

### Esnoga Bet Emunah

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### Esnoga Bet El

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### Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

<b>Three and 1/2 year Lectionary Readings</b> Kislev 25, 5777 – Tebeth 02, 5777 Evening Tuesday December 12, 2017 – Evening Wednesday December 20, 2017	<b>Third Year of the Triennial Reading Cycle</b>  Third Year of the Shmita Cycle
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## Chag Chanuka Sameach!

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

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### Roll of Honor:

- His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
- His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
- His Honor Paqid Adon David ben Abraham
- His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
- His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
- Her Excellency Giberet Sarai bat Sarah & beloved family
- His Excellency Adon Barth Lindemann & beloved family
- His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
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 Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Ya'aqob ben Abraham  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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 [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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## Halakhot and Minhagim for Sefardim

**Chanuka** means dedication. It is also an acronym for *Heth Neroth VeHalakha KeBeth Hillel* (eight candles and the law according to the House of Hillel). This refers to the famous difference of opinion Between the Houses of Shammai and Hillel. The House of Shammai said that we should light eight candles on the first night and reduce one every subsequent night. The House of Hillel said that we should light one candle on the first night and increase the amount by one every day. We light in accordance with Beth Hillel.

The word *Mashiach* (Messiah) is an acronym for *Madliqin Shemonah Yeme Chanuka* (we light throughout the eight days of Chanuka). What is the significance of this? By lighting the Hanukkah we perform three Mitsvoth (precepts) together, as follows: When one enters one's home the *Mezuzah* is on the right, the *Chanukah* is lit on the left, and the man who enters has *Tsitsiyoth* (fringes) on his *Tallith Qatan*. The Acronym for *Tsitsith*, *Mezuzah* and *Chanuka* is **Tsemach (the branch), who is the Mashiach.**

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

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

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

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

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

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

### **MY HANUKKAH CHECKLIST**

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

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

## 5. Yosheb Besether 'Elyon.

Ashkenazim conclude the lighting with the hymn Mao'z Sur. Sephardim do not have the custom of concluding the lighting with songs of praise. However there are specific songs for Chanuka, such as Y-a Hassel Yona [Vethismah Bakh Atta Malka], Yasa Limlokh, Yabbi'un Sephathai Shirah and Yithro'a'u.

If I am Sephardi, I do not use the Shammash to light the other candles, but instead, I use matches or a separate candle to light them. **I then light the Shammash last.** If I am Ashkenazi, I light all candles with the Shammash. If I am Sephardi, we only light one Chanuka (Chanukia Menorah) in my home, which is lit by the head of the household. All other members stand by and watch. (There is a difference in ruling between Sephardi and Ashkenazi Hakhamim). If I am Ashkenazi, the children light too.

We eat special foods on Chanuka. Sephardim eat dairy foods all through Chanuka in memory of the miracle that occurred through dairy foods at the hand of Yehudith. We also eat Buñuelos<sup>1</sup> and "Arroz con Leche y Canela."<sup>2</sup> Ashkenazim eat foods fried in oil, such as donuts and potato pancakes, in memory of the miracle of the cruse of oil. This is not the Sephardi custom. We eat more during Chanuka, and especially on Shabbath and Rosh Chodesh of Chanuka and sing Shbahoht (songs of praise).

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



## Chanuka First Day

Kislev 25, 5778

Evening Tuesday Dec. 12, 2017 – Evening Wednesday Dec. 13, 2017

### Before Lightning of the Shabbat Candles:

- A. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.
- B. Before kindling kindling the lights of the Chanukah recite the prayer "L'Shem Yichud" (Toledano: The Orot Sephardic Weekday Siddur, p. 501).
- C. Then recite the following three Blessings (Only on the first day of Chanuka is the third blessing

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<sup>1</sup> See: <http://en.wikipedia.org/wiki/Bunuelo> & <http://herbivoracious.com/2010/11/bunuelos-bimuelos-donuts-hanukkah-sephardic.html>

<sup>2</sup> See: [http://www.cyber-kitchen.com/rfcj/Other\\_SWEETS/Rice\\_Pudding\\_2\\_Sephardic\\_Arroz\\_con\\_Leche\\_-\\_dairy.html](http://www.cyber-kitchen.com/rfcj/Other_SWEETS/Rice_Pudding_2_Sephardic_Arroz_con_Leche_-_dairy.html) & [http://www.sbs.com.au/foodsafari/recipe/index/id/90/n/Rice\\_pudding\\_%28arroz\\_con\\_leche%29](http://www.sbs.com.au/foodsafari/recipe/index/id/90/n/Rice_pudding_%28arroz_con_leche%29)

recited):

L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)

SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).

SheHecheyanu (Toledano: The Orot Sepherdic Weekday Siddur, p. 502).

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

- D. Kindle One Light starting from the extreme left. And then light the Shamash.  
(The lights should last a minimum of 30 minutes).
- E. Then make the declaration "HaNerot Halalu" (Toledano: The Orot Sephardic Weekday Siddur, p. 502).
- F. Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).

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### Morning Service

**Torah: Numbers 7:1-17**

Reader 1 - Num. 7:1-3

Reader 2 - Num. 7:4-11

Reader 3 - Num. 7:12-17

**Yehudit (Judith) 1:1 - 2:28**

**1 Maccabees 1:1 - 2:48**

**Psalm 30:1-3**

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

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

<http://www.betemunah.org/lapin.html>, <http://www.betemunah.org/connection.html>,

<http://www.betemunah.org/chanukah.html>, & <http://www.betemunah.org/lights.html>

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

Rashi	Targum Pseudo Jonathan
1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels.	1. And it was on the day which begins the month of Nisan, when Mosheh had finished to rear up the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them;
2. The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting,	2. then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered,
3. They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan.	3. and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.
4. The Lord spoke to Moses, saying:	4. And the Lord spoke with Mosheh, saying:
5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work.	5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work.
6. So Moses took the wagons and the cattle and gave them to the Levites.	6. And Mosheh took the wagons and the oxen, and gave them to the Levites.
7. He gave two wagons and four oxen to the sons of Gershon, according to their work.	7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service,
8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest.	8. and four wagons and eight oxen gave he to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest.
9. But to the sons of Kohath he did not give, <b>for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders.</b>	9. But to the sons of Kehath he gave neither wagons nor oxen, <b>because on them was laid the service of the sanctuary, to be carried on their shoulders.</b>
10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar.	10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar.
11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar.	11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing.
12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah.	12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah:
13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin	13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one

Rashi	Targum Pseudo Jonathan
[weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha;
14. One spoon [weighing] ten gold [shekels], filled with incense.	14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation;
15. One young bull, one ram and one lamb in its first year for a burnt offering.	15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering;
16. One young he goat for a sin offering.	16. one kid of the goats he brought for a sin offering;
17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab.	17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth.

## Yehudit (Judith) 1:1 – 2:28 New Jerusalem Bible Version

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

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

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

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

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

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

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

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

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

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

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

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

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

14 he occupied his towns and advanced on Ecbatana; he seized its towers and plundered its market places,

reducing its former magnificence to a mockery.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 He organised these in the normal battle formation.

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

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

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

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

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

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

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

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

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

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

27 made his way down to the Damascus plain at the time of the wheat harvest, set fire to the fields, destroyed the flocks and herds, sacked the towns, laid the countryside waste and put all the young men to the sword.  
28 Fear and trembling seized all the coastal peoples; those of Sidon and Tyre, those of Sur, Ocina and Jamnia. The populations of Azotos and Ascalon were panic-stricken.

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## **1 Maccabees 1:1 – 2:48** **New Jerusalem Bible Version**

**NJB 1 Maccabees 1:1** Alexander of Macedon son of Philip had come from the land of Kittim and defeated Darius king of the Persians and Medes, whom he succeeded as ruler, at first of Hellas.  
2 He undertook many campaigns, gained possession of many fortresses, and put the local kings to death.  
3 So he advanced to the ends of the earth, plundering nation after nation; the earth grew silent before him, and his ambitious heart swelled with pride.  
4 He assembled very powerful forces and subdued provinces, nations and princes, and they became his tributaries.  
5 But the time came when Alexander took to his bed, in the knowledge that he was dying.  
6 He summoned his officers, noblemen who had been brought up with him from his youth, and divided his kingdom among them while he was still alive.  
7 Alexander had reigned twelve years when he died.  
8 Each of his officers established himself in his own region.  
9 All assumed crowns after his death, they and their heirs after them for many years, bringing increasing evils on the world.  
10 From these there grew a wicked offshoot, Antiochus Epiphanes son of King Antiochus; once a hostage in Rome, he became king in the 107th year of the kingdom of the Greeks.  
11 It was then that there emerged from Israel a set of renegades who led many people astray. 'Come,' they said, 'let us ally ourselves with the gentiles surrounding us, for since we separated ourselves from them many misfortunes have overtaken us.'  
12 This proposal proved acceptable,  
13 and a number of the people eagerly approached the king, who authorised them to practise the gentiles' observances.  
14 So they built a gymnasium in Jerusalem, such as the gentiles have,  
15 disguised their circumcision, and abandoned the holy covenant, submitting to gentile rule as willing slaves of impiety.  
16 Once Antiochus had seen his authority established, he determined to make himself king of Egypt and the ruler of both kingdoms.  
17 He invaded Egypt in massive strength, with chariots and elephants (and cavalry) and a large fleet.  
18 He engaged Ptolemy king of Egypt in battle, and Ptolemy turned back and fled before his advance, leaving many casualties.  
19 The fortified cities of Egypt were captured, and Antiochus plundered the country.  
20 After his conquest of Egypt, in the year 143, Antiochus turned about and advanced on Israel and Jerusalem in massive strength.  
21 Insolently breaking into the sanctuary, he removed the golden altar and the lamp-stand for the light with all its fittings,  
22 together with the table for the loaves of permanent offering, the libation vessels, the cups, the golden censers, the veil, the crowns, and the golden decoration on the front of the Temple, which he stripped of everything.  
23 He made off with the silver and gold and precious vessels; he discovered the secret treasures and seized them  
24 and, removing all these, he went back to his own country, having shed much blood and uttered words of extreme arrogance.

25 There was deep mourning for Israel throughout the country:  
26 Rulers and elders groaned; girls and young men wasted away; the women's beauty suffered a change;  
27 every bridegroom took up a dirge, the bride sat grief-stricken on her marriage-bed.  
28 The earth quaked because of its inhabitants and the whole House of Jacob was clothed with shame.  
29 Two years later the king sent the Mysarch through the cities of Judah. He came to Jerusalem with an impressive force,  
30 and addressing them with what appeared to be peaceful words, he gained their confidence; then suddenly he fell on the city, dealing it a terrible blow, and destroying many of the people of Israel.  
31 He pillaged the city and set it on fire, tore down its houses and encircling wall,  
32 took the women and children captive and commandeered the cattle.  
33 They then rebuilt the City of David with a great strong wall and strong towers and made this their Citadel.  
34 There they installed a brood of sinners, of renegades, who fortified themselves inside it,  
35 storing arms and provisions, and depositing there the loot they had collected from Jerusalem; they were to prove a great trouble.  
36 It became an ambush for the sanctuary, an evil adversary for Israel at all times.  
37 They shed innocent blood all round the sanctuary and defiled the sanctuary itself.  
38 The citizens of Jerusalem fled because of them, she became a dwelling-place of strangers; estranged from her own offspring, her children forsook her.  
39 Her sanctuary became as forsaken as a desert, her feasts were turned into mourning, her Sabbaths into a mockery, her honour into reproach.  
40 Her dishonour now fully matched her former glory, her greatness was turned into grief.  
41 The king then issued a proclamation to his whole kingdom that all were to become a single people, each nation renouncing its particular customs.  
42 All the gentiles conformed to the king's decree,  
43 and many Israelites chose to accept his religion, sacrificing to idols and profaning the Sabbath.  
44 The king also sent edicts by messenger to Jerusalem and the towns of Judah, directing them to adopt customs foreign to the country,  
45 banning burnt offerings, sacrifices and libations from the sanctuary, profaning Sabbaths and feasts,  
46 defiling the sanctuary and everything holy,  
47 building altars, shrines and temples for idols, sacrificing pigs and unclean beasts,  
48 leaving their sons uncircumcised, and prostituting themselves to all kinds of impurity and abomination,  
49 so that they should forget the Law and revoke all observance of it.  
50 Anyone not obeying the king's command was to be put to death.  
51 Writing in such terms to every part of his kingdom, the king appointed inspectors for the whole people and directed all the towns of Judah to offer sacrifice city by city.  
52 Many of the people -- that is, every apostate from the Law -- rallied to them and so committed evil in the country,  
53 forcing Israel into hiding in any possible place of refuge.  
54 On the fifteenth day of Chislev in the year 145 the king built the appalling abomination on top of the altar of burnt offering; and altars were built in the surrounding towns of Judah  
55 and incense offered at the doors of houses and in the streets.  
56 Any books of the Law that came to light were torn up and burned.  
57 Whenever anyone was discovered possessing a copy of the covenant or practising the Law, the king's decree sentenced him to death.  
58 Month after month they took harsh action against any offenders they discovered in the towns of Israel.  
59 On the twenty-fifth day of each month, sacrifice was offered on the altar erected on top of the altar of burnt offering.  
60 Women who had had their children circumcised were put to death according to the edict  
61 with their babies hung round their necks, and the members of their household and those who had performed

the circumcision were executed with them.

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

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

64 It was a truly dreadful retribution that visited Israel.

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

2 He had five sons, John known as Gaddi,

3 Simon called Thassi,

4 Judas called Maccabaeus,

5 Eleazar, called Avaran, and Jonathan called Apphus.

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

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

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

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

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

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

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

13 What have we left to live for?'

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

31 Word was brought to the royal officials and forces stationed in Jerusalem, in the City of David, that those who

had repudiated the king's edict had gone down to the hiding places in the desert.  
 32 A strong detachment went after them, and when it came up with them ranged itself against them in battle formation, preparing to attack them on the Sabbath day,  
 33 and said, 'Enough of this! Come out and do as the king orders and you will be spared.'  
 34 The others, however, replied, 'We refuse to come out, and we will not obey the king's orders and profane the Sabbath day.'  
 35 The royal forces at once went into action,  
 36 but the others offered no opposition; not a stone was thrown, there was no barricading of the hiding places.  
 37 They only said, 'Let us all die innocent; let heaven and earth bear witness that you are massacring us with no pretence of justice.'  
 38 The attack was pressed home on the Sabbath itself, and they were slaughtered, with their wives and children and cattle, to the number of one thousand persons.  
 39 When the news reached Mattathias and his friends, they mourned them bitterly  
 40 and said to one another, 'If we all do as our brothers have done, and refuse to fight the gentiles for our lives and institutions, they will only destroy us the sooner from the earth.'  
 41 So then and there they came to this decision, 'If anyone attacks us on the Sabbath day, whoever he may be, we shall resist him; we must not all be killed, as our brothers were in the hiding places.'  
 42 Soon they were joined by the Hasidaeen party, stout fighting men of Israel, each one a volunteer on the side of the Law.  
 43 All the refugees from the persecution rallied to them, giving them added support.  
 44 They organised themselves into an armed force, striking down the sinners in their anger, and the renegades in their fury, and those who escaped them fled to the gentiles for safety.  
 45 Mattathias and his friends made a tour, overthrowing the altars  
 46 and forcibly circumcising all the boys they found uncircumcised in the territories of Israel.  
 47 They hunted down the upstarts and managed their campaign to good effect.  
 48 They wrested the Law out of the control of the gentiles and the kings and reduced the sinners to impotence.

### Tehillim - Psalm 30:1-13

Rashi	Targum
1. A psalm; <b>a song of dedication</b> of the House, of David.	1. A praise <b>song for the dedication</b> of the sanctuary. Of David.
2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me.	2. I will praise you, O LORD, for you made me stand erect, and did not let my enemies rejoice over me.
3. O Lord, I have cried out to You, and You have healed me.	3. O LORD my God, I prayed in Your presence and You healed me.
4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit.	4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit.
5. Sing to the Lord, His pious ones, and give thanks to His holy name.	5. Sing praise in the LORD's presence, you His devotees; and give thanks at the invocation of His holy one.
6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing.	6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise.
7. And I said in my tranquility, "I will never falter."	7. And I said when I dwelt in trust, I will never be shaken.
8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became	8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became

Rashi	Targum
frightened.	afraid.
9. To You, O Lord, I would call, <b>and to the Lord I would supplicate.</b>	9. In Your presence, O LORD, I will cry out; <b>and to You, O my God, I will pray.</b>
10. "What gain is there <b>in my blood</b> , in my descent to the grave? Will dust thank You; will it recite Your truth?	10. And I said, What profit is there <b>in my blood</b> , when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness?
11. Hear, O Lord, and be gracious to me; O Lord, be my helper."	11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper.
12. You have turned my lament into dancing for me; You loosened my sackcloth <b>and girded me with joy.</b>	12. You turned my lament into my celebration; You loosened my sackcloth <b>and girded me with joy.</b>
13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever.	13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise.

## Genesis 1:1-5 - JPS

1. When God began to create heaven and earth --
2. the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water --
3. God said, "Let there be light"; and there was light.
4. God saw that the light was good, and God separated the light from the darkness.
5. God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

## Yochanan Alef (1 John) 1:1-10 By: Rabbi Dr. Eliyahu ben Abraham & Hakham Dr. Yosef ben Haggai

- 1 What was from [the] beginning (*i.e. B'reshet – Gen.1:1ff.*), what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched, concerning the Torah giving life,
- 2 and the life was revealed, and we have seen and testify and announce to you the eternal life which was with the Father and was revealed to us;
- 3 what we have seen and heard, we announce to you also, in order that you also may have fellowship with us, and indeed our fellowship is with the Father and with His son (*the anointed King of Israel*) Yeshua the Messiah.
- 4 And these things we write, in order that our joy may be complete.
- 5 And this is the message which we have heard from him (*i.e. the Master*) and announce to you, that God is light and there is no darkness in Him (God) at all.
- 6 If we say that we have fellowship with Him (*i.e. God*) and walk in the darkness, we lie and do not practice the truth (*i.e. the Torah – cf. Ps. 119:142*).
- 7 But if we walk in the light as he (*the Master*) is in the light, we have fellowship with one another, and the life of Yeshua His son (*anointed King of Israel*) purify us from every sin.
- 8 If we say that we do not have sin, we deceive ourselves and the truth (*i.e. the Torah – cf. Ps. 119:142*) is not in us.
- 9 If we confess our sins [*to God and repent*], He (*God*) is faithful and just, so that He will forgive us our sins and will purify us from all injustices [*that we have committed*].

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

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

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**Chanuka Second Day**

**Kislev 26**

**Evening Wednesday Dec. 13, 2017 – Evening Thursday Dec. 14, 2017**

**Before Lightning of the Shabbat Candles:**

- A. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.**
- B. Before kindling kindling the lights of the Chanukah recite the prayer “L'Shem Yichud” (Toledano: The Orot Sephardic Weekday Siddur, p. 501).**
- C. Then recite the following two Blessings:**

**L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)**

**SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).**

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

- D. **Kindle twp Lights starting from left to right so that the first light is the first extreme left. And then light the Shamash. (The lights should last a minimum of 30 minutes)**
- E. **Then make the declaration "HaNerot Halalu" (Toledano: The Orot Sephardic Weekday Siddur, p. 502).**
- F. **Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).**

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**Morning Service:**

**Torah: Numbers 7:18-29**  
 Reader 1 - Num. 7:18-20  
 Reader 2 - Num. 7:21-23  
 Reader 3 - Num. 7:24-29

**Yehudit (Judith) 3:1 - 5:17**  
**1 Maccab. 2:49 - 4:40**  
**Psalm 30:1-13**

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

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

<http://www.betemunah.org/lapin.html>, <http://www.betemunah.org/connection.html>,  
<http://www.betemunah.org/chanukah.html>, & <http://www.betemunah.org/lights.html>

**Rashi & Targum Pseudo Jonathan  
for: B'Midbar (Numbers) 7:18-29**

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering].	18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation.
19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first.
20. One spoon [weighing] ten gold [shekels] filled with incense.	20.
21. One young bull, one ram and one lamb in its first year for a burnt offering.	21.
22. One young he goat for a sin offering.	22.
23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar.	23.
24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon.	24. On the third day, Eliab bar Helon, prince of the Beni Zebulun, offered.

Rashi	Targum Pseudo Jonathan
25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	25.
26. One spoon [weighing] ten gold [shekels] filled with incense.	26.
27. One young bull, one ram and one lamb in its first year for a burnt offering.	27.
28. One young he goat for a sin offering.	28.
29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon.	29.

### **Yehudit (Judith) 3:1 – 5:17** **New Jerusalem Bible Version**

**NJB Judith 3:1** They therefore sent envoys to him to sue for peace, to say,  
 2 'We are servants of the great King Nebuchadnezzar; we lie prostrate before you. Treat us as you think fit.  
 3 Our cattle-farms, all our land, all our wheat fields, our flocks and herds, all the sheep-folds in our encampments are at your disposal. Do with them as you please.  
 4 Our towns and their inhabitants too are at your service; go and treat them as you think fit.'  
 5 These men came to Holofernes and delivered the message as above.  
 6 He then made his way down to the coast with his army and stationed garrisons in all the fortified towns, levying outstanding men there as auxiliaries.  
 7 The people of these cities and of all the other towns in the neighbourhood welcomed him, wearing garlands and dancing to the sound of tambourines.  
 8 But he demolished their shrines and cut down their sacred trees, carrying out his commission to destroy all local gods so that the nations should worship Nebuchadnezzar alone and people of every language and nationality should hail him as a god.  
 9 Thus he reached the edge of Esdraelon, in the neighbourhood of Dothan, a village facing the great ridge of Judaea.  
 10 He pitched camp between Geba and Scythopolis and stayed there a full month to re-provision his forces.

**NJB Judith 4:1** When the Israelites living in Judaea heard how Holofernes, general-in-chief of Nebuchadnezzar king of the Assyrians, had treated the various nations, plundering their temples and destroying them,  
 2 they were thoroughly alarmed at his approach and trembled for Jerusalem and the Temple of the Lord their God.  
 3 They had returned from captivity only a short time before, and the resettlement of the people in Judaea and the reconsecration of the sacred furnishings, of the altar, and of the Temple, which had been profaned, were of recent date.  
 4 They therefore alerted the whole of Samaria, Kona, Beth-Horon, Belmain, Jericho, Choba, Aesora and the Salem valley.  
 5 They occupied the summits of the highest mountains and fortified the villages on them; they laid in supplies for the coming war, as the fields had just been harvested.  
 6 Joakim the high priest, resident in Jerusalem at the time, wrote to the inhabitants of Bethulia and of

Betomesthaim, two towns facing Esdraelon, towards the plain of Dothan.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6 These people are descended from the Chaldaeans.

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

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

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

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

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

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

13 God dried up the Red Sea before them

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

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

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

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

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## 1 Maccabees 2:49 – 4:40 New Jerusalem Bible Version

**NJB 1 Maccabees 2:49** As the days of Mattathias were drawing to a close, he said to his sons, 'Arrogance and outrage are now in the ascendant; it is a period of turmoil and bitter hatred.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ever.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

37 The king took the remaining half of his troops with him and set out from Antioch, the capital of his kingdom, in

the year 147; he crossed the River Euphrates and made his way through the Upper Provinces.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7 They could now see the gentile encampment with its strong fortifications and cavalry surrounding it, clearly

people who understood warfare.

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

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

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

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

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

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

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

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

16 Breaking off the pursuit, Judas returned with his men

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

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

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

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

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

22 they all fled into Philistine territory.

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

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

25 That day had seen a remarkable deliverance in Israel.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Tehillim - Psalm 30:1-13

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

### Isaiah 5:20-24 JPS

<sup>20</sup> Ah, Those who call evil good  
And good evil;  
Who present darkness as light  
And light as darkness;  
Who present bitter as sweet  
And sweet as bitter!

<sup>21</sup> Ah, Those who are so wise -- In their own opinion;

So clever -- In their own judgment!  
<sup>22</sup> Ah, Those who are so doughty -- As drinkers of wine,  
And so valiant -- As mixers of drink!  
<sup>23</sup> Who vindicate him who is in the wrong  
In return for a bribe,  
And withhold vindication  
From him who is in the right.  
<sup>24</sup> Assuredly,  
As straw is consumed by a tongue of fire  
And hay shrivels as it burns,  
Their stock shall become like rot,  
And their buds shall blow away like dust.

**For they have rejected the instruction in the Torah of the LORD of Hosts,  
Spurned the Word of the Holy One of Israel.**

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## **Yochanan Alef (1 John) 2:1-11**

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

- 1 My sons, I am writing these things to you in order that you may not sin. And if anyone sins, we have an advocate with the Father, Yeshua the Messiah the righteous/generous one,  
2 and he was made the propitiation for our sins, and not for ours only, but also for the sins of the whole [*Gentile*] world.  
3 And by this we know that we have come to have intimate knowledge of him (*the Master*), if we keep His (God's) commandments.  
4 The one who says "I have come to intimately know him," and does not keep His (God's) commandments is a liar, and the truth (*i.e. the Torah – cf. Psalm 119:142*) is not [*dwelling*] in this person.  
5 But whoever puts in practice God's Torah, truly in this person the love of God has been perfected. By this we know that we are in him (*Messiah*).  
6 **The one who says that he resides in him (*Messiah*) ought also to walk just as he walked [*in submissive obedience to the Torah and to the Torah Sages*].**  
7 Dear friends, I am not writing a new commandment to you, but an old commandment which you have had from the beginning (*i.e. B'resheet = Gen. 1:1ff*). The old commandment is the message which you have heard [*from the Torah*].  
8 Again, I am writing a new commandment to you, which is true in him (*Messiah*) and in you, because the darkness is passing away and the true light already is shining.  
9 The one who says he is in the light and hates/belittles his [*Jewish*] brother is in the darkness even now.  
10 The one who loves his [*Jewish*] brother resides in the light, and there is no cause for stumbling in him.  
11 But the one who hates/belittles his [*Jewish*] brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

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

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## Chanuka Third Day

Kislev 28, 5778

Evening Thursday Dec. 14, 2017 – Evening Friday Dec. 15, 2017

### Before Lightning of the Shabbat Candles:

A. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.

B. Before kindling kindling the lights of the Chanukah recite the prayer “L'Shem Yichud” (Toledano: The Orot Sephardic Weekday Siddur, p. 501).

C. Then recite the following two Blessings:

L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)

SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).

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

D. Kindle Three Lights starting from left to right so that the first light is the first extreme left. Then kindle the Shamash. (The lights should last a minimum of 30 minutes).

E. Then make the declaration “HaNerot Halalu” (Toledano: The Orot Sephardic Weekday Siddur, p. 502).

F. Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).

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## Morning Service

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

Reader 1 - Num. 7:24-26

Reader 2 - Num. 7:27-29

Reader 3 - Num. 7:30-35

**Yehudit (Judith) 5:18 – 7:16**

**1 Maccab. 4:41 – 6:27**

**Psalm 30:1-13**

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

For further information please read and study:

<http://www.betemunah.org/lapin.html>, <http://www.betemunah.org/connection.html>,  
<http://www.betemunah.org/chanukah.html>, & <http://www.betemunah.org/lights.html>

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

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

35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur.	35.
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## **Yehudit (Judith) 5:18 – 7:16** **New Jerusalem Bible Version**

**NJB Judith 5:18** But when they turned from the path he had marked out for them some were exterminated in a series of battles, others were taken captive to a foreign land. The Temple of their God was rased to the ground and their towns were seized by their enemies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13 However, they managed to take cover at the foot of the slope, where they bound Achior and left him lying at

the bottom of the mountain and returned to their master.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## 1 Maccabees 4:41 – 6:27

## New Jerusalem Bible Version

**NJB 1 Maccabees 4:41** Judas then ordered his men to keep the Citadel garrison engaged until he had purified the sanctuary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8 Having captured Jazer and its dependent villages, he retired to Judaea.  
9 Next, the gentiles of Gilead banded together to destroy the Israelites living in their territory. The latter, however, took refuge in the fortress of Dathema,  
10 and sent the following letter to Judas and his brothers: 'The gentiles round us have banded themselves together against us to destroy us,  
11 and they are preparing to storm the fortress in which we have taken refuge; Timotheus is in command of their forces.  
12 Come at once and rescue us from their clutches, for we have already suffered great losses.  
13 All our countrymen living in Tobias' country have been killed, their women and children have been taken into captivity, their property has been seized, and about a thousand men have been destroyed there.'  
14 While the letter was being read, other messengers arrived from Galilee with their garments torn, bearing similar news,  
15 'The people of Ptolemais, Tyre and Sidon have joined forces with the whole of gentile Galilee to destroy us!'  
16 When Judas and the people heard this, they held a great assembly to decide what should be done for their oppressed countrymen who were under attack from their enemies.  
17 Judas said to his brother Simon, 'Pick your men and go and relieve your countrymen in Galilee, while my brother Jonathan and I make our way into Gilead.'  
18 He left Joseph son of Zechariah and the people's leader Azariah with the remainder of the army in Judaea to keep guard, and gave them these orders,  
19 'You are to be responsible for our people. Do not engage the gentiles until we return.'  
20 Simon was allotted three thousand men for the expedition into Galilee, Judas eight thousand for Gilead.  
21 Simon advanced into Galilee, engaged the gentiles in several battles and swept all before him;  
22 he pursued them to the gate of Ptolemais, and they lost about three thousand men, whose spoils he collected.  
23 With him, he took away the Jews of Galilee and Arbatta, with their wives and children and all their possessions, and brought them into Judaea with great rejoicing.  
24 Meanwhile Judas Maccabaeus and his brother Jonathan crossed the Jordan and made a three-days' march through the desert,  
25 where they encountered the Nabataeans, who gave them a friendly reception and told them everything that had been happening to their brothers in Gilead,  
26 many of whom, they said, were shut up in Bozrah and Bosor, Alema, Chaspho, Maked and Carnaim, all large fortified towns.  
27 Others were blockaded in the other towns of Gilead, and the enemy planned to attack and capture these strongholds the very next day, and destroy all the people inside them on one day.  
28 Judas and his army at once turned off by the desert road to Bozrah. He took the town and, having put all the males to the sword and collected the booty, burned it down.  
29 When night came, he left the place, and they continued their march until they reached the fortress.  
30 In the light of dawn they looked, and there was an innumerable horde, setting up ladders and engines to capture the fortress; the assault was just beginning.  
31 When Judas saw that the attack had begun and that the war cry was rising to heaven from the city, mingled with trumpet calls and a great clamour,  
32 he said to the men of his army, 'Into battle today for your brothers!'  
33 Dividing them into three commands, he advanced on the enemy's rear, with trumpets sounding and prayers shouted aloud.  
34 The troops of Timotheus, recognising that this was Maccabaeus, fled before his advance; Maccabaeus dealt them a crushing defeat; about eight thousand of their men fell that day.  
35 Then, wheeling on Alema, he attacked and captured it and, having killed all the males and collected the booty, burned the place down.  
36 From there he moved on and took Chaspho, Maked, Bosor and the remaining towns of Gilead.  
37 After these events, Timotheus mustered another force and pitched camp opposite Raphon, on the far side of

the stream-bed.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

64 and people thronged round to acclaim them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16 King Antiochus then died, in the year 149.

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

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

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

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

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

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

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

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

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

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

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

## Tehillim - Psalm 30:1-13

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

## Isaiah 42:18 - JPS

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

**Yochanan Alef (1 John) 2:12-29**  
**By: Rabbi Dr. Eliyahu ben Abraham &**  
**Hakham Dr. Yosef ben Haggai**

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

*authority).*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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### END OF THE READINGS FOR THE THIRD DAY OF HANUKA

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**Chanuka Fourth Day  
Shabbat of Chanuka &  
Shabbat Mevar'chim HaChodesh Tebet –  
Proclamation of the New Moon for the Month of Tebet  
(Evening Friday December 17, 2017 – Evening December 2017)**

**Kislev 28, 5778  
Evening Friday Dec. 15, 2017 – Evening Saturday Dec. 16, 2017**

**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>

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**Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
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 Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Ya'aqob ben Abraham  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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 [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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We pray for His Eminence Rabbi Dr. Hillel ben David who is in pain and great discomfort due to his heart condition and awaiting an operation but the insurance company is causing problems. Please pray for all of this either to be fixed promptly or make the waiting time of benefit to His Eminence and as pleasant as possible. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Hillel ben David Your servant, May the Holy One, Blessed is He, be filled with compassion for him Your servant to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Mr. David Cox (the father of HE Giberet Sarai bat Sarah) who will be undergoing eye cataract surgery tomorrow morning, December 5. He is 79, and also has a condition similar to Parkinson's. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Mr. David Cox, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Mrs. Mary Pauline Block Smith (the mother of HE Adon Aviner ben Abraham), who is going through a a shooting pain in her head above her neck for over a year now and after many tries with trying to isolate the nerve they are going to do a surgical procedure to implant a device to deaden the nerves. The problem is the Drs. will not do the surgery until she gains more stamina and energy. Please pray that she is able to have her operation as scheduled by the 13<sup>th</sup> of this month. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Mrs. Mary Pauline Block Smith and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We thank G-d most sincerely for healing His Eminence our beloved Rabbi Dr. Hillel ben David. It will take some time for his full recovery. We pray that God, most blessed be He, make his recovery time most pleasant, without any complications, and with good rest, and we all say amen ve amen!

We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem's mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

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## Before Lighting of the Shabbat Candles:

**G. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.**

**H. Before kindling kindling the lights of the Chanukah recite the prayer “L'Shem Yichud” (Toledano: The Orot Sephardic Weekday Siddur, p. 501).**

**I. Then recite the following two Blessings:**

**L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)**

**SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).**

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

**J. Kindle Four Lights starting from left to right so that the first light is the first extreme left. Then kindle the Shamash. (The lights should last a minimum of 30 minutes)**

**K. Then make the declaration “HaNerot Halalu” (Toledano: The Orot Sephardic Weekday Siddur, p. 502).**

**L. Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).**

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## Blessings Before Torah Study

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!  
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!

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## Morning Service

### “Sabbath of the Feast of Dedication of the Tabernacle” “L’Haqim Et-HaMishkan”

Shabbat	Torah Reading:	Weekday Torah Reading:
חֲנֻכָּה		
<b>Chanukah</b>	Reader 1 – BaMidbar 7:1-11	Reader 1 – B’Midbar 7:48-50
<b>Dedication</b>	Reader 2 – BaMidbar 7:12-23	Reader 2 – B’Midbar 7:51-53
<b>Dedicación</b>	Reader 3 – BaMidbar 7:24-29	Reader 3 – B’Midbar 7:48-53
BaMidbar (Num.) 7:1-59 BaMidbar (Num.) 28:9-15	Reader 4 – BaMidbar 7:30-35	
Ashlamatah: Zechariah 2:14 – 4:7	Reader 5 – BaMidbar 7:36-41	
Specia1 Sam. 20:18,42	Reader 6 – BaMidbar 7:42-47	Reader 1 – B’Midbar 7:48-50
Psalms 30:1-13; Prov. 7:1-27	Reader 7 – Bamidbar 7:48-59	Reader 2 – B’Midbar 7:51-53
	Maftir – BaMidbar 28:9-15	Reader 3 – B’Midbar 7:48-53
N.C.: 2 John 1:13 + 3 John 1-14	Zechariah 2:14 – 4:7 1 Sam. 20:18,42	

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

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### Rashi & Targum Pseudo Jonathan for: B’Midbar (Numbers) 7:1-59

Rashi	Targum Pseudo Jonathan
1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels.	1. And it was on the day which begins the month of Nisan, when Mosheh had finished to rear up the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them;
2. The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting,	2. then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered,
3. They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan.	3. and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle.
4. The Lord spoke to Moses, saying:	4. And the Lord spoke with Mosheh, saying:
5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work.	5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of

Rashi	Targum Pseudo Jonathan
	ordinance, and give them to the Levites, to each according to the measure of his work.
6. So Moses took the wagons and the cattle and gave them to the Levites.	6. And Mosheh took the wagons and the oxen, and gave them to the Levites.
7. He gave two wagons and four oxen to the sons of Gershon, according to their work.	7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service,
8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest.	8. and four wagons and eight oxen gave he to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest.
9. But to the sons of Kohath he did not give, <b>for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders.</b>	9. But to the sons of Kehath he gave neither wagons nor oxen, <b>because on them was laid the service of the sanctuary, to be carried on their shoulders.</b>
10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar.	10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar.
11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar.	11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing.
12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah.	12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah:
13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha;
14. One spoon [weighing] ten gold [shekels], filled with incense.	14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation;
15. One young bull, one ram and one lamb in its first year for a burnt offering.	15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering;
16. One young he goat for a sin offering.	16. one kid of the goats he brought for a sin offering;
17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab.	17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth.
18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering].	18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation.
19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first.
20. One spoon [weighing] ten gold [shekels] filled with	20.

Rashi	Targum Pseudo Jonathan
incense.	
21. One young bull, one ram and one lamb in its first year for a burnt offering.	21.
22. One young he goat for a sin offering.	22.
23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar.	23.
24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon.	24. On the third day, Eliab bar Helon, prince of the Benei Zebulun, offered.
25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	25.
26. One spoon [weighing] ten gold [shekels] filled with incense.	26.
27. One young bull, one ram and one lamb in its first year for a burnt offering.	27.
28. One young he goat for a sin offering.	28.
29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon.	29.
30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur.	30. On the fourth, Elizur bar Shedeur, prince of the Benei Reuben;
31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	31.
32. One spoon [weighing] ten gold [shekels] filled with incense.	32.
33. One young bull, one ram and one lamb in its first year for a burnt offering.	33.
34. One young he goat for a sin offering.	34.
35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur.	35.
36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai.	36. on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon;
37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	37.
38. One spoon [weighing] ten gold [shekels] filled with incense.	38.
39. One young bull, one ram and one lamb in its first	39.

Rashi	Targum Pseudo Jonathan
year for a burnt offering.	
40. One young he goat for a sin offering.	40.
41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai.	41.
42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel.	42. on the sixth, Eljasaph bar Dehuel, prince of the Benei Gad;
43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	43.
44. One spoon [weighing] ten gold [shekels] filled with incense.	44.
45. One young bull, one ram and one lamb in its first year for a burnt offering.	45.
46. One young he goat for a sin offering.	46.
47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel.	47.
48. On the seventh day, the chieftain was of the sons of Ephraim, Elishama the son of Ammihud.	48. on the seventh, Elishama bar Ammihud, prince of the Benei Ephraim;
49. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	49.
50. One spoon [weighing] ten gold [shekels] filled with incense.	50.
51. One young bull, one ram and one lamb in its first year for a burnt offering.	51.
52. One young he goat for a sin offering.	52.
53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud;	43.
54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur.	54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh;
55. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	55.
56. One spoon [weighing] ten gold [shekels] filled with incense.	56.
57. One young bull, one ram and one lamb in its first year for a burnt offering.	57.
58. One young he goat for a sin offering.	58.

Rashi	Targum Pseudo Jonathan
59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur.	59.

## Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 28:9-15

Rashi	Targum Pseudo Jonathan
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram.	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
  2. **Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
  3. **Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
  4. **Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
  5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
  6. **Ka-yoḡe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
  7. **Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.
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## Rashi's Commentary for: B'Midbar (Numbers) 7:1-59

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

18 Nethanel the son of Zu'ar... brought...

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

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

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

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

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

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

ten gold [shekels] Corresponding to the Ten Commandments.

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

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

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

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

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

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

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

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

## Tehillim - Psalm 30:1-13

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

Rashi	Targum
	dust praise You? Will they tell of Your faithfulness?
11. Hear, O Lord, and be gracious to me; O Lord, be my helper."	11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper.
12. You have turned my lament into dancing for me; You loosened my sackcloth <b>and girded me with joy.</b>	12. You turned my lament into my celebration; You loosened my sackcloth <b>and girded me with joy.</b>
13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever.	13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise.

## Rashi's Commentary for: Psalm 30:1-13

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 1 ¶ My son, keep my words, and lay up my commandments with you.  
2 Keep my commandments and live, and my teaching as the apple of your eye.  
3 Bind them upon your fingers, write them upon the table of thy heart.  
4 Say unto wisdom: 'You are my sister', and call understanding your kinswoman;  
5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.
- 6 ¶ For at the window of my house I looked forth through my lattice;  
7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,  
8 Passing through the street near her corner, and he went the way to her house;  
9 In the twilight, in the evening of the day, in the blackness of night and the darkness.  
10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.  
11 She is riotous and rebellious, her feet abide not in her house;  
12 Now she is in the streets, now in the broad places, and lies in wait at every corner.  
13 So she caught him, and kissed him, and with an impudent face she said unto him:  
14 'Sacrifices of peace-offerings were due from me; this day have I paid my vows.  
15 Therefore came I forth to meet you, to seek your face, and I have found you.  
16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.  
17 I have perfumed my bed with myrrh, aloes, and cinnamon.  
18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.  
19 **For my husband is not at home, he is gone a long journey;**  
20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).'**  
21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.  
22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;  
23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.
- 24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.  
25 Let not your heart decline to her ways, go not astray in her paths.  
26 For she has cast down many wounded; yes, a mighty host are all her slain.  
27 Her house is the way to the nether-world, going down to the chambers of death.
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## Ashlamatah: Zechariah 2:14 – 4:7

Rashi	Targum
14. Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the Lord.	14. "Rejoice and be glad, O congregation of Zion, for behold, I will reveal Myself and I will make My Shekhinah dwell in your midst" says the LORD.
15. And many nations shall join the Lord on that day, and they shall be My people; and I will dwell in your midst and you shall know that the Lord of Hosts sent me to you.	15. And many Gentiles will be added to the people of the LORD at that time, and they will be for a people before Me, and I will make My Shekhinah dwell in your midst; and you will know that the LORD of Hosts has

Rashi	Targum
	sent me to prophesy to you.
16. And the Lord shall inherit Judah as His share on the Holy Land, and He shall again choose Jerusalem.	16. And the LORD will make the people of the house of Judah to inherit their portion in the holy land and will again take pleasure in Jerusalem.
17. Silence all flesh from before the Lord, for He is aroused out of His holy habitation.	17. All the wicked/Lawless have perished from before the LORD, for He has revealed Himself from His holy abode.
1. And He showed me Joshua, the High Priest, standing before the angel of the Lord. And Satan was standing on his right, to accuse him.	1. And He showed me Joshua the high priest standing before the angel of the LORD and the Accuser standing at His right hand to accuse him.
2. And the Lord said to Satan: The Lord shall rebuke you, O Satan; and the Lord shall rebuke you, He who chose Jerusalem. Is this one not a brand plucked from fire?	2. And the LORD said to the Accuser, "The LORD rebuke you, O Accuser! May the LORD who has been pleased to make His Shekhinah dwell in Jerusalem rebuke you. Is this not a brand rescued from the burning?"
3. Now Joshua was wearing filthy garments and standing before the angel.	3. And Joshua had sons who had married wives who were unsuitable for priests, and he was standing before the angel.
4. And he [the angel] raised his voice and said to those standing before him, saying, "Take the filthy garments off him." And he said to him, "See, I have removed your iniquity from you, and I have clad you with clean garments."	4. And he answered and spoke to those in attendance before him, saying, Speak to him and let him drive out from his house the wives who are unsuitable for priests, and he said to him, Look, for I have removed your sins from you and have clothed you with righteous/generous deeds.
5. And I said, "Let them put a pure miter on his head," and they put the pure miter on his head. And they had clothed him with garments while the angel of the Lord was standing.	5. And he said, "Set a clean turban upon his head." And they set a clean turban upon his head, and made him marry a wife who was suitable for a priest; and the angel of the LORD was standing by.
6. And the angel of the Lord warned Joshua, saying,	6. And the angel of the LORD charged Joshua, saying:
7. So said the Lord of Hosts: If you walk in My ways, and if you keep My charge, you, too, shall judge My house, and you, too, shall guard My courtyards, and I will give you free access among these who stand by.	7. "Thus says the LORD of Hosts, 'If you walk in paths which are good before Me, and if you keep the charge of My Memra, then you will judge those who serve in My Sanctuary, and you will have charge of My courts, and at the resurrection of the dead I will raise you to life and will give you feet to walk among the Seraphim.
8. Hearken, now, O Joshua the High Priest-you and your companions who sit before you, for they are men worthy of a miracle-for, behold! I bring My servant, the Shoot.	8. Hear now, Joshua the high priest, you and your companions who sit before you, for they are men who are worthy that a sign be performed for them; for behold I will bring My servant the anointed One (Messiah), and he will be revealed.
9. For, behold the stone that I have placed before Joshua. Seven eyes are directed to one stone. Behold! I untie its knots, says the Lord of Hosts, and I will remove the iniquity of that land in one day.	9. For behold, the stone which I have set before Joshua, upon one stone are seven facets; behold I will reveal its facets', says the LORD of Hosts, 'and I will remove the sin of that land in one day.'
10. On that day, says the Lord of Hosts, you shall call each man to his neighbor-to come under his vine and under his fig tree.	10. 'At that time', says the LORD of Hosts, 'you will call each to his neighbor under the fruit of his vines and under the fruit of his fig trees.'"

Rashi	Targum
1. And the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep.	1. And the angel who was speaking with me returned and roused me like a man that is roused from his sleep.
2. And he said to me, "What do you see?" And I said, "I saw, and behold [there was] a candelabrum all of gold, with its oil-bowl on top of it, and its seven lamps thereon; seven tubes each to the lamps that were on top of it.	2. And he said to me, "What do you see?" And I said, "I see, and behold, a menorah all of gold and a bowl on the top of it, and its seven lamps which are upon it, seven, and seven pipes which pour oil from them to the lamps which are on top of it;
3. And [there were] two olive trees near it; one on the right of the bowl, and one on its left.	3. and two olive trees which are beside it, one on the right of the bowl and the other on its left."
4. So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?"	4. And I answered and spoke to the angel who was talking with me, saying, "What are these my lord?"
5. And the angel who spoke with me answered, and he said to me, "Do you not know what these are?" And I said, "No, my lord."	5. And the angel who was speaking with me, answered and said to me, "Do you not know what these are?" And I said, "No, my lord."
6. And he answered and spoke to me, saying, "This is the word of the Lord to Zerubbabel, saying: 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts.	6. And he answers and spoke to me, saying, "This is the Word of the LORD with Zerubbabel, saying, 'Not by strength, nor by might, but by My Memra', says the LORD of Hosts.
7. Who are you, O great mountain? Before Zerubbabel you sink to a plain! He will bring out the stone of the main architect, with shouts of grace, grace to it."	7. What are you reckoned, O foolish kingdom? Are you not like a plain before Zerubbabel? And He will reveal His anointed One (Messiah), whose name was told from old, and he will rule over all kingdoms."

## Rashi's Commentary for: Zechariah 2:14 – 4:7

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

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

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

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

### Chapter 3

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

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

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

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

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

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

**5 And I said I, Zechariah.**

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

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

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

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

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

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

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

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

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

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

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

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

**and I will remove** Heb. ומשתי.

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

#### Chapter 4

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

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

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

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

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

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

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

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

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

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

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## Special Ashlamatah - I Samuel 20:18,42

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

## AFTERNOON READINGS AND DISCUSSION

### Yehudit (Judith) 7:17 – 8:27 New Jerusalem Bible Version

**NJB Judith 7:17** Accordingly, a troop of Moabites moved forward with a further five thousand Assyrians. They penetrated the valley and seized the Israelites' waterpoints and springs.

18 Meanwhile the Edomites and Ammonites went and took up positions in the highlands opposite Dothan, sending some of their men to the south-east opposite Egrel near Chous on the Wadi Mochmur. The rest of the Assyrian army took up positions in the plain, covering every inch of the ground; their tents and equipment made an immense encampment, so vast were their numbers.

19 The Israelites called on the Lord their God, dispirited because the enemy had surrounded them and cut all line of retreat.

20 For thirty-four days the Assyrian army, infantry, chariots, cavalymen, had them surrounded. Every water-jar the inhabitants of Bethulia had was empty,

21 their storage-wells were drying up; on no day could a man drink his fill, since their water was rationed.

22 Their little children pined away, the women and young men grew weak with thirst; they collapsed in the streets and gateways of the town; they had no strength left.

23 Young men, women, children, the whole people thronged clamouring round Uzziah and the chief men of the town, shouting in the presence of the assembled elders,

24 'May God be judge between you and us! For you have done us great harm, by not suing for peace with the Assyrians.

25 And now there is no one to help us. God has delivered us into their hands to be prostrated before them in thirst and utter helplessness.

26 Call them in at once; hand the whole town over to be sacked by Holofernes' men and all his army.

27 After all, we should be much better off as their booty than we are now; no doubt we shall be enslaved, but at least we shall be alive and not see our little ones dying before our eyes or our wives and children perishing.

28 By heaven and earth and by our God, the Lord of our fathers, who is punishing us for our sins and the sins of our ancestors, we implore you to take this course now, today.'

29 Bitter lamentations rose from the whole assembly, and they all cried loudly to the Lord God.

30 Then Uzziah spoke to them, 'Take heart, brothers! Let us hold out five days more. By then the Lord our God will take pity on us, for he will not desert us altogether.

31 At the end of this time, if no help is forthcoming, I shall do as you have said.'

32 With that he dismissed the people to their various quarters. The men went to man the walls and towers of the town, sending the women and children home. The town was full of despondency.

**NJB Judith 8:1** Judith was informed at the time of what had happened. She was the daughter of Merari son of Ox, son of Joseph, son of Oziel, son of Elkiah, son of Ananias, son of Gideon, son of Raphaim, son of Ahitub, son of Elijah, son of Hilkiah, son of Eliab, son of Nathanael, son of Salamiel, son of Sarasadai, son of Israel.

2 Her husband Manasseh, of her own tribe and family, had died at the time of the barley harvest.

3 He was supervising the men as they bound up the sheaves in the field when he caught sunstroke and had to take to his bed. He died in Bethulia, his home town, and was buried with his ancestors in the field that lies between Dothan and Balamon.

4 As a widow, Judith stayed inside her home for three years and four months.

5 She had had an upper room built for herself on the roof. She wore sackcloth next to the skin and dressed in widow's weeds.

6 She fasted every day of her widowhood except for the Sabbath eve, the Sabbath itself, the eve of New Moon, the feast of New Moon and the joyful festivals of the House of Israel.

7 Now she was very beautiful, charming to see. Her husband Manasseh had left her gold and silver, menservants and maidservants, herds and land; and she lived among all her possessions

8 without anyone finding a word to say against her, so devoutly did she fear God.

9 Hearing how the water shortage had demoralised the people and how they had complained bitterly to the headman of the town, and being also told what Uzziah had said to them and how he had given them his oath to surrender the town to the Assyrians in five days' time,

10 Judith immediately sent the serving-woman who ran her household to summon Chabris and Charmis, two elders of the town.

11 When these came in she said: 'Listen to me, leaders of the people of Bethulia. You were wrong to speak to the people as you did today and to bind yourself by oath, in defiance of God, to surrender the town to our enemies if the Lord did not come to your help within a set number of days.

12 Who are you, to put God to the test today, you, of all people, to set yourselves above him?

13 You put the Lord Almighty to the test! You do not understand anything, and never will.

14 If you cannot sound the depths of the human heart or unravel the arguments of the human mind, how can you fathom the God who made all things, or sound his mind or unravel his purposes? No, brothers, do not provoke the anger of the Lord our God.

15 Although it may not be his will to help us within the next five days, he has the power to protect us for as many days as he pleases, just as he has the power to destroy us before our enemies.

16 But you have no right to demand guarantees where the designs of the Lord our God are concerned. For God is not to be threatened as a human being is, nor is he, like a mere human, to be cajoled.

17 Rather, as we wait patiently for him to save, let us plead with him to help us. He will hear our voice if such is his good pleasure.

18 'And indeed of recent times and still today there is not one tribe of ours, or family, or village, or town that has worshipped gods made by human hand, as once was done,

19 which was the reason why our ancestors were delivered over to sword and sack, and perished in misery at the hands of our enemies.

20 We for our part acknowledge no other God but him; and so we may hope he will not look on us disdainfully or desert our nation.

21 'If indeed they capture us, as you expect, then all Judaea will be captured too, and our holy places plundered, and we shall answer with our blood for their profanation.

22 The slaughter of our brothers, the captivity of our country, the unpeopling of our heritage, will recoil on our own heads among the nations whose slaves we shall become, and our new masters will look down on us as an outrage and a disgrace;

23 for our surrender will not reinstate us in their favour; no, the Lord our God will make it a thing to be ashamed of.

24 So now, brothers, let us set an example to our brothers, since their lives depend on us, and the sanctuary --

Temple and altar -- rests on us.

25 'All this being so, let us rather give thanks to the Lord our God who, as he tested our ancestors, is now testing us.

26 Remember how he treated Abraham, all the ordeals of Isaac, all that happened to Jacob in Syrian Mesopotamia while he kept the sheep of Laban, his mother's brother.

27 For as these ordeals were intended by him to search their hearts, so now this is not vengeance that God is exacting on us, but a warning inflicted by the Lord on those who are near his heart.'

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## **1 Maccabees 6:28-8:32**

### **New Jerusalem Bible Version**

**NJB 1 Maccabees 6:28** The king was furious when he heard this and summoned all his Friends, the generals of his forces and the marshals of horse.

29 He recruited mercenaries from other kingdoms and the Mediterranean islands.

30 His forces numbered a hundred thousand foot soldiers, twenty thousand cavalry and thirty-two elephants with experience of battle conditions.

31 They advanced through Idumaea and besieged Beth-Zur, pressing the attack for days on end; they also constructed siege-engines, but the defenders made a sortie and set these on fire, putting up a brave resistance.

32 At this, Judas left the Citadel and pitched camp at Beth-Zechariah opposite the royal encampment.

33 The king rose at daybreak and marched his army at top speed down the road to Beth-Zechariah, where his forces took up their battle formations and sounded the trumpets.

34 The elephants were given a syrup of grapes and mulberries to prepare them for the battle.

35 These animals were distributed among the phalanxes, to each elephant being allocated a thousand men dressed in coats of mail with bronze helmets on their heads; five hundred picked horsemen were also assigned to each beast.

36 The horsemen anticipated every move their elephant made; wherever it went they went with it, never quitting it.

37 On each elephant, to protect it, was a stout wooden tower, kept in position by girths, each with its three combatants, as well as its mahout.

38 The remainder of the cavalry was stationed on one or other of the two flanks of the army, to harass the enemy and cover the phalanxes.

39 When the sun glinted on the bronze and golden shields, the mountains caught the glint and gleamed like fiery torches.

40 One part of the royal army was deployed on the upper slopes of the mountain and the other in the valley below; they advanced in solid, well-disciplined formation.

41 Everyone trembled at the noise made by this vast multitude, the thunder of the troops on the march and the clanking of their armour, for it was an immense and mighty army.

42 Judas and his army advanced to give battle, and six hundred of the king's army were killed.

43 Eleazar, called Avaran, noticing that one of the elephants was royally caparisoned and was also taller than all the others, and supposing that the king was mounted on it,

44 sacrificed himself to save his people and win an imperishable name.

45 Boldly charging towards the creature through the thick of the phalanx, dealing death to right and left, so that the enemy scattered on either side at his onslaught,

46 he darted in under the elephant, thrust at it from underneath, and killed it. The beast collapsed on top of him, and he died on the spot.

47 The Jews however realising how strong the king was and how ferocious his army, retreated ahead of them.

48 The royal army moved up to encounter them outside Jerusalem, and the king began to blockade Judaea and Mount Zion.

49 He granted peace terms to the people of Beth-Zur, who evacuated the town; it lacked store of provisions to withstand a siege, since the land was enjoying a sabbatical year.  
50 Having occupied Beth-Zur, the king stationed a garrison there to hold it.  
51 He besieged the sanctuary for a long time, erecting batteries and siege-engines, flame-throwers and ballistas, scorpions to discharge arrows, and catapults.  
52 The defenders countered these by constructing their own engines and were thus able to prolong their resistance.  
53 But they had no food in their stores since it was the seventh year, and because those who had taken refuge in Judaea from the gentiles had eaten up the last of their reserves.  
54 Only a few men were left in the Holy Place, owing to the severity of the famine; the rest had dispersed and gone home.  
55 Meanwhile Philip, whom King Antiochus before his death had appointed to train his son Antiochus for the throne,  
56 had returned from Persia and Media with the forces that had accompanied the king, and was planning to seize control of affairs.  
57 On hearing this, Lysias at once decided to leave, and said to the king, the generals of the army and the men, 'We are growing weaker every day, we are short of food, and the place we are besieging is well fortified; moreover the affairs of the kingdom demand our attention.  
58 Let us offer the hand of friendship to these men and make peace with them and with their whole nation.  
59 Let us grant them permission to follow their own customs as before, since it is our abolition of these customs that has provoked them into acting like this.'  
60 The king and his commanders approved this argument, and he offered the Jews peace terms, which they accepted.  
61 The king and the generals ratified the treaty by oath, and the besieged accordingly left the fortress.  
62 The king then entered Mount Zion, but on seeing how impregnable the place was, he broke the oath he had sworn and gave orders for the encircling wall to be demolished.  
63 He then hurriedly withdrew, making off for Antioch, where he found Philip already master of the city. Antiochus gave battle and captured the city by force of arms.

**NJB 1 Maccabees 7:1** In the year 151, Demetrius son of Seleucus left Rome and arrived with a few men at a town on the coast, where he inaugurated his reign.

2 It so happened that, as he was entering the royal residence of his ancestors, the army captured Antiochus and Lysias, and intended to bring them to him.  
3 On hearing this, he said, 'Keep them out of my sight.'  
4 The army put them to death, and Demetrius ascended his throne.  
5 Next, all those Israelites without law or piety, led by Alcimus, whose ambition was to become high priest,  
6 approached the king and denounced our people to him. 'Judas and his brothers', they said, 'have killed all your friends, and he has driven us out of our country.  
7 Send someone now whom you can trust; let him go and see the wholesale ruin Judas has brought on us and on the king's dominions, and let him punish the wretches and all who assist them.'  
8 The king chose Bacchides, one of the Friends of the King, governor of Transeuphrates, an important personage in the kingdom and loyal to the king.  
9 He sent him with the godless Alcimus, whom he confirmed in the high priesthood, with orders to exact retribution from the Israelites.  
10 So they set out with a large force and, on reaching Judaea, sent emissaries to Judas and his brothers with proposals peaceable yet treacherous.  
11 The latter, however, did not put any faith in their words, aware that they had come with a large force.  
12 Nevertheless, a commission of scribes presented themselves before Alcimus and Bacchides, to sue for just terms.

13 The first among the Israelites to ask them for peace terms were the Hasidaeans,  
14 who reasoned thus, 'This is a priest of Aaron's line who has come with the armed forces; he will not wrong us.'  
15 He did in fact discuss peace terms with them and gave them his oath, 'We shall not attempt to injure you or your friends.'  
16 They believed him, but he arrested sixty of them and put them to death on one day, fulfilling the words of scripture:  
17 They have scattered the bodies of your faithful, and shed their blood all round Jerusalem, leaving no one to bury them!  
18 At this, fear and dread gripped the whole people. 'There is no truth or virtue in them,' they said, 'they have broken their agreement and their sworn oath.'  
19 Bacchides then left Jerusalem and encamped at Beth-Zeth, and from there sent and arrested many of the men who had deserted him and a few of our people too; he had them killed and thrown down the great well.  
20 He then put Alcimus in charge of the province, leaving an army with him to support him; Bacchides himself returned to the king.  
21 Alcimus continued his struggle to become high priest,  
22 and all who were disturbing the peace of their own people rallied to him, and, having won control of Judaea, did much harm in Israel.  
23 Seeing that all the wrongs done to the Israelites by Alcimus and his supporters exceeded what the gentiles had done,  
24 Judas went right round the whole territory of Judaea to take vengeance on those who had deserted him and to prevent their free movement about the country.  
25 When Alcimus saw how strong Judas and his supporters had grown and realised that he was powerless to resist them, he went back to the king, to whom he made malicious accusations against them.  
26 The king sent Nicanor, one of his generals ranking as Illustrious and a bitter enemy of Israel, with orders to exterminate the people.  
27 Reaching Jerusalem with a large force, Nicanor sent a friendly, yet treacherous, message to Judas and his brothers, as follows:  
28 'Let us have no fighting between you and me; I shall come with a small escort for a peaceful meeting with you.'  
29 He met Judas and they exchanged friendly greetings; the enemy, however, had made preparations to abduct Judas.  
30 When Judas became aware of Nicanor's treacherous purpose in coming to see him, he took fright and refused any further meeting.  
31 Nicanor then realised that his plan had been discovered, and took the field against Judas, to give battle near Caphar-Salama.  
32 About five hundred of Nicanor's men fell; the rest took refuge in the City of David.  
33 After these events Nicanor went up to Mount Zion. Some of the priests came out of the Holy Place with some elders, to give him a friendly welcome and show him the burnt offering being presented for the king.  
34 But he ridiculed them, laughed at them, defiled them and used insolent language, swearing in his rage,  
35 'Unless Judas is handed over to me this time with his army, as soon as I am safely back, I promise you, I shall burn this building down!'  
36 Then he went off in a fury. At this, the priests went in again, and stood weeping in front of the altar and the Temple, saying,  
37 'You have chosen this house to be called by your name, to be a house of prayer and petition for your people.  
38 Take vengeance on this man and on his army, and let them fall by the sword; remember their blasphemies and give them no respite.'  
39 Nicanor left Jerusalem and encamped at Beth-Horon, where he was joined by an army from Syria.  
40 Judas, meanwhile, camped at Adasa with three thousand men, and offered this prayer,  
41 'When the king's envoys blasphemed, your angel went out and struck down one hundred and eighty-five thousand of his men.'

42 In the same way let us see you crush this army today, so that everyone else may know that this man has spoken blasphemously against your sanctuary: pass judgement on him as his wickedness deserves!  
43 The armies met in battle on the thirteenth of the month Adar, and Nicanor's army was crushed, he himself being the first to fall in the battle.  
44 When Nicanor's soldiers saw him fall, they threw down their arms and fled.  
45 The Jews pursued them a day's journey, from Adasa to the approaches of Gezer; they sounded their trumpets in warning as they followed them,  
46 and people came out of all the surrounding Judaeen villages to encircle the fugitives, who then turned back on their own men. All fell by the sword, not one being left alive.  
47 Having collected the spoils and booty, they cut off Nicanor's head and the right hand he had stretched out in a display of insolence; these were taken and displayed within sight of Jerusalem.  
48 The people were overjoyed and kept that day as a great holiday:  
49 indeed they decided to celebrate it annually on the thirteenth of Adar.  
50 For a short while Judaea enjoyed peace.

**NJB 1 Maccabees 8:1** Now Judas had heard of the reputation of the Romans: how strong they were, and how well disposed towards any who made common cause with them, making a treaty of friendship with anyone who approached them.

2 (And, indeed, they were extremely powerful.) He had been told of their wars and of their prowess among the Gauls, whom they had conquered and put under tribute;

3 and of all they had done in the province of Spain to gain possession of the silver and gold mines there,  
4 making themselves masters of the whole country by their determination and perseverance, despite its great distance from their own; of the kings who came from the ends of the earth to attack them, only to be crushed by them and overwhelmed with disaster, and of others who paid them annual tribute;

5 Philip, Perseus king of the Kittim, and others who had dared to make war on them, had been defeated and reduced to subjection,

6 while Antiochus the Great, king of Asia, who had advanced to attack them with a hundred and twenty elephants, cavalry, chariots and a very large army, had also suffered defeat at their hands;

7 they had taken him alive and imposed on him and his successors, on agreed terms, the payment of an enormous tribute, the surrender of hostages, and the cession

8 of the Indian territory, with Media, Lydia, and some of their best provinces, which they took from him and gave to King Eumenes.

9 Judas had also heard how, when the Greeks planned an expedition to destroy the Romans,  
10 the latter had got wind of it and, sending a single general against them, had fought a campaign in which they inflicted heavy casualties, carried their women and children away into captivity, pillaged their goods, subdued their country, tore down their fortresses and reduced them to a slavery lasting to the present day;

11 and how they had destroyed and subjugated all the other kingdoms and islands that resisted them.

12 But where their friends and those who relied on them were concerned, they had always stood by their friendship. They had subdued kings far and near, and all who heard their name went in terror of them.

13 One man, if they determined to help him and advance him to a throne, would certainly occupy it, while another, if they so determined, would find himself deposed; their influence was paramount.

14 In spite of all this, no single one of them had assumed a crown or put on the purple for his own aggrandisement.

15 They had set up a senate, where three hundred and twenty councillors deliberated daily, constantly debating how best to regulate public affairs.

16 They entrusted their government to one man for a year at a time, with absolute power over their whole empire, and this man was obeyed by all without envy or jealousy.

17 Having chosen Eupolemus son of John, of the family of Accos, and Jason son of Eleazar, Judas sent them to Rome to make a treaty of friendship and alliance with these people,

- 18 in the hope of being rid of the yoke, for they could see that Greek rule was reducing Israel to slavery.
- 19 The envoys made the lengthy journey to Rome and presented themselves before the Senate with their formal proposal:
- 20 'Judas Maccabaeus and his brothers, with the Jewish people, have sent us to you to conclude a treaty of alliance and peace with you, and to enrol ourselves as your allies and friends.'
- 21 The proposal met with the approval of the senators.
- 22 Here is a copy of the rescript which they engraved on bronze tablets and sent to Jerusalem to be kept there by the Jews as a record of peace and alliance:
- 23 'Good fortune attend the Romans and the Jewish nation by sea and land for ever; may sword or enemy be far from them!
- 24 'If war comes first to Rome or any of her allies throughout her dominions,
- 25 the Jewish nation will take action as her ally, as occasion may require, and do it wholeheartedly.
- 26 They will not give or supply to the enemy any grain, arms, money or ships: thus has Rome decided, and they are to honour their obligations without guarantees.
- 27 In the same way, if war comes first to the Jewish nation, the Romans will support them energetically as occasion may offer,
- 28 and the aggressor will not be furnished with grain, arms, money or ships: such is the Roman decision, and they will honour these obligations without treachery.
- 29 Such are the articles under which the Romans have concluded their treaty with the Jewish people.
- 30 If, later, either party should decide to make any addition or deletion, they will be free to do so, and any such addition or deletion will be binding.
- 31 'As regards the wrongs done to them by King Demetrius, we have written to him in these terms: Why have you made your yoke lie heavy on our friends and allies the Jews?
- 32 If they appeal against you again, we shall uphold their rights and make war on you by sea and land.'

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## Isaiah 42:16 - JPS

16. And I will bring the blind by a way that they knew not, in paths that they knew not will I lead them; I will make darkness light before them, and rugged places plain. These things will I do, and I will not leave them undone.

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## 1 John 3:1-24

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

1. Behold what *[manner]* of love has the Father given to us *[Jews]* that we are given the vocation (*calling*) to *[prepare ourselves to]* become B'ne Elohim (*i.e. Rabbis/Hakhamim*). Because of this the *[pagan]* world knows us not, because it has not known Him (*i.e. God*).
- 2 Beloved, now we are *[potentially]* B'ne Elohim (*i.e. Rabbis/Hakhamim*), and what we will be has not yet been revealed. But we know that whenever he (*i.e. Messiah*) be revealed, in his (*i.e. Messiah's*) likeness (*i.e. a Hakham*) we will be, because we will see him (*i.e. Messiah*) just as he is.
- 3 And everyone who holds this expectation in him purifies (*ceremonially and morally*) himself, even as he (*i.e. Messiah*) is (*ceremonially and morally*) pure.
- 4 Everyone who practices sin also practices Lawlessness, for sin is Lawlessness (*i.e. transgression of the Law*).
- 5 And you know that he was revealed that our sins he might take away, and in him *[there]* is no sin.
- 6 Everyone that tabernacles in him (*i.e. Messiah*) does not *[continually and habitually]* sin. Everyone that sins *[continually and habitually]* has neither *[prophetically]* seen him (*i.e. Messiah*) nor *[intimately]* known him (*i.e.*

Messiah).

7 [My] sons, let no one lead you astray: the one who [continually and habitually] practices righteousness/generosity is righteous/generous, just as he (i.e. Messiah) is righteous/generous.

8 He who [continually and habitually] practices sin is of the Accuser (i.e. Heb. "HaSatan"), because the Accuser (i.e. "HaSatan") has been [continually and habitually] sinning from the beginning (i.e. Beresheet – cf. Gen. 1:1ff). For this [reason] the son of God (Heb. Ben Elohim – lit. "the son of the Judge" – i.e. the King Messiah of Israel) was revealed: that he may destroy (loosen) the works of the Accuser (i.e. Heb. "HaSatan").

9 Everyone who is fathered (begotten) of God does not [continually and habitually] practices sin (i.e. Lawlessness –cf v.4 above), because His (God's) seed (Greek: "Sperm" – i.e. the Torah) tabernacles in him, and he is not capable to [continually and habitually] sin, because he has been fathered (begotten) by God.

10 In this the sons of God (Heb. B'ne Elohim - i.e. Rabbis/Hakhamim) and the sons of the Accuser (Heb. "HaSatan") are manifest: everyone who does not practice righteousness/generosity is not of God, nor the one who does not love [and treasure greatly] his [Jewish] brother/sister.

11 For this is the message that you have heard from [the] beginning (i.e. Beresheet – Gen. 1:1ff): that we should love [and treasure greatly] one another,

12 not as Cain, [who] was of the Lawless one and [violently] murdered his brother. And for what reason did he [violently] murder him? Because his deeds were Lawless and those of his brother [were] righteous/generous.

13 Do not be surprised, my brothers, if the [pagan] world hates you.

14 We [intimately] know that we have departed from the sentence of [eternal] death to [eternal] life because we love [and treasure greatly] the [Jewish] brotherhood. The one who does not love [and treasure greatly] his [Jewish] brother/sister remains under the sentence of [eternal] death.

15 Everyone who hates his [Jewish] brother/sister is a murderer, and you know that every murderer does not have eternal life tabernacling in him.

16 In this we have [intimately] know love, because he (i.e. Messiah) shared his life for us, and we must [consequently following his example] lay down our lives for the [Jewish] brotherhood.

17 But whoever may have the world's means of life (i.e. material possessions) and sees his [Jewish] brother/sister having need and shuts up his sympathy/affection from him/her, how does the love of God tabernacle in him/her?

18 My sons, we must not love with words nor with tongue, but in deeds and truth (i.e. Torah - cf. Psalm 119:142).

19 And in this we intimately know that we are of the truth (i.e. Torah - cf. Psalm 119:142) and before Him (i.e. God's Presence) we will persuade our hearts,

20 that if our hearts should condemn us, God is greater than our hearts and He knows all things.

21 Beloved, if our hearts should not condemn us, we have confidence before God,

22 and whatever we may ask we receive from Him (i.e. God), because we keep/observe His commandments and practice what is pleasing before His [presence].

23 And this is His (God's) commandment: that we should adhere to the authority of His son (i.e. the King Messiah of Israel) Yeshua the Messiah and should love [and treasure greatly] one another, just as he (i.e. the Master) commanded us.

24 **And the one who keeps/observe His (God's) commandments tabernacles in him (i.e. Messiah), and he (i.e. Messiah) in him. And in this we [intimately] know that he (i.e. Messiah) tabernacles in us: by the spirit [of God – i.e. the Oral Torah] which he (i.e. Messiah) has given us.**

## Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléché HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.  
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

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At the close of the Shabbath, **Sepharadim light the Chanukia in the synagogue prior to Habdalah, but at home the order is reversed.** Ashkenazim have differing customs concerning this. If at home, make sure that Habdalah is finished before lighting the lightening of the Chanukia!

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## Hanuka Fifth Day



Kislev 29, 5778  
Evening Saturday Dec. 16, 2017 – Evening Sunday Dec. 17, 2016

### Before Lightning of the Shabbat Candles:

**M. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.**

N. Before kindling kindling the lights of the Chanukah recite the prayer “L'Shem Yichud” (Toledano: The Orot Sephardic Weekday Siddur, p. 501).

O. Then recite the following two Blessings:

L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)

SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).

On each night of Chanuka, from when the time for lighting arrives, we are not permitted to eat or even study Torah till the lights are actually kindled. The choicest way of performing the precept of the lighting of the Hanukkah lights is through the use of olive oil. However two types of lights

may not be mixed (such as olive oil and wax candles) as it should not appear that two people lit them. In accordance with the teachings of Sephardi Hakhamim, z"l, only the head of the household may light Hanukkah lights in each household, as he is considered the first-born of the house Halakhically. The other members of the family stand beside him and watch. It is good, however, to allow one of the children to light the additional candle - referred to as the Shamash - in order to train them in the performance of the Mitsvoth. The Shamash, which is generally considered to have some Mitsvah attached, should be lit last and should not be used to light the other lights. This is in accordance with the Sephardim. Ashkenazim have the Minhag of having each child light his own Hanukkah. In any case, each one must do in accordance with the teachings of his forefathers or the Hakham of his/her congregation and may not change.

- P. Kindle Five Lights starting from left to right so that the first light is the first extreme left. Then kindle the Shamash. (The lights should last a minimum of 30 minutes)
- Q. Then make the declaration "HaNerot Halalu" (Toledano: The Orot Sephardic Weekday Siddur, p. 502).
- R. Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).



### Morning Service

Torah: Numbers 7:36-47  
Reader 1 - Num. 7:36-38  
Reader 2 - Num. 7:39-41  
Reader 3 - Num. 7:42-47

Yehudit (Judith) 8:28 - 10:23  
1 Maccabees 9:1 - 10:32  
Psalm 30:1-13

Nazareans add in their private study and discussions: Psalm 43:3; Proverbs 20:27;  
& 1 John 4:1-12

For further information please read and study:

<http://www.betemunah.org/lapin.html>, <http://www.betemunah.org/connection.html>,  
<http://www.betemunah.org/chanukah.html>, & <http://www.betemunah.org/lights.html>

### Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 7:36-47

Rashi	Targum Pseudo Jonathan
36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai.	36. on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon;
37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin	37.

Rashi	Targum Pseudo Jonathan
[weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	
38. One spoon [weighing] ten gold [shekels] filled with incense.	38.
39. One young bull, one ram and one lamb in its first year for a burnt offering.	39.
40. One young he goat for a sin offering.	40.
41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai.	41.
42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel.	42. on the sixth, Eljasaph bar Dehuel, prince of the Benei Gad;
43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	43.
44. One spoon [weighing] ten gold [shekels] filled with incense.	44.
45. One young bull, one ram and one lamb in its first year for a burnt offering.	45.
46. One young he goat for a sin offering.	46.
47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel.	47.

## Yehudit (Judith) 8:28 – 10:23 New Jerusalem Bible Version

28 Uzziah replied, 'Everything you have just said comes from an honest heart and no one will contradict a word of it.

29 Not that today is the first time your wisdom has been displayed; from your earliest years all the people have known how shrewd you are and of how sound a heart.

30 But, parched with thirst, the people forced us to act as we had promised them and to bind ourselves by an inviolable oath.

31 You are a devout woman; pray to the Lord, then, to send us a downpour to fill our storage-wells, so that our faintness may pass.'

32 Judith replied, 'Listen to me, I intend to do something, the memory of which will be handed down to the children of our race from age to age.

33 Tonight you must be at the gate of the town. I shall make my way out with my attendant. Before the time fixed by you for surrendering the town to our enemies, the Lord will make use of me to rescue Israel.

34 You must not ask what I intend to do; I shall not tell you until I have done it.'

35 Uzziah and the chief men said, 'Go in peace. May the Lord show you a way to take revenge on our enemies.'

36 And leaving the upper room they went back to their posts.

NJB Judith 9:1 Judith threw herself face to the ground, scattered ashes on her head, undressed as far as the

sackcloth she was wearing and cried loudly to the Lord. At the same time in Jerusalem the evening incense was being offered in the Temple of God. Judith said:

2 Lord, God of my ancestor Simeon, you armed him with a sword to take vengeance on the foreigners who had undone a virgin's belt to her shame, laid bare her thigh to her confusion, violated her womb to her dishonour, since, though you said, 'This must not be,' they did it.

3 For this you handed their leaders over to slaughter, and their bed, defiled by their treachery, was itself betrayed in blood. You struck the slaves with the chieftains and the chieftains with their retainers.

4 You left their wives to be carried off, their daughters to be taken captive, and their spoils to be shared out among the sons you loved, who had been so zealous for you, had loathed the stain put on their blood and called on you for help. O God, my God, now hear this widow too;

5 for you have made the past, and what is happening now, and what will follow. What is, what will be, you have planned; what has been, you designed.

6 Your purposes stood forward; 'See, here we are!' they said. For all your ways are prepared and your judgements delivered with foreknowledge.

7 See the Assyrians, with their army abounding glorying in their horses and their riders, exulting in the strength of their infantry. Trust as they may in shield and spear, in bow and sling, in you they have not recognised the Lord, the breaker of battle-lines;

8 yours alone is the title of Lord. Break their violence with your might, in your anger bring down their strength. For they plan to profane your holy places, to defile the tabernacle, the resting place of your glorious name, and to hack down the horn of your altar.

9 Observe their arrogance, send your fury on their heads, give the strength I have in mind to this widow's hand.

10 By guile of my lips strike down slave with master, and master with retainer. Break their pride by a woman's hand.

11 Your strength does not lie in numbers, nor your might in strong men; since you are the God of the humble, the help of the oppressed, the support of the weak, the refuge of the forsaken, the Saviour of the despairing.

12 Please, please, God of my father, God of the heritage of Israel, Master of heaven and earth, Creator of the waters, King of your whole creation, hear my prayer.

13 Give me a beguiling tongue to wound and kill those who have formed such cruel designs against your covenant, against your holy dwelling-place, against Mount Zion, against the house belonging to your sons.

14 And demonstrate to every nation, every tribe, that you are the Lord, God of all power, all might, and that the race of Israel has no protector but you.

NJB Judith 10:1 Thus Judith called on the God of Israel. When she had finished praying,

2 she got up from the floor, summoned her maid and went down into the rooms which she used on Sabbath days and festivals.

3 There she removed the sackcloth she was wearing and taking off her widow's dress, she washed all over, anointed herself plentifully with perfumes, dressed her hair, wrapped a turban round it and put on the robe of joy she used to wear when her husband Manasseh was alive.

4 She put sandals on her feet, put on her necklaces, bracelets, rings, earrings and all her jewellery, and made herself beautiful enough to beguile the eye of any man who saw her.

5 Then she handed her maid a skin of wine and a flask of oil, filled a bag with barley girdle-cakes, cakes of dried fruit and pure loaves, and wrapping all these provisions up gave them to her as well.

6 They then went out, making for the town gate of Bethulia. There they found Uzziah waiting with the two elders of the town, Chabris and Charmis.

7 When they saw Judith, her face so changed and her clothes so different, they were lost in admiration of her beauty. They said to her:

8 May the God of our ancestors keep you in his favour! May he crown your designs with success to the glory of the children of Israel, to the greater glory of Jerusalem!

9 Judith worshipped God, and then she said, 'Have the town gate opened for me so that I can go out and fulfil all

the wishes you expressed to me.' They did as she asked and gave orders to the young men to open the gate for her.

10 This done, Judith went out accompanied by her maid, while the men of the town watched her all the way down the mountain and across the valley, until they lost sight of her.

11 As the women were making straight through the valley, an advance unit of Assyrians intercepted them, 12 and, seizing Judith, began to question her. 'Which side are you on? Where do you come from? Where are you going?' 'I am a daughter of the Hebrews,' she replied, 'and I am fleeing from them since they will soon be your prey.

13 I am on my way to see Holofernes, the general of your army, to give him trustworthy information. I shall show him the road to take if he wants to capture all the hill-country without losing one man or one life.'

14 As the men listened to what she was saying, they stared in astonishment at the sight of such a beautiful woman.

15 'It will prove the saving of you,' they said to her, 'coming down to see our master of your own accord. You had better go to his tent; some of our men will escort you and hand you over to him.

16 Once you are in his presence do not be afraid. Tell him what you have just told us and you will be well treated.'

17 They then detailed a hundred of their men as escort for herself and her attendant, and these led them to the tent of Holofernes.

18 News of her coming had already spread through the tents, and there was a general stir in the camp. She was still outside the tent of Holofernes waiting to be announced, when a crowd began forming round her.

19 They were immediately impressed by her beauty and impressed with the Israelites because of her. 'Who could despise a people who have women like this?' they kept saying. 'Better not leave one of them alive; let any go and they could twist the whole world round their fingers!'

20 The bodyguard and adjutants of Holofernes then came out and led Judith into the tent.

21 Holofernes was resting on his bed under a canopy of purple and gold studded with emeralds and precious stones.

22 The men announced her and he came out to the entrance to the tent, with silver torches carried before him.

23 When Judith confronted the general and his adjutant, the beauty of her face astonished them all. She fell on her face and did homage to him, but his servants raised her from the ground.

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## **1 Maccabees 9:1 - 10:32**

### **New Jerusalem Bible Version**

NJB 1 Maccabees 9:1 Demetrius, hearing that Nicanor and his army had fallen in battle, sent Bacchides and Alcimus a second time into Judaea, and with them the right wing of his army.

2 They took the road to Galilee and besieged Mesaloth in Arbela, and captured it, putting many people to death.

3 In the first month of the year 152, they encamped outside Jerusalem;

4 they then moved on, making their way to Beer-Zaith with twenty thousand foot and two thousand horse.

5 Judas lay in camp at Elasa, with three thousand picked men.

6 When they saw the huge size of the enemy forces they were terrified, and many slipped out of the camp, until no more than eight hundred of the force were left.

7 With battle now inevitable, Judas realised that his army had melted away; he was aghast, for he had no time to rally them.

8 Yet, dismayed as he was, he said to those who were left, 'Up! Let us face the enemy; we may yet have the strength to fight them.'

9 His men tried to dissuade him, declaring, 'We have no strength for anything but to escape with our lives this time; then we can come back with our brothers to fight them; by ourselves we are too few.'

10 Judas retorted, 'That I should do such a thing as run away from them! If our time has come, at least let us die like men for our countrymen, and leave nothing to tarnish our reputation.'

11 The army marched out of camp and drew up, facing the enemy. The cavalry was drawn up in two squadrons; the slingers and archers marched in the van of the army, and all the best fighters were put in the front rank;  
12 Bacchides was on the right wing. The phalanx advanced from between the two squadrons, sounding the trumpets; the men on Judas' side also blew their trumpets,  
13 and the earth shook with the noise of the armies. The engagement lasted from morning until evening.  
14 Judas saw that Bacchides and the main strength of his army lay on the right; all the stout-hearted rallied to him,  
15 and they crushed the right wing, pursuing them as far as the Azara Hills.  
16 But when the Syrians on the left wing saw that the right had been broken, they turned and followed hot on the heels of Judas and his men to take them in the rear.  
17 The fight became desperate, and there were many casualties on both sides.  
18 Judas himself fell, and the remnant fled.  
19 Jonathan and Simon took up their brother Judas and buried him in his ancestral tomb at Modein.  
20 All Israel wept and mourned him deeply and for many days they repeated this dirge.  
21 'What a downfall for the strong man, the man who kept Israel safe!'  
22 The other deeds of Judas, the battles he fought, the exploits he performed, and all his titles to greatness have not been recorded; but they were very many.  
23 After the death of Judas, the renegades came out of hiding throughout Israel and all the evil-doers reappeared.  
24 At that time there was a severe famine, and the country went over to their side.  
25 Bacchides deliberately chose the enemies of religion to administer the country.  
26 These traced and searched out the friends of Judas and brought them before Bacchides, who ill-treated and mocked them.  
27 A terrible oppression began in Israel; there had been nothing like it since the disappearance of prophecy among them.  
28 The friends of Judas then all united in saying to Jonathan,  
29 'Since your brother Judas died, there has been no one like him to head the resistance against our enemies, people like Bacchides and others who hate our nation.  
30 Accordingly, we have today chosen you to take his place as our ruler and leader and to fight our campaigns.'  
31 Whereupon, Jonathan took command, in succession to his brother Judas.  
32 Bacchides, when he heard the news, made plans to kill Jonathan.  
33 But this became known to Jonathan, his brother Simon and all his supporters, and they took refuge in the desert of Tekoa, camping by the water-supply at Asphar storage-well.  
34 (Bacchides came to know of this on the Sabbath day, and he too crossed the Jordan with his entire army.)  
35 Jonathan sent his brother, who was one of his commanders, to ask his friends the Nabataeans to store their considerable baggage for them.  
36 The sons of Amrai, however, those of Medeba, intercepted them, captured John and everything he had and made off with their prize.  
37 Later, Jonathan and his brother Simon were told that the sons of Amrai were celebrating an important wedding, and were escorting the bride, a daughter of one of the great notables of Canaan, from Nabata with a large retinue.  
38 Remembering the bloody end of their brother John, they went up and hid under cover of the mountain.  
39 As they were keeping watch, a noisy procession came into sight with a great deal of baggage, and the bridegroom, with his groomsmen and his family, came out to meet it with tambourines and a band, and rich, warlike display.  
40 The Jews rushed down on them from their ambush and killed them, inflicting heavy casualties; the survivors escaped to the mountain, leaving their entire baggage train to be captured.  
41 Thus, the wedding was turned into mourning and the music of their band into lamentation.  
42 Having in this way avenged in full the blood of their brother, they returned to the marshes of the Jordan.  
43 As soon as Bacchides heard this, he came on the Sabbath day with a considerable force to the steep banks of

the Jordan.

44 Jonathan said to his men, 'Up! Let us fight for our lives, for today it is not as in the old days.

45 You can see, we shall have to fight on our front and to our rear; we have the waters of the Jordan on one side, the marsh and scrub on the other, and we have no line of withdrawal.

46 This is the moment to call on Heaven, to deliver you from the clutches of your enemies.'

47 The engagement was begun by Jonathan, who aimed a blow at Bacchides, but the Syrian disengaged himself and withdrew,

48 whereupon Jonathan and his men leapt into the Jordan and swam to the other bank; the enemy did not, however, cross the Jordan in pursuit.

49 That day, Bacchides lost about a thousand men.

50 Bacchides went back to Jerusalem and began fortifying some of the Judaeen towns: the fortresses of Jericho, Emmaus, Beth-Horon, Bethel, Timnath, Pharathon and Tephon, with high walls and barred gates,

51 and stationed a garrison in each of them to harass Israel.

52 He also fortified the town of Beth-Zur, Gezer and the Citadel, and placed troops in them with supplies of provisions.

53 He took the sons of the leading men of the country as hostages, and had them placed under guard in the Citadel of Jerusalem.

54 In the year 153, in the second month, Alcimus ordered the demolition of the wall of the inner court of the sanctuary, destroying the work of the prophets. Alcimus had just begun the demolition

55 when he suffered a stroke, and his work was interrupted. His mouth became obstructed, and his paralysis made him incapable of speaking at all or giving directions to his household;

56 it was not long before he died in great agony.

57 On the death of Alcimus, Bacchides went back to the king, and Judaea was left in peace for two years.

58 The renegades then all agreed on a plan. 'Now is the time,' they said, 'while Jonathan and his supporters are living in peace and are full of confidence, for us to bring back Bacchides, and he will arrest the lot of them in one night.'

59 So they went to him and reached an understanding.

60 Bacchides at once set out with a large force, and sent secret instructions to all his allies in Judaea to seize Jonathan and his supporters. But they were unable to do this because their plan became known,

61 and Jonathan and his men arrested some fifty of the men of the country who were ringleaders in the plot, and put them to death.

62 Jonathan and Simon then retired with their partisans to Beth-Bassi in the desert; they rebuilt the ruinous parts of the place and fortified it.

63 When Bacchides heard this, he mustered his whole force and notified his adherents in Judaea.

64 He then proceeded to lay siege to Beth-Bassi, the fighting was protracted, and he constructed siege-engines.

65 Jonathan, however, leaving his brother Simon in the town, broke out into the countryside with a handful of men.

66 He launched a blow at Odomera and his brothers, and at the sons of Phasiron in their encampment; whereupon, these too came into the struggle, joining forces with him.

67 Simon and his people, meanwhile, made a sortie from the town and set fire to the siege-engines.

68 Taking the offensive against Bacchides, they defeated him. He was greatly disconcerted to find that his plan and his assault had come to nothing,

69 and vented his anger on those renegades who had induced him to enter the country, putting many of them to death; he then decided to take his own troops home.

70 Discovering this, Jonathan sent envoys to negotiate peace terms and the release of prisoners with him.

71 Bacchides agreed to this, accepting his proposals and swearing never to seek occasion to harm him for the rest of his life.

72 Having surrendered to Jonathan those prisoners he had earlier taken in Judaea, he turned about and withdrew to his own country, and never again came near their frontiers.

73 The sword no longer hung over Israel, and Jonathan settled in Michmash, where he began to judge the people and to rid Israel of the godless.

NJB 1 Maccabees 10:1 In the year 160, Alexander, son of Antiochus Epiphanes, raised an army and occupied Ptolemais. He was well received, and there inaugurated his reign.

2 On hearing this, King Demetrius assembled a very large army and marched off to do battle with him.

3 Demetrius furthermore sent Jonathan a most conciliatory letter, promising to promote him in rank,

4 for, as he said, 'We had better move first to come to terms with these people before he makes common cause with Alexander against us;

5 he will not have forgotten all the wrongs we inflicted on him and his brothers, and on his nation.'

6 He even authorised him to raise an army, to manufacture arms, and to describe himself as his ally, and ordered the hostages in the Citadel to be surrendered to him.

7 Jonathan went straight to Jerusalem and read the letter in the hearing of the whole people and of the men in the Citadel.

8 They were terrified when they heard that the king had given him authority to raise an army.

9 The men in the Citadel surrendered the hostages to Jonathan, who handed them back to their parents.

10 Jonathan then took up residence in Jerusalem and began the rebuilding and restoration of the city.

11 He ordered those responsible for the work to build the walls and the defences round Mount Zion of squared stone blocks to make them stronger, and this was done.

12 The foreigners in the fortresses built by Bacchides abandoned them,

13 one after another leaving his post to go back to his own country.

14 Only at Beth-Zur were a few left of those who had forsaken the Law and the precepts, since this was their refuge.

15 King Alexander heard of all the promises Demetrius had sent to Jonathan, and he was also given an account of the battles and exploits of this man and his brothers and of the hardships they had endured.

16 'Shall we ever find another man like him?' he exclaimed. 'We must make him our friend and ally!'

17 He therefore wrote him a letter, addressing him in these terms:

18 'King Alexander to his brother Jonathan, greetings.

19 'You have been brought to our notice as a strong man of action and as someone who deserves to be our friend.

20 Accordingly, we have today appointed you high priest of your nation, with the title of "Friend of the King" ' -- he also sent him a purple robe and a golden crown-'and you are to study our interests and maintain friendly relations with us.'

21 Jonathan put on the sacred vestments in the seventh month of the year 160, on the feast of Shelters; he then set about raising troops and manufacturing arms in quantity.

22 Demetrius was displeased when he heard what had happened.

23 'What have we been doing,' he said, 'for Alexander to forestall us in winning the friendship of the Jews and so improving his own position?

24 I too shall address an appeal to them, offering them advancement and riches as an inducement to support me.'

25 And he wrote to them as follows: 'King Demetrius to the Jewish nation, greetings.

26 'We have heard how you have kept your agreement with us and have maintained friendly relations with us and have not gone over to our enemies, and it has given us great satisfaction.

27 If you now continue to keep faith with us, we shall make you a handsome return for what you do on our behalf.

28 We shall accord you many exemptions and grant you privileges.

29 'Henceforth I release you and exempt all the Jews from the tribute, the salt dues and the crown levies,

30 and whereas I am entitled to one-third of the grain and one-half of the fruit of the trees, I release from this levy, from today and for the future, Judaea and the three districts annexed to it from Samaria-Galilee, from this day henceforth in perpetuity.

31 Jerusalem will be sacred and exempt, with its territory, from tithes and dues.

32 I relinquish control of the Citadel in Jerusalem and make it over to the high priest, so that he may man it with a garrison of his own choosing.

### Tehillim - Psalm 30:1-13

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

### Psalm 43:3 - JPS

3 **Send forth Your light and Your truth (i.e., the Torah); they will lead me; they will bring me to Your holy mountain, to Your dwelling-place,**

### Proverbs 10:27 - JPS

27 The fear of the LORD prolongs life, while the years of the wicked will be shortened.

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## 1 John 4:1-12

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

1 Beloved, do not faithfully obey every spirit, but test the spirits *[to determine]* if they are from God, because many pseudo prophets have come forth into the world.

2 By this you *[will intimately]* know the spirit of God: every spirit that professes *[that]* Yeshua the Messiah came in *(or, according to) [the]* flesh is from God,

3 and every spirit that does not profess *[that]* Yeshua the Messiah came in *(or, according to) [the]* flesh is not from God, and this is of the anti-messiah, that you have heard that is coming, and now he is already in the *[pagan]* world.

4 You are from God, sons, and have conquered them *(the pseudo-prophets)*, because greater is He who *[is]* in you than he who *[is]* in the *[pagan]* world.

5 They *(the pseudo-prophets)* are from the *[pagan]* world; because of this they speak from the *[pagan]* world and the *[pagan]* world listens to them.

6 We are from God. The one who knows God listens to us *[Jewish Hakhamim]*; whoever is not from God does not listen to us *[Jewish Hakhamim]*. By this we know/distinguish the spirit of truth *(i.e. of the Torah – cf. Psalm 119:142)* and/from the spirit of deceit.

7 Beloved, we must love *[and treasure greatly]* one another, because love is from God *(the numerical value of Ahavah and Echad = 13)*, and everyone who loves *[and treasures greatly the Jewish brethren]* has been fathered *(begotten)* by God and knows God.

8 The one who does not love *[and does not treasure greatly the Jewish brethren]* does not know God, because God is love *(the numerical value of Ahavah and Echad = 13)*.

9 In this the love of God is revealed in us: that God has sent His only begotten son *(i.e. the King Messiah of Israel)* into the *[pagan]* world that we may live through him.

10 In this is love: not that we loved God, but that He (God) loved us and sent his son *(i.e. the King Messiah of Israel) [as] a propitiation for our sins.*

11 Beloved, if God loved us so, we must also love *[and treasure greatly]* one another.

12 No one has seen God at any time. If we should love *[and treasure greatly]* one another, God tabernacles in us and His love has been achieved in us.

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

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## Chanukah Day 6 & Rosh Chodesh Tebet

Kislev 30, 5778

Evening Sunday Dec. 17, 2017 – Evening Monday Dec. 18, 2017

### Before Lighting of the Shabbat Candles:

- A. On 'Ereb Shabbath Chanuka one must be particularly careful to pray Mincha, before lighting the Chanuka lights. And these, in turn, must be kindled before those of Shabbath.
  - B. Before kindling kindling the lights of the Chanukiah recite the prayer "L'Shem Yichud" (Toledano: The Orot Sephardic Weekday Siddur, p. 501).
  - C. Then recite the following two Cblessings:
    - a. L'Had'liq Ner Shel Chanuka (Toledano: The Orot Sephardic Weekday Siddur, p. 501-502)
    - b. SheA'asa Nisim (Toledano: The Orot Sephardic Weekday Siddur, p. 502).
    - c. On each night of Chanuka, from when the time for lighting arrives, we are not permitted to eat or even study Torah till the lights are actually kindled. The choicest way of performing the precept of the lighting of the Hanukkah lights is through the use of olive oil. However two types of lights may not be mixed (such as olive oil and wax candles) as it should not appear that two people lit them. **In accordance with the teachings of Sephardi Hakhamim, z"l, only the head of the household may light Hanukkah lights in each household, as he is considered the first-born of the house Halakhically. The other members of the family stand beside him and watch. It is good, however, to allow one of the children to light the additional candle - referred to as the Shamash - in order to train them in the performance of the Mitsvoth. The Shamash, which is generally considered to have some Mitsvah attached, should be lit last and should not be used to light the other lights. This is in accordance with the Sephardim. Ashkenazim have the Minhag of having each child light his own Hanukkah. In any case, each one must do in accordance with the teachings of his forefathers or the Hakham of his/her congregation and may not change.**
  - D. Kindle Six Lights starting from left to right so that the first light is the first extreme left. Then kindle the Shamash. (The lights should last a minimum of 30 minutes)
  - E. Then make the declaration "HaNerot Halalu" (Toledano: The Orot Sephardic Weekday Siddur, p. 502).
  - F. Recite Psalm 30 (Toledano: The Orot Sephardic Weekday Siddur, p. 503 - 504).
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## Morning Service

**Torah: Numbers 28:1-15**

Reader 1 - Num. 28:1-5

Reader 2 - Num. 28:6-10

Reader 3 - Num. 28:11-15

Reader 4 - Num. 7:42-47

**Yehudit (Judith) 11:1 - 12:20**

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

**Psalm 30:1-13**

**Proverbs 7:1-27**

**Nazareans add in their private study and discussions: Psalm 27:1; Psalms 119:105;**

**& 1 John 4:13-21**

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

<http://www.betemunah.org/lapin.html>, <http://www.betemunah.org/connection.html>,  
<http://www.betemunah.org/chanukah.html>, & <http://www.betemunah.org/lights.html>

## Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 28:1-15

Rashi	Targum Pseudo Jonathan
1. The Lord spoke to: Moses, saying:	1. And the LORD spoke with Mosheh, saying:
2. Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time.	2. Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time.
3. And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering.	3. And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering.
4. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon.	4. The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day;
5. And one tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil.	5. and the tenth of three seahs of wheat flour as a mincha mingled with beaten olive oil, the fourth of a hin.
6. A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to the Lord.	6. It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favor as an oblation before the LORD.
7. Its libation shall be one quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to the Lord.	7. And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the Sanctuary will it be outpoured, a libation of old wine. But if old wine may not be found, bring wine of forty days to pour out before the LORD.
8. And the second lamb you shall offer up in the	8. And the second lamb you will perform between the

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
afternoon. You shall offer up it with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to the Lord.	suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favor before the LORD.
9. And on the Sabbath day, two unblemished lambs in the first year, and two tenths fine flour as a meal offering, mixed with oil, and its libation.	9. but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10. [This is] the burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation.	10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11. And on the beginning of your months, you shall offer up a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year, [all] unblemished.	11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12. Three tenths fine flour as a meal offering, mixed with oil for each bull, and two tenths fine flour as a meal offering, mixed with oil for each ram.	12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13. And one tenth of fine flour mixed with oil as a meal offering for each lamb. A burnt offering with a spirit of satisfaction, a fire offering to the Lord.	13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favor before the LORD.
14. And their libations: a half of a hin for each bull, a third of a hin for each ram, and a quarter of a hin for each lamb; this is the burnt offering of each new month in its month, throughout the months of the year.	14. And for their libation to be offered with them, the half of a bin for a bullock, the third of a bin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15. And one young male goat for a sin offering to the Lord; it shall be offered up in addition to the continual burnt offering and its libation.	15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

### **Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 7:42-47**

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel.	42. on the sixth, Eljasaph bar Dehuel, prince of the Benei Gad;
43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering.	43.
44. One spoon [weighing] ten gold [shekels] filled with incense.	44.
45. One young bull, one ram and one lamb in its first year for a burnt offering.	45.
46. One young he goat for a sin offering.	46.
47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel.	47.

## Yehudit (Judith) 11:1 – 12:20 New Jerusalem Bible Version

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

20 Holofernes was so enchanted with her that he drank far more wine than he had drunk on any other day in his life.

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## 1 Maccabees 10:33 - 11:59

### New Jerusalem Bible Version

**NJB 1 Maccabees 10:33** Every Jewish person taken from Judaea into captivity in any part of my kingdom I set free without ransom, and decree that all will be exempt from taxes, even on their livestock.

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

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

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

same scale as the rest of the king's forces.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

66 Jonathan then returned to Jerusalem in peace and gladness.  
67 In the year 165, Demetrius son of Demetrius came from Crete to the land of his ancestors.  
68 When King Alexander heard of it he was plunged into gloom, and retired to Antioch.  
69 Demetrius confirmed Apollonius as governor of Coele-Syria; the latter assembled a large force, encamped at Jamnia and sent the following message to Jonathan the high priest:  
70 'You are entirely alone in rising against us, and now I find myself ridiculed and reproached on your account. Why do you use your authority to our disadvantage in the mountains?  
71 If you are so confident in your forces, come down now to meet us on the plain and let us take each other's measure there; on my side I have the strength of the towns.  
72 Ask and learn who I am and who the others supporting us are. You will hear that you cannot stand up to us, since your ancestors were twice routed on their own ground,  
73 nor will you now be able to withstand the cavalry or so great an army on the plain, where there is neither rock, nor stone, nor refuge of any kind.'  
74 On hearing Apollonius' words, Jonathan's spirit was roused; he picked ten thousand men and left Jerusalem, and his brother Simon joined him with reinforcements.  
75 He drew up his forces outside Joppa, the citizens having shut him out, since Apollonius had a garrison in Joppa. When they began the attack,  
76 the citizens took fright and opened the gates, and Jonathan occupied Joppa.  
77 Hearing this, Apollonius marshalled three thousand cavalry and a large army and made his way to Azotus as though intending to march through, while in fact pressing on into the plain, since he had a great number of cavalry on which he was relying.  
78 Jonathan pursued him as far as Azotus, where the armies joined battle.  
79 Now, Apollonius had left a thousand horsemen in concealment behind them.  
80 Jonathan knew of this enemy position behind him; the horsemen surrounded his army, firing their arrows into his men from morning till evening.  
81 But the troops stood firm, as Jonathan had ordered. Once the cavalry was exhausted,  
82 Simon sent his own troops into attack against the phalanx, which he cut to pieces and routed.  
83 The cavalry scattered over the plain and fled to Azotus, where they took sanctuary in Beth-Dagon, the temple of their idol.  
84 Jonathan, however, set fire to Azotus and the surrounding towns, plundered them, and burned down the temple of Dagon, with all the fugitives who had crowded into it.  
85 The enemy losses, counting those who fell by the sword and those burnt to death, totalled about eight thousand men.  
86 Jonathan then left and pitched camp outside Ascalon, where the citizens came out to meet him with great ceremony.  
87 Jonathan then returned to Jerusalem with his followers, laden with booty.  
88 In the event, when King Alexander heard what had happened, he awarded Jonathan further honours:  
89 he sent him the golden brooch, of the kind customarily presented to the King's Cousins, and gave him proprietary rights over Ekron and the land adjoining it.

**NJB 1 Maccabees 11:1** The king of Egypt then assembled an army as numerous as the sands of the seashore, with many ships, and set out to take possession of Alexander's kingdom by a ruse and add it to his own kingdom.  
2 He set off for Syria with protestations of peace, and the people of the towns opened their gates to him and came out to meet him, since King Alexander's orders were to welcome him, Ptolemy being his father-in-law.  
3 On entering the towns, however, Ptolemy quartered troops as a garrison in each one.  
4 When he reached Azotus he was shown the burnt-out temple of Dagon, with Azotus and its suburbs in ruins, corpses scattered here and there, and the charred remains of those whom Jonathan had burnt to death in the battle, piled into heaps along his route.  
5 They explained to the king what Jonathan had done, hoping for his disapproval; but the king said nothing.  
6 Jonathan went in state to meet the king at Joppa, where they greeted each other and spent the night.  
7 Jonathan accompanied the king as far as the river called Eleutherus, and then returned to Jerusalem.  
8 King Ptolemy for his part occupied the coastal towns as far as Seleucia on the coast, all the while maturing his

wicked designs against Alexander.

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

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

11 He made this accusation because he coveted his kingdom.

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

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

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

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

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

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

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

19 So Demetrius became king in the year 167.

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

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

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

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

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

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

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

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

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

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

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

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

32 "King Demetrius to his father Lasthenes, greetings.

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

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

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

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

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

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

39 Now Trypho, one of Alexander's former supporters, noting that all the troops were muttering against Demetrius, went to see Iamleku, the Arab who was bringing up Antiochus, Alexander's young son,  
40 and repeatedly urged him to let him have the boy, so that he might succeed his father as king; he told him of Demetrius' decision and of the resentment it had aroused among his troops. He spent a long time there.  
41 Jonathan, meanwhile, sent to ask King Demetrius to withdraw the garrisons from the Citadel in Jerusalem and from the other fortresses, since they were constantly fighting Israel.  
42 Demetrius sent word back to Jonathan, 'Not only will I do this for you and for your nation, but I shall heap honours on you and your nation if I find a favourable opportunity.  
43 For the present, you would do well to send me reinforcements, since all my troops have deserted.'  
44 Jonathan sent three thousand experienced soldiers to him in Antioch; when they reached the king, he was delighted at their arrival.  
45 The citizens crowded together in the centre of the city, to the number of some hundred and twenty thousand, intending to kill the king.  
46 The king took refuge in the palace, while the citizens occupied the thoroughfares of the city and began to attack.  
47 The king then called on the Jews for help; and these all rallied round him, then fanned out through the city, and that day killed about a hundred thousand of its inhabitants.  
48 They fired the city, seizing a great deal of plunder at the same time, and secured the king's safety.  
49 When the citizens saw that the Jews had the city at their mercy, their courage failed them, and they made an abject appeal to the king,  
50 'Give us the right hand of peace, and let the Jews stop their fight against us and the city.'  
51 They threw down their arms and made peace. The Jews were covered in glory, in the eyes of the king and of everyone else in his kingdom. Having won renown in his kingdom, they returned to Jerusalem laden with booty.  
52 Thus, King Demetrius sat all the more securely on his royal throne, and the country was quiet under his government.  
53 But he gave the lie to all the promises he had made, and changed his attitude to Jonathan, giving nothing in return for the services Jonathan had rendered him, but thwarting him at every turn.  
54 After this, Trypho came back with the little boy Antiochus, who became king and was crowned.  
55 All the troops that Demetrius had summarily dismissed rallied to Antiochus, and made war on Demetrius, who turned tail and fled.  
56 Trypho captured the elephants and seized Antioch.  
57 Young Antiochus then wrote as follows to Jonathan: 'I confirm you in the high-priesthood and set you over the four districts and appoint you one of the Friends of the King.'  
58 He sent him a service of gold plate, and granted him the right to drink from gold vessels, and to wear the purple and the golden brooch.  
59 He appointed his brother Simon commander-in-chief of the region from the Ladder of Tyre to the frontiers of Egypt.

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## Tehillim - Psalm 30:1-13

Rashi	Targum
1. A psalm; <b>a song of dedication</b> of the House, of David.	1. A praise <b>song for the dedication</b> of the sanctuary. Of David.
2. I will exalt You, O Lord, for You have raised me up, and You have not allowed my enemies to rejoice over me.	2. I will praise you, O LORD, for you made me stand erect, and did not let my enemies rejoice over me.
3. O Lord, I have cried out to You, and You have healed me.	3. O LORD my God, I prayed in Your presence and You healed me.
4. O Lord, You have brought my soul from the grave; You have revived me from my descent into the Pit.	4. O LORD, You raised my soul out of Sheol; You preserved me from going down to the pit.
5. Sing to the Lord, His pious ones, and give thanks to	5. Sing praise in the LORD's presence, you His

Rashi	Targum
His holy name.	devotees; and give thanks at the invocation of His holy one.
6. For His wrath lasts but a moment; life results from His favor; in the evening, weeping may tarry, but in the morning there is joyful singing.	6. For His anger is but a moment; eternal life is His good pleasure. In the evening one goes to bed in tears, but in the morning one rises in praise.
7. And I said in my tranquility, "I will never falter."	7. And I said when I dwelt in trust, I will never be shaken.
8. O Lord, with Your will, You set up my mountain to be might, You hid Your countenance and I became frightened.	8. O LORD, by Your will You prepared the mighty mountains; You removed Your presence, I became afraid.
9. To You, O Lord, I would call, <b>and to the Lord I would supplicate.</b>	9. In Your presence, O LORD, I will cry out; <b>and to You, O my God, I will pray.</b>
10. "What gain is there <b>in my blood</b> , in my descent to the grave? Will dust thank You; will it recite Your truth?"	10. And I said, What profit is there <b>in my blood</b> , when I descend to the grave? Can those who descend to the dust praise You? Will they tell of Your faithfulness?
11. Hear, O Lord, and be gracious to me; O Lord, be my helper."	11. Accept, O LORD, my prayer, and have mercy on me; O LORD, be my helper.
12. You have turned my lament into dancing for me; You loosened my sackcloth <b>and girded me with joy.</b>	12. You turned my lament into my celebration; You loosened my sackcloth <b>and girded me with joy.</b>
13. So that my soul will sing praises to You and not be silent. O Lord, my God, I will thank You forever.	13. Because the nobles of the world will give You praise and not be silent, O LORD my God, I too will give You praise.

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

- 1 ¶ My son, keep my words, and lay up my commandments with you.
- 2 Keep my commandments and live, and my teaching as the apple of your eye.
- 3 Bind them upon your fingers, write them upon the table of thy heart.
- 4 Say unto wisdom: 'You are my sister', and call understanding your kinswoman;
- 5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.
- 6 ¶ For at the window of my house I looked forth through my lattice;
- 7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,
- 8 Passing through the street near her corner, and he went the way to her house;
- 9 In the twilight, in the evening of the day, in the blackness of night and the darkness.
- 10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.
- 11 She is riotous and rebellious, her feet abide not in her house;
- 12 Now she is in the streets, now in the broad places, and lies in wait at every corner.
- 13 So she caught him, and kissed him, and with an impudent face she said unto him:
- 14 'Sacrifices of peace-offerings were due from me; this day have I paid my vows.
- 15 Therefore came I forth to meet you, to seek your face, and I have found you.
- 16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.
- 17 I have perfumed my bed with myrrh, aloes, and cinnamon.
- 18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.
- 19 **For my husband is not at home, he is gone a long journey;**
- 20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).'**
- 21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.
- 22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;
- 23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.

24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.  
25 Let not your heart decline to her ways, go not astray in her paths.  
26 For she has cast down many wounded; yes, a mighty host are all her slain.  
27 Her house is the way to the nether-world, going down to the chambers of death.

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## Psalm 27:1 - JPS

1 Of David. The LORD is my light and my help; whom should I fear? The LORD is the stronghold of my life, whom should I dread?

## Psalm 119:105 - JPS

105 **Your word is a lamp to my feet, a light for my path. (Psa 119:105)**

## 1 John 4:13-21

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

13 In this we know that we tabernacle in him (the Master) and he (the Master) in us: that he (the Master) has given to us of his spirit (*i.e. Oral Torah*).

14 And we have seen and bear witness that the Father has sent His son (*i.e. the King Messiah of Israel*) as redeemer of the [*pagan*] world.

15 Whosoever acknowledges that Yeshua is the son of God (*i.e. the King Messiah of Israel*), God tabernacles in him and he in God.

16 And we have come to know and have believed the love that God has for us [*i.e. the Jewish people*]. God is love (*the numerical value of Ahavah and Echad = 13*), and the one who tabernacles in love [*for the Jewish people*] tabernacles in God, and God tabernacles in him.

17 In this love is achieved in us, [*so*] that we may have confidence in the day of judgment, because just as he (*i.e. the King Messiah of Israel*) is [*an agent of G-d*], so also are we [*agents of G-d*] in this [*pagan*] world.

18 There is no fear in [*the*] love [*of God and His Jewish people*], but perfect love [*of God and His Jewish people*] drives out fear [*from anyone or anything*], because fear includes punishment, and the one who is afraid has not been perfected in [*the*] love [*of God and the Jewish people*].

19 We love, because he first loved us.

20 **If anyone says, "I love God," and hates his [*Jewish*] brother/sister, he is a liar, for the one who does not love his [*Jewish*] brother/sister whom he has seen is not able to love God whom he has not seen.**

21 **And this is the commandment we have from him (*i.e. the Master*): that the one who loves God should love his [*Jewish*] brother/sister also.**

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## END OF THE READINGS FOR THE SIXTH DAY OF CHANUKA

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On behalf of His Eminence Rabbi Dr. Hillel ben David, and His Eminence Rabbi Dr. Eliyahu ben Abraham I take this opportunity to wish you a very happy and joyous Chanuka! Chag Chanukah Sameach!

Hakham Dr. Yosef ben Haggai