

Esnoga Bet Emunah

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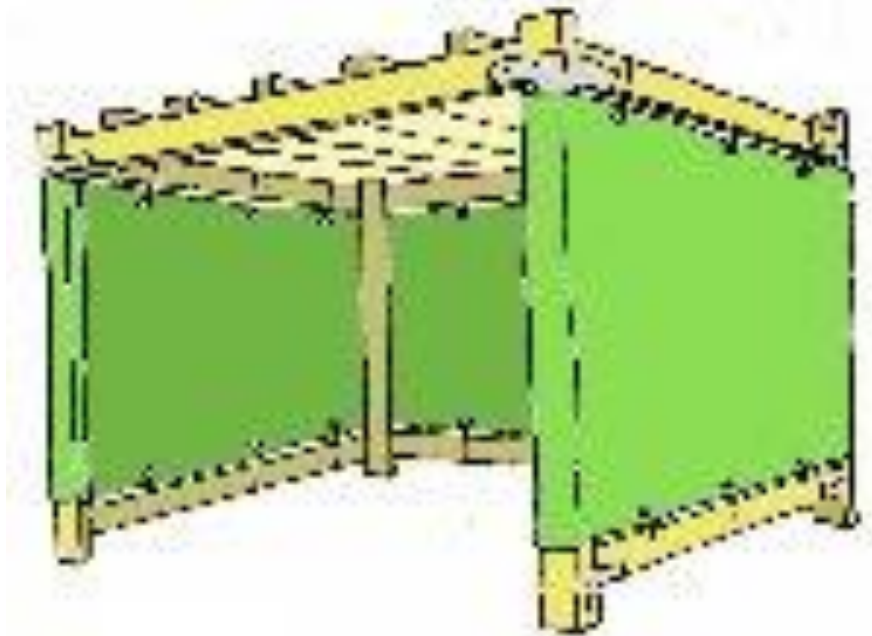
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Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings Tishri 15/23, 5777 – Sept 24/Oct. 02, 2018	First Year of the Triennial Reading Cycle First Year of the Shmita Cycle
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Chag HaSukkoth - Feast of Tabernacles

5779 Ano Mundi

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

Candle Lighting and Habdalah Times:

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

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
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
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 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 Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

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

We pray for HE Giberet Sarai's bat Sarah son-in-law, HE Adon Michael ben Noach, husband of her eldest daughter, Charlotte (HE Giberet Rivkah), was laid off from his job a few days ago, that he may find a job opening speedily soon together with a;; job seekers of Israel. Amen ve amen!

We pray for HE Giberet Sarai's bat Sarah husband who has been suffering from an illness, **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the husband of HE Giberet Sarai bat Sarah. 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 all who have been affected by the storm in the Carolinas that G-d, most blessed be He exten His cover of mercy and protection during this difficult times, together with all affected people of Yisrael, and we say amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. 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 that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya'aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya'aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah 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!

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: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Hag HaSukkoth Feast of Tabernacles 5770 Ano Mundi



For further study see:

<http://www.betemunah.org/succhoth.html>
<http://www.betemunah.org/birth.html>

Tishri 15, 5777

Evening Sunday September 23 – Evening Monday October 24, 2018

Your Distinguished guest at your Sukkah: Abraham Abinu representing love and kindness

Morning Service Sukkoth 1st Day

Morning Service Tabernacles (day One) – Tabernáculos (Primer Día)

Torah: Vayikra (Leviticus) 22:26 – 23:44; B'midbar (Numbers) 29:12-16
Ashlamatah: Zekharyah (Zechariah) 14:1-21
Psalm: Psalm 113:1-9
N.C.: I Thessalonians 1:1-10 + 2:1-12 & Revelation 3:7-14

Torah Reading:

Reader 1 – Vayikra 22:26 – 23:3
Reader 2 – Vayikra 23:4-14
Reader 3 – Vayikra 23:15-22
Reader 4 – Vayikra 23:23-31
Reader 5 – Vayikra 23:32-44
Maftir – B'midbar 29:12-16
- Zekharyah 14:1-21

Blessings Before Torah Study

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how

much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.

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**Rashi & Targum Pseudo Jonathan for:
Vayikra (Leviticus) 22:26 – 23:44**

RASHI	TARGUM PSEUDO JONATHAN
26. Adonai spoke to Moshe, saying;	26. And the Lord spoke with Mosheh, saying (to the effect that):
27. An ox, lamb or goat, when it is born, will be with its mother for seven days. From the eighth day and thereafter it may be favorably accepted as a sacrifice as a fire-offering to Adonai.	27. What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then will a bullock be chosen before Him, in memorial of the righteousness/ generosity of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/ generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explains, saying: Sons of Israel, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it will be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the Lord. [JERUSALEM. In the time that you reminded us of the order of the oblations as they are to be offered year by year; our offerings are to make atonement for our sins.

RASHI	TARGUM PSEUDO JONATHAN
	<p>But when our sins have given occasion, and we have not wherewith to bring from our flocks of sheep, a bullock is to be chosen before Me. to recall to remembrance the elder of the east, sincere altogether, Who brought to Your Name a calf tender and good, Which he gave to the young man, who hastened to dress it, and to bake unleavened cakes; and the angels did eat, and he was accounted worthy to receive the announcement that, behold, Sarah should give birth to Izhak. A lamb is to be chosen, secondly, to call to remembrance the righteousness/ generosity of the prince who suffered himself to be bound upon the altar, and stretched forth his neck for Your Name's sake; when the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things (or, from the heights), on which account he was held worthy that a lamb should be provided in his stead for a burnt offering. A kid of the goats also is to be chosen, to call to remembrance the righteousness/ generosity of that perfect one who put on the skins of the kids, and made savory meat, and brought of his viands unto his father, and gave wine to him to drink; on account of which he was held worthy to receive the orders of blessings from Izhak his father, that the twelve sacred tribes should arise to Your Name. Behold, then, how Mosheh, the prophet of the Lord, expounds, and says, Sons of Israel, my people, When a bullock, or a lamb, or a goat is brought forth, it will be seven days after its dam; on the eighth day and thenceforth it will be fit to be offered as an oblation to the Name of the Lord.]</p>
<p>28. An ox or a lamb, it and its offspring, you will not slaughter in one day.</p>	<p>28. Sons of Israel, my people, as our Father in heaven is merciful, so will you be merciful on earth: neither cow, nor ewe, will you sacrifice along with her young on the same day.</p>
<p>29. When you sacrifice a thanks-giving-offering to Adonai, that it be favorably accepted for you, you will sacrifice it.</p>	<p>29. And when you offer a sacrifice of thanksgiving to the Name of the Lord, you will offer so as to be accepted.</p>
<p>30. On that day [that it is sacrificed] you should eat it; you will leave none of it until the next morning, I am Adonai.</p>	<p>30. It will be eaten on that day, none will remain till the morning: I am the Lord.</p>
<p>31. You will preserve My commandments and fulfill them, I am Adonai.</p>	<p>31. And you will observe My commandments to do them I am the Lord who gives a good reward, to them who keep My commandments and My laws.</p>
<p>32. You will not profane My holy Name; but I will be sanctified among Bne Yisrael. I am Adonai Who makes you holy.</p>	<p>32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctifies you,</p>

RASHI	TARGUM PSEUDO JONATHAN
33. Who brought you out of the land of Egypt to be your G-d, I am Adonai.	33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the Lord.
1. Adonai spoke to Moshe, saying;	1. And the Lord spoke with Mosheh, saying: Speak with the sons of Israel, and say to them,
2. Speak to Bne Yisrael and say to them; the appointed times of Adonai, which you will proclaim them as holy assemblies; these are My appointed times.	2. The orders of the time of the Festivals of the Lord, which you will proclaim as holy convocations, these are the orders of the time of My festivals.
3. Six days will work be performed; and on the seventh day is a Shabbat of resting, a holy assembly. You will not do any work, it is a Shabbat for Adonai in all your dwelling places.	3. Six days will you do work, and the seventh day (will be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations.
4. These are the appointed times of Adonai, the holy assemblies that you will proclaim them in their appointed times.	4. These are the times of the Festivals of the Lord, holy convocations which you will proclaim in their times:
5. In the first month (Nisan), on the fourteenth day of the month in the afternoon, is a Pesach (offering) for Adonai.	5. In the month of Nisan, on the fourteenth day of the month, between the suns (will be) the time for the sacrifice of the Pascha to the Name of the Lord.
6. On the fifteenth day of this month is the festival of matzot, for Adonai; for seven days you will eat matzot.	6. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you will eat unleavened bread.
7. On the first day [there] will be a day of holy assembly for you; you will not do any work of labor.	7. On the first day of the feast a holy convocation will be to you; you will do no work of labor,
8. You will bring a fire-offering to Adonai [on each of] seven days. On the seventh day it is [a day] of holy assembly; you will not do any work of labor.	8. but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast will be a holy convocation; you will do no work of labor.
9. Adonai spoke to Moshe, saying,	9. And the Lord spoke with Mosheh, saying:
10. Speak to B'ne Yisrael and say to them; when you come into the land that I give to you and you reap its harvest, you will bring an omer of the first fruits of your harvest to the Kohen.	10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest;
11. He will wave the omer before Adonai that it be favorably accepted for you. On the day after the day of rest (Pesach), the Kohen will wave it.	11. and he will uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) on the day on which you elevate the sheaf,
12. You will prepare, on the day when you wave the omer, an unblemished, male, yearling lamb as a burnt-offering, to Adonai.	12. you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord:
13. Its meal-offering is two tenths of flour mixed with [olive] oil as a fire-offering to Adonai of pleasing fragrance. Its wine-offering is one fourth of a hin.	13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.
14. Bread, parched grain or tender grain you will not eat until this very day, until you bring the offering of your G-d; it is an everlasting statute for all your generations in all your dwelling places.	14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your

RASHI	TARGUM PSEUDO JONATHAN
	dwellings
15. You will count for yourselves, from the day after the day of rest (Pesach) from the day on which you will bring the omer wave-offering, seven complete weeks they will be,	15. And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they will be.
16. Until the day after the seventh week, you will count fifty days, and you will bring a new meal-offering to Adonai.	16. Until the day after the seventh week you will number fifty days, and will offer a mincha of the new bread unto the Name of the Lord.
17. From [the land of] your dwelling places you will bring two bread wave-offerings; of two tenths of flour they will be. You will bake them leavened, as first-fruit-offering to Adonai.	17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two tenths of flour, which must be baked with leaven, as first fruits unto the Name of the Lord.
18. You will bring, along with the bread, seven unblemished, yearling lambs, one young bullock and two rams; they will be a burnt-offering to Adonai with their meal-offerings and wine-offerings, a fire-offering of pleasing fragrance to Adonai.	18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of color), the one for a sin offering, and two lambs of the year for a sanctified oblation.
19. You will prepare one he-goat as a sin-offering and two yearling lambs as peace-offerings.	19. And you will make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation.
20. The Kohen will wave them along with the bread of the first-fruit-offering as a wave-offering before Adonai with the two lambs; they will be holy for Adonai, for the Kohen.	20. And the priest will uplift them with the bread of the first fruits, an elevation before the Lord, with the two lambs; they will be holy to the Name of the Lord, and will be for the priest.
21. You will proclaim on this very day; it will be a [day of] holy assembly for you, you will not do any work of labor. It is an everlasting statute in all your dwelling places throughout your generations.	21. And you will proclaim with life and strength that self-same day, that at the time of that day there will be to you a holy convocation: you will do no work of labor: it is an everlasting statute in all your dwelling for your generations.
22. When you reap the harvest of your land, you will not cut completely the corner of your field when you reap. You will not gather the gleaning of your harvest. You will leave them for the poor and the proselyte, I am Adonai, your G-d.	22. And when you reap the harvest of the ground, you will not finish one corner that is in your field at your reaping nor will you gather the gleanings of your harvest, but leave them for the poor and the strangers: I am the Lord your God.
23. Adonai spoke to Moshe, saying;	23. And the Lord spoke with Mosheh, saying:
24. Speak to B'ne Yisrael, saying; in the seventh month, on the first of the month, will be for you a [day of] rest. A remembrance of the sounding [of the shofar], a holy assembly.	24. Speak with the children of Israel, saying: In Tishri, which is the seven month, will be to you a festival, a memorial of trumpets, a holy convocation.
25. You will not do any work of labor and you will bring a fire-offering to Adonai.	25. No work of labor may you do, but offer an oblation before the Lord unto the Name of the Lord.
26. Adonai spoke to Moshe, saying;	26. And the Lord spoke with Mosheh saying:
27. Indeed, on the tenth day of this seventh month is a day of atonement. It will be for you a [day of] holy assembly and you will afflict yourselves and you will bring a fire-offering to Adonai.	27. But on the tenth day of this seventh month is the Day of Atonement; a holy convocation will it be to you, and you will humble your souls, (abstaining) from food, and from drink, and from the use of the bath, and from

RASHI	TARGUM PSEUDO JONATHAN
	anointing, and the use of the bed, and from sandals; and you will offer an oblation before the Lord,
28. You will not do any work on this very day, for it is a day of atonements, to atone for you before Adonai, your G-d.	28. and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the Lord your God.
29. For any person who will not be afflicted on this very day will be cut off from his people.	29. For every man who eats in the fast, and will not fast that same day, will be cut off by death from among his people. [JERUSALEM. For every soul who hides himself from fasting and fasts not on the day of the fast of his atonement.]
30. Any person who does any work on this very day, I will cause that person to perish from among his people.	30. And every man who does any work on that same day, that man will I destroy with death from among his people.
31. You will not do any work; it is an everlasting statute for all your generations in all your dwelling places.	31. No work of labor may you do an everlasting statute for your generations, in all your dwellings.
32. It is a Shabbat of complete rest for you and you will afflict yourselves on the ninth day of the month at evening; from evening to evening you will rest, on your day of rest.	32. It is a Sabbath and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of the month at even time; from that evening, until the next evening, will you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. [JERUSALEM. From evening to evening you will fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.]
33. Adonai spoke to Moshe, saying;	33. And the Lord spoke with Mosheh, saying:
34. Speak to B'ne Yisrael saying; on the fifteenth day of this seventh month is the festival of Sukkoth for seven days, for Adonai.	34. Speak with the sons of Israel: In the fifteenth day of this seventh month will be the Feast of Tabernacles, seven days unto the Name of the Lord.
35. On the first day [there will be] a holy assembly; you will not do any work of labor.	35. On the first day of the feast is a holy convocation; no work of labor may you do.
36. For seven days, you will bring a fire-offering to Adonai; the eighth day will be for you a holy assembly, and you will bring a fire-offering to Adonai. It is [a day] of convocation. you will not do any work of labor.	36. Seven days you will offer an oblation to the Name of the Lord, you will gather together to pray before the Lord for rain; no work of labor may you do.
37. These are the appointed times of Adonai which you will proclaim them [as] holy assemblies, on which to bring a fire-offering to Adonai; a burnt-offering and a meal-offering, a sacrifice and wine-offerings, each on its assigned day,	37. These are the times of the order of the Lord's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;
38. Besides the [offerings of the] Shabbatot of Adonai and besides your gifts and besides all your vow-offerings and besides all your free-will-offerings that you will give to Adonai.	38. beside the days of the Lord's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the Lord.
39. Indeed, on the fifteenth day of the seventh month, when you gather the produce of the land you will	39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you

RASHI	TARGUM PSEUDO JONATHAN
celebrate the festival of Adonai for seven days. The first day is a day of rest and the eighth day is a day of rest.	will solemnize a festival of the Lord seven days. On the first day, rest; and on the eighth day, rest.
40. You will take for yourselves, on the first day, the fruit of the beautiful tree (esrog), a branch of palm trees (lulav), boughs of thick-leaved trees (hadasim), and willows of the brook (aravot), and you will rejoice before Adonai, your G-d, for seven days.	40. And of your own will you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabim, and myrtles, and willows that grow by the brooks; and you will rejoice before the Lord your God seven days. [JERUSALEM. Citrons and lulabim.]
41. You will celebrate it as a festival to Adonai seven days in the year; it is an everlasting statute throughout your generations in the seventh month, you will celebrate it.	41. And you will solemnize it before the Lord seven days in the year, by an everlasting statute in your generations will you observe it in the seventh month.
42. You will dwell in the sukkah seven days, every native born Israelite will dwell in the sukkah.	42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which comes the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you will sit seven days; the males in Israel, and children who need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter therein to.
43. So that your generations will know that in sukkoth I caused B'ne Yisrael to dwell when I took them out from the land of Egypt, I am Adonai, your G-d.	43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to tabernacle at the time that I brought them out redeemed from the land of Mizraim.
44. And thus Moshe declared the appointed times of Adonai to B'ne Yisrael.	44. And Mosheh declared the time of the orders of the Lord's festivals, and taught them to the sons of Israel.

Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) 29:12-16

RASHI	TARGUM PSEUDO JONATHAN
12. The fifteenth day of the seventh month will be a sacred holiday to you, when you will not do any work of consequence. You will celebrate a festival to Adonai for seven days.	12. And on the fifth day of the seventh month you will have a holy convocation, no servile work will you do; but will celebrate the Feast of Tabernacles before the Lord seven days,
13. You will bring a burnt-offering, a fire-offering for a pleasing aroma to Adonai, [consisting of] thirteen young bulls, two rams, and fourteen yearling lambs. They will [all] be without blemish.	13. and offer a sacrifice, an oblation to be received with favor before the Lord: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you will offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they will be perfect.

RASHI	TARGUM PSEUDO JONATHAN
14. Their meal-offering [will be] fine flour mixed with [olive] oil, three tenths [of an ephah] for the bull for each of the thirteen bulls, two tenths [of an ephah] for the ram for each of the two rams,	14. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram,
15. and one tenth [of an ephah] for the lamb for each of the fourteen lambs.	15. a single tenth for each of the fourteen lambs,
16. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	16. and one kid of the goats for a sin offering, which will be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation.

Pesiqta deRab Kahana Pisqa Twenty-Seven (Part I)

[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).

XXVII:I

R. Abba bar Kahana commenced [discourse by citing the following verse]: "Take my instruction instead of silver, and knowledge rather than choice gold (Prov. 8:10)." Said R. Abba bar Kahana, 'Take the instruction of the Torah instead of silver. Take the instruction of the Torah and not silver.' Why do you weigh out money? [Because there is no bread] (Is. 55:2). Why do you weigh out money to the sons of Esau [Rome]? [It is because] there is no bread, because you did not sate yourselves with the bread of the Torah. And [why] do you labor? Because there is no satisfaction (Is. 55:2). Why do you labor while the nations of the world enjoy plenty? Because there is no satisfaction, that is, because you have not sated yourselves with the bread of the Torah and with the wine of the Torah. For it is written, "Come, eat of my bread, and drink of the wine I have mixed" (Prov. 9:5).

R. Berekhiah and R. Hiyya, his father, in the name of R. Yose b. Nchorai: It is written, "I will punish all who oppress him" (Jer. 30:20), even those who collect funds for charity [and in doing so, treat people badly], except [for those who collect] the wages to be paid to teachers of Scripture and repeaters of Mishnah traditions. For they receive [as a salary] only compensation for the loss of their time, [which they devote to teaching and learning rather than to earning a living]. But as to the wages [for carrying out] a single matter in the Torah, no creature can pay the [appropriate] fee in reward.

It has been taught on Tannaite authority: On the New Year, a person's sustenance is decreed [for the coming year], except for what a person pays out [for food in celebration] of the Sabbath, festivals, the celebration of the New Month, and for what children bring to the house of their master [as his tuition]. If he deducts [from what he should give], [in Heaven] they deduct [from his wealth], but if he adds [to what is originally decreed], [in Heaven] they add to his [resources]. [Margulies, Vayyiqra Rabbah, p. 688, n. to 1. 5, links this statement to Prov. 8:10.]

R. Yohanan was going up from Tiberias to Sepphoris. R. Hiyya bar Abba was supporting him. They came to a field. He said, "This field once belonged to me, but I sold it in order to acquire merit in labor in the the Torah." They came to a vineyard, and he said, "This vineyard once belonged to me, but I sold it in order to acquire merit in labor in the the Torah." They came to an olive grove, and he said, "This olive grove once belonged to me, but I sold it in order to acquire merit in labor in the the Torah." R. Hiyya began to cry. Said R. Yohanan, "Why are you crying?" He said to him, "It is because you left nothing over to support you in your old age." He said to him, "Hiyya, my disciple, is what I did such a light thing in your view? I sold something which was given in a spell of six days [of creation] and in exchange I acquired something which was given in a spell of forty days [of revelation]. The entire world and everything in it was created in only six days, as it is written, "For in six days the Lord made heaven and earth" (Ex. 20:11). But the Torah was given over a period of forty days and forty nights, as it was said, "And he was there with the Lord for forty days and forty nights" (Ex. 34:28). [Leviticus Rabbah adds: And it is written, "And I remained on the mountain for forty days and forty nights" (Deut. 9:9).]"

When R. Yohanan died, his generation recited concerning him [the following verse of Scripture]: "If a man should give all the wealth of his house for the love (Song 8:7), with which R. Yohanan loved the Torah, he would be utterly destitute" (Song 8:7). When R. Abba bar Hoshaiyah of Tiria died, they saw his bier flying in the air. His generation recited concerning him [the following verse of Scripture]: "If a man should give all the wealth of his house for the love, with which the Holy One, blessed be He, loved Abba bar Hoshaiyah of Tiria, he would be utterly destitute" (Song 8:7). When R. Eleazar b. Simeon died, his generation recited concerning him [the following verse of Scripture]: "Who is this who comes up out of the wilderness like pillars of smoke, (perfumed with myrrh and frankincense, with all the powders of the merchant?)" (Song 3:6). What is the meaning of the clause, "With all the powders of the merchant?" [Like a merchant who carries all sorts of desired powders,] he was a master of Scripture, a repeater of Mishnah traditions, a writer of liturgical supplications, and a poet.

Another interpretation of the verse, "Take my instruction instead of silver, (and knowledge rather than choice gold)" (Prov. 8:10): Said R. Abba bar Kahana, On the basis of the reward paid for one act of taking, you may assess the reward for [taking] the palm branch [on the festival of Tabernacles]. There was an act of taking in Egypt: "You will take a bunch of hyssop" (Ex. 12:22). And how much was it worth? Four manehs, maybe five. Yet that act of taking is what stood up for Israel [and so made Israel inherit] the spoil of Egypt, the spoil at the sea, the spoil of Sihon and Og, and the spoil of the thirty-one kings. Now the palm-branch, which costs a person such a high price, and which involves so many religious duties - how much the more so [will a great reward be forthcoming on its account]! Therefore Moses admonished Israel, saying to them, "**(On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...) And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute forever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God"** (Leviticus 23:39-43).

XXVII:II

"You show me the path of life, [in your presence there is fullness of joy] (Ps. 16:11). Said David before the Holy One, blessed be He, "Lord of the ages, show me the open gateway to the life of the world to come." R. Yudan and R. Azariah: R. Yudan said, "David said before the Holy One, blessed be He, 'Lord of the ages, show me the path of life.' Said the Holy One, blessed be He, to David, 'If you seek life, look for fear, as it is said, "The fear of the Lord prolongs life" (Prov. 10:27)." R. Azariah said, "[The Holy One, blessed be He], said to David, 'If you seek life,

look for suffering (YYSWRYN), as it is said, "The reproofs of discipline (MWSR) are the way of life" (Prov. 6:23)." [Leviticus Rabbah adds: Rabbis say, "The Holy One, blessed be He, said to David, 'David, if you seek life, look for Torah,' as it is said, "It is a tree of life to those that hold fast to it" (Prov. 3:18)." R. Abba said, "David said before the Holy One, blessed be He, 'Lord of the ages, Show me the path of life.' Said to him the Holy One, blessed be He, 'Start fighting and exert yourself! Why are you puzzled? [Lieberman, in Margulies, Vayyiqra Rabbah, p. 880, to p. 692]. Work and eat: Keep my good deeds and live (Prov. 4:4)."]

"The fulness (SWB`) of joy in your presence (Ps. 16:11): Satisfy (SB'NW) us with five joys in your presence: Scripture, Mishnah, Talmud, Supplements, and Lore.

Another matter: **"In your presence is the fullness of joy" (Ps. 16:11): Read not fullness (SWB`) but seven (SB'). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God.** And their face is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary. How do we know that it is like the sun? As it is said, "Clear as the sun" (Song 6:10). How do we know that it is like the moon? As it is said, "As lovely as the moon" (Song 6:10). How do we know that it is like the firmament? As it is said, "And they that are wise will shine as the brightness of the firmament" (Dan. 12:3). How do we know that it is like the lightning? As it is said, "Their appearance is like torches, they run to and fro like lightning" (Nah. 2:5). And how do we know that it is like the stars? As it is said, "And they that turn the many to righteousness/generosity as the stars forever and ever" (Dan. 12:3). How do we know that it is like lilies? As it is said, "For the leader: upon the lilies (Ps. 69:1). **How do we know that it will be like the candelabrum of the house of the sanctuary? As it is said, "And he said to me, What do you see? And I said, I looked and behold [there was] a candelabrum all of gold" (Zech. 4:2).**

"At your right hand is bliss for evermore" (Ps. 16:11). Said David before the Holy One, blessed be He, "Lord of the ages, now who will tell me which group [among those listed above] is the most beloved and blissful of them all?" There were two Amoras [who differed on this matter]. One of them said, "It is the group that comes as representative of the Torah and commandments, as it is said, 'With a flaming fire at his right hand' (Deut. 33:2)." And the other said, "This refers to the scribes, the Mishnah repeaters, and those who teach children in their fear, who are going to sit at the right hand of the Holy One, blessed be He. That is in line with the following verse of Scripture: 'I keep the Lord always before me, because he is at my right hand, I will not be moved' (Ps. 16:8)."

Another matter concerning the verse "You show me the path of life, in Your presence there is fullness of joy, in Your right hand are pleasures for evermore" (Ps. 16:11): "In Your presence there is fullness (SWB`) of joy" (Ps. 16:11): [Leviticus Rabbah adds: Read only "seven (SB`) joys."] These are the seven religious duties associated with the Festival [Tabernacles]. These are they: the four species that are joined in the palm branch, [the building of] the Tabernacle, [the offering of] the festal sacrifice, [the offering of] the sacrifice of rejoicing.

If there is the offering of the sacrifice of rejoicing, then why is there also the offering of the festal sacrifice? And if there is [the offering of] the festal sacrifice, then why also is there [the offering of] the sacrifice of rejoicing? Said R. Abin, "The matter may be compared to two who came before a judge. Now we do not know which one of them is the victor. But it is the one who takes the palm branch in his hand who we know to be the victor. So is the case of Israel and the Gentiles of the world. The [latter] come and draw an indictment before the Holy One, blessed be He, on the New Year, and we do not know which party is victor. But when Israel goes forth from before the Holy One, blessed be He, with their palm branches and their citrons in their hands, we know that it is Israel that are the victors." Therefore Moses admonishes Israel, saying to them, "**[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord**

seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God” (Leviticus 23:39-43).

XXVII:III

“He will regard the prayer of the destitute (and will not despise their supplication)” (Ps. 102:17): Said R. Reuben, “We are unable to make sense of David’s character. Sometimes he calls himself king, and sometimes he calls himself destitute. How so? When he foresaw that righteous/generous men were going to come from him, such as Asa, Jehoshaphat, Hezekiah, and Josiah, he would call himself king as it is said, “Give the king your judgments, O God” (Ps. 72:1). When he foresaw that wicked/lawless men would come forth from him, for example, Ahaz, Manasseh, and Amon, he would call himself destitute, as it is said, “A prayer of one afflicted, when he is faint [and pours out his complaint before the Lord]” (Ps. 102:1).”

R. Alexandri interpreted the cited verse “He will regard the prayer of the destitute [and will not despise their supplication]” (Ps. 102:17) to speak of a worker: “[Margulies, ad loc., explains: The one afflicted is the worker. The word for faint, `TP, bears the meaning, cloak oneself, hence in prayer. The worker then has delayed his prayer, waiting for the overseer to leave, at which point he can stop and say his prayer. So he postpones his prayer.] [So Alexandri says], “Just as a worker sits and watches all day long for when the overseer will leave for a bit, so he is late when he says [his prayer], [so David speaks at Ps. 102:1: Hear my prayer, O Lord; let my cry come to you].” That [interpretation of the word 'TP] is in line with the use in the following verse: “And those that were born late belonged to Laban” (Gen. 30:42). What is the meaning of those that were born late? R. Isaac bar Haqolah said, “The ones that tarried.”

[Another interpretation: “He will regard the prayer of the destitute [and will not despise their supplication]” (Ps. 102:17) - Said R. Simeon b. Laqish, “As to this verse, the first half of it is not consistent with the second half, and vice versa. If it is to be, “He will regard the prayer of the destitute [individual],’ he should then have said, “And will not despise his supplication.” But if it is to be, “He will not despise their supplication,” then he should have said, “He will regard the prayer of those who are destitute.” But [when David wrote,] “He will regard the prayer of the individual destitute,” this [referred to] the prayer of Manasseh, king of Judah. And [when David wrote,] “He will not despise their supplication,” this [referred to] his prayer and the prayer of his fathers. That is in line with the following verse of Scripture: “And he prayed to him, and he was entreated of him” (2 Chron. 33:13). What is the meaning of the phrase, He was entreated (Y'TR) of him? Said R. Eleazar b. R. Simeon, “In Arabia they call a breach an athirta [so an opening was made for his prayer to penetrate to the Throne of God]” (Slotki, p. 385, n. 3). “And he brought him back to Jerusalem. (his kingdom)” (2 Chron. 33:13). How did he bring him back? R. Samuel b. R. Jonah said in the name of R. Aha, “He brought him back with a wind.” That is in line with the phrase [in The Prayer], “He causes the wind to blow.” [At that moment:] “And Manasseh knew that the Lord is God” (2 Chron. 33:13). Then Manasseh said, “There is justice and there is a judge.”

R. Isaac interpreted the verse “He will regard the prayer of the destitute (and will not despise their supplication)” (Ps. 102:17) to speak of these generations which have neither king nor prophet, neither priest nor Urim and Thummim, but who have only this prayer alone. Said David before the Holy One, blessed be He, 'Lord of the ages, “Do not despise their prayer. Let this be recorded for a generation to come' (Ps. 102:19). On the basis of that statement, [we know that] the Holy One, blessed be He, accepts penitents. “So that a people yet unborn may praise the Lord” (Ps. 102:19). For the Holy One, blessed be He, will create them as a new act of creation.”

Another interpretation: “Let this be recorded for a generation to come” (Ps. 102:18): This refers to the generation

of Hezekiah, [Leviticus Rabbah adds: which was tottering toward death]. "So that a people yet unborn may praise the Lord" (Ps. 102:18): for the Holy One, blessed be He, created them in a new act of creation.

Another interpretation: "Let this be recorded for a generation to come" (Ps. 102:18): This refers to the generation of Mordecai and Esther, which was tottering toward death. "So that a people yet unborn may praise the Lord" (Ps. 102:18): for the Holy One, blessed be He, created them in a new act of creation.

Another interpretation: "Let this be recorded for a generation to come" (Ps. 102:18): This refers to these very generations [in our own day], which are tottering to death. "So that a people yet unborn may praise the Lord" (Ps. 102:18): For the Holy One, blessed be He, is going to create them anew, in a new act of creation.

What do we have to take [in order to reach that end]? Take up the palm branch and citron and praise the Holy One, blessed be He. Therefore Moses admonishes Israel, saying, "[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute forever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God" (Leviticus 23:39-43).

XXVII:IV

"Let the field exult and everything in it. (Then will all the trees of the wood sing for joy before the Lord, for He comes, for He comes to judge the earth)" (Ps. 96:12-13): "(Let the field exult)" refers to the world, as it is said, "And it came to pass, when they were in the field" (Gen. 4:8) [and determined to divide up the world between them]. "And everything in it" refers to creatures.

That is in line with the following verse of Scripture: "The earth is the Lord's, and all that is in it" (Ps. 24:1). "Then will all the trees of the wood sing for joy" (Ps. 96:12). And there is the verse: "Then will all the trees of the forest shout for joy" (1 Chron. 16:33). Said R. Aha, "The forest and all the trees of the forest." "The forest" refers to fruit-bearing trees. "And all the trees of the forest" encompasses those trees that do not bear fruit. Before whom? "Before the Lord" (Ps. 96:14). Why? For he comes on New Year and on the Day of Atonement. To do what? To judge the earth. "He will judge the world with righteousness/generosity, and the peoples with his truth" (Ps. 96:13).

XXVII:V

"I wash my hands in innocence and go about Your altar, O Lord, (singing aloud a song of thanksgiving, and telling all Your wondrous deeds)" (Ps. 26:6-7): [What I require I acquire] through purchase, not theft. [Leviticus Rabbah adds:] For we have learned there: A stolen or dried up palm branch is invalid. And one deriving from an asherah or an apostate town is invalid (M. Suk. 3:1A-B). "And go about your altar, O Lord" (Ps. 26:7). That is in line with what we have learned there: Every day they circumambulate the altar one time and say, "We beseech You, O Lord, save now. We beseech You, O Lord, make us prosper now" [Ps. 118:25]. R. Judah says, "I and him, save now." On that day they circumambulate the altar seven times (M. Suk. 4:5).

"Singing aloud a song of thanksgiving" (Ps. 26:7) - this refers to the offerings. "And telling all your wondrous deeds" (Ps. 26:7): Said R. Abun, This refers to the Hallel Psalms [Ps. 113-118], which contain [praise for what God

has done] in the past, also [what He has done] during these generations, as well as what will apply to the days of the Messiah, to the time of Gog and Magog, and to the age to come. "When Israel went forth from Egypt" (Ps. 114:1) refers to the past. "Not for us, O Lord, not for us" (Ps. 115:1) refers to the present generations. "I love for the Lord to hear" (Ps. 116:1) refers to the days of the Messiah. "All the nations have encompassed me" (Ps. 118:10) speaks of the time of Gog and Magog. "You are my God and I will exalt You" (Ps. 118:28) speaks of the age to come."

Ketubim: Targum Tehillim (Psalms) 113:1-9

Rashi	Targum on the Psalms
1. Hallelujah. Praise, O you servants of the LORD, praise the name of the LORD.	1. Hallelujah! Give praise, O servants of the LORD, praise the name of the LORD.
2. Blessed be the name of the LORD from this time forth and forever.	2. May the name of the LORD be blessed, from now and forever.
3. From the rising of the sun unto the going down thereof the LORD'S name is to be praised.	3. From the rising of the sun to its setting, the name of the LORD is praised.
4. The LORD is high above all nations, His glory is above the heavens.	4. The LORD is high above all Gentiles, His glory is over the heavens.
5. Who is like unto the LORD our God, that is enthroned on high,	5. Who is like the LORD, our God, whose dwelling is lofty in situation?
6. That looks down low upon heaven and upon the earth?	6. Who lowers His eyes to look on the heavens and the earth.
7. Who raises up the poor out of the dust, and lifts up the needy out of the dunghill;	7. Who raises up the poor man from the dust; He will lift up the needy from the ash-heap.
8. That He may set him with princes, even with the princes of His people.	8. To make him dwell with the leaders, with the leaders of His people.
9. Who makes the barren woman to dwell in her house as a joyful mother of children. Hallelujah.	9. Who makes dwell the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons.

Ashlamatah: Zekharyah (Zechariah) 14:1-21

Rashi	Targum
1. Behold! A day of the Lord is coming, and your plunder shall be shared within you.	1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem.
2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city.	2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished, and half of the city will go forth into captivity, but the remainder of the people will not cease from the city.
3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle.	3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea.
4. And on that day His feet shall stand on the Mount of	4. And at that time He will reveal Himself in His might

Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south.	upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south.
5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord, my God, shall come; all holy ones with you.	5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him.
6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness.	6. And it will come to pass at that time. there will not be light, but cold and ice.
7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light.	7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light.
8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be.	8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter.
9. And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.	9. And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.
10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellar.	10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits.
11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety.	11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security.
12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth.	12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth.
13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other.	13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion.
14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance.	14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance.

15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague.	15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague.
16. And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles.	16. And it will come to pass, everyone who is left of all the Gentiles which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.
17. And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain.	17. And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them.
18. And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles.	18. And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.
19. Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles.	19. This will be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.
20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar.	20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar.
21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day.	21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time.

**Nazarean Jews Privately read:
I Thessalonians 1:1-10 + 2:1-12 &
Revelation 3:7-14**

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

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

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

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

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

12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore.

And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.

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

Blessing After Torah Study

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

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

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

Afternoon Service Sukkoth 1st Day Koheleth (Ecclesiastes) 1:1 - 2:15

1. The words of the Preacher, the son of David, king in Jerusalem:
2. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity!
3. What is the profit to a man in all his labour which he labours under the sun?
4. A generation passes away, and another generation comes; but the earth stands forever.
5. The sun also arises, and the sun goes even panting to its place; it arises there again.
6. The wind goes toward the south, and turning around to the north; the wind is going around and around. And the wind returns on its circuits.
7. All the rivers are going to the sea; yet the sea is not full. To the place where the rivers are going, there they are returning to go again.
8. All words are wearisome; a man is not able to utter it. The eye is not satisfied to see, nor is the ear filled from hearing.
9. That which has been, it is that which shall be. And that which has been done, it is that which will be done. And there is no new thing under the sun.
10. Is there a thing of which one might say, See this, it is new? It has already been for the ages which were before us.
11. There is no memory of former things; yes, nor is there any memory for them of things which will be afterward, with those who will be at the last.
12. I, the Preacher, was king over Israel in Jerusalem.
13. And I gave my heart to seek and to investigate by wisdom concerning all which is done under the heavens. It is an evil task God has given to the sons of men, to be afflicted by it.
14. I have seen all the works which are done under the sun; and, behold, all is vanity and striving after wind!
15. What is crooked cannot be made straight, and that lacking cannot be numbered.
16. I spoke with my heart, saying, Lo, I have become great and have increased wisdom over all that have been over Jerusalem before me. Yea, my heart has seen much wisdom and knowledge.
17. And I gave my heart to know wisdom, and to know madness, and folly. I know that this also, it is striving after wind.
18. For in much wisdom is much grief; and he who increases knowledge increases pain.

1. I said in my heart, Come now, I will test you with mirth. Therefore, consider with goodness. And behold, this also is vanity.
2. I said of laughter, It is madness, and of mirth, What does it do?
3. I sought in my heart how to drag my flesh with wine, and leading my heart in wisdom; and to lay hold on folly, until I might see where the good for the sons of men is, that which they should do under the heavens the number of days of their life.
4. I made my works great; I built houses for myself; I planted vineyards for myself;
5. I made gardens and parks for myself; and I planted trees in them of every fruit;
6. I made pools of water for myself; to water from them the forest shooting forth trees;
7. I bought slaves and slave girls, and the sons of the house were mine. Also livestock, a herd and a great flock were mine, above all that were before me in Jerusalem.
8. I also gathered to me silver and gold, and the treasure of kings and of provinces. I made ready male singers and female singers for myself; and the delights of the sons of men, a concubine, and concubines.
9. And I became great and increased more than all who were before me in Jerusalem; also my wisdom stayed with me.
10. And all that my eyes desired, I did not set aside from them. I withheld not my heart from all joy; for my heart rejoiced from all my labour; and this was my part from all my labour.
11. Then I faced on all my works that my hands had done, and on the labour that I had laboured to do. And, lo, all is vanity and striving after wind, and there is no profit under the sun.
12. And I turned to behold wisdom, and madness, and folly. For what can a man do who comes after the king, when they have already done it?
13. Then I saw that there is advantage to wisdom above folly, even as light has advantage over darkness.
14. The wise man's eyes are in his head, but the fool walks in darkness; and I also know that one event happens with all of them.
15. And I said in my heart, As the event of the stupid one, even so it will happen to me; and why then was I more wise? Then I said in my heart that this also is vanity.

Amen ve Amen!

Chag Sukkoth Sameach!



For further study see:

<http://www.betemunah.org/succhoth.html>
<http://www.betemunah.org/birth.html>

Tishri 16, 5779

Evening Monday October 17 – Evening Tuesday October 18, 2016

Your Distinguished guest at your Sukkah: The Patriarch Yitschaq representing restraint and personal strength

Morning Service Sukkoth 2nd Day Morning Service Tabernacles (day Two) – Tabernáculos (Segundo Día)

Torah: Vayikra (Leviticus) 22:26 – 23:44; Bemidbar (Numbers) 29:12-16
Ashlamatah: I Kings 8:2-21
Psalm: Psalm 114:1-8
N.C.: I Thessalonians 2:13-16 + 2:17-20 & Revelation 3:7-14

Torah Reading:

Reader 1 – Vayikra 22:26 – 23:3
Reader 2 – Vayikra 23:4-14
Reader 3 – Vayikra 23:15-22
Reader 4 – Vayikra 23:23-31
Reader 5 – Vayikra 23:32-44
Maftir – Bemidbar 29:12-16
- I Kings 8:2-21

Blessings Before Torah Study

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

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

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

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

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

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

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

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

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how

much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.

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

***For the Torah Reading translation by Rashi and Targum Pseudo Jonathan see above for the first day of Sukkoth.**

Pesiqta deRab Kahana Pisqa Twenty-Seven (Part II)

[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).

XXVII:VI

And you will take [for yourselves] (Lev. 23:40): R. Hiyya taught, "The act of taking must be accomplished by each and every one of you." "For yourselves" - for every one of you. They must be yours and not stolen.

Said R. Levi, "One who takes a stolen palm branch - to what is he comparable? To a thief who sat at the cross roads and mugged passersby. One time a legate came by, to collect the taxes for that town. [The thug] rose before him and mugged him and took everything he had. After some time the thug was caught and put in prison. The legate heard and came to him. He said to him, 'Give back what you grabbed from me, and I'll argue in your behalf before the king.' He said to him, 'Of everything that I robbed and of everything that I took, I have nothing except for this rug that is under me, and it belongs to you.' He said to him, 'Give it to me, and I'll argue in your behalf before the king.' He said to him, 'Take it.' "He said to him, 'You should know that tomorrow you are going before the king for judgment, and he will ask you and say to you, "Is there anyone who can argue in your behalf," and you may say to him, "I have the legate, Mr. So-and-so, to speak in my behalf," and he will send and call me, and I will come and argue in your behalf before him.' The next day they set him up for judgment before the king. The king asked him, saying to him, 'Do you have anyone to argue in your behalf?' He said to him, 'I have a legate, Mr. So-and-so, to speak in my behalf.' The king sent for him. He said to him, 'Do you know anything to say in behalf of this man?' He said to him, 'I do indeed have knowledge. When you sent me to collect the taxes of that town, he rose up before me and mugged me and took everything that I had. That rug that belongs to me gives testimony against him.' Everyone began to cry out, saying, 'Woe for this one, whose defense attorney has turned into his prosecutor.' So a person acquires a palm branch to attain merit through it. But if it was a stolen

one, [the branch] cries out before the Holy One, blessed be He, 'I am stolen! I am taken by violence.' And the ministering angels say, 'Woe for this one, whose defense attorney has turned into his prosecutor!'"

XXVII:VII

[On the fifteenth day of the seventh month, when you have gathered the produce of the land, you will keep the feast of the Lord seven days;] on the first day [will be a solemn rest] (Lev. 23:40). This in fact is the fifteenth day, yet you speak of the first day! R. Mana of Sheab and R. Joshua of Sihnin in the name of R. Levi said, "The matter may be compared to the case of a town which owed arrears to the king, so the king went to collect [what was owing]. [When he had reached] ten mils [from the town], the great men of the town came forth and praised him. He remitted a third of their [unpaid] tax. When he came within five mils of the town, the middle-rank people came out and acclaimed him, so he remitted yet another third [of what was owing to him]. When he entered the town, men, women, and children, came forth and praised him. He remitted the whole [of the tax]. Said the king, 'What happened, happened. From now on we will begin keeping books [afresh].' "So on the eve of the New Year, the Israelites repent, and the Holy One, blessed be He, remits a third of their [that is, Israel's] sins. On the ten days of repentance from the New Year to the Day of Atonement outstanding individuals fast, and the Holy One, blessed be He, remits most of their [that is, Israel's] sins. On the Day of Atonement all Israel fasts, so the Holy One, blessed be He, forgives them for all their sins [Leviticus Rabbah: says to Israel, 'What happened, happened. From now on we will begin keeping books afresh].'"

Said R. Aha, "For with you there is forgiveness (Ps. 80:4). From the New Year forgiveness awaits you. Why so long? So that You may be feared (Ps. 80:4). To put Your fear into creatures. From the Day of Atonement to the Festival, all the Israelites are kept busy with doing religious duties. This one takes up the task of building his tabernacle, that one preparing his palm branches. On the first day of the Festival, all Israel they take their palm branches and citrons in their hand and praise the Holy One, blessed be He. The Holy One, blessed be He, says to them, 'What happened, happened. From now on we will begin keeping books [afresh].'" Therefore Scripture says, On the first day. What is the sense of the first day? It is first in the task of reckoning sins [done in the future], that is, from the first day of the festival.

XXVII:VIII

On the first day (Lev. 23:40): By day and not by night. On the...day - even on the Sabbath. On the first day - only the first day [of the Festival] overrides the restrictions [of Sabbath rest. When the Sabbath coincides with other than the first day of the Festival, one does not carry the palm branch.]

[And you will take...] the fruit of a goodly tree [branches of palm trees and boughs of leafy trees and willows of the brook] (Lev. 23:40). R. Hiyya taught, "A tree: the taste of the wood and fruit of which is the same. This is the citron." Goodly (HDR): Ben Azzai said, "[Fruit] that remains [HDR] on its tree from year to year." Aqilas the proselyte translated [HDR] as, "That which dwells by water (Greek: hudor)." Branches of a palm tree (Lev. 23:40): R. Tarfon says, "[As to branch of palm tree (KPWT)], it must be bound. If it was separated, one has to bind (YKPWT) it up." Boughs of leafy trees: The branches of which cover over the wood. One has to say, "This is the myrtle." Willows of the brook: I know only that they must come from a brook. How do I know that those that come from a valley or a hill [also are valid]? Scripture says, "And willows of a brook." Abba Saul says, "'And willows of the brook' refers to the requirement that there be two, one willow for the palm branch, and a willow for the sanctuary." R. Ishmael says, "The fruit of goodly trees' indicates one; 'branches of palm tree' also one; 'boughs of leafy trees,' three; 'willows of the brook,' two. Two [of the myrtles] may have the twigs trimmed at the top, and one may not." R. Tarfon says, "Even all three of them may be trimmed."

XXVII:IX

R. Aqiba says, "The fruit of goodly (HDR) trees refers to the Holy One, blessed be He, concerning whom it is written, You are clothed with glory and majesty (HDR) (Ps. 104:1). "Branches of palm trees refers to the Holy One, blessed be He, concerning whom it is written, The Righteous/Generous One will flourish like a palm tree (Ps. 92: 13). "Boughs of leafy trees refers to the Holy One, blessed be He, concerning whom it is written, And he stands among the leafy trees (Zech. 1:8). "And willows of the brook refers to the Holy One, blessed be He, concerning whom it is written, Extol him who rides upon the willows, whose name is the Lord (Ps. 68:5)."

Another interpretation: The fruit of goodly (HDR) trees (Lev. 23:40): This refers to Abraham, whom the Holy One, blessed be He, honored (HDR) with a goodly old age, as it is said, And Abraham was an old man, [coming along in years](Gen. 24:1). [Leviticus Rabbah adds:] And it is written, And you will honor (HDR) the face of an old man (Lev. 19:32). Branches (KPWT) of palm trees (Lev. 23:40): This refers to Isaac, who was tied (KPWT) and bound upon the altar. And boughs of leafy trees (Lev. 23:40): This refers to Jacob. Just as a myrtle is rich in leaves, so Jacob was rich in children. Willows of the brook (Lev. 23:40): This refers to Joseph. Just as the willow wilts before the other three species do, so Joseph died before his brothers did.

Another interpretation: The fruit of goodly trees (Lev. 23:40): This refers to Sarah our mother, whom the Holy One, blessed be He, honored with a goodly old age, as it is said, And Abraham and Sarah were old (Gen. 18:11). Branches of palm trees (Lev. 23:40): this refers to Rebecca our mother. Just as a palm tree contains both edible fruit and thorns, so Rebecca produced a righteous/generous and a wicked son [Jacob and Esau]. Boughs of leafy trees (Lev. 23:40): this refers to Leah our mother. Just as a myrtle is rich in leaves, so Leah was rich in children. And willows of the brook (Lev. 23:40): this refers to Rachel our mother. Just as the willow wilts before the other three species do, so Rachel died before her sister.

Another interpretation: The fruit of goodly trees (Lev. 23:40) refers to the great Sanhedrin of Israel, which the Holy One, blessed be He, honored (HDR) with old age, as it is said, You will rise up before old age (Lev. 19:32). Branches (KPWT) of palm trees (Lev. 23:40): this refers to disciples of sages, who compel (KWPYN) themselves to study Torah from one another. Boughs of leafy trees refers to the three rows of disciples who sit before them. And willows of the brook (Lev. 23:40): this refers to the court scribes, who stand before them, one on the right side, the other on the left, [and write down the opinions of those who vote to acquit and those who vote to convict].

Another interpretation: The fruit of goodly trees refers to Israel. Just as a citron has both taste and fragrance, so in Israel are people who have [the merit of both] Torah and good deeds. Branches of palm trees (Lev. 23:30): refers to Israel. Just as a palm has a taste but no fragrance, so in Israel are people who have [the merit of] Torah but not of good deeds. Boughs of leafy tree refers to Israel. Just as a myrtle has a fragrance but no taste, so in Israel are people who have the merit of good deeds but not of Torah. Willows of the brook refers to Israel. Just as a willow has neither taste nor fragrance, so in Israel are those who have the [merit] neither of Torah nor of good deeds. Said the Holy One, blessed be He, "Utterly to destroy them is not possible rather, let them all be joined together in a single bond, and they will effect atonement for one another. And if you have done so, at that moment I will be exalted." Therefore Moses admonishes Israel: [On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus

23:39-43).

XXVII:X

R. Berekhiah in the name of R. Levi: "[God speaks], Through the merit [attained in fulfilling the commandment], And you will take for yourself on the first day... (Lev. 23:40), lo, I will be revealed to you first; I will exact punishment for you from the first one; I will build for you first; and bring to you the first one. I will be revealed for you first, refers to the Holy One, blessed be He, as it is said, I the Lord am first (Is. 41:4). I will exact punishment for you from the first one refers to the wicked Esau, as it is written, And the red one came forth first (Gen. 24:24). And I will build for you first [refers to the house of the sanctuary], concerning which it is written, You throne of glory, on high from the first (Jer. 17:12). **And I will bring to you the first one, namely, the King Messiah, concerning whom it is written, The first to Zion I will give (Is. 41:27).**"

Ketubim: Targum Tehillim (Psalms) 114:1-8

Rashi	Targum on the Psalms
1. When Israel left Egypt, the house of Jacob [left] a people of a strange tongue,	1. When Israel came out of Egypt, the house of Jacob from barbarian peoples –
2. Judah became His holy nation, Israel His dominion.	2. The company of the house of Judah became property of His Holy One, Israel of his rulers.
3. The sea saw and fled; the Jordan turned backward.	3. When the Word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around.
4. The mountains danced like rams, hills like young sheep.	4. When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock.
5. What frightens you, O sea, that you flee? O Jordan, that you turn backward?	5. God said, "What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?"
6. You mountains, that you dance like rams; you hills, like young sheep?	6. O mountains, leaping about like rams? O hills, like offspring of the flock?
7. From before the Master, Who created the earth, from before the God of Jacob,	7. In the presence of the LORD, dance, O earth, in the presence of the God of Jacob.
8. Who transforms the rock into a pond of water, the flint into a fountain of water.	8. Who turns the flint into a channel of water, the adamant to springs of water.

Ashlamatah: I Kings 8:2-21

Rashi	Targum
2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which (is) the seventh month.	2. And all the men of Israel were gathered unto King Solomon in the month that the ancients called the first month (the festival) and now it is the seventh month.
3. And all the elders of Israel came, and the priests took up the ark.	3. And all the elders of Israel came, and the priests bore the ark.
4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which	4. And they brought up the ark of the LORD and the tent of the appointed time, and all the holy vessels that

Rashi	Targum
(were) in the tabernacle, and the priests and the Levites did bring them up.	were in the tent; and the priests and the Levites brought them up.
5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.	5. And King Solomon and all the assembly of Israel who were joined with him were standing with him before the ark, sacrificing sheep and oxen which could not be counted and could not be numbered for greatness.
6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim.	6. And the priests brought in the ark of the covenant of the LORD to its place, to the house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to beneath the wings of the cherubim.
7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.	7. For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and over its poles from above.
8. And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day.	8. And so long were the poles that the ends of the poles were seen from the holy place facing the house of atonements - and were not seen outside; and they are there unto this day.
9. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt.	9. In the ark lay the two tablets of stones that Moses deposited there on Horeb upon which were written the ten words of the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt.
10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord.	10. And when the priests went forth from the holy place, a dense cloud filled the house of the sanctuary of the LORD.
11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord.	11. And the priests were not able to stand to minister from before the cloud, for the glory of the LORD filled the house of the sanctuary of the LORD.
12. Then Solomon said, "The Lord said that He would dwell in the thick darkness.	12. Then Solomon said: "The LORD has chosen to make his Shekinah reside in Jerusalem."
13. I have surely built You a house to dwell in; a settled place for You to dwell in forever."	13. Indeed I have built the house of the sanctuary before You, a place prepared for the house of your Shekinah forever."
14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood.	14. And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel was standing.
15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying.	15. And he said: "Blessed be the LORD the God of Israel who decreed by his Memra with David my father and by his good pleasure fulfilled it, saying:
16. Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.'	16. 'From the day that I brought forth My people Israel from Egypt I did not choose a city from all the tribes of Israel to build the house to make My Shekinah reside there, and I chose David to be the king over My people Israel.'
17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel.	17. And it was in the heart of David my father to build the house to the name of the LORD the God of Israel.

Rashi	Targum
18. And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart.	18. And the LORD said to David my father: 'Inasmuch as it was with your heart to build the house to My name, you have done well for it was with your heart.
19. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.'	19. Only you will not build the house, but a son whom you will beget, he will build the house to my name.'
20. And the Lord has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord spoke, and have built a house for the name of the Lord, the God of Israel.	20. And the LORD fulfilled his words that He spoke, and I rose up in the place of David my father and sat upon the throne of the kingdom of Israel as the LORD spoke, and I built the house to the name of the LORD the God of Israel.
21. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt."	21. And I made a place there prepared for the ark in which lay the two tablets of stone upon which was the covenant of the LORD that He cut with our fathers when He brought them out from the land of Egypt."

**Nazarean Jews Privately read:
I Thessalonians 2:13-16 + 2:17-20 &
Revelation 3:7-14**

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

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

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

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

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

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

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

Afternoon Service Sukkoth 2nd Day Koheleth (Ecclesiastes) 2:16 - 3:22

16. For there is not a memory of the wise more than with the fool forever, in that already the days to come will be forgotten. And how does the wise die above the fool?
 17. So then I hated life; because the work that is done under the sun is evil to me; for all is vanity and striving after wind.
 18. Yes, I, a labourer, hated all my labour under the sun, that I must leave it to the man who will be after me.
 19. And who knows if he will be wise or a fool? Yet he will rule among all my labour in which I laboured, and acted wisely under the sun. This is also vanity.
 20. And I turned to make my heart despair over all the labour which I laboured under the sun.
 21. When there is a man whose labour is with wisdom, and with knowledge, and with advantage; yet he will give it to a man who has not laboured with it, for his share; this also is vanity and a great evil.
 22. For what is there for man in all his labour, and in striving of his heart, which he did as a labourer under the sun?
 23. For all his days are pains, and his task is grief; his heart does not even take rest in the night. Even this also is vanity.
 24. Is it not good that he should eat and drink and make his soul see good in his labour? This I also saw, that it was from the hand of God.
 25. For who can eat, or who can enjoy, apart from me?
 26. For God gives wisdom, and knowledge and joy to a man who is good in His sight. But to the sinner He gives the task of gathering and to heap up, to give to him who is good before God. This also is vanity and striving after wind.
-
1. To all there is an appointed time, even a time for every purpose under the heavens:
 2. A time to be born, and a time to die; a time to plant, and a time to pull up what is planted;
 3. A time to kill, and a time to heal; a time to tear down, and a time to build up;
 4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;
 5. A time to throw away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing;
 6. A time to seek, and a time to give up as lost; a time to keep, and a time to throw away;
 7. A time to tear, and a time to sew together; a time to keep silence, and a time to speak;
 8. A time to love, and a time to hate; a time of war, and a time of peace.
 9. What advantage has he who works in that which he did as a labourer?
 10. I have seen the task which God has given to the sons of men, to be humbled by it.
 11. He has made everything beautiful in its time. Also, He has set eternity in their heart, without which man cannot find out the work that God makes from the beginning even to the end.
 12. I know that there is no good in them, but for a man to rejoice to do good in his life.
 13. And also every man that eats and drinks, and sees good in his labour, it is the gift of God.
 14. I know that whatever God does, it will be forever; nothing is to be added to it, and nothing is to diminish from it. And God does it so that they fear before Him.
 15. That which has been, it already is; and that which is to be, it already has been. And God seeks what has gone by.
 16. And again I saw under the sun the place of justice: wickedness/lawlessness is there; and the place of righteousness/generosity, wickedness/lawlessness is there.

17. I said in my heart, God will judge the righteous/generous and the wicked/lawless; for there is a time there for every good purpose and for every work.
18. I said in my heart concerning the issue of the sons of men, that God may test them and see that they by themselves are beasts.
19. For that which happens to the sons of men, and that which happens to beasts, even one event is to them. As this one dies, so that one dies; yea, one breath is to all; so that there is to the man no advantage over the beast; for all is vanity.
20. All go to one place; all are of the dust, and all return to the dust.
21. Who knows the spirit of the sons of man, whether it goes upward; and the spirit of the beast, whether it goes downward to the earth?
22. And I have seen that nothing is better than that the man should rejoice in his works; for that is his portion; for who can bring him to see what shall be after him

Amen ve Amen!
Chag Sukkoth Sameach!

Hag HaSukkoth
Feast of Tabernacles
5779 Ano Mundi



For further study see:

<http://www.betemunah.org/succhoth.html>
<http://www.betemunah.org/birth.html>

Tishri 17, 5779
Evening Tuesday September 25 – Evening Wednesday September 26, 2018
First Intermediate Day of the Feast of Tabernacles
Primer Dia Intermedio de Tabernáculos

Your Distinguished guest at your Sukkah: The Patriarch Ya'aqob representing beauty and truth

Morning Service for the Intermediate 1st Day of Sukkoth

Torah: **BeMidbar** (Num.) 29:17-25
Ketubim: **Koheleth** (Ecclesiastes) 1:1 - 2:15

N.C.: I Thessalonians 3:1-13 + 4:1-8 & Revelation 3:7-14

Torah Reading:

Reader 1 – Num. 29:17-19

Reader 2 – Num. 29:20-22

Reader 3 – Num. 29:23-25

Reader 4 – Num. 29:17-22

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: BeMidbar (Numbers) 29:17-25

RASHI	TARGUM PSEUDO JONATHAN
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RASHI	TARGUM PSEUDO JONATHAN
17. And on the second day, twelve young bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	17. On the second day of the Feast of Tabernacles you will offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them will offer two by two, and four of them one by one.
18. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	18. And their mincha of wheat flour, and the wine of their libation which will be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment;
19. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and their libations.	19. and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine.
20. And on the third day, eleven bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	20. On the third day of the Feast of Tabernacles you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one;
21. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order;
22. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.	22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.
23. And on the fourth day, ten bulls, two rams, and fourteen lambs in the first year, [all] unblemished.	23. On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;
24. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed.	24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,
25. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.	25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.

Ketubim: Targum Tehillim (Psalms) 115:1-18

Rashi	Targum on the Psalms
1. Not for us, O Lord, not for us, but for Your name give honor, for Your kindness and for Your truthfulness.	1. Not <i>on our account</i> , O LORD, not <i>on account of our merits</i> , but rather to your name give glory, because of your goodness and because of your truth.
2. Why should the nations say, "Where is your God now?"	2. Why will the Gentiles say, "Where now is their God?"
3. But our God is in heaven; whatever He wishes, He does.	3. And our God's <i>residence</i> is in heaven, all that he desires he has done.

4. Their idols are silver and gold, the handiwork of man.	4. Their idols are of silver and gold, the handiwork of <i>a son of man</i> .
5. They have a mouth but they do not speak; they have eyes but they do not see.	5. They have a mouth, but do not speak; they have eyes, and do not see.
6. They have ears but they do not hear; they have a nose but they do not smell.	6. They have ears, and do not hear; they have <i>nostrils</i> , but do not smell.
7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat.	7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat.
8. Like them shall be those who make them, all who trust in them.	8. May their makers become like them, everyone who relies upon them.
9. Israel, trust in the Lord; He is their help and their shield.	9. O Israel, trust in <i>the word of the LORD</i> ; he is their helper and their shield.
10. House of Aaron, trust in the Lord; He is their help and their shield.	10. <i>Those of the house of Aaron</i> , trust in <i>the word of the LORD</i> ; he is their helper and their shield.
11. Those who fear the Lord, trust in the Lord; He is their help and their shield.	11. You who fear the LORD, trust in <i>the word of the LORD</i> ; he is their helper and their shield.
12. The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.	12. <i>The word of the LORD</i> has remembered us <i>for good</i> , he will bless; he will bless the house of Israel, he will bless the house of Aaron.
13. He will bless those who fear the Lord, the small together with the great.	13. He will bless those who fear the LORD, the small with the great.
14. May the Lord add upon you, upon you and upon your children.	14. <i>The word of the LORD</i> will add to you; to you, and to your sons.
15. Blessed are you to the Lord, the Maker of heaven and earth.	15. Blessed are you in the presence of the LORD, maker of heaven and earth.
16. The heavens are heavens of the Lord, but the earth He gave to the children of men.	16. The heavens of the heavens are for the <i>glorious presence of the LORD</i> , and the earth he has given to the sons of men.
17. Neither will the dead praise God, nor all those who descend to the grave.	17. The dead do not praise <i>the name of the LORD</i> , nor any of those who go down to <i>the grave of earth</i> .
18. But we shall bless God from now until everlasting, Hallelujah!	18. But we will bless Yah, from now and forevermore. Hallelujah!

Afternoon Service Koheleth (Ecclesiastes) 4:1 – 5:20

1. So I returned and considered all the oppressions that are done under the sun. And behold the tears of those who were oppressed, and they had no comforter! And at the hand of those who oppressed them was power; but there was no comforter to them.
2. And I commended the dead who already have died, more than the living who are alive until now.
3. Yes, better than both is he who has not yet been, who has not seen the evil work that is done under the sun.
4. And I considered every labour, and every advantage of the work, that it is the envy of a man against his neighbour; this is also vanity and striving after wind.
5. The fool folds his hands together and eats his own flesh.
6. Better is a hand filled with rest, than two fists with labour and striving after wind.

7. Then I returned and saw vanity under the sun.
8. There is one alone, and there is not a second; yes, he has neither son nor brother; and there is no end to all his labour; even his eyes are not satisfied with riches; and he says , For whom do I labour, and take good from my soul? This is also vanity. Yes, it is an evil task.
9. Two are better than one; because they have a good reward for their labour.
10. For if they fall, this one will lift up his fellow. But woe to him, the one that falls, and there is not another to lift him up.
11. Also if two lie together, then they have warmth; but for one, how is he warm?
12. And if one overthrows him, two will withstand him; and a threefold cord is not quickly torn apart.
13. A poor and a wise child is better than the old and stupid king who does not know to be warned any more.
14. For from the house of the imprisoned he goes forth to reign, although in his kingdom he was born poor.
15. I saw all the living who walk about under the sun, with the second child who will stand up in his place.
16. There is no end to all the people, to all who have been before them; they also who come after will not rejoice with him. Surely this is also vanity and striving after wind.

1. Guard your feet when you go to the house of God, and draw near to hear, more than to give a sacrifice, as do the fools. For they do not know that they are doing evil.
2. Do not be hasty with your mouth, and do not let your heart hurry to bring forth a word before God. For God is in Heaven, and you are on earth; on account of this, let your words be few.
3. For the dream comes through the greatness of the task; and the voice of the fool is known by the many words.
4. When you vow a vow to God, do not wait to fulfil it. For He has no pleasure in fools. Fulfil that which you have vowed.
5. It is better that you should not vow, than that you should vow and not fulfil it.
6. Do not allow your mouth to cause your flesh to sin; do not say before the angel that it was an error. Why should God be angry over your voice, and destroy the work of your hands?
7. For in the multitude of dreams, both words and vanities abound; but fear God.
8. If you see the oppression of the poor, or the removing of justice and righteousness/generosity in the province, do not be amazed at the purpose. For a high one over a high one is watching; and high ones are over them.
9. And the advantage of a land, it is among all; even a king has a field being tilled.
10. He who loves silver will not be satisfied with silver; and he who loves abundance does not gain. This is also vanity.
11. When the good thing increases, those who devour it increase; then what profit is it to its owners, except to see it with his eyes?
12. The sleep of the labouring man is sweet, whether he eats little or much. But the abundance of the rich will not allow him to sleep.
13. There is a painful evil which I have seen under the sun: riches being kept for their owner to his evil;
14. but those riches perish by an evil use; and he fathers a son, and nothing is in his hand.
15. As he came forth from his mother's womb naked, he will return to go as he came. And from his labour he may not carry anything that may go in his hand.
16. And this also is a painful evil, that in all, as he came, so will he go. And what profit is to him who has laboured for the wind?
17. Also all his days he eats in darkness, and with much grief, along with his sickness and wrath.
18. See what I have seen: It is good which a labourer does to eat and to drink and to see good in all his labour which as a labourer does under the sun, the number of the days of his life which God gives to him, for it is his portion.
19. Also every man to whom God has given riches and treasures, and gives him power to eat of it, and to take his share, and to rejoice in his labour; this is the gift of God.
20. For he will not much remember the days of his life, because God answers him in the joy of his heart.

Amen ve Amen!

Chag Sukkoth Sameach!



For further study see:

<http://www.betemunah.org/succhoth.html>
<http://www.betemunah.org/birth.html>

Tishri 18, 5779

Evening Wednesday September 26 – Evening Thursday September 27, 2018

Your Distinguished guest at your Sukkah: Mosheh Rabbenu representing eternity and dominance through Torah

Morning Service Sukkoth 2nd Intermediate Day

Morning Service Tabernacles (day Four) – Tabernáculos (Quarto Día)

Torah: B'Midbar (Numbers) 29:20-28
Psalm: Psalm 116:1-19 & Koheleth (Ecclesiastes) 2:16 - 3:22
N.C.: 1 Thessalonians 4:9-12 + 4:13-18 & Revelation 3:7-14

Torah Reading:

Reader 1 – BeMidbar 29:20-22
Reader 2 – BeMidbar 29:23-25
Reader 3 – BeMidbar 29:26-28
Reader 4 – BeMidbar 29:20-25

Blessings Before Torah Study

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

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

Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the

Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) 29:20-28

RASHI	TARGUM PSEUDO JONATHAN
20. On the third day [you will bring] eleven young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	20. On the third day of the Feast of Tabernacles you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one;
21. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order;
22. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.
23. On the fourth day [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	23. On the fourth day of the Feast of Tabernacles , ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;
24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,
25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering	25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha,

RASHI	TARGUM PSEUDO JONATHAN
with its meal-offering and libation.	and its libation of wine.
26. On the fifth day [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	26. On the fifth day of the Feast of Tabernacles , nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;
27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;
28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation.

Ketubim: Targum Tehillim (Psalms) 116:1-19

Rashi	Targum on the Psalms
1. I wished that the Lord would hear my voice [in] my supplications.	1. I love, for the LORD will hear my voice, my prayer.
2. For He extended His ear to me, and I shall call out in my days.	2. For He has inclined His ear to me, and I call [to Him] throughout my days.
3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief,	3. The sicknesses of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find.
4. And I called out in the name of the Lord, "Please, O Lord, save my soul!	4. And in the name of the LORD I will call out: Please, O LORD, save my soul.
5. The Lord is gracious and righteous, and our God is merciful.	5. The LORD is gracious and righteous/generous, and our God is merciful.
6. The Lord protects the simple; when I was poor, He saved me.	6. The LORD observes enticements; I became poor, and it was meet to redeem me.
7. Return, my soul, to your rest, for the Lord has dealt bountifully with you.	7. Return, O my soul, to your place of rest, for the Word of the LORD has repaid you with good.
8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling.	8. For You have delivered my soul from being killed, my eyes from tears, my feet from stumbling.
9. I shall walk before the Lord in the lands of the living.	9. I will walk before the LORD in the land of the living.
10. I believed so that I spoke; I humble myself exceedingly.	10. I have believed, therefore I will speak; in the assembly of the righteous/generous I have sung much praise.
11. I said in my haste, "All men are liars."	11. I said when I fled, "All the sons of men are liars."
12. How can I repay the Lord for all His favors upon me?	12. How will I repay in the presence of the LORD all His kind favors that are shown to me?
13. I shall lift up a cup of salvations, and I shall call out in the name of the Lord.	13. The cup of redemption I will carry in the age to come, and I will call on the name of the LORD.
14. I shall pay my vows to the Lord now in the presence of all His people.	14. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people.
15. Difficult in the eyes of the Lord is the death of His pious ones.	15. Honorable in the presence of the LORD is the death that is sent to His pious ones.

Rashi	Targum on the Psalms
16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs.	16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds.
17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord.	17. To You I will sacrifice the sacrifice of slaughter, and call out in the name of the LORD.
18. I shall pay my vows to the Lord now in the presence of all His people,	18. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people.
19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah!	19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah!

**Nazarean Jews Privately read:
I Thessalonians 4:9-12 + 4:13-18 &
Revelation 3:7-14**

7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).
8. "I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.
9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].
10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.
11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].
12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.
13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu 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!"

Afternoon Service

Koheleth (Ecclesiastes) 6:1 – 7:19

1. There is an evil that I have seen under the sun, and it is great among men:
 2. A man to whom God has given riches, and wealth, and honour, so that he lacks nothing for his soul of all that he desires; yet God does not give him the power to eat of it, but a stranger eats it; this is vanity, and it is an evil disease.
 3. If a man fathers a hundred, and lives many years, and the days of his years are many, and his soul is not satisfied from the good, and also there is no burial for him; I say, a miscarriage is better than he.
 4. For he comes in with vanity, and goes out in darkness; his name will be covered in darkness.
 5. Also he has not seen nor known the sun; this one has more rest than that one.
 6. Yes, though he lives twice a thousand years, yet he has seen no good. Do not all go to one place?
 7. All the labour of man is for his mouth, and yet the soul is not filled.
 8. For what is the advantage to the wise more than the fool? What advantage is to the poor who knows how to walk before the living?
 9. Better is the sight of the eyes than the wandering of the soul. This is also vanity and striving after wind.
 10. That which has been is named already, and it is known that he is man; and he is not able to contend with Him who is stronger than he.
 11. For there are many things that increase vanity, and what is the advantage to man?
 12. For who knows what is good for man in this life, the number of the days of his life of vanity? Even he makes them like the shadow. For who can tell a man what will be after him under the sun?
-
1. A good name is better than good ointment; and the day of death than the day of one's birth.
 2. It is better to go to the house of mourning than to go to the house of feasting; for it is the end of every man; and the living will lay it to his heart.
 3. Vexation is better than laughter; for by the sadness of the face the heart is made good.
 4. The heart of the wise is in the house of mourning; but the heart of the stupid one is in the house of mirth.
 5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.
 6. For as the crackling of thorns under a pot, so is the laughter of the stupid one. And this also is vanity.
 7. For oppression makes a wise man mad; and a bribe destroys the heart.
 8. Better is the end of a thing than its beginning; the patient in spirit is better than the proud in spirit.
 9. Do not be hasty in your spirit to be angry; for vexation rests in the bosom of fools.
 10. Do not say, Why was it that the former days were better than these? For you do not ask from wisdom concerning this.
 11. Wisdom [Torah] is good with an inheritance; yes, a gain to those who see the sun.
 12. For Wisdom [Torah] is in a shadow; and silver is in a shadow; but the excellence of knowledge is that Wisdom [Torah] gives life to those who have it.
 13. Look at the work of God; for who can make that straight which He has bent?
 14. In the good day, be in good spirit, but also see in the evil day, that God has made one along with the other, so that man should not find anything after him.
 15. All things I have seen in the days of my vanity; there is a just man who perishes in his righteousness/generosity, and there is a wicked/lawless one who prolongs his life in his evil.
 16. Do not be too much righteous, nor make yourself overly wise; why destroy yourself?
 17. Do not be very evil, and do not be a fool; why should you not die in your time?
 18. It is good that you should take hold of this; yes, also from this do not let your hand rest; for he who fears God will come forth with all of them.
 19. Wisdom [Torah] makes the wise stronger than ten rulers who are in the city.

Amen ve Amen!

Chag Sukkoth Sameach!



For further study see:

<http://www.betemunah.org/succhoth.html>

<http://www.betemunah.org/birth.html>

Tishri 19, 5779

Evening Thursday September 27 – Evening Friday September 228, 2018

Your Distinguished guest at your Sukkah: Aharon HaKohen representing empathy and receptivity to divine splendor

Morning Service Sukkoth 3rd Intermediate Day Morning Service Tabernacles (day Five) – Tabernáculos (Quinto Día)

Torah: BeMidbar (Numbers) 29:23-31
Psalm: Psalm 117:1-2 & Koheleth (Ecclesiastes) 4:1 – 5:20
N.C.: I Thessalonians 5:1-11 + 5:12-28 & Revelation 3:7-14

Torah Reading:

Reader 1 – BeMidbar 29:23-25
Reader 2 – BeMidbar 29:26-28
Reader 3 – BeMidbar 29:29-31
Reader 4 – BeMidbar 29:23-28

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) 29:23-31

RASHI	TARGUM PSEUDO JONATHAN
23. On the fourth day [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	23. On the fourth day of the Feast of Tabernacles , ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;
24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,
25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.
26. On the fifth day [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	26. On the fifth day of the Feast of Tabernacles , nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;
27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;
28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering	28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the

RASHI	TARGUM PSEUDO JONATHAN
with its meal-offering and libation.	mincha, and the wine of its libation.
29. On the sixth day [you will bring] eight young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	29. On the sixth day of the Feast of Tabernacles , eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly.
30. together with their meal-offerings and libations for the bulls, rams, and lambs. of the required number.	30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed;
31. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libations.	31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain.

Ketubim: Targum Tehillim (Psalms) 117:1-2

Rashi	Targum on the Psalms
1. Praise the Lord, all nations, laud Him, all peoples.	1. Praise the Lord, all you Gentiles; praise him, all you nations.
2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah!	2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah!

Nazarean Jews Privately read: I Thessalonians 5:1-11 + 5:12-28 & Revelation 3:7-14

7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).
8. "I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.
9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].
10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.
11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].
12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.
13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

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

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

Afternoon Service Koheleth (Ecclesiastes) 7:19 – 9:3

19. Wisdom (Torah) makes the wise stronger than ten rulers who are in the city.
 20. For there is not a just man on the earth who does good, and does not sin.
 21. Also, do not give your heart to all the words they speak, that you not hear your servant cursing you.
 22. For also your own heart knows that you yourself have also cursed others many times.
 23. All this I have tested by wisdom: I said, I will be wise; but it was far from me.
 24. That which is far off and exceeding deep, who can find it out?
 25. And I turned my heart about, to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, and the foolishness of madness:
 26. and I found more bitter than death the woman whose heart is snares and nets; her hands are bonds. He who is good before God will escape from her; but the sinner will be captured by her.
 27. Behold, I have found this, says the Preacher, counting one by one to find out the sum,
 28. that my soul still seeks, but I have not found; one man among a thousand I have found, but a woman among all those I have not found.
 29. See, this only I have found, that God has made man upright, but they have sought out many inventions.
-
1. Who is as the wise? And who knows the meaning of a thing? A man's wisdom makes his face shine, and the boldness of his face is changed.
 2. I say, Keep the king's word, even on the matter of the oath of God;
 3. Do not be hasty to go from before him. Do not take a stand in an evil thing, for he does whatever he pleases.
 4. Because the king's word is that which has power; who then will say to him, What are you doing?
 5. Whoever keeps the command will know no evil thing. A wise man's heart knows both time and judgment.
 6. Because there is a time and judgment to every purpose, in this the evil of man is great upon him.
 7. For he does not know what will be. For who can tell him when it will be?
 8. Man is not a ruler over the spirit, to restrain the spirit; nor has he power in the day of death. And there is no discharge in that war, nor will wickedness/lawlessness deliver its possessors.
 9. All this I have seen. I gave my heart to every work that is done under the sun. There is a time in which a man rules over a man for his evil.
 10. And so I saw the wicked/lawless buried; and they came and went from the holy place, and were forgotten in the city, these things that they had done. This is also vanity.
 11. Where sentence on an evil work is not executed speedily, on account of this the heart of the sons of men is fully set in them to do evil.

12. Though a sinner does evil a hundred times, and his days are prolonged to him, yet surely I know that it will be well to those who fear God, who fear before Him.
13. But it will not be well for the wicked/lawless; and he will not lengthen his days like a shadow, because he does not fear before God.
14. There is a vanity which is done on the earth: There are just ones to whom it happens according to the work of the wicked/lawless; and there are wicked/lawless men to whom it happens according to the work of the righteous/generous. I said that this also is vanity.
15. Then I praised mirth, because nothing is good for man under the sun except to eat and to drink and to be glad. For that will go with him in his labour for the days of his life which God gives him under the sun.
16. When I gave my heart to know wisdom (Torah), and to see the business that is done on the earth; for even by day and by night he does not see sleep in his eyes.
17. Then I looked at all the work of God, that a man cannot find out the work that is done under the sun; because though a man labours to seek it out, yet he will not find it. And even if the wise speaks of knowing, he will not be able to find it.

1. For all this I gave to heart, even to explain all this, that the righteous/generous and the wise and their works are in the hand of God. Whether love or hatred, man does not know all that is before them.
2. All happens alike to all; one event to the righteous/generous, and to the wicked/lawless; to the good, and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice. As is the good, so is the sinner; he who swears is as he that fears an oath.
3. This is an evil among all things that are done under the sun, that there is one event to all. Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they are alive, and after that they go to those who died.

Amen ve Amen!

Chag Sukkoth Sameach!

Hag HaSukkoth
Feast of Tabernacles
5777 Ano Mundi



For further study see:

<http://www.betemunah.org/succhoth.html>
<http://www.betemunah.org/birth.html>

Tishri 20, 5779

Evening Friday September 28 – Evening Saturday September 29, 2018

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

**Morning Service for the Intermediate Sabbath of Sukkoth
Shabbat Intermedio de Tabernáculos**

Shabbat	Torah Reading:	Weekday Torah Reading:
הַעֲלֵ אֶת-הָעָם הַזֶּה		
“HaA'al Et-HaA'am HaZeh”	Reader 1 – Shemot 33:12-16	Reader 1 – B'resheet 3:22-24
“Bring up this people”	Reader 2 – Shemot 33:17-19	Reader 2 – B'resheet 4:1-5
“Haz subir a este pueblo”	Reader 3 – Shemot 33:20-23	Reader 3 – B'resheet 4:5-7
Shemot (Exodus) 33:12 - 34:26 BeMidbar (Num.) 29:26-34	Reader 4 – Shemot 34:1-3	
Ashlamatah: Ezek 38:18 – 39:16	Reader 5 – Shemot 34:4-10	
	Reader 6 – Shemot 34:11-17	Reader 1 – B'resheet 3:22-24
Psalms 118:1-29 Kohelet (Eccl) 6:1-7:19	Reader 7 – Shemot 34:18-26	Reader 2 – B'resheet 4:1-5
	Maftir – BeMidbar 29:26-34 - Ezekiel 38:18 – 39:16	Reader 3 – B'resheet 4:5-7
N.C.: Rev. 2:18-29		

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: Shemot (Exodus) 33:12 – 34:26

Rashi	Targum Pseudo Jonathan
12. Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.'	12. And Mosheh said before the LORD, Lo, what have You said to me, Take this people up? but You have not made me to know whom You will send with me. By Your Word You have said, I have ordained you with a goodly name, and you have found favour before Me.
13. And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people."	13. But now I pray, if I have found mercy before You, make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: that I may find mercy before You, and it be made manifest by You that this people is Your people.
14. So He said, "My Presence will go, and I will give you rest."	14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest.
15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here.	15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure.
16. For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth."	16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, that distinguishing signs may be wrought for us, in the withholding of the Spirit of prophecy from the Gentiles, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth?
17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name."	17. And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name.
18. And he said: "Show me, now, Your glory!"	18. And he said, Show now unto me Your glory

Rashi	Targum Pseudo Jonathan
19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion."	19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the Lord before you; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy.
20. And He said, "You will not be able to see My face, for man shall not see Me and live."	20. And He said, you cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said,
21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock.	21. Behold, a place is prepared before Me, and you will stand upon the rock.
22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by.	22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by.
23. Then I will remove My hand, and you will see My back but My face shall not be seen."	23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tephillin of My glorious Shekinah; but the face of the glory of My Shekinah you can not be able to see.
1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke.	1. And the LORD said to Mosheh, Hew yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break;
2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain.	2. and be ready in the morning; and at morning ascend Mount Sinai and stand there before Me on the summit of the mountain.
3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain."	3. No man will ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount.
4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand.	4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone.
5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord.	5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord.
6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,	6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and near in mercies, abounding to exercise compassion and truth;
7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents	7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who

Rashi	Targum Pseudo Jonathan
on children and children's children, to the third and fourth generations."	convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation.
8. And Moses hastened, bowed his head to the ground and prostrated himself,	8. And Mosheh made haste and bowed himself upon the earth and worshipped.
9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession."	9. And he said, If now I have found mercy before the LORD let the Shekinah of the Glory of the LORD go among us; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people.
10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you.	10. And He said, Behold, I make a covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you wilt dwell will see in that day the work of the LORD; for terrible is the thing that I will do with you.
11. Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites.	11. Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittae, and Pherizae, and Hivae, and Jebusae.
12. Beware lest you form a covenant with the inhabitant[s] of the land into which you are coming, lest it become a snare in your midst.	12. Take heed to yourself, lest you strike covenants with the inhabitants of that land into which you are to enter; that it may not be a stumbling-block unto you.
13. But you shall demolish their altars, shatter their monuments, and cut down their sacred trees.	13. But you will rather destroy their high places, and break their statues, and cut down their groves;
14. For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God.	14. for it is not lawful for you to worship other gods; for the LORD is zealous and vengeful; His Name is God, the Zealous and the Avenger.
15. Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering,	15. Lest you strike a covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols
16. and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods.	16. and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols.
17. You shall not make molten gods for yourself.	17. Molten gods you will not make to yourselves.
18. The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have	18. You will observe the feast of the unleavened. Seven days you will eat unleavened (cakes), as I have

Rashi	Targum Pseudo Jonathan
commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt.	commanded you, in the time of the month of Abib; for in the month of Abib you came out free from Mizraim.
19. All that opens the womb is Mine, and all your livestock [that] bears a male, [by] the emergence of ox or lamb.	19. Whatever opens the womb is Mine; and of all cattle you are to consecrate the males, of oxen, and of sheep.
20. And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; every firstborn of your sons you shall redeem, and they shall not appear before Me empty handed.	20. But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you will cut him off with the blade. And each firstborn of your sons you must redeem; and they will not appear before Me empty handed.
21. Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest.	21. Six days will you work, and in the seventh day have rest; in ploughing time and in harvest times you will rest.
22. And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year.	22. The feast of weeks also will you make to yourself in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the year.
23. Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel.	23. Three times in the year will all your males appear before the Master of the world, the LORD God of Israel.
24. When I drive out nations from before you and I widen your border, no one will covet your land when you go up, to appear before the Lord, your God, three times each year.	24. For I will drive out the nations from before you, and enlarge your borders; and no man will covet your land at the time of your going up to appear before the LORD your God three times in the year.
25. You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning.	25. You will not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning.
26. The choicest of the first of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk."	26. The best of the first-fruits of your land you will bring to the sanctuary of the LORD your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together.

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

RASHI	TARGUM PSEUDO JONATHAN
26. On the fifth day [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	26. On the fifth day of the Feast of Tabernacles , nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;
27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;

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

Ketubim: Targum Tehillim (Psalms) 118:1-29

Rashi	Targum on the Psalms
1. Give thanks to the Lord because He is good, for His kindness is eternal.	1. Sing praise in the presence of the LORD, for He is good, for His goodness is forever.
2. Israel shall now say, "For His kindness is eternal."	2. Let Israel now say, "For His goodness is forever."
3. The house of Aaron shall now say, "For His kindness is eternal."	3. Let the house of Aaron now say, "For His goodness is forever."
4. Those who fear the Lord shall now say, "For His kindness is eternal."	4. Let those who fear the LORD now say, "For His goodness is forever."
5. From the straits I called God; God answered me with a vast expanse.	5. Out of distress I called to Yah, Yah accepted my prayer in a broad place.
6. The Lord is for me; I shall not fear. What can man do to me?	6. The Word of the LORD is my help, I will not fear, what will a son of man do to me?

Rashi	Targum on the Psalms
7. The Lord is for me with my helpers, and I shall see [revenge] in my enemies.	7. The Word of the LORD is helping me, and I will behold vengeance on my foes.
8. It is better to take shelter in the Lord than to trust in man.	8. It is better to trust in the Word of the LORD than to rely on a son of man.
9. It is better to take shelter in the Lord than to trust in princes.	9. It is better to trust in the Word of the LORD than to rely on rulers.
10. All nations surrounded me; in the name of the Lord that I shall cut them off.	10. All the Gentiles have surrounded me; in the name of the Word of the LORD I have put my trust, for I will tear them apart.
11. They encircled me, yea they surrounded me; in the name of the Lord that I shall cut them off.	11. They have encompassed me, indeed, surrounded me; in the name of the Word of the LORD I have put my trust, for I will tear them apart.
12. They encircled me like bees; they were extinguished like a thorn fire; in the name of the Lord that I shall cut them off.	12. They have encompassed me like hornets; they burned like fire in thorns; in the name of the Word of the LORD I have put my trust, for I will tear them apart.
13. You pushed me to fall, but the Lord helped me.	13. But you have knocked me down to make me fall; and the Word of the LORD has given me help.
14. The might and the cutting power of God was my salvation.	14. My strength and my praise are fearful against all the world; the LORD gave command by His Word, and has become my redeemer.
15. A voice of singing praises and salvation is in the tents of the righteous; the right hand of the Lord deals valiantly.	15. The sound of praise and redemption is in the tents of the righteous/generous; the right hand of the LORD has done mightily.
16. The right hand of the Lord is exalted; the right hand of the Lord deals valiantly.	16. The right hand of the LORD is exalted; the right hand of the LORD has done mightily.
17. I shall not die but I shall live and tell the deeds of God.	17. I will not die, for I will live, and I will tell of the deeds of God.
18. God has chastised me, but He has not delivered me to death.	18. Truly has Yah punished me, but He did not hand me over to death.
19. Open for me the gates of righteousness; I shall enter them and thank God.	19. Open to me the entrances of the city of righteousness/generosity; I will enter them, I will praise Yah.
20. This is the Lord's gate; the righteous will enter therein.	20. This is the entrance of the sanctuary of the LORD; the righteous/generous will enter by it.
21. I shall thank You because You answered me, and You were my salvation.	21. I will give thanks in Your presence, for You have received my prayer, and become for me a redeemer.
22. The stone that the builders rejected became a cornerstone.	22. The child the builders abandoned was among the sons of Jesse; and he was worthy to be appointed king and ruler.
23. This was from the Lord; it is wondrous in our eyes.	23. "This has come from the presence of the LORD," said the builders; "it is wonderful before us," said the sons of Jesse.
24. This is the day that the Lord made; we shall exult and rejoice thereon.	24. "This day the LORD has made," said the builders; "let us rejoice and be glad in it," said the sons of Jesse.
25. Please, O Lord, save now! Please, O Lord, make prosperous now!	25. "If it please You, O LORD, redeem us now," said the builders; "if it please You, O LORD, prosper us now,"

Rashi	Targum on the Psalms
	said Jesse and his wife.
26. Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord.	26. "Blessed is he who comes in the name of the Word of the LORD," said the builders; "they will bless you from the sanctuary of the LORD," said David.
27. The Lord is God, and He gave us light. Bind the sacrifice with ropes until [it is brought to] the corners of the altar.	27. "God, the LORD, has given us light," said the tribes of the house of Judah; " bind the child for a festal sacrifice with chains until you sacrifice him, and sprinkle his blood on the horns of the altar, " said Samuel the prophet.
28. You are my God and I shall thank You; the God of my father, and I shall exalt You.	28. "You are my God, and I will give thanks in Your presence; my God, I will praise You," said David.
29. Give thanks to the Lord because He is good, for His kindness is eternal.	29. Samuel answered and said, "Sing praise, assembly of Israel, give thanks in the presence of the LORD, for He is good, for His godness is everlasting."

**Nazarean Jews Privately read:
II Thessalonians 1:1-2 + 1:3-12 &
Revelation 3:7-14**

7. **And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**
8. **"I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**
9. **Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**
10. **Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**
11. **Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**
12. **The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**
13. **The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and

Amen ve Amen!

Chag Sukkoth Sameach!

Afternoon Service
Kohelet (Ecclesiastes) 9:4 – 10:8

4. For one who is chosen to be among all the living, there is hope. For a living dog is better than a dead lion.
 5. For the living know that they will die; but the dead do not know anything; nor do they have any more a reward, for their memory is forgotten.
 6. Also their love, their hatred, and their envy has now perished; nor do they any longer have a part forever in all that is done under the sun.
 7. Go, eat your bread with joy, and drink your wine with a merry heart, for God now is pleased with your works.
 8. Let your garments be white at every time; and let your head lack no ointment.
 9. Look on life with the wife whom you love all the days of the life of your vanity, which He gave you under the sun, all the days of your vanity. For that is your share in this life, and in your labour which you as a labourer do under the sun.
 10. All that your hand finds to do, do it with [all of] your strength. For there is no work, or planning, or knowledge, or wisdom, in Sheol, there where you go.
 11. I returned and saw under the sun that the race is not to the swift, nor the battle to the mighty; nor even bread to the wise; nor even riches to the men of discernment; nor even favour to knowing men. For time and occurrence happen to them all.
 12. For man also does not know his time. As the fish that are taken in the evil net, and as the birds that are caught in the trap, like them are the sons of men snared in an evil time, when it falls suddenly on them.
 13. This wisdom I saw also under the sun, and it is great to me:
 14. There was a little city, and few men in it. And a great king came against it, and besieged it, and built huge siege works against it.
 15. And there was found in it a poor wise man, and he by his wisdom saved the city. Yet no man remembered that poor man!
 16. And I said, Wisdom is better than strength; but the poor man's wisdom is despised, and his words are not heard.
 17. The words of wise men are heard in quiet, more than the cry of one who rules among fools.
 18. Wisdom is better than weapons of conflict; but one sinner destroys much good.
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1. As dead flies cause the perfumer's ointment to stink and ferment; so a little foolishness is heavier than wisdom and than honour.
 2. The heart of the wise is toward his right, but the fool's heart toward his left.
 3. And also, in the way in which a stupid one walks, his heart fails, and he says to all that he is a fool.
 4. If the spirit of the ruler rises up against you, do not leave your place; for composure quiets great offenses.
 5. There is an evil I have seen under the sun, sins which come from the face of the ruler:
 6. Folly is set in many high positions, and many rich men sit in low situations.
 7. I have seen slaves on horses, and rulers walking as slaves on the earth.
 8. He who digs a pit may fall into it; and one breaking a wall, a snake may bite him.
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Hoshana Rabba (The Great Hosanna)



For further study see:

<http://www.betemunah.org/hoshana.html>

Tishri 21, 5779

Evening Saturday September 29 – Evening Sunday September 30, 2018

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

**Morning Service for Hoshana Rabba (The Great Hosanna)
Morning Service Tabernacles (day Seven) – Tabernáculos (Séptimo Día)**

Torah:	BeMidbar (Numbers) 29:22-34
Psalm:	Psalm 1:1-6 & 150:1-6 & Koheleth (Ecclesiastes) 7:19 – 9:3
N.C.:	II Thessalonians 2:1-12 + 2:13-17 & Revelation 3:7-14

Torah Reading:

Reader 1 – BeMidbar 29:22-28
Reader 2 – BeMidbar 29:29-31
Reader 3 – BeMidbar 29:32-34
Reader 4 – BeMidbar 29:22-31

Blessings Before Torah Study

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

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

Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

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

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

RASHI	TARGUM PSEUDO JONATHAN
22. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.
23. On the fourth day [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish,	23. On the fourth day of the Feast of Tabernacles , ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;
24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,
25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine.
26. On the fifth day [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without	26. On the fifth day of the Feast of Tabernacles , nine young bullocks by nine orders; two rams by two orders

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

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

Rashi	Targum on the Psalms
1. The praises of a man are that he did not follow the counsel of the wicked, neither did he stand in the way of sinners nor sit in the company of scorners.	1. Happy the man who has not walked in the council of the wicked/Lawless, or stood in the paths of sinners, or taken a seat with the band of mockers.
2. But his desire is in the Law of the Lord, and in His law he meditates day and night.	2. Instead his pleasure is in the Law of the LORD, and in His Torah he meditates day and night.
3. He shall be as a tree planted beside rivulets of water,	3. And he will be like a living tree planted by streams of

Rashi	Targum on the Psalms
which brings forth its fruit in its season, and its leaves do not wilt; and whatever he does prosper.	water, whose fruit ripens in due course, and its leaves do not fall, and all its branches that grow ripen and flourish.
4. Not so the wicked, but [they are] like chaff that the wind drives away.	4. Not so the wicked/lawless; instead, they are like the chaff that the storm-wind will drive.
5. Therefore, the wicked shall not stand up in judgment, nor shall the sinners in the congregation of the righteous.	5. Therefore the wicked/lawless will not be acquitted in the great day, nor sinners in the hand of the righteous/generous,
6. For the Lord knows the way of the righteous, but the way of the wicked shall perish.	6. Because the path of the righteous/generous is manifest in the LORD's presence, but the paths of the wicked/lawless will perish.
1. Hallelujah! Praise God in His holy place, praise Him in the firmament of His might.	1. Hallelujah! Praise God in His sanctuary, praise Him in the firmament of His strength.
2. Praise Him with His mighty deeds, praise Him as befits His superb greatness.	2. Praise Him for His mighty deeds, praise Him according to His abundant greatness.
3. Praise Him with a shofar blast, praise Him with psaltery and lyre.	3. Praise Him with the sounding of the trumpet, praise Him with harps and lyres.
4. Praise Him with timbres and dance, praise Him with stringed instruments and flute.	4. Praise Him with drums and with dances, praise Him with flutes and pipes.
5. Praise Him with resounding cymbals, praise Him with resonant cymbals.	5. Praise Him with cymbals that sound alone; praise Him with cymbals that sound with shouting.
6. Let every soul praise God. Hallelujah!	6. Every breath will sing praise to God. Hallelujah!

**Nazarean Jews Privately read:
II Thessalonians 2:1-12 + 2:13-17 &
Revelation 3:7-13**

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

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

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

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

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

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

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

Afternoon Service: kohelet (Ecclesiastes) 10:9 – 12:14

9. Whoever pulls out stones may be hurt with them; he who splits trees may be endangered by them.
 10. If the iron is blunt, and he does not whet the mouths, then he must put more strength to it. But wisdom is an advantage giving success.
 11. If the snake will bite without charming, then there is no advantage to a master of tongue.
 12. The words of a wise mouth are grace, but the lips of a stupid one swallow him;
 13. The beginning of the words of his mouth is foolishness; and the end of his mouth is evil madness.
 14. Yet the stupid one makes many words; a man knows not what they will be; and what will be after him, who can tell him?
 15. The labor of fools wearies him, because he does not know how to go to the city.
 16. Woe to you, O land, when your king is a boy, and your leaders eat in the morning.
 17. Blessed are you, O land, when your king is the son of nobles, and your leaders eat in due time, in strength, and not in drinking.
 18. The framework tumbles through laziness; and through lowering of hands, the house leaks.
 19. Bread is made for laughter, and wine gladdens life; but silver answers all things.
 20. Also, do not curse a king in your thought; and do not curse the rich in your bedrooms; for a bird of the heavens may carry the voice; yes, the lord of wings may tell the matter.
-
1. Send out your bread on the face of the waters, for you will find it in many days.
 2. Give a share to seven, or even to eight; for you do not know what evil may be on the earth.
 3. If the clouds are full of rain, they empty on the earth. And if the tree falls in the south, or in the north, in the place where the tree falls, there it will be.
 4. He who watches the wind will not sow. And he who looks at the clouds will not reap.
 5. As you do not know what is the way of the wind, as the bones in the pregnant woman's womb, even so you do not know the works of God who makes all.
 6. Sow your seed in the morning, and do not rest your hand until evening; for you do not know what will be blessed, this or that; or whether they both will be good as one.
 7. Also the light is sweet; yes, it is good for the eyes to behold the sun.
 8. But if the man lives many years, let him rejoice in them all, and remember the days of darkness, for they will be many. All that may come is vanity.
 9. Rejoice, O young man, in your youth. And make your heart glad in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things God will bring you into judgment.
 10. So then remove vexation from your heart, and put away evil from your flesh. For childhood and prime of life are vanity.

1. Remember now your Creator in the days of your youth, while the evil days do not come, or the years strike when you will say, I have no pleasure in them;
2. While not yet the sun, or the light, or the moon, or the stars, are darkened, or the clouds return after rain;
3. In the day when those keeping the house will tremble, and the strong men are bowed, and the grinders cease because they are few; and those looking out the windows are darkened;
4. And the doors will be shut in the streets, when the sound of the mill is low, and one rises up at the voice of a bird, and all the daughters of music are silenced;
5. Also they will be afraid of a high place, and terrors in the way; and the almond tree will blossom, and the locust makes himself a burden; and desire breaks, because man goes to his eternal home, and the mourners go about in the street;
6. While the silver cord is not yet loosed, or the golden bowl is crushed, or the pitcher is shattered at the fountain, or the wheel broken at the cistern;
7. Then the dust will return to the earth as it was, and the spirit will return to God who gave it.
8. Vanity of vanities, says the Preacher, all is vanity.
9. And more than that, the Preacher was wise; he still taught the people knowledge. Yes, he listened, and looked, and set in order many proverbs.
10. The Preacher sought to find out pleasing words, and words of truth written on uprightness.
11. The words of the wise are as goads; yes, as nails driven by the masters of collections, they are given from one Shepherd.
12. And more than these, my son, be warned: The making of many books has no end, and much study is the weariness of the flesh.
13. **Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this applies to every man.**
14. **For God will bring every work into judgment, with all that is hidden, whether it is good, or whether it is evil.**

Amen ve Amen
Chag Sukkoth Sameach!

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



For further study see:

<http://www.betemunah.org/shemini.html>

Tishri 22, 5779

Evening Sunday September 30 – Evening Monday October 01, 2018

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

Torah: Debarim (Deuteronomy) 15:19 - 16:17 & BeMidbar) Numbers) 29:35–30:1
Ashlamatah: I Kings 8:54-66
Psalm: Psalm 12:1-9 & Koheleth (Ecclesiastes) 9:4 – 10:8
N.C.: I Hillel (Luke) 2:21-40 & Revelation 3:14-22

Torah Reading:

Reader 1 – Debarim 15:19-23

Reader 2 – Debarim 16:1-3

Reader 3 – Debarim 16:4-8

Reader 4 – Debarim 16:9-12

Reader 5 – Debarim 16:13-17

Maftir – Bemidbar 29:35–30:1

- I Kings 8:54-66

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

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

RASHI	TARGUM PSEUDO JONATHAN
19. Every firstborn that is born in your cattle, and in your flocks---a male--- you must consecrate to Adonai, your G-d; you may not work with your first-born ox, or shear the first-born of your flocks.	19. Every firstling male that comes out of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks;
20. Before Adonai, your G-d, you must eat it, each year, in the place that Adonai chooses, you and your household.	20. You will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses.
21. And if it has a blemish--- if it is crippled or blind--- or has any severe blemish, do not slaughter it to Adonai, your G-d.	21. But if there be any spot in it, if it be lame or blind, or have any blemish, you will not sacrifice it before the LORD your God:
22. In your cities may you eat it; the ritually unclean and the clean together, like the deer and the gazelle.	22. You may eat it in your cities; he who is unclean, (so) that he may not approach the holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart.
23. Only, do not eat its blood; spill it like water on the ground.	23. Only you will not eat the blood; you will pour it out upon the ground like water.
1. Take heed of the month of spring, when you will celebrate Pesach for Adonai your G-d; for in the month of spring Adonai, your G-d, took you out from Egypt at night.	1. <u>Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof:</u> in the month of Abib to perform the pascha before the LORD your God, because in the month of Abib the LORD your God brought you out of

RASHI	TARGUM PSEUDO JONATHAN
	Mizraim;
2. You will slaughter the pesach-offering to Adonai, your G-d, flocks of ruminants and cattle in the place that Adonai chooses to house His Presence there.	2. You will eat it therefore by night. But you will sacrifice the pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there.
3. Do not eat chametz on it; seven days are you to eat on it matzos, bread of anguish; since in haste you left the land of Egypt, so that you remember the day of your exodus from the land of Egypt all the days of your life.	3. You will not eat leavened bread with the pascha; seven days you will eat unleavened bread unto His Name, the unleavened bread of humiliation; for with haste you went forth from the land of Mizraim; that you may remember the day of your out going from the land of Mizraim all the days of your life.
4. And no sourdough of yours may be seen in all of your boundary seven days; and none of the flesh may remain overnight which you slaughtered towards the evening of the first day---until morning.	4. Take heed that in the beginning of the pascha there be no leaven seen among you within all your borders for seven days; and that none of the flesh which you sacrifice in the evening of the first day remain till the morning.
5. You are forbidden to slaughter the pesach in any of your cities that Adonai, your G-d, is giving you.	5. It will not be allowed you to eat the pascha in (any) one of your cities which the LORD your God gives to you;
6. Solely in the place that Adonai, your G-d, chooses to house His Presence, there will you slaughter the pesach towards the afternoon, at sunset, at the time you left Egypt.	6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim.
7. You will cook [it] and eat [it] in the place that Adonai, your G-d, chooses; and you may depart in the morning and go to your residence.	7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morning (if need be) you may return from the feast, and go to your cities.
8. For six days you will eat matzot, and on the seventh day, is one of withdrawal for the sake of Adonai, your G-d, do not do work.	8. On the first day you will offer the Omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform.
9. Seven weeks count for yourself; from the time the sickle begins felling the standing grain, begin to count seven weeks.	9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the Omer you will begin to number the seven weeks.
10. You are to celebrate the festival of Shabuoth for Adonai, your G-d, to the fullness of your open-handed gift that you can give, as Adonai, your G-d, has blessed you.	10. And you will keep with joy the Festival of Weeks before the LORD your God, after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.
11. You are to rejoice in the presence of Adonai, your G-d-- you, and your son and your daughter, and your	11. And you will rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters,

RASHI	TARGUM PSEUDO JONATHAN
male slave and your female slave, and the Levite who is in your city, and the proselyte, and the orphan and the widow who are among you---in the place that Adonai, your G-d, chooses to house His presence there.	your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the LORD your God will choose where to make His Shekinah to dwell.
12. Remember that you were a slave in Egypt; you are to guard and celebrate these statutes.	12. Remember that you were servants in Mizraim; so will you observe and perform these statutes.
13. The festival of Sukkoth celebrate for yourself seven days, when you harvest your threshing-floor and your wine-press.	13. The Feast of Tabernacles you will make to yourselves seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses.
14. You are to rejoice during your festival--- you and your son and your daughter, and your male slave and your female slave, and the Levite and the proselyte, and the orphan and the widow who are in your city.	14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities.
15. Seven days are you to be festive for Adonai, your G-d, in the place Adonai chooses, for Adonai, your G-d, will bless you in all your produce and in all your endeavors; and you will experience pure joy.	15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so will you be joyful in prosperity.
16. Three times a year are all your males to be seen in the presence of Adonai, your G-d, in the place that He chooses--- in the festival of Matzot, and on the festival of Shabuoth, and on the festival of Sukkoth--- and he will not appear in Adonai's presence empty-handed.	16. Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the LORD your God empty handed of any of the requirements;
17. Everyone according to the gift appropriate to his means, according to the blessing of Adonai, your G-d, that He gave you.	17. Everyone after the measure of the gifts of his hands, according to the blessing which the LORD your God has bestowed upon you.

Rashi & Targum Pseudo Jonathan for: BeMidbar (Num.) 29:35–30:1

RASHI	TARGUM PSEUDO JONATHAN
35. On the eighth day will be a [day of] restraint for you, when you will not do any work of consequence.	35. And on the eighth day you will gather together joyfully from your tabernacles, in your houses, a gladsome company, a festal day, and a holy convocation will you have, no servile work will you do
36. You will bring a burnt-offering, a fire-offering for a pleasing aroma to Adonai, [consisting of] one young bull, one ram, and seven yearling lambs, [all] without blemish;	36. But offer a sacrifice an oblation to be received with favor before the LORD; light oblations; one bullock before the one God, one ram for the one people, lambs of the year unblemished, seven, for the joy of the seven days.
37. [together with] their meal-offerings and libations for the bull, ram, and lambs. of the required number.	37. Their mincha of wheat flour, and their libations of wine which you will offer with the bullocks, rams, and lambs, by their number, After the order of their

RASHI	TARGUM PSEUDO JONATHAN
	appointment;
38. And one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	38. And one kid for a sin offering, beside the perpetual sacrifice, the flour for its mincha, and the wine for its libation.
39. These you will make to Adonai on your festivals, aside from your vows and dedications, burnt-offerings and meal-offerings, and libations and peace-offerings."	39. These you will offer before the LORD in the time of your festivals, beside your vows which you vow at the festival, and which you will bring on the day of the feast, with your free-will oblation for your burnt sacrifice, your mincha, libations, and consecrated victims.
1. Moshe spoke to B'ne Yisrael all that Adonai had commanded him.	1. And Mosheh spoke to the sons of Israel, according to all that the Lord had commanded Mosheh.

Midrash Pesiqta deRab Kahana

Pisqa Twenty-Eight: 1-5

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

XXVIII:I

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

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

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

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

XXVIII:II

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

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

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

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

Said R. Levi, "It entered the mind of the Holy One, blessed be He, to assign to Israel a festival day for each month during the summer, in Nisan, Passover, in Iyyar, the minor Passover, in Sivan, Pentecost, but because of the

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

XXVIII:III

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

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

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

made the one as well as the other, so that man may not find out anything that will be after him (Qoh. 7:14).

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

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

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

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

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

XXVIII:IV

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

Joshua, 'Prepare for your use flint knives [and again circumcise the children of Israel a second time] (Josh. 5:2). "A second time do you circumcise them, a third time you do not circumcise them." R. Joshua said, said, "Give a portion to seven refers to the seven days of Passover, or even to eight refers to the eight days of The Festival. And when it says, or even, it means to encompass the eighth day of the Solemn Assembly, the New Year, and the Day of Atonement."

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

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

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

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

XXVIII:V

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

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

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

Rashi	Targum on the Psalms
1. For the conductor on the sheminith, a song of David.	1. For praise, on the lyre of eight strings. A hymn of David.
2. Save, O Lord, for the pious are gone, for the faithful have vanished from the sons of men.	2. Redeem, O LORD, for the good are annihilated; for the faithfully obedient have ceased from the sons of

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

Ashlamatah: I Kings 8:54-66

Rashi	Targum
54. And it was, as Solomon finished praying all this prayer and supplication to the Lord, that he arose from before the altar of the Lord, from kneeling on his knees with his hands spread out toward heaven.	54. And when Solomon finished praying before the LORD all this prayer and petition, he arose from before the altar of the LORD, from where he was bowed upon his knees and his hands were stretched out in prayer toward the heavens
55. And he stood, and blessed the entire congregation of Israel (with) a loud voice, saying,	55. And he arose and blessed all the assembly of Israel in a loud voice, saying:
56. "Blessed (be) the Lord, Who has given rest to His people Israel, according to all that He spoke; there has not failed one word of all his good word, that He spoke through Moses His servant.	56. "Blessed be the LORD who has given rest to his people Israel according to everything that He spoke. There has not failed one word from all His good words that He spoke by the hand of Moses his servant.
57. May the Lord our God be with us, as He was with our forefathers; let Him not leave us, nor forsake us.	57. May the Memra of the LORD our God be at our aid as it was at the aid of our fathers. May it not forsake us, and may it not reject us,
58. That He may incline our hearts to Him, to go in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our forefathers.	58. to direct our hearts to fear Him, to walk in all the ways that are good before Him and to keep His commandments and His statutes and His judgments that He commanded our fathers.
59. And may these words of mine, with which I have made supplication before the Lord, be close to the Lord our God, day and night, that He sustain the cause of His servant and the cause of His people Israel, each day's	59. And may these words of mine that I have asked from before the LORD be received before the LORD our God day and night, to carry out the Judgment of His servant and the humiliation of His people Israel, as

Rashi	Targum
need granted on its day.	needed day by day,
60. So that all the peoples of the earth may know that the Lord is God: there is none else.	60. in order that all the peoples of the earth may know that the LORD is God; there is no other.
61. Let your heart, [therefore], be whole with the Lord our God, to follow His statutes and to keep His precepts as of this day.	61. And may your heart be peaceful in the fear of the LORD our God to walk in His statutes and to keep His commandments according to this day."
62. And the King and all Israel with him slaughtered sacrifices before the Lord.	62. And the king and all Israel with him were sacrificing the sacrifice of holy things before the LORD.
63. And Solomon slaughtered the peace-offerings that he slaughtered to the Lord, twenty-two thousand oxen, and one hundred and twenty thousand sheep. [With this] the King and all the children of Israel inaugurated the Temple of the Lord.	63. And Solomon sacrificed the sacrifice of holy things that he sacrificed before the LORD - 22,000 oxen and 120,000 sheep, and the king and all the sons of Israel dedicated the house of the Sanctuary of the LORD.
64. On that day the King consecrated the middle of the court that was before the Temple of the Lord, for there he offered the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings, for the copper altar that was before the Lord was too small to contain the burnt-offerings (and) the meal-offerings and the fat of the peace-offerings.	64. On that day the king consecrated the middle of the court that was before the house of the Sanctuary of the LORD, for there he made the holocaust and the cereal offering and the fat pieces of the offering of holy things for the altar of bronze that was before the LORD was too small to hold the holocaust and the cereal offering and the fat pieces of the offering of holy things.
65. Now Solomon observed the Feast at that time and all Israel with him, a great assemblage from the entrance of Hamath to the brook of Egypt, before the Lord our God, seven days and seven days, [totalling] fourteen days.	65. And Solomon made in that time a festival, and all Israel with him, a great assembly, from the entrance of Hamath unto the brook of Egypt, before the LORD our God, seven days the dedication of the house and seven days the festival - fourteen days.
66. On the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that the Lord had wrought for David His servant and for Israel His people.	66. On the eighth day he sent the people away, and they blessed the king, and they went to their cities while rejoicing, and their heart was pleased over all the good that the LORD had done to David his servant and to Israel his people.

**Nazarean Jews Privately read:
I Hillel (Luke) 2:21-40
& Revelation 3:14-22**

I Hillel (Luke) 2:21-40

And after **eight days** passed it was time for his **Brit Milah** (circumcision)¹ and he was named **Yeshua**, the name that he was called **by the messenger** (angel) **before he was conceived in the womb**. And when the day came for **her**² (Miriam's) **purification according to the Torah of Moshe**³, and they brought him (Yeshua) **up to**

¹ Cf. Gen 17:10-14; 21:4; Lev. 12:3

² τοῦ καθαρισμοῦ αὐτῶν, "Of their purification" should be understood as the days of her purification. Yeshua was not in need of purification as a child. Cf. Plummer, A. (1896). *A critical and exegetical commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 63

³ Cf. Lev. 12

Yerushalayim to redeem (i.e. *pidyon ha-ben*) him to the LORD. As it is written, **“you will set apart to the LORD all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the LORD’s”** (Exo. 13:12)⁴. And they offered the sacrifice required in the Torah of the LORD, as it is written: **“If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean”** (Lev. 12:8).⁵

And behold there was a man (Royal Ish) in Yerushalayim whose name was Rabbi Shim'on ben Hillel;⁶ this man (royal ish) was a Tsaddiq and Shomer Shabbat/Nazar,⁷ anticipating⁸ the Comforter of Yisrael (the Messiah) because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the LORD’s Messiah. And he was guided by the spirit of prophecy to come into the Bet HaMikdash; and they (Yosef and Miriam) brought the child Yeshua according to the Oral Torah,⁹ Rabbi Shim'on ben Hillel took him in his arms and blessed God with the appropriate blessing¹⁰ and then said, Master of the Universe, now you are dismissing your servant from Yerushalayim in shalom (peace) according to Your prophecy:¹¹ for my eyes have seen Your shalom (tikun), which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people (Yisrael.) And his father and mother were amazed and marveled at what Rabbi Shim'on ben Hillel said about him. Then Rabbi Shim'on ben Hillel blessed them¹² and said to his mother Miriam, **“this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.**

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

Revelation 3:14-22

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

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

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

⁴ See also Num. 18:15-16

⁵ Here we have a testimony against the virgin birth. Had Miriam (Mary) had such a “birth” she would not have been required to give such an offering. However, because of her obedience to the Torah, she cannot have conceived and given birth to a child in a supernatural way.

⁶ *kai idou anthrōpos ēn en ierousalēm ō onoma sumeōn* – makes the introduction of Shimon who is righteous/generous. His identity remains a mystery for the most part. However, Dr Alan Cutler has argued that this righteous Tsaddiq is none other than Shimon ben Hillel.

⁷ The Greek word εὐλαβής *eulabēs* bears the idea of holiness or piety. However this word as used in the Tanakh is related to the idea of separateness. This word is related to the Nazarite or more specifically the Nazarean. Here would determine that the current reference is telling us that Shimon is from the city of “Branches,” *nošeri*. This would reiterate that Shimon was of Davidic lineage. The Greek to Hebrew Dictionary of Septuagint Words, Manual Greek Lexicon of the New Testament by Abbot-Smith and Hatch and Redpath Concordance to the Septuagint, Free non-commercial distribution offers two possible Greek/Hebrew parallels. The first being H2623 (*chasiḏ*) and the second being H5144 (*nazar.*) We have used the latter with scholarly opinion and insight.

⁸ Waiting for or looking for and anticipating

⁹ Cf. Numbers 8:15-18, Bechoroth 47a

¹⁰ “Blessed are You, LORD our God, King of the Universe who has sanctified us with His commandments and commanded us concerning the redemption of a son.” And: “Blessed are You, LORD our God, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion.”

¹¹ This “prophecy” is not a Biblical Prophecy. This “prophecy” is a personal prophecy given by the spirit of prophecy given above.

¹² Possibly hinting at the priestly blessing Num. 6:23ff

17. Because you say, I am rich, and I am made rich (Hosea 12:9), and I have need of nothing, and do not know that you are weak and miserable and poor and blind and naked.
 18. I advise you to buy from me gold having been fired by fire, that you may become rich; and white garments, that you may be clothed lest your shame and nakedness should be uncovered. And anoint your eyes with eye-salve, that you may see.
 19. As many as I love, I rebuke and I chasten. Be zealous, then, and repent.
 20. Behold, I stand at the door and knock: If anyone hears my voice and opens the door, I will enter and I will dine with him, and he with me.
 21. The one overcoming, I will give to him to sit with me in my throne, as I also overcame and sat with My Father on His [appointed] throne [for me].
 22. The one who has ears, hear what the spirit [of G-d] says to the [Jewish] congregations.
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Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánú Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

Afternoon Service: Kohelet (Ecclesiastes) 9:4 – 10:8

4. For one who is chosen to be among all the living, there is hope. For a living dog is better than a dead lion.
5. For the living know that they will die; but the dead do not know anything; nor do they have any more a reward, for their memory is forgotten.
6. Also their love, their hatred, and their envy has now perished; nor do they any longer have a part forever in all that is done under the sun.
7. Go, eat your bread with joy, and drink your wine with a merry heart, for God now is pleased with your works.
8. Let your garments be white at every time; and let your head lack no ointment.
9. Look on life with the wife whom you love all the days of the life of your vanity, which He gave you under the sun, all the days of your vanity. For that is your share in this life, and in your labour which you as a labourer do under the sun.
10. All that your hand finds to do, do it with [all of] your strength. For there is no work, or planning, or knowledge, or wisdom, in Sheol, there where you go.
11. I returned and saw under the sun that the race is not to the swift, nor the battle to the mighty; nor even bread to the wise; nor even riches to the men of discernment; nor even favour to knowing men. For time and occurrence happen to them all.
12. For man also does not know his time. As the fish that are taken in the evil net, and as the birds that are caught in the trap, like them are the sons of men snared in an evil time, when it falls suddenly on them.
13. This wisdom I saw also under the sun, and it is great to me:
14. There was a little city, and few men in it. And a great king came against it, and besieged it, and built huge siege

works against it.

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

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

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

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

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

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

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

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

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

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

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

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

Amen ve Amen!

Chag Shemini Atseret Sameach!

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



For further study see:

<http://www.betemunah.org/shemini.html>

Tishri 23, 5779 Ano Mundi

Evening Monday October 01 - Evening Tuesday October 02, 2018

Morning Service for Shemini Atseret (8th Day) - 2nd Day
Morning Service Festival of the 8th Day, Day 2 – Fiesta del Octavo Dia – Segundo Dia

Torah: Debarim (Deuteronomy) 15:19 - 16:17 & BeMidbar (Numbers) 29:35–30:1
Ashlamatah: Amos 8:4-10 + 9:13-15
Psalm: Psalm 12:1-9
Kohelet (Ecclesiastes) 10:9 – 12:14
N.C.: II Thessalonians 3:1-16 + 3:17-18 & Revelation 3:14-22

Torah Reading:

Reader 1 – Debarim 15:19-23
Reader 2 – Debarim 16:1-3
Reader 3 – Debarim 16:4-8
Reader 4 – Debarim 16:9-12
Reader 5 – Debarim 16:13-17
Maftir – Bemidbar 29:35–30:1
- Amos 8:4-10 + 9:13-15

Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing

peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

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

(See above as in the previous day)

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

(See above as in the previous day)

Midrash Pesiqta deRab Kahana

Pisqa Twenty-Eight: 6 -10

XXVIII:VI

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

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

XXVIII:VII

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

in which a person had determined in advance to eat in a particular room, and the opinion of R. Joshua b. Levi applies when one has not determined in advance to eat in a particular room."

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

XXVIII:VIII

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

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

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

XXVIII:IX

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

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

XXVIII:X

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

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

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

the Holy One, blessed be He, counsels Israel, saying to them, 'Other days [are coming]' [as at Deut. 26:16-19]. But you who held fast to the Lord your God are all alive this day (Deut. 4:4).

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

(See above as in the previous day)

Ashlamatah for Shemini Atzereth Second Day: Amos 8:4-10 + 9:13-15

Rashi	Targum
4. ¶ Hearken to this, you who swallow up the needy, and to cut off the poor of the land.	4. Listen to this, you who trample the heads of the needy like the dust of the earth, you who think of abolishing the words of the poor from the land;
5. Saying, "When will the month be delayed, so that we will sell grain, and the Sabbatical Year, so that we will open [our stores of] grain, to make the ephah smaller and to make the shekel larger, and to pervert deceitful scales.	5. who say, "When will the month for corn arrive, so that we can sell corn? And the Sabbatical Year so that we can open the storehouses, and make the measure small and make the Sela greater, dealing dishonestly with deceitful scales?
6. To purchase the poor with money, and the needy in order to inherit them, and the refuse of the grain we will sell."	6. That we may buy the poor for silver and the needy in order to acquire an inheritance, that we may sell the refuse of the corn.
7. The Lord swore by the pride of Jacob: I will never forget any of their deeds.	7. The LORD who gave greatness to Ya'aqob swears: "None of their deeds will ever be forgotten."
8. Shall the land not quake for this, and shall all its inhabitants [not] be destroyed? Yea, it shall rise up wholly like the rain cloud, and it shall cast up and sink like the river of Egypt. {P}	8. Will not the land be laid waste for this, and all that dwell in it be desolated? A king will come up against it with his army which is great like the waters of a river, and he will cover it all and drive out its inhabitants, and it will sink like the river of Egypt.
9. And it shall come to pass on that day, says the Lord God, that I will cause the sun to set at midday, and I will darken the land on a sunny day.	9. And at that time, says the LORD God, I will cover the sun at noon, and I will darken the earth on a sunny day.
10. And I will turn your festivals into mourning, and all your songs into lamentation, and I bring up sackcloth on all loins, and baldness on every head, and I will make it like the mourning for an only son, and its end is like a bitter day. {P}	10. I will turn your feasts into mourning and all your songs into lamentation. I will put sack-cloth on all loins, and baldness on every head. I will make it like mourning for an only child, and the end of it like a bitter day.
13. ¶ Behold days are coming, says the Lord, that the plowman shall meet the reaper and the treader of the grapes the one who carries the seed, and the mountains shall drip sweet wine, and all the hills shall melt.	13. Behold, the days are coming, says the LORD, when the ploughman will meet the reaper, and the presser of grapes him who puts out the seed; and the mountains will produce sweet wine, and all the hills will be tilled.
14. And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them], and they shall plant vineyards and drink their	14. I will bring back the exiles of My people Israel. They will rebuild ruined cities and inhabit them; they will plant vineyards and drink their wine; they will till

Rashi	Targum
wine, and they shall make gardens and eat their produce.	gardens and eat their fruit.
15. And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the Lord your God. {P}	15. And I will establish them upon their land, nevermore to be exiled from their land which I have given them," says the LORD your God.

**Nazarean Jews Privately read:
II Thessalonians 3:1-16 + 3:17-18
& Revelation 3:14-22**

Revelation 3:14-22

14. And to the angel of the congregation of Laodicea, write: These things says the Amen, the faithful and true Witness/Martyr, even the beginning of the creation of G-d:
15. I know your works, that you are neither cold nor hot. I would that you were cold, or hot.
16. So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of my mouth.
17. Because you say, I am rich, and I am made rich (Hosea 12:9), and I have need of nothing, and do not know that you are weak and miserable and poor and blind and naked.
18. I advise you to buy from me gold having been fired by fire, that you may become rich; and white garments, that you may be clothed lest your shame and nakedness should be uncovered. And anoint your eyes with eye-salve, that you may see.
19. As many as I love, I rebuke and I chasten. Be zealous, then, and repent.
20. Behold, I stand at the door and knock: If anyone hears my voice and opens the door, I will enter and I will dine with him, and he with me.
21. The one overcoming, I will give to him to sit with me in my throne, as I also overcame and sat with My Father on His [appointed] throne [for me].
22. The one who has ears, hear what the spirit [of G-d] says to the [Jewish] congregations.

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

**Afternoon Service
Kohelet (Ecclesiastes) 10:9 – 12:14**

9. Whoever pulls out stones may be hurt with them; he who splits trees may be endangered by them.
10. If the iron is blunt, and he does not whet the mouths, then he must put more strength to it. But wisdom is an advantage giving success.
11. If the snake will bite without charming, then there is no advantage to a master of tongue.
12. The words of a wise mouth are grace, but the lips of a stupid one swallow him;
13. The beginning of the words of his mouth is foolishness; and the end of his mouth is evil madness.
14. Yet the stupid one makes many words; a man knows not what they will be; and what will be after him, who can tell him?
15. The labor of fools wearies him, because he does not know how to go to the city.
16. Woe to you, O land, when your king is a boy, and your leaders eat in the morning.
17. Blessed are you, O land, when your king is the son of nobles, and your leaders eat in due time, in strength, and not in drinking.
18. The framework tumbles through laziness; and through lowering of hands, the house leaks.
19. Bread is made for laughter, and wine gladdens life; but silver answers all things.
20. Also, do not curse a king in your thought; and do not curse the rich in your bedrooms; for a bird of the heavens may carry the voice; yes, the lord of wings may tell the matter.

1. Send out your bread on the face of the waters, for you will find it in many days.
2. Give a share to seven, or even to eight; for you do not know what evil may be on the earth.
3. If the clouds are full of rain, they empty on the earth. And if the tree falls in the south, or in the north, in the place where the tree falls, there it will be.
4. He who watches the wind will not sow. And he who looks at the clouds will not reap.
5. As you do not know what is the way of the wind, as the bones in the pregnant woman's womb, even so you do not know the works of God who makes all.
6. Sow your seed in the morning, and do not rest your hand until evening; for you do not know what will be blessed, this or that; or whether they both will be good as one.
7. Also the light is sweet; yes, it is good for the eyes to behold the sun.
8. But if the man lives many years, let him rejoice in them all, and remember the days of darkness, for they will be many. All that may come is vanity.
9. Rejoice, O young man, in your youth. And make your heart glad in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these things God will bring you into judgment.
10. So then remove vexation from your heart, and put away evil from your flesh. For childhood and prime of life are vanity.

1. Remember now your Creator in the days of your youth, while the evil days do not come, or the years strike when you will say, I have no pleasure in them;
2. While not yet the sun, or the light, or the moon, or the stars, are darkened, or the clouds return after rain;
3. In the day when those keeping the house will tremble, and the strong men are bowed, and the grinders cease because they are few; and those looking out the windows are darkened;
4. And the doors will be shut in the streets, when the sound of the mill is low, and one rises up at the voice of a bird, and all the daughters of music are silenced;
5. Also they will be afraid of a high place, and terrors in the way; and the almond tree will blossom, and the locust makes himself a burden; and desire breaks, because man goes to his eternal home, and the mourners go about in the street;
6. While the silver cord is not yet loosed, or the golden bowl is crushed, or the pitcher is shattered at the fountain, or the wheel broken at the cistern;
7. Then the dust will return to the earth as it was, and the spirit will return to God who gave it.
8. Vanity of vanities, says the Preacher, all is vanity.
9. And more than that, the Preacher was wise; he still taught the people knowledge. Yes, he listened, and looked, and set in order many proverbs.

10. The Preacher sought to find out pleasing words, and words of truth written on uprightness.
11. The words of the wise are as goads; yes, as nails driven by the masters of collections, they are given from one Shepherd.
12. And more than these, my son, be warned: The making of many books has no end, and much study is the weariness of the flesh.
13. **Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this applies to every man.**
14. **For God will bring every work into judgment, with all that is hidden, whether it is good, or whether it is evil.**

Amen ve Amen!

Chag Shemini Atseret Sameach!
