G-d, chooses to house His Presence, there will you slaughter the pesach towards the afternoon, at sunset, at the time you left Egypt. | 6. but ‎in the place which the LORD your God will choose to make His Shekinah to dwell, there will you ‎sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle ‎of the night, the time when you began to go out of Mizraim.  |
| 7. You will cook [it] and eat [it] in the place that Adonai, your G-d, chooses; and you may depart in the morning and go to your residence. | 7. And you will dress and eat it in the ‎place which the LORD your God will choose, and in the early morning (if need be) you may return ‎from the feast, and go to your cities.  |
| 8. For six days you will eat matzot, and on the seventh day, is one of withdrawal for the sake of Adonai, your G-d, do not do work. | 8. On the first day you will offer the Omer, and eat unleavened ‎cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the ‎new corn, and on the seventh day you will assemble with thanksgiving before the LORD your God; ‎no work will you perform.‎ |
| 9. Seven weeks count for yourself; from the time the sickle begins felling the standing grain, begin to count seven weeks. | 9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the ‎field after the reaping of the Omer you will begin to number the seven weeks.  |
| 10. You are to celebrate the festival of Shabuoth for Adonai, your G-d, to the fullness of your open-handed gift that you can give, as Adonai, your G-d, has blessed you. | 10. And you will keep ‎with joy the Festival of Weeks before the LORD your God, after the measure of the freewill ‎offerings of your hands, according as the LORD your God will have blessed you.  |
| 11. You are to rejoice in the presence of Adonai, your G-d--- you, and your son and your daughter, and your male slave and your female slave, and the Levite who is in your city, and the proselyte, and the orphan and the widow who are among you---in the place that Adonai, your G-d, chooses to house His presence there. | 11. And you will ‎rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters, your ‎servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the ‎widow who are among you, at the place which the LORD your God will choose where to make His ‎Shekinah to dwell.  |
| 12. Remember that you were a slave in Egypt; you are to guard and celebrate these statutes. | 12. Remember that you were servants in Mizraim; so will you observe and perform ‎these statutes.‎ |
| 13. The festival of Sukkoth celebrate for yourself seven days, when you harvest your threshing-floor and your wine-press.  | 13. The Feast of Tabernacles you will make to yourselves seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses.  |
| 14. You are to rejoice during your festival--- you and your son and your daughter, and your male slave and your female slave, and the Levite and the proselyte, and the orphan and the widow who are in your city. | 14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.  |
| 15. Seven days are you to be festive for Adonai, your G-d, in the place Adonai chooses, for Adonai, your G-d, will bless you in all your produce and in all your endeavors; and you will experience pure joy. | 15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, **because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so will you be joyful in prosperity.** |
| 16. Three times a year are all your males to be seen in the presence of Adonai, your G-d, in the place that He chooses--- in the festival of Matzot, and on the festival of Shabuoth, and on the festival of Sukkoth--- and he will not appear in Adonai's presence empty-handed. | 16. Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; **nor must you appear before the LORD your God empty handed of any of the requirements;**  |
| 17. Everyone according to the gift appropriate to his means, according to the blessing of Adonai, your G-d, that He gave you. | 17. **Everyone after the measure of the gifts of his hands, according to the blessing which the LORD your God has bestowed upon you.** |
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**Rashi & Targum Pseudo Jonathan for: BeMidbar (Num.) 29:35–30:1‎‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
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| 35. **On the eighth day** will be a [day of] restraint for you, when you will not do any work of consequence.  | 35. **And on the eighth day** you will gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation will you have, no servile work will you do  |
| 36. You will bring a burnt-offering, a fire-offering for a pleasing aroma to Adonai, [consisting of] one young bull, one ram, and seven yearling lambs, [all] without blemish; | 36. But offer a sacrifice an oblation to be received with favor before the LORD; light oblations; one bullock before the one God, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days.  |
| 37. [together with] their meal-offerings and libations for the bull, ram, and lambs. of the required number. | 37. Their mincha of wheat flour, and their libations of wine which you will offer with the bullocks, rams, and Iambs, by their number, After the order of their appointment;  |
| 38. And one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 38. And one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation.  |
| 39. These you will make to Adonai on your festivals, aside from your vows and dedications, burnt-offerings and meal-offerings, and libations and peace-offerings." | 39. These you will offer before the LORD in the time of your festivals, beside your vows which you vow at the festival, and which you will bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims. |
| 1. Moshe spoke to B’ne Yisrael all that Adonai had commanded him. | 1. And Mosheh spoke to the sons of Israel, according to all that the Lord had commanded Mosheh. |
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**Midrash Pesiqta deRab Kahana**

**Pisqa Twenty-Eight: 1-5**

**On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your-peace offerings] (Numbers 29:35-39).**

**XXVIII:I**

On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill­offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-9): But you have increased the nation, O Lord, you have increased the nation; [you are glorified; you have enlarged all the borders of the land] (Is. 17 :25): You gave security to the wicked Pharaoh. Did he then call you "Lord"? Was it not with blasphemies and curses that he said, Who is the Lord, that I should listen to his voice (Ex. 5:2)! You gave security to the wicked Sennacherib. Did he then call you "Lord"? Was it not with blasphemies and curses that he said, Who is there among all the gods of the lands... (2 Kgs. 18:35). You gave security to the wicked Nebuchadnezzar. Did he then call you "Lord"? Was it not with blasphemies and curses that he said, And who is God to save you from my power (Dan. 3:15). ...you have increased the nation; you are glorified: You gave security to David and so he blessed you: David blessed the Lord before all the congregation (1 Chr. 29:10). You gave security to his son, Solomon, and so he blessed you: Blessed is the Lord who has given rest to his people Israel (1 Kgs. 8:56). You gave security to Daniel and so he blessed you: Daniel answered and said, Blessed be the name of God (Dan. 2:20)

[But you have increased the nation, O Lord, you have increased the nation; you are glorified;] you have enlarged all the borders of the land (Is. 17:25): Said R. Levi, "You have examined those who are near you and you have examined those who are distant from you. Draw near those who are near you, and send distant those who are distant from you. Draw near those who are near you: The Lord is near those who call upon Him (Ps. 145:18). ...and send distant those who are distant from you: The Lord is distant from those who do wickedly (Prov. 15:29)."

Another interpretation of the verse But you have increased the nation, [O Lord, you have increased the nation; you are glorified; you have enlarged all the borders of the land] (Is. 17:25): In the case of the nations of the world, if you give them a male child, he draws forward his foreskin and grows a lock [that is cut off in the honor of the idol.] When he grows up, he brings him to the temple of his idol and outrages you. But in the case of Israel, if you give one of them a male child, he counts eight days and circumcises him. If he was a firstborn, he redeems him after thirty days. When he grows up, he brings him to synagogues and study houses and blesses you every day: Blessed be the Lord who is to be blessed.

Another interpretation of the verse But you have increased the nation, [O Lord, you have increased the nation; you are glorified; you have enlarged all the borders of the land] (Is. 17:25): The nations of the world, if you increase the number of festivals for them, they eat and drink and carouse and go to theaters and circuses and outrage you with their words and deeds. But in the case of Israel, if you give them festival days, they eat, drink, rejoice, go to synagogues and school houses, increase their praying and increase their prayers for additional offerings and other offerings. Therefore it was necessary for Scripture to say, On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...] These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-39).

**XXVIII:II**

The wicked borrows and does not pay back, [but the righteous is generous and gives; for those blessed by the Lord shall possess the land, but those cursed by him shall be cut off] (Ps. 37:21-22):Said R. Isaac, "There are three who are regarded as wicked: one who raises his hand against his fellow, one who borrows and does not pay back, and a contentious person. ...one who raises his hand against his fellow: He said to the wicked man, Why do you hit your fellow? (Ex. 2:13).” Said R. Zeora, "It is not the end of the matter that he actually hit him, but even if one raised his hand to hit him but did not hit him, he is regarded as wicked, as it is said, He said to the wicked person, why do you hit your fellow? (Ex. 2:13). What it says is not why did you hit your fellow, but why do you hit him. He wanted to hit him but up to that point he had not done so." Said R. Samuel bar Tanhum, "I said this before R. Tanhuma and he said, 'Even if he merely looked impudently at the other, he is regarded as wicked, as it is said, A wicked man looks impudently (Prov. 21:29)." “...one who borrows and does not pay back: The wicked borrows and does not pay back. ...and a contentious person: with reference to the party of Korach, Depart, I ask, from the tents of these wicked men (Num. 16:26)."

R. Judah, when he would impose an oath on someone, would recite this verse: Depart, I ask, from the tents of these wicked men (Num. 16:26).

Another comment on the verse The wicked borrows and cannot pay back, [but the righteous is generous and gives; for those blessed by the Lord shall possess the land, but those cursed by him shall be cut off] (Ps. 37:21-22): These refers to the nations of the world who eat and drink but do not recite a blessing. ...but the righteous is generous and gives: this refers to Israel, who eat and say a blessing.

Said R. Simeon b. Laqish, "You find that, when the Holy One, blessed be He, gives to a righteous man what he asks from Him, he goes and shows grace to Him even more. That is in line with this verse: but the righteous is generous and gives. The righteous one of the world is generous and gives."

Said R. Levi, "It entered the mind of the Holy One, blessed be He, to assign to Israel a festival day for each month during the summer, in Nisan, Passover, in Iyyar, the minor Passover, in Sivan, Pentecost, but because of the transgressions and bad deeds for which they were responsible, he took festivals from them for the three month period of Tammuz, Ab, and Elul [which are marked by the breach of the wall of Jerusalem on the 17th of Tammuz, the destruction of the Temple on the ninth of Ab, and the month of penitence through Elul. During those months there is no occasion for a festival.] Then Tishri came along and made it up for all three of those months. The New Year makes up for the festival that is lacking in Tammuz, the Great Fast for the festival missing in Ab, and the seven days of The Festival for what is missing in Elul. Said the Holy One, blessed be He, 'The month of Tishri makes up for what is lacking in the other months, will it not compensate also for itself? Give it what is coming to it, and let the month come and task what is coming to it. Therefore it was necessary for Scripture to say, On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-9)."

**XXVIII:III**

In a day of prosperity be joyful, and in the day of adversity consider; [God has made the one as well as the other, so that man may not find out anything that will be after him] (Qoh. 7:14): Said R. Abba bar Kahana, "If an occasion for doing a good deed comes your way, do it right away, as it is written, on a day of prosperity be joyful, and in the day of adversity consider; God has made the one as well as the other, so that man may not find out anything that will be after him (Qoh. 7:14). And if a bad day comes your way, consider how to repent and to be saved from it."

R. Yudan in the name of R. Eleazar: "Three things annul an evil decree [that is foreseen by astrology], and these are they: prayer, acts of charity, and repentance. And all three of them may be located in a single verse of Scripture: If my people, upon whom my name is called, shall humble themselves and pray and seek my face, and turn from their evil ways, then I will forgive their sin and heal their land (2 Chr. 7:14). If my people, upon whom my name is called, shall humble themselves and pray refers to prayer. ... and seek my face refers to acts of charity, in line with this verse: In justice I shall behold your face (Ps. 17:15). [Justice is the same word as acts of charity.] ... and turn from their evil ways refers to repentance. Then what is written? I will hear from heaven and forgive their sin. R. Huna in the name of R. Joseph: "Also changing one's name and the doing of a different sort of deed will have the same effect. We know that changing a name makes a difference from the case of Abraham: And your name will no longer be called Abram but your name will be Abraham (Gen. 17:5). Abram did not produce a son, but Abraham did. And along these same lines, Sarai your wife (Gen. 17:5). Sarai did not produce a son, but Sarah did. We know that the doing of a different sort of deeds makes a difference from the case of the men of Nineveh, as it is said, And God saw their works, that they turned from their evil ways (Jonah 3:10). Some say, "Also changing one's place of domicile, as it is said, And the Lord said to Abram, Get you out of your country, the land of your birth (Gen. 12:1). And then: I shall make you a great nation (Gen. 12:1).” R. Mana said, "Also fasting [has the same effect], as it is said, The Lord answer you in the day of distress [interpreted here to mean the day of fasting] (Ps. 20:20).” Raba bar Hama bar Guria in the name of Rab: "Fasting is as good for a dream as fire for stubble." Said R. Joseph, "That is so if it is done on the same day [as the dream], even if that is the Sabbath [on which it is ordinarily forbidden to fast]."

... God has made the one as well as the other, so that man may not find out anything that will be after him (Qoh. 7:14): The Holy One, blessed be He, made both the righteous and the wicked. That is in line with this verse of Scripture: And afterward his brother came out, and his hand was holding on to the heel of Esau (Gen. 25:26). R. Phineas, R. Hilqiah in the name of R. Simon: There was scarcely a membrane between them, and yet this one came forth as a righteous, and the other as a wicked person. On what account has the Holy One, blessed be He, made both the righteous and the wicked? So that these should atone for those, in line with this verse: God has made the one as well as the other, so that man may not find out anything that will be after him (Qoh. 7:14).

Another interpretation of the verse In a day of prosperity be joyful, [and in the day of adversity consider; God has made the one as well as the other, so that man may not find out anything that will be after him (Qoh. 7:14): Said R. Tanhum bar Hiyya, "On a day on which something good happens for your fellow, be with him in his rejoicing, and on a day on which something bad happens, pay attention...and in the day of adversity consider, meaning, see how you may do a deed of mercy with him to save him from his misfortune.

The mother of R. Tanhum bar Hiyya would do things this way. When she (mother) would buy a litra of meat from the market for him, she would purchase two, one for him, the other for the poor. When she would buy a bundle of vegetables from the market, she would buy two, one for him, and one for the poor. Why did the Holy One, blessed be He, create poor and rich? So that one should support the other. This was on the count of this verse God has made the one as well as the other, meaning both the poor and the rich. It is so that the one may attain merit through supporting the other, so that each may provide the other with the occasion for attaining merit, in line with the clause: God has made the one as well as the other.

Said R. Aha, "On a day of good fortune for the Torah, be with it in its success, and in the day of adversity consider. When the day comes of which it is written, Sinners will be afraid in Zion (Is. 33:14), be among those who see and not among those who are seen. Be among the spectators and not among the ones who fight the lions. Be among those concerning whom it is written, They shall go forth and look on the carcasses of the men who rebelled against me (Is. 66:24), and not among those of whom it is written, Their worm shall not die, neither shall their fire {be quenched, and they shall be an abhorring unto all flesh] (Is. 66:24)."

On what account did the Holy One, blessed be He, create both Gehenna and the Garden of Eden? It is so that they may afford assistance to one another. And what is the distance between them? R. Yohanan said, "A wall." R. Hanina said, "A handbreadth." Rabbis say, "Both of them are equivalent."

Said R. Levi, "Said the Holy One, blessed be He, to Israel, 'My children, as to those offerings concerning which I wrote you in the Torah, be meticulous about them, for there is no better intercessor for the bringing of rain than offerings. Therefore it was necessary for Scripture to say, On the eighth day you shall have a solemn assembly. {You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-39)."

**XXVIII:IV**

Give a portion to seven or even to eight, [for you do not know what evil may happen on earth. If the clouds are full of rain, they empty themselves on the earth; and if a tree falls to the south or to the north, in the place where the tree falls, there it will lie. He who observes the wind who will not sow, and he who regards the clouds will not reap] (Qoh. 11:2-4): R. Eliezer, R. Nehemiah, and R. Joshua: R. Eliezer said, "Give a portion to seven refers to the Sabbath, concerning which it is written, And it came to pass on the seventh day (Ex. 16:27), and or even to eight refers to circumcision. As it is written, And Elijah put his face between his knees (1 Kgs. 18:42). Said Elijah before the Holy One, blessed be He, 'Lord of the ages, if there remained for Israel only these two religious duties alone, their merit would be such as to justify rain.' R. Nehemiah said, "Give a portion to seven refers to the generation of Moses, which practiced circumcision on the seventh day, or even to eight refers to the generation of Joshua, which practiced circumcision on the eighth day. Said the Holy One, blessed be He, to him, 'Moses, your lord, circumcised them on the seventh day, and you circumcise them on the eighth.' At that time said the Lord to Joshua, 'Prepare for your use flint knives [and again circumcise the children of Israel a second time] (Josh. 5:2). "A second time do you circumcise them, a third time you do not circumcise them.” R. Joshua said, said, "Give a portion to seven refers to the seven days of Passover, or even to eight refers to the eight days of The Festival. And when it says, or even, it means to encompass the eighth day of the Solemn Assembly, the New Year, and the Day of Atonement."

R. Simon interpreted the verse to speak of the leaders: "Give a portion to seven: On the seventh day the leader of the children of Ephraim (Num. 7:48). ... or even to eight: on the eighth day the leader of the children of Manasseh (Num. 7:54)."

R. Azariah in the name of R. Judah bar Simon interpreted the verse to speak of the consecration [of the priests for serving in the tabernacle]: "Give a portion to seven: For seven days he shall consecrate you (Lev. 8:33). or even to eight: And it came to pass on the eighth day that Moses called Aaron (Lev. 9:1)."

R. Judah bar. Simon in the name of R. Meir interpreted the verse to speak of the menstrual period: "Give a portion to seven refers to the seven days of the menstrual period. ... or even to eight refers to the eight days between birth and circumcision. Said thc Holy One, blessed be He, if a woman has properly observed the seven days of her menstrual period, I shall give her a male child and you will circumcise him on the eighth day (Lev. 12:3)."

R. Levi said, "Give a portion to seven refers to the seven days of The Festival [of Tabernacles], ... or even to eight: On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace­ offerings] (Numbers 29:35-39)."

**XXVIII:V**

For the Lord takes pleasure in His people; He adorns the humble with salvation. [Let the faithful exult in glory; let them sing for joy on their couches] (Ps. 149:4-5). R. Joshua of Sikhnin in the name of R. Levi: "The Holy One, blessed be He, takes pleasure in the offerings of Israel. ... He adorns the humble with salvation, and salvation refers only to offerings in line with this verse: And the Lord looked upon [thus: accorded salvation to] Abel and his offering (Gen. 4:4)."

"For the Lord takes pleasure in his people: The Holy One, blessed be He, takes pleasure in the offerings of Israel. Therefore Moses admonishes Israel: On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace offerings] (Numbers 29:35-39)."

**Ketubim: Targum Tehillim (Psalms) Psalm 12:1-9‎**

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| --- | --- |
| **Rashi** | **Targum on the Psalms** |
| 1. For the conductor on the sheminith, a song of David.  | 1. For praise, on the lyre of eight strings. A hymn of David.  |
| 2. Save, O Lord, for the pious are gone, for the faithful have vanished from the sons of men. | 2. Redeem, O LORD, for the good are annihilated; for the faithfully obedient have ceased from the sons of men. |
| 3. One speaks to another with falseness, smooth talk; they speak with a double heart. | 3. They speak lies, each to his fellow, lips are flattering; in their heart they deceive, and with a lying heart they speak. |
| 4. May the Lord cut off all smooth lips, the tongue that speaks great things. | 4. The LORD will destroy from the world all flattering lips, the tongue that speaks arrogance. |
| 5. Who said, "With our tongue we will overpower; our lips are with us. Who is lord over us?" | 5. Those who deny the essence, who say, “By our tongue we will prevail, our lips are with us, who is our master?” |
| 6. **Because of the plunder of the poor, because of the cry of the needy, Now I will rise, the Lord shall say; I will grant them salvation**, He shall speak concerning them. | 6. **Because of the oppression of the poor, because of the cry of the needy, now I will arise, says the LORD; I will give redemption to My people**, but against the wicked/Lawless I will give testimony of evil. |
| 7. The sayings of the Lord are pure sayings, like silver refined, exposed to the earth, clarified sevenfold. | 7. The words of the LORD are pure words, silver purified in the furnace on the ground, refined seven times. |
| 8. You, O Lord, shall guard them; You shall guard him from this generation forever. | 8. You, O LORD, will keep the righteous/generous; you will protect them from this evil generation forever. |
| 9. Wicked men walk on all sides when the [one who appears] basest to the sons of men is elevated. | 9. All around the wicked/Lawless walk, like a leech that sucks the blood of the sons of men |

Commentary on the Psalms

**By Rabbi Dr. Hillel ben David**

Psalm 12 was inspired by a prophetic message foretelling an era when the wicked would succeed in overcoming the poor and the helpless. The threat manifested itself when Saul seemed to be on the verge of subduing David and occurred again on a national scale when the entire House of David was threatened with extinction at the hands of the evil Israelite Queen Athaliah who annihilated the entire ‘royal seed’ [with the exception of the infant Yoash who was hidden[[1]](#footnote-1)].

Rashi[[2]](#footnote-2) writes: David dedicated this Psalm to Athaliah’s atrocity, which would occur in the eighth generation of His dynasty (beginning with Solomon), praying that a remnant of his family be spared, saying, ‘Save me, HaShem, for the devout are no more’.

However, the psalm ends on the confident note that HaShem will surely protect the helpless. The full realization of this wish will come to pass in Messianic times when evil will vanish in the face of the enlightenment gained through Torah study.[[3]](#footnote-3) Therefore, this psalm was accompanied by the שמינית, the eight-stringed instrument symbolizing that the forces set loose during the seven days of creation will finally be bridled and disciplined.[[4]](#footnote-4)

In this light, we understand why the Vilna Gaon prescribes this psalm as the שיר של יום, ‘The Song of the Day’, for Shemini Atzeret.[[5]](#footnote-5) This is the special psalm for Shemini Atzeret found in the Orot Sephardic Succoth Machzor.

On the seven days of the Succoth Festival, offerings were brought symbolizing the seventy nations who surround Israel. But on the eighth day, Shemini Atzeret, the offering symbolizes only Israel who will remain alone and exalted in Messianic times as HaShem’s chosen people. [[6]](#footnote-6)

The verbal connection between our Torah portion, Ashlamata, and psalm, all revolve around the word: halak - הלך. In the Torah portion it is Avraham Abinu who is to walk before HaShem and be perfect.[[7]](#footnote-7) In our psalm it is the wicked that walk. Since our psalm deals with the walk of the wicked, I would like to take an in-depth look at *Halacha*,[[8]](#footnote-8) *walking*, which is the opposite of the walk of the wicked.

***Tehillim (Psalm) 12:9*** *The wicked* ***walk*** *on every side, when vileness is exalted among the sons of men.*

The following section is an excerpted, and edited, portion from “The Handbook of Jewish Thought, Vol. 2”, by Rabbi Aryeh Kaplan.

*It is HaShem’s will that there exists a certain degree of uniformity in Jewish practices, as well as in the interpretation of the Law. It is thus written, “There shall be one Torah and one law for you”.[[9]](#footnote-9)*

*Therefore, even when no formal central authority, such as the Sanhedrin, exists, HaShem has provided guidelines to insure the continuance of Judaism as a unified way of life. These guidelines provide the basis for the system of Torah law known as Halacha.[[10]](#footnote-10)*

*Moreover, it was impossible to include every possible case in the Oral Torah. It would also be impossible for the Sanhedrin to decide in every possible case. Therefore, HaShem gave each qualified Torah scholar the right to decide questions of Torah law. Then, even if laws were forgotten, they could be restored through the halachic process.*

*It is a positive commandment for a duly qualified Torah scholar to render decisions in questions of Torah law when asked. It is thus written, “You shall teach the children of Israel all the decrees which HaShem told them through Moses”…[[11]](#footnote-11)*

*The unique relationship between HaShem and Israel guarantees that we will always be able to ascertain His will. It is thus written, “You will seek HaShem your Lord, and you will find Him, as long as you search after Him with all your heart and with all your soul”…[[12]](#footnote-12)*

*HaShem therefore granted the Jewish people as a whole a sort of collective Divine Inspiration so that they would be able to recognize the correct opinion in questions of Torah law. Therefore, when there is any question, it is ultimately decided on the basis of what becomes common practice. Hence, when a decision is accepted as a general custom, it becomes universally binding.*

*Therefore, any practice, decision or code that is universally accepted by the Jewish people is assumed to represent HaShem’s will and is binding as such. Even when a decision is initially disputed, the commonly accepted opinion becomes binding as law.*

*Since the Talmud was accepted by all Israel, it is the final authority in all questions of Torah law. Since such universal acceptance is a manifestation of HaShem’s will, one who opposes the teachings of the Talmud is like one who opposes HaShem and His Torah. All later codes and decisions are binding only insofar as they are derived from the Talmud.*

*Other works, written prior or contemporary to the Babylonian Talmud are likewise very important for the understanding of laws, beliefs and history. However, since they were all known to the compilers of the Talmud, it is assumed that when the Talmud disputes these works, it does so for a reason. Therefore, whenever they disagree with the Talmud, decisions found in the Jerusalem Talmud, Midrash and Tosefta are ignored. There are, however, certain special cases, where, because of long established custom, the opinions of other early works are accepted, even when they disagree with the Talmud.*

*All the opinions found in the Talmud are equally sacred. Still, there is always one binding opinion whenever questions of actual practice are concerned. This is known either from the Talmudic discussions itself, or from later tradition.*

*However, when a dispute involves questions of opinion or history, and has no special consequences any opinion found in the Talmud is equally acceptable. Similarly, no final decision is normally rendered between conflicting Talmudical opinions in the case of laws that are no longer applicable.*

Halacha teaches us how to behave with our families, relatives, and strangers as well as how to fulfill our religious requirements between ourselves and HaShem. To fulfill our role as a holy people, we imitate HaShem’s actions. Examples are visiting the sick, welcoming guests, giving charity, refraining from creative activity on Shabbat, and promoting peace between husband and wife.[[13]](#footnote-13) The true reason for following Halacha is because HaShem commanded us to do so. We observe Halacha to please our Creator and to become spiritually close to Him by doing His will and imitating His actions. Like the word for the whole body of Jewish “laws,” each rule of how to act is called a Halacha.[[14]](#footnote-14)

The Shema is an affirmation of our covenantal relationship and a declaration of faith in one G-d. The obligation to recite the Shema is the beginning of the obligation to pray, yet separate from it. This means that we must also pray in addition to saying the Shema. Saying the Shema is the beginning of Torah study since the two commands are so closely related. A Jew is obligated to say Shema in the morning and at night, as we can see from the above passage.

The directives of the Shema, Debarim (Deuteronomy) 6:4ff, intimate two ways for Israel to express its love for HaShem: **to do** and **to hear**. Later Hakhamim will refer to these “ways” as “**duties of the limbs**” and “**duties of the heart**”, the “duties of the limbs” implying what the Hakhamim came to call *halacha.* Derived from the causative verb *halak* (to walk, i.e., to make someone else walk, to lead, to guide), *halacha* is that component of Torah which provides guidance through definitive rulings or commandments (mitzvot[[15]](#footnote-15)). It answers the questions ‘what,’ ‘when,’ and ‘how’ in Israel’s call to holiness.

The Torah was HaShem’s plan holiness given to Adam[[16]](#footnote-16) and later to Israel through Moshe, at Mount Sinai, in the presence of all the people of Israel. This plan was written out in the Torah. We worship HaShem by studying this plan and putting it into *practice*, i.e. one must *walk* (halak) out the Torah. Righteousness is, by definition, the state created by living according to the Torah, HaShem’s plan. Jewish life was defined by Torah regardless of where one lived.

The first place where “walk” is used, with people, is in:

***Bereshit (Genesis) 13:14-18*** *And HaShem said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered. Arise,* ***walk*** *through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto HaShem.*

In this first use of the word “walk”, with people, we find that it has the basic idea of performing the will of HaShem. HaShem is having Abram check out his inheritance, his land. Many of HaShem’s commands, such as the Sabbatical year and the Jubilee year, can ONLY be performed in the land. This walk establishes Abram’s continued obedience to the commands of HaShem.

One of the things we will notice in this study, is that most of the time that we see this word ‘walk’, it will be juxtaposed with the commands of HaShem.

Now, let’s see how this same word is used in other scriptures:

***Bereshit (Genesis) 17:1-14*** *And when Abram was ninety years old and nine, HaShem appeared to Abram, and said unto him, I [am] the Almighty HaShem;* ***walk*** *before me and become perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and HaShem talked with him, saying, As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a HaShem unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their HaShem. And HaShem said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which [is] not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

In this use, we see that walking is intimately connected with obedience to HaShem. The implied usage seems to indicate a lifestyle of obedience. There are some Mitzvot where the symbol and the meaning are explicit: Some are called ‘ot’, a sign: - Circumcision - mila - is described as a “Sign of the Covenant”, the meaning of which is contained in the phrase “Walk in front of Me and become perfect”.[[17]](#footnote-17) To “walk in HaShem’s ways”, which Chazal understand as mandating not just concrete actions but also the cultivation of virtuous character traits.[[18]](#footnote-18) Judaism requires halakhic observance, but it also asks for more than that, namely, a life of compassion for those who are vulnerable.

Torah asks us not just to perform our duties but also to cultivate ourselves. This pervades the whole history of Jewish religious writing. The Musar movement’s focus on character-building; the Rambam’s persistent concern with virtue;[[19]](#footnote-19) and R. Bachya’s preoccupation with the duties of the heart rather than (merely) those of the limbs.[[20]](#footnote-20)

Working to become a refined and holy person is the entire goal of the Torah. HaShem introduces His covenant with Abram by telling him to “walk yourself before Me and be whole”.[[21]](#footnote-21) Thus, perfecting one’s ability to relate to HaShem and to other people is the goal of the entire observance, not merely a means to fulfill other mitzvot and doing mitzvot themselves. This goal is to make manifest the Image of the Divine within each of us.

***Vayikra (Leviticus) 18:1-5*** *And HaShem spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am HaShem your HaShem. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye* ***walk*** *in their ordinances. Ye shall do my judgments, and keep mine ordinances, to* ***walk*** *therein: I [am] HaShem your HaShem. Ye shall therefore keep my statutes, and my judgments: which if a man do,* ***he shall live in them****: I [am] HaShem.*

In this powerful passage, HaShem again indicates that the way to live, is in obedience to His Torah. Our walk, our obedience to the Torah and Chazal determines whether we are choosing death or life.

***Vayikra (Leviticus) 26:2-12*** *Ye shall keep my sabbaths, and reverence my sanctuary: I [am] HaShem. If ye* ***walk*** *in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you.*

In this passage, HaShem indicates that if we are to be His people, and He is to be our HaShem, then we MUST walk in His statutes. There is no other way.

***Debarim (Deuteronomy) 5:31 - 6:2*** *But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do [them] in the land which I give them to possess it. Ye shall observe to do therefore as HaShem your HaShem hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall* ***walk*** *in all the ways which HaShem your HaShem hath commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess. Now these [are] the commandments, the statutes, and the judgments, which HaShem your HaShem commanded to teach you, that ye might do [them] in the land whither ye go to possess it: That thou mightest fear HaShem thy HaShem, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.*

In this passage, walking in His ways, means living a Torah observant life. The result of this walk is prolonged life on Earth.

***Deuteronomy 30:10-20*** *if you obey the Lord your HaShem to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your HaShem with all your heart and soul. “For this commandment which I command you today is not too difficult for you, nor is it out of reach. “It is not in heaven, that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may* ***observe*** *it?’ “Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may* ***observe*** *it?’ “But the word is very near you, in your mouth and in your heart, that you may observe it. “See, I have set before you today* ***life*** *and prosperity, and death and adversity; in that I command you today to love the Lord your HaShem, to* ***walk*** *in His ways and to keep His commandments and His statutes and His judgments, that you may* ***live*** *and multiply, and that the Lord your HaShem may* ***bless*** *you in the land where you are entering to possess it. “But if your heart turns away and you will not obey, but are drawn away and worship other G-ds and serve them, I declare to you today that you shall surely perish. You shall not prolong your days in the land where you are crossing the Jordan to enter and possess it. “I call heaven and earth to witness against you today, that I have set before you* ***life*** *and death, the blessing and the curse.* ***So choose life*** *in order that you may* ***live****, you and your descendants, by loving the Lord your HaShem, by obeying His voice, and by holding fast to Him;* ***for this is your life*** *and the length of your days, that you may* ***live*** *in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them. “*

In this passage, the use of “walk” is used to graphically describe a life of absolute Torah obedience. This lifestyle is called “our life”!

***Yehoshua (Joshua) 22:1-6*** *Then Yehoshua (Joshua) called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, Ye have kept all that Moses the servant of HaShem commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of HaShem your HaShem. And now HaShem your HaShem hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, [and] unto the land of your possession, which Moses the servant of HaShem gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of HaShem charged you, to love HaShem your HaShem, and to* ***walk*** *in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Yehoshua (Joshua) blessed them, and sent them away: and they went unto their tents.*

Here again, we have HaShem associating our walk with our obedience to His Torah. Yehoshua (Joshua) seems to be emphasizing how important it is to walk in His ways.

***Zechariah 8:20-23*** *“Thus says HaShem of hosts, ‘{It will} yet {be} that peoples will come, even the inhabitants of many cities. ‘And the inhabitants of one will go to another saying, “Let us go at once to entreat the favor of HaShem, and to seek HaShem of hosts; I will also go.” ‘So many peoples and mighty nations will come to seek HaShem of hosts in Jerusalem and to entreat the favor of HaShem.’ “Thus says HaShem of hosts, ‘In those days ten men from all the nations will grasp the garment of a Jew saying,” Let us* ***go*** *with you, for we have heard that HaShem is with you.*

In this passage, “go” literally means to “walk”. When we walk with the Jews, it means to live a lifestyle that they live. It means that we have embraced a Torah observant lifestyle, as they have. When we are Torah observant, we will find that HaShem is with us too!

In the Nazarean Codicil, we find this same theme regarding our walk:

***II Luqas (Acts) 21:18-24*** *And now the following day Paul went in with us to Yaaqob (James), and all the elders were present. And after he had greeted them, he {began} to relate one by one the things which HaShem had done among the Gentiles through his ministry. And when they heard it they {began} glorifying HaShem; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to* ***walk*** *according to the customs. “What, then, is {to be done}? They will certainly hear that you have come. “Therefore do this that we tell you. We have four men who are under a vow; take them and purify yourself along with them, and pay their expenses in order that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also* ***walk*** *orderly, keeping the Law.*

Here, Paul demonstrates that he walks orderly by keeping the Torah. The Greek word for “walk”, in the above passage, is:

4748 stoicheo, stoy-kheh’-o; from a der. of steicho (to range in regular line); to march in (military) rank (keep step), i.e. (fig.) to conform to virtue and piety:-walk (orderly).

***Romans 6:4-6*** *Therefore we are buried with him by baptism into death: that like as Mashiach was raised up from the dead by the glory of the Father, even so we also should* ***walk*** *in newness of life. For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection: Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.*

We have already seen the close association between walking and life. The above passage reinforces this idea. Mashiach’s death was for the purpose of eliminating sin. Sin is the word that describes a lifestyle devoid of Torah:

***1 Yochanan (John) 3:4*** *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*

***Romans 8:1-4*** *[There is] therefore now no condemnation to them which are in Mashiach Yeshua, who* ***walk*** *not after the flesh, but after the Spirit. For the law of the Spirit of life in Mashiach Yeshua hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, HaShem sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who* ***walk*** *not after the flesh, but after the Spirit.*

In this difficult passage, Paul is putting our walk together with life, and this is in opposition to the flesh and sin. Since Paul lived a Torah observant lifestyle, and was well versed in the Torah, it is clear that he is reiterating that we must walk in obedience to the Torah, which is the Spirit of life.

***2 Yochanan (John) 1:4-6*** *I was very glad to find {some} of your children walking in truth, just as we have received commandment {to do} from the Father. And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. And this is love, that we* ***walk*** *according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.*

Here, at the end of the Nazarean Codicil, we still see that we are commanded to walk according to the Torah, which are His commandments.

His Eminence, Hakham Dr. Yosef ben Haggai, has also taught me about another Greek word used in the Nazarean Codicil that refers to our *walk*, to reveal some amazing things. Strong’s defines this word as:

**3598** hodos, hod-os’; appar. a prim. word; a road; by impl. a progress (the route, act or distance); fig. a mode or means:-journey, (high-) way.

As we follow the Hebrew word HALAK, we need to follow it into the Nazarean Codicil. The Greek word used to translate the Hebrew word HALAK is HODOS. HUDOS means HALAKHA, the way of walking. We have some very interesting passages that uses this word:

***Matityahu 3:3*** *For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

***Matityahu 5:25*** *{Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.}*

***Matityahu 7:13*** *{Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat:}*

***Yochanan (John) 14:5-6*** *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, {I am the way, the truth, and the life: no man cometh unto the Father, but by me.}*

The Torah was HaShem’s plan for creation given to Israel through Moses at Mount Sinai in the presence of all the people of Israel. This plan was written out in the Five Books of Moses known collectively as the Torah. One worships HaShem by studying this plan and putting it into *practice*, i.e. one must walk (*halak*) in the Torah. Righteousness is, by definition, the state created by living according to the Torah, which is HaShem’s plan. Jewish life is / was defined by Torah regardless of where one lived.

By now we should understand why the wicked prosper, *in this world*. Their ***walk*** will determine their ultimate end in a place where they will encounter the torment that they have earned. Consider the following pasuk:

***Hoshea (Hosea) 14:10****Whoso is wise, let him understand these things, whoso is prudent, let him know them. For the ways of HaShem are right, and the just do walk in them; but transgressors do stumble therein.*

The Vilna Gaon,[[22]](#footnote-22) quoted in *Even Sheleimah*,[[23]](#footnote-23) teaches us the true meaning of the above pasuk.

*The relationship of Torah to the soul: A comparison to rain for the ground, it causes what was planted there to grow, whether a sam hachaim or a sam hamaves, a poison. Similarly, Torah causes what is in his heart to grow. If what is in his heart is good, his yir’ah will grow; if what is in his heart is a “root sprouting poison weed and wormwood” then the bitterness that is in his head will grow. As it is written, “the righteous will walk in it, and sinners will stumble in it” (Hoshea 14:10, as explained by Chazal), and as it is written, “To those who go to the right side of it, it is a medicine of life; to those who go to its left, it is a deadly poison”).[[24]](#footnote-24)*

The day when the wicked reap the consequence of their walk is *The Eighth Day*, which is alluded to in the opening of our psalm:

***Tehillim (Psalm) 12:1*** *For the Leader; on the* ***Sheminith****.*[[25]](#footnote-25) *A Psalm of David.*

The eight stringed harp speaks to The Eighth Day, the eighth millennium, when this eight-string harp will be used.

**Ashlamatah: ‎ I Kings 8:54-66‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 54. And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven. | 54. And when Solomon finished praying before the LORD all this prayer and petition, he arose from before the altar of the LORD, from where he was bowed upon his knees and his hands were stretched out in prayer toward the heavens  |
| 55. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying, | 55. And he arose and blessed all the assembly of Israel in a loud voice, saying: |
| 56. "Blessed (be) the Lord, Who has given rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant. | 56. "Blessed be the LORD who has given rest to his people Israel according to everything that He spoke. There has not failed one word from all His good words that He spoke by the hand of Moses his servant. |
| 57. May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us. | 57. May the Memra of the LORD our God be at our aid as it was at the aid of our fathers. May it not forsake us, and may it not reject us, |
| 58. That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers. | 58. to direct our hearts to fear Him, to walk in all the ways that are good before Him and to keep His commandments and His statutes and His judgments that He commanded our fathers. |
| 59. And may these words of mine, with which I have made supplication before the Lord, be close to the Lord our God, day and night, that He sustain the cause of His servant and the cause of His people Israel, each day's need granted on its day. | 59. And may these words of mine that I have asked from before the LORD be received before the LORD our God day and night, to carry out the Judgment of His servant and the humiliation of His people Israel, as needed day by day, |
| 60. So that all the peoples of the earth may know that the Lord is God: there is none else. | 60. in order that all the peoples of the earth may know that the LORD is God; there is no other. |
| 61. Let your heart, [therefore], be whole with the Lord our God, to follow His statutes and to keep His precepts as of this day. | 61. And may your heart be peaceful in the fear of the LORD our God to walk in His statutes and to keep His commandments according to this day." |
| 62. And the King and all Israel with him slaughtered sacrifices before the Lord. | 62. And the king and all Israel with him were sacrificing the sacrifice of holy things before the LORD. |
| 63. And Solomon slaughtered the peace- offerings that he slaughtered to the Lord, twenty-two thousand oxen, and one hundred and twenty thousand sheep. [With this] the King and all the children of Israel inaugurated the Temple of the Lord. | 63. And Solomon sacrificed the sacrifice of holy things that he sacrificed before the LORD - 22,000 oxen and 120,000 sheep, and the king and all the sons of Israel dedicated the house of the Sanctuary of the LORD. |
| 64. On that day the King consecrated the middle of the court that was before the Temple of the Lord, for there he offered the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings, for the copper altar that was before the Lord was too small to contain the burnt-offerings (and) the meal- offerings and the fat of the peace-offerings. | 64. On that day the king consecrated the middle of the court that was before the house of the Sanctuary of the LORD, for there he made the holocaust and the cereal offering and the fat pieces of the offering of holy things for the altar of bronze that was before the LORD was too small to hold the holocaust and the cereal offering and the fat pieces of the offering of holy things. |
| 65. Now Solomon observed the Feast at that time and all Israel with him, a great assemblage from the entrance of Hamath to the brook of Egypt, before the Lord our God, seven days and seven days, [totalling] fourteen days. | 65. And Solomon made in that time a festival, and all Israel with him, a great assembly, from the entrance of Hamath unto the brook of Egypt, before the LORD our God, seven days the dedication of the house and seven days the festival - fourteen days. |
| 66. On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people. | 66. On the eighth day he sent the people away, and they blessed the king, and they went to their cities while rejoicing, and their heart was pleased over all the good that the LORD had done to David his servant and to Israel his people. |
|  |  |

**Nazarean Jews Privately read:**

**I Hillel (Luke) 2:21-40**

**& Revelation 3:14-22**

**I Hillel (Luke) 2:21-40**

**And after eight days passed** it was time for **his Brit Milah** (circumcision)[[26]](#footnote-26) **and he was named Yeshua, the name** that he was called **by the messenger** (angel) **before he was conceived in the womb**. **And when the day came for her**[[27]](#footnote-27) (Miriam’s) **purification according to the Torah of Moshe**[[28]](#footnote-28), **and they brought him** (Yeshua) **up to Yerushalayim to redeem** (i.e. *pidyon ha-ben*) **him to the Lord. As it is written**, ***“you will set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the Lord's”*** (Exo. 13:12)[[29]](#footnote-29). **And they offered the sacrifice required in the Torah of the Lord,** as it is written: ***“﻿If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean”*** (Lev. 12:8).[[30]](#footnote-30)

**And behold there was a man** (Royal Ish) **in Yerushalayim whose name was** Rabbi **Shim’on** ben Hillel**;[[31]](#footnote-31) this man** (royal ish) **was a Tsaddiq and Shomer Shabbat/Nazar,[[32]](#footnote-32) anticipating[[33]](#footnote-33) the Comforter of Yisrael** (the Messiah) **because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the Lord’s Messiah. And he was guided by the spirit of prophecy to come into the Bet HaMikdash; and they** (Yosef and Miriam) **brought the child Yeshua according to the Oral Torah,[[34]](#footnote-34)** Rabbi **Shim’on** ben Hillel **took him in his arms and blessed God** with the appropriate blessing[[35]](#footnote-35) **and then said, Master of the Universe, now you are dismissing your servant** from Yerushalayim **in shalom** (peace) **according to Your prophecy:**[[36]](#footnote-36) f**or my eyes have seen Your shalom** (tikun), **which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people** (Yisrael.) **And his father and mother were amazed and marveled at what** Rabbi Shim’on ben Hillel **said about him**. **Then** Rabbi **Shim’on** ben Hillel **blessed them**[[37]](#footnote-37) **and said to his mother Miriam, “this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.**

**And there was a prophetess, Channah bat P’nu’el of the tribe of Asher.** **She was advanced in age she live with her husband for seven years after marriage, and then she was widowed to the age of eighty-four.** **She never failed to attend the Temple worship fasting and praying night and day. And at that moment she came, and began giving thanks to God and spoke about the child to everyone who was looking for the redemption of Yerushalayim. When they finished everything required by the Torah of the Lord they returned to Galil** to the city of Branches. **The child grew and became strong filled with** **Hokhmah** (wisdom), Binah (understanding), and Da’at (knowledge), **and the Chessed** (loving-kindness) **of God was upon him.**

**Revelation 3:14-22**

14. And to the angel of the congregation of Laodicea, write: These things says the Amen, the faithful and true Witness/Martyr, even the beginning of the creation of G-d:

15. I know your works, that you are neither cold nor hot. I would that you were cold, or hot.

16. So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of my mouth.

17. Because you say, I am rich, and I am made rich (Hosea 12:9), and I have need of nothing, and do not know that you are weak and miserable and poor and blind and naked.

18. I advise you to buy from me gold having been fired by fire, that you may become rich; and white garments, that you may be clothed lest your shame and nakedness should be uncovered. And anoint your eyes with eye-salve, that you may see.

19. As many as I love, I rebuke and I chasten. Be zealous, then, and repent.

20. Behold, I stand at the door and knock: If anyone hears my voice and opens the door, I will enter and I will dine with him, and he with me.

21. The one overcoming, I will give to him to sit with me in my throne, as I also overcame and sat with My Father on His [appointed] throne [for me].

22. The one who has ears, hear what the spirit [of G-d] says to the [Jewish] congregations.

**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!”**

**Afternoon Service:**

**Kohelet (Ecclesiastes) 9:4 – 10:8**

4. For one who is chosen to be among all the living, there is hope. For a living dog is better than a dead lion.

5. For the living know that they will die; but the dead do not know anything; nor do they have any more a reward, for their memory is forgotten.

6. Also their love, their hatred, and their envy has now perished; nor do they any longer have a part forever in all that is done under the sun.

7. Go, eat your bread with joy, and drink your wine with a merry heart, for God now is pleased with your works.

8. Let your garments be white at every time; and let your head lack no ointment.

9. Look on life with the wife whom you love all the days of the life of your vanity, which He gave you under the sun, all the days of your vanity. For that is your share in this life, and in your labour which you as a labourer do under the sun.

10. All that your hand finds to do, do it with [all of] your strength. For there is no work, or planning, or knowledge, or wisdom, in Sheol, there where you go.

11. I returned and saw under the sun that the race is not to the swift, nor the battle to the mighty; nor even bread to the wise; nor even riches to the men of discernment; nor even favour to knowing men. For time and occurrence happen to them all.

12. For man also does not know his time. As the fish that are taken in the evil net, and as the birds that are caught in the trap, like them are the sons of men snared in an evil time, when it falls suddenly on them.

13. This wisdom I saw also under the sun, and it is great to me:

14. There was a little city, and few men in it. And a great king came against it, and besieged it, and built huge siege works against it.

15. And there was found in it a poor wise man, and he by his wisdom saved the city. Yet no man remembered that poor man!

16. And I said, Wisdom is better than strength; but the poor man's wisdom is despised, and his words are not heard.

17. The words of wise men are heard in quiet, more than the cry of one who rules among fools.

18. Wisdom is better than weapons of conflict; but one sinner destroys much good.

1. As dead flies cause the perfumer's ointment to stink and ferment; so a little foolishness is heavier than wisdom and than honour.

2. The heart of the wise is toward his right, but the fool's heart toward his left.

3. And also, in the way in which a stupid one walks, his heart fails, and he says to all that he is a fool.

4. If the spirit of the ruler rises up against you, do not leave your place; for composure quiets great offenses.

5. There is an evil I have seen under the sun, sins which come from the face of the ruler:

6. Folly is set in many high positions, and many rich men sit in low situations.

7. I have seen slaves on horses, and rulers walking as slaves on the earth.

8. He who digs a pit may fall into it; and one breaking a wall, a snake may bite him.

**Amen ve Amen!**

**Chag Shemini Atseret Sameach!**

**Shemini Atseret (Festival of the 8th Day)‎ - 2nd Day**

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**For further study see:**

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

**Tishri 23, 5781 Ano Mundi**

**Evening Saturday October 10 – Evening Sunday October 11, ‏2020**

**Evening Service for Shemini Atseret (8th Day)‎ - 2nd Day**

Torah: Evening readings Deuteronomy 33:1-26

**Morning Service for Shemini Atseret (8th Day)‎ - 2nd Day**

**Morning Service Festival of the 8th Day, Day 2 – Fiesta del Octavo Dia – Segundo Dia**

Torah: Debarim (Deuteronomy) 14:22 - 16:17‎ & BeMidbar (Numbers) 29:35–30:1‎

Ashlamatah: Amos 8:4-10 + 9:13-15

Psalm: Psalm 12:1-9 Kohelet (Ecclesiastes) 1:1 – 12:14

N.C.: II Thessalonians 3:1-16 + 3:17-18 & Revelation 3:14-22

**Torah Reading:**

Reader 1 – Debarim 14:22-29‎

Reader 2 – Debarim 15:1-6

Reader 3 – Debarim 15:7-11

Reader 4 – Debarim 15:12-18

Reader 5 – Debarim 15:19-23

Reader 6 – Debarim 16:1-8

Reader 7 – Debarim 16:9-17

    Maftir – Bemidbar 29:35–30:1

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Rashi & Targum Pseudo Jonathan for: Debarim (Deut.) ‎** **15:19 - 16:17‎**

**(See above as in the previous day)**

**Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) 29:35–30:1‎**

**(See above as in the previous day)**

**Midrash Pesiqta deRab Kahana**

**Pisqa Twenty-Eight: 6 -10**

**XXVIII:VI**

R. Yohanan, “The Eighth Day of Solemn Assembly constitutes a festival day unto itself [and not a continuation of The Festival of Tabernacles], requiring a priestly selection by itself [to choose by lottery which priests will conduct the rite and get the priestly portions of the sacrifices], an offering by itself, a blessing by itself, thus: a festival by itself." Said R. Bun, "In the case of all of them it is written, And on the day, but here it is written, On the day. On that basis we know that The Eighth Day of Solemn Assembly constitutes a festival day unto itself [and not a continuation of The Festival of Tabernacles]." ...requiring a priestly selection by itself: For we have learned in the Mishnah: “On the eighth day they reverted ,to draw lots on the festivals” [Mishnah Suk. 5:9].

"...an offering by itself: an ox, a ram." ... a blessing by itself: Said R. Ila, "On the basis of that allegation, we learn that [in reciting the blessing over the wine, we must include the blessing,] ... who has kept us in life and sustained us and brought us to this season."

**XXVIII:VII**

As to the conduct of the seven days of the Festival, [with respect to dismantling of the tabernacle on the seventh day,] how is the matter carried out? When one has finished eating [the final meal for the seven days of The Festival,] he should not dismantle the tabernacle. But from dusk onward he brings down [from the roof to the house] the dishes [in which he has eaten in the tabernacle, since he will not eat his evening meal, on the Eighth Day of Solemn Assembly, in the tabernacle]. That [postponement of the dismantling of the tabernacle] is on account of the honor owing to the final festival day [of The Festival] [Mishnah Suk. 4:8]. R. Abba bar Kahana, R. Hiyya bar Ashi in the name of Rab: "It is necessary while it is still day [before dark, inaugurating the Eighth Day of Solemn Assembly] to render his tabernacle no longer valid." Said R. Joshua b. Levi, "It is necessary for a person to recite in his house [and not in the tabernacle] the sanctification [of the wine] for the night of the last festival day." R. Jacob bar Aha in the name of R. Samuel said, "If one has recited the sanction of the wine in one house and changed his mind and decided to eat in another, it is necessary to recite the sanctification a second time." R. Aha, R. Hinena in the name of R. Hoshaiah: "He whose tabernacle is particularly pleasing to him, lo, such a one on the festival night of the last day of the Festival says the sanctification in his house and then goes up to the roof and eats in his tabernacle and he does not have to recite the sanctification a second time." Said R. Abun, "The opinion of Samuel accords with the view of R. Hiyya, and the opinion of R. Joshaiah accords with the position of R. Joshua b. Levi." Said R. Mana, "But there is no real disagreement between them. What Samuel has said applies to a case in which a person had determined in advance to eat in a particular room, and the opinion of R. Joshua b. Levi applies when one has not determined in advance to eat in a particular room."

Said R. Joshua b. Levi, "The Eighth Day of Solemn Assembly was appropriate to have been set fifty days after The Festival itself [as Pentecost comes fifty days after Passover]. The matter has been stated as a parable. To what is it comparable? It is to be compared to the case of a king who had married daughters, some of them living nearby, others living at a distance. Those that were living nearby could come and go in one day, while those living at a distance could not come and go in one day. So too in the case of Passover, since the Israelites pass from winter [when it rains] to summer, and the bother of making a trip is not much [for the roads are dry and in good repair], therefore the festival of Pentecost is fifty days after [Passover], since people can make the trip in one day. But in the case of The Festival, since at that season the Israelites are going from summer to winter [when the rainy season starts], on account of which the trip is difficult [and the roads impassable], therefore [the Eighth Day of Solemn Assembly] is not set at a spell of fifty days [from The Festival], since people cannot make the trip in one day. Said the Holy One, blessed be He, 'I and you - we shall rejoice on a single day.' Therefore it was necessary to say: On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace ­offerings] (Numbers 29:35-39).

**XXVIII:VIII**

R. Yudan in the name of R. Isaac, "All the time that the Israelites delay [and observe an extra festival] in their synagogues and study houses, the Holy One, blessed be He, delays [and leaves] his Presence with them. What is the verse of Scripture that indicates it? "May we urge you to stay? Let us prepare a kid for you (Judges 13:15)."

R. Haggai in the name of R. Isaac: "So long as the Israelites join together in synagogues and school houses, the Holy One, blessed be He, joins his Presence together with them. What is the verse of Scripture that indicates it? "I have most assuredly joined together with [interpreting in a different way the letters usually translated, hoped in] the Lord and he turned to me (Ps. 40:2)."

Said R. Alexandri, "The matter may be compared to the case of a king who had an occasion for rejoicing. During all seven days of banqueting, a noble lady counseled the members of the palace staff, saying to them, 'While the king is taken up with his celebration, ask what you need.’ When they did not grasp [her advice], the lady secured for them an additional day [of celebration]. So throughout the seven days of The Festival, the Torah counsels Israel, saying to them, 'Ask for rain from the Lord.’ You may know that that is the fact, for lo, on the second day [it is stated], and their drink-offerings (Num. 29:19), so too on the sixth, and its drink-offerings (Num. 29:31), and on the seventh, in accord with the rule applying to them (Num. 29:33). [We shall now explain how the Torah counsels Israel to pray for rain on that occasion. The cited words make use of the letters] M, Y, and M, which spell, in Hebrew, water. On that basis we derive proof that the rite of pouring a water libation on the altar [as a prayer for rain] derives from the rules of the Torah and is to be recited on The Festival. But because the Israelites did not look into the matter, the Torah itself secured for them an additional day of celebration: Therefore it was necessary for the Torah to state, On the eighth day you shall have a solemn assembly. [You shall do no laborious work, but you shall offer a burnt-offering, an offering by fire, a pleasing odor to the Lord...These you shall offer to the Lord at your appointed feasts in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-39).

**XXVIII:IX**

Said R. Alexandri, 'The matter may be compared to the case of a king to whom an occasion for rejoicing came. All the seven days of the banqueting, the prince was busy with the guests. When the seven days of banqueting were over, said the king to his son, 'My son, I know that on an the days of banqueting, you were busy with the guests. But now you and I may set aside one day for rejoicing on our own. And I shall not make a lot of trouble for you, but prepare one chicken and one litra of meat.’ So for all seven days of the banqueting, the Israelites are busy with their offerings of the nations of the world. For said R. Phineas, 'All those seventy oxen that the Israelites offer on the Festival serve the seventy nations of the world, so that the world will not be turned barren [on account of their sins]. What verse of Scripture indicates it? In return for my love they accuse me, even as I make prayer for them (Ps. 109:4). We rely on prayer. When the seven days of The Festival are completed, the Holy One, blessed be He, says to Israel, 'My children, I know that through the seven days of The Festival you have been taken up with making offerings for the nations of the world. But now I and you - we shall celebrate on our own, together. And I shall not make a lot of trouble for you, but prepare one ox and one ram.' Now when the Israelites heard this, they began to praise the Holy One, blessed be He, saying, This is the day that the Lord has made. Let us rejoice and be glad in it (Ps. 118:24)."

[With reference to the verse This is the day that the Lord has made. Let us rejoice and be glad in it (Ps. 118:24),] Said R. Abyun, "We do not know in what to rejoice, the day or the Holy One, blessed be He [since the Hebrew letters for the words in it may be read also in him]. But Solomon came along and spelled the matter out: We shall rejoice and be glad in You (Song 1:4) [and hence the sense here to is in Him]. "...in You (Song 1:4): in Your Torah." ...in You (Song 1:4): in Your salvation." [Since the word for in You contains the letters B and K], which bear the numerical value of twenty-two], said R. Isaac, "It is in the twenty-two letters of which you made use to write out Your Torah for us, the B stands for two, the K for twenty, [that we rejoice]."

**XXVIII:X**

These you will offer to the Lord at your appointed feasts in addition [to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-39): R. Haninah in the name of R. Tanhum bar Yudan: "What is written is not These you have offered, but rather, These you shall offer to the Lord at your appointed feasts [in addition to your votive-offerings and your freewill-offerings, for your burnt-offerings and for your cereal-offerings and for your drink-offerings and for your peace-offerings] (Numbers 29:35-9). The Torah counsels Israel, saying to them, 'Other days [are coming].'"

Said R. Berekhiah in the name of R. Abba bar Kahana, "It is written, You shall keep this ordinance in its season (Ex. 13:10). The Torah counsels Israel, saying to them, 'Other days [are coming]."

Said R. Judah bar; Simon, "It is written, Look down from your holy habitation, from heaven, [and bless your people Israel and the ground which you have given us as you swore to our fathers, a land flowing with milk and honey] (Deut. 26:15). What is written after that passage? This day the Lord your God commands you [to do these statutes and ordinances; you shall therefore be careful to do them with all your heart and with all your soul. You have declared this day concerning the Lord that he is your God and that you will walk in his ways, and keep his statutes and his commandments and his ordinances and will obey his voice; and the Lord has declared this day concerning you that you are a people for his own possession, as he has promised you; and that you are to keep all his commandments, that he will set you high above all nations that he has made, in praise and in fame and in honor, and that you shall be a people holy to the Lord your God, as he has spoken] (Deut. 26:16-19). Now what has one thing got to do with the other? So long as Israel carry out the will of the Holy One, blessed be He, and properly separate the tithes that they owe, so that they can say, I have removed holy things from the house (Deut. 13:13), the Holy One, blessed be He, counsels Israel, saying to them, 'Other days [are coming]' [as at Deut. 26:16-19]. But you who held fast to the Lord your God are all alive this day (Deut. 4:4).

**Ketubim: Targum Tehillim (Psalms) Psalm 12:1-9‎**

**(See above as in the previous day)**

 **Revelation 3:14-22**

**Revelation 3:14-22**

14. And to the angel of the congregation of Laodicea, write: These things says the Amen, the faithful and true Witness/Martyr, even the beginning of the creation of G-d:

15. I know your works, that you are neither cold nor hot. I would that you were cold, or hot.

16. So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of my mouth.

17. Because you say, I am rich, and I am made rich (Hosea 12:9), and I have need of nothing, and do not know that you are weak and miserable and poor and blind and naked.

18. I advise you to buy from me gold having been fired by fire, that you may become rich; and white garments, that you may be clothed lest your shame and nakedness should be uncovered. And anoint your eyes with eye-salve, that you may see.

19. As many as I love, I rebuke and I chasten. Be zealous, then, and repent.

20. Behold, I stand at the door and knock: If anyone hears my voice and opens the door, I will enter and I will dine with him, and he with me.

21. The one overcoming, I will give to him to sit with me in my throne, as I also overcame and sat with My Father on His [appointed] throne [for me].

22. The one who has ears, hear what the spirit [of G-d] says to the [Jewish] congregations.

5. As you do not know what is the way of the wind, as the bones in the pregnant woman's womb, even so you do not know the works of God who makes all.

6. Sow your seed in the morning, and do not rest your hand until evening; for you do not know what will be blessed, this or that; or whether they both will be good as one.

7. Also the light is sweet; yes, it is good for the eyes to behold the sun.

8. But if the man lives many years, let him rejoice in them all, and remember the days of darkness, for they will be many. All that may come is vanity.

9. Rejoice, O young man, in your youth. And make your heart glad in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things God will bring you into judgment.

10. So then remove vexation from your heart and put away evil from your flesh. For childhood and prime of life are vanity.

1. Remember now your Creator in the days of your youth, while the evil days do not come, or the years strike when you will say, I have no pleasure in them;

2. While not yet the sun, or the light, or the moon, or the stars, are darkened, or the clouds return after rain;

3. In the day when those keeping the house will tremble, and the strong men are bowed, and the grinders cease because they are few; and those looking out the windows are darkened;

4. And the doors will be shut in the streets, when the sound of the mill is low, and one rises up at the voice of a bird, and all the daughters of music are silenced;

5. Also they will be afraid of a high place, and terrors in the way; and the almond tree will blossom, and the locust makes himself a burden; and desire breaks, because man goes to his eternal home, and the mourners go about in the street;

6. While the silver cord is not yet loosed, or the golden bowl is crushed, or the pitcher is shattered at the fountain, or the wheel broken at the cistern;

7. Then the dust will return to the earth as it was, and the spirit will return to God who gave it.

8. Vanity of vanities, says the Preacher, all is vanity.

9. And more than that, the Preacher was wise; he still taught the people knowledge. Yes, he listened, and looked, and set in order many proverbs.

10. The Preacher sought to find out pleasing words, and words of truth written on uprightness.

11. The words of the wise are as goads; yes, as nails driven by the masters of collections, they are given from one Shepherd.

12. And more than these, my son, be warned: The making of many books has no end, and much study is the weariness of the flesh.

13. **Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this applies to every man.**

14. **For God will bring every work into judgment, with all that is hidden, whether it is good, or whether it is evil.**

**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!”**

**Amen ve Amen!**

**Chag Shemini Atseret Sameach!**

**Amen ve Amen!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

**Edited by Adon Ovadyah ben Abraham and Adon Abiner ben Abraham**

**Please send any comments or suggestions to** **chozenppl@gmail.com**

1. 2 Melachim (Kings) 11:11-2 - Radak [↑](#footnote-ref-1)
2. 2 Divrei HaYamim (Chronicles) 22:11 [↑](#footnote-ref-2)
3. v. 7-8 [↑](#footnote-ref-3)
4. cf. comm. Tehillim (Psalms) 6:1 [↑](#footnote-ref-4)
5. Tishri 22, the day after the seventh day of Succoth, is the holiday Shemini Atzeret. In Israel, Shemini Atzeret is also the holiday of Simchat Torah. Outside of Israel, where extra days of holidays are held, only the second day of Shemini Atzeret is Simchat Torah: Shemini Atzeret is Tishri 22 and 23, while Simchat Torah is Tishri 23. [↑](#footnote-ref-5)
6. This introduction was excerpted and edited from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. Radak [↑](#footnote-ref-6)
7. Avraham began this walk on Tammuz 1 by circumcising himself and his household. [↑](#footnote-ref-7)
8. Halakha (Hebrew: הֲלָכָה) is the collective body of Jewish religious laws derived from the Written and Oral Torah. [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 15:16 [↑](#footnote-ref-9)
10. literally, “the way”, or “the walk” [↑](#footnote-ref-10)
11. Vayikra (Leviticus) 10:11 [↑](#footnote-ref-11)
12. Debarim (Deuteronomy) 4:29 [↑](#footnote-ref-12)
13. shalom bayit [↑](#footnote-ref-13)
14. plural, Halachot [↑](#footnote-ref-14)
15. *“Mitzva”* has a nuance beyond “commandment” – its root also means connection or bond (*tzavta* means bond). According to our Sages, the true reward for the mitzva is simply that we have had the unique opportunity and privilege to become closer to G-d, to strengthen our bond with our Infinite Creator. [↑](#footnote-ref-15)
16. The body of Halacha has been around since before creation. “G-d looked into the Torah and created the world,” says the Zohar, and so we find the Patriarchs followed halacha even before the Torah was given on Mount Sinai four centuries later. [↑](#footnote-ref-16)
17. Bereshit, Ch. 17, Commentary of R. Shimshon Raphael Hirsch & Coll. Writings IV 65 ff. [↑](#footnote-ref-17)
18. Mesillat Yesharim, by Rabbi Moshe Chaim Luzatto – Rabbi Luzatto builds his work on a Baraita (quoted in many places, including (Babylonian Talmud, Avodah Zarah 20b)) in the name of the sage Pinchas ben Yair, whose list goes in order of accomplishment: “Rabbi Pinchas ben Yair said: Torah leads to watchfulness; Watchfulness leads to alacrity; Alacrity leads to cleanliness; Cleanliness leads to abstention; Abstention leads to purity; Purity leads to piety; Piety leads to humility; Humility leads to fear of sin; Fear of sin leads to holiness; Holiness leads to prophecy; Prophecy leads to the resurrection of the dead”. [↑](#footnote-ref-18)
19. Strikingly, the Rambam requires us to do teshuva not just for sinful acts but also for evil character traits. See *MT*, Hilchot Teshuva 7:4. For Rambam, it seems, the cultivation of virtue simply is the meaning of walking in HaShem’s ways. For a useful discussion along these lines, see R. Walter Wurzburger, “The Centrality of Virtue Ethics in Maimonides,” in *Of Scholars, Savants, and their Texts*. The discerning reader will note two strands here: one, a mandate to cultivate virtue, and two, an obligation to go beyond the letter of the law. Strikingly, Rambam makes the connection between them explicit, in that the virtuous person will be motivated to do more than the law technically requires. See, most illustratively, *Mishna Torah*, Avadim 9:8. And Cf. Deot 1:5. [↑](#footnote-ref-19)
20. Great Torah teachers do not teach that our obligations to HaShem are exhaustively defined by obedience. Torah always demands more. What Rabbi Luzzato calls a Chassid. A Tzadik keeps the commandments of the Torah, and that is considered a ‘starting point’. [↑](#footnote-ref-20)
21. Bereshit 17:1 [↑](#footnote-ref-21)
22. Elijah ben Solomon Zalman, known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu"), was a Talmudist, halakhist, kabbalist, and the foremost leader of misnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the pious genius from Vilnius". [↑](#footnote-ref-22)
23. All HaShem’s service is dependent upon the improvement of one’s character. So begins *Even Shelemah*, the classic work of Mussar by the unparalleled genius, the Gaon of Vilna. How do we improve our character? How do we eradicate evil traits, fight the yetzer hara, and learn to serve HaShem? In a work of astonishing simplicity and depth, the Vilna Gaon instructs, guides, and teaches us with compassion and insight. [↑](#footnote-ref-23)
24. Shabbat 88b [↑](#footnote-ref-24)
25. Rashi tells us that this is an eight stringed harp. [↑](#footnote-ref-25)
26. Cf. Gen 17:10-14; 21:4; Lev. 12:3 [↑](#footnote-ref-26)
27. τοῦ καθαρισμοῦ αὐτῶν, “Of their purification” should be understood as the days of her purification. Yeshua was not in need of purification as a child. Cf. Plummer, A. (1896). *A critical and exegetical commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 63 [↑](#footnote-ref-27)
28. Cf. Lev. 12 [↑](#footnote-ref-28)
29. See also Num. 18:15-16 [↑](#footnote-ref-29)
30. Here we have a testimony against the virgin birth. Had Miriam (Mary) had such a “birth” she would not have been required to give such an offering. However, because of her obedience to the Torah, she cannot have conceived and given birth to a child is a supernatural way. [↑](#footnote-ref-30)
31. *kai idou anthrōpos ēn en ierousalēm ō onoma sumeōn* – makes the introduction of Shimon who is righteous/generous. His identity remains a mystery for the most part. However, Dr Alan Cutler has argued that this righteous Tsaddiq is none other than Shimon ben Hillel. [↑](#footnote-ref-31)
32. The Greek word εὐλαβής *eulabes* bears the idea of holiness or piety. However this word as used in the Tanakh is related to the idea of separateness. This word is related to the Nazarite or more specifically the Nazarean. Here would determine that the current reference is telling us that Shimon is from the city of “Branches,” *noṣeri.* This would reiterate that Shimon was of Davidic lineage. The Greek to Hebrew Dictionary of Septuagint Words, Manual Greek Lexicon of the New Testament by Abbot-Smith and Hatch and Redpath Concordance to the Septuagint, Free non-commercial distribution offers two possible Greek/Hebrew parallels. The first being H2623 (*chasid*) and the second being H5144 (*nazar*.) We have used the latter with scholarly opinion and insight. [↑](#footnote-ref-32)
33. Waiting for or looking for and anticipating [↑](#footnote-ref-33)
34. Cf. Numbers 8:15-18, Bechoroth 47a [↑](#footnote-ref-34)
35. "Blessed are You, Lord our God, King of the Universe who has sanctified us with His commandments and commanded us concerning the redemption of a son. " And: "Blessed are You, Lord our God, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion." [↑](#footnote-ref-35)
36. This “prophecy” is not a Biblical Prophecy. This “prophecy” is a personal prophecy given by the spirit of prophecy given above. [↑](#footnote-ref-36)
37. Possibly hinting at the priestly blessing Num. 6:23ff [↑](#footnote-ref-37)