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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2020**  [**https://www.betemunah.org/**](https://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **Menorah 5** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2020**  [**https://torahfocus.com/**](https://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 25, 5781 – Tevet 02, 5781**  **Evening Thursday December 10, 2020 –**  **Evening Monday December 30, 2020** | **Fifth Year of the Shmita Cycle** |



**Chag Chanuka Sameach!**

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

**Candle Lighting and Habdalah Times:**

**see:**[**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

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His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon 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

Her Excellency Giberet Jacquelyn Bennett

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

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

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

This Seder is dedicated to our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. **Mi Sheberach…**He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, 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, swiftly and soon, and we will say amen ve amen!

**Halakhot and Minhagim for Sefardim**

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

The word ***Mashiach*** (Messiah) is an acronym for ***M****adliqin* ***Sh****emonah* ***Y****eme* ***Ch****anuka* (we light throughout the eight days of Chanuka). What is the significance of this?  By lighting the Hanukkah we perform three Mitsvoth (precepts) together, as follows: When one enters one's home the *Mezuzah* is on the right, the Canukiah is lit on the left, and the man who enters has *Tsitsiyoth* (fringes) on his *Tallith Qatan*. The Acronym for ***Ts****itsith,* ***M****ezuzah* and ***Ch****anuka* is ***Tsemach*** (the branch), who is the *Mashiach*.

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

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

On each night of Chanuka, from when the time for lighting arrives, we are not permitted to eat or even study Torah till the lights are actually kindled. The choicest way of performing the precept of the lighting of the Hanukkah lights is through the use of olive oil.  However two types of lights may not be mixed (such as olive oil and wax candles) as it should not appear that two people lit them. In accordance with the teachings of Sephardi Hakhamim, z"l, only the head of the household may light Hanukkah lights in each household, as he is considered the first-born of the house Halakhically.  The other members of the family stand beside him and watch. It is good, however, to allow one of the children to light the additional candle - referred to as the Shamash - in order to train them in the performance of the Mitsvoth.  The Shamash, which is generally considered to have some Mitsvah attached, [**should be lit last**](http://www.midrash.org/halakha/hanukkah-how2.html) and should not be used to light the other lights. This is in accordance with the Sephardim.  Ashkenazim have the Minhag of having each child light his own Hanukkah. In any case, each one must do in accordance with the teachings of his forefathers or the Hakham of his/her congregation and may not change.

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

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

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

May we merit to see the Chanuka (dedication) of the third Temple, speedily in our days, Amen ve Amen!

**MY HANUKKAH CHECKLIST**

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

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

Ashkenazim conclude the lighting with the hymn Mao'z Sur.  Sephardim do not have the custom of concluding the lighting with songs of praise. However there are specific songs for Chanuka, such as [Y-a Hassel Yona [Vethismah Bakh Atta Malka],](http://www.midrash.org/video/choir-hanukkah1.wvx) Yasa Limlokh, Yabbi'un Sephathai Shirah and Yithro'a'u.

If I am Sephardi, I do not use the Shammash to light the other candles, but instead, I use matches or a separate candle to light them.  [**I then light the Shammash last**](http://www.midrash.org/halakha/hanukkah-how2.html)**.** If I am Ashkenazi, I light all candles with the Shammash.  If I am Sephardi, we only light one Chanuka (Chanukia Menorah) in my home, which is lit by the head of the household.  All other members stand by and watch.  (There is a difference in ruling between Sepharadi and Ashkenazi Hakhamim). If I am Ashkenazi, the children light too.

We eat special foods on Chanuka. Sephardim eat dairy foods all through Chanuka in memory of the miracle that occurred through dairy foods at the hand of Yehudith. We also eat Buňuelos[[1]](#footnote-1) and “Arroz con Leche y Canela.”[[2]](#footnote-2) Ashkenazim eat foods fried in oil, such as donuts and potato pancakes, in memory of the miracle of the cruse of oil. This is not the Sephardi custom. We eat more during Chanuka, and especially on Shabbath and Rosh Chodesh of Chanuka and sing Shbahoth (songs of praise).

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

**Chanuka First Day**



**Kislev 25, 5781**

**Evening Thursday Dec. 10, 2020 – Evening Friday Dec. 11, 2020**

**Morning Service**

**Torah: Numbers 7:1-17‎**

Reader 1 - Num. 7:1-3‎

Reader 2 - Num. 7:4-11‎

Reader 3 - Num. 712-17‎

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**Yehudit (Judith) 1:1 – 2:28‎**

**1 Maccabees 1:1 – 2:48‎**

**Psalm 30:1-3**

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

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

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎7:1-17**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to rear up the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them; |
| 2. The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting, | 2. then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered, |
| 3. They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan. | 3. and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle. |
| 4. The Lord spoke to Moses, saying: | 4. And the Lord spoke with Mosheh, saying: |
| 5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen, and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave he to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, **for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders**. | 9. But to the sons of Kehath he gave neither wagons nor oxen, **because on them was laid the service of the sanctuary, to be carried on their shoulders**. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |

**Yehudit (Judith) 1:1 – 2:28**

**New Jerusalem Bible Version**

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

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

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

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

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

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

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

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

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

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

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

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

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

‎14 he occupied his towns and advanced on Ecbatana; he seized its ‎towers and plundered its market places, reducing its former ‎magnificence to a mockery.‎

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‎16 He organised these in the normal battle formation.‎

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

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

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

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

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

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

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

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

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

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

‎27 made his way down to the Damascus plain at the time of the wheat ‎harvest, set fire to the fields, destroyed the flocks and herds, sacked ‎the towns, laid the countryside waste and put all the young men to the ‎sword.‎

‎28 Fear and trembling seized all the coastal peoples; those of Sidon ‎and Tyre, those of Sur, Ocina and Jamnia. The populations of Azotos ‎and Ascalon were panic-stricken.‎

**‎1 Maccabees 1:1 – 2:48‎**

**New Jerusalem Bible Version**

NJB 1 Maccabees 1:1 Alexander of Macedon son of Philip had come ‎from the land of Kittim and defeated Darius king of the Persians and ‎Medes, whom he succeeded as ruler, at first of Hellas.‎

‎2 He undertook many campaigns, gained possession of many ‎fortresses, and put the local kings to death.‎

‎3 So he advanced to the ends of the earth, plundering nation after ‎nation; the earth grew silent before him, and his ambitious heart ‎swelled with pride.‎

‎4 He assembled very powerful forces and subdued provinces, nations ‎and princes, and they became his tributaries.‎

‎5 But the time came when Alexander took to his bed, in the ‎knowledge that he was dying.‎

‎6 He summoned his officers, noblemen who had been brought up ‎with him from his youth, and divided his kingdom among them while ‎he was still alive.‎

‎7 Alexander had reigned twelve years when he died.‎

‎8 Each of his officers established himself in his own region.‎

‎9 All assumed crowns after his death, they and their heirs after them ‎for many years, bringing increasing evils on the world.‎

‎10 From these there grew a wicked offshoot, Antiochus Epiphanes ‎son of King Antiochus; once a hostage in Rome, he became king in ‎the 107th year of the kingdom of the Greeks.‎

‎11 It was then that there emerged from Israel a set of renegades who ‎led many people astray. 'Come,' they said, 'let us ally ourselves with ‎the gentiles surrounding us, for since we separated ourselves from ‎them many misfortunes have overtaken us.'‎

‎12 This proposal proved acceptable,‎

‎13 and a number of the people eagerly approached the king, who ‎authorised them to practise the gentiles' observances.‎

‎14 So they built a gymnasium in Jerusalem, such as the gentiles have,‎

‎15 disguised their circumcision, and abandoned the holy covenant, ‎submitting to gentile rule as willing slaves of impiety.‎

‎16 Once Antiochus had seen his authority established, he determined ‎to make himself king of Egypt and the ruler of both kingdoms.‎

‎17 He invaded Egypt in massive strength, with chariots and elephants ‎‎(and cavalry) and a large fleet.‎

‎18 He engaged Ptolemy king of Egypt in battle, and Ptolemy turned ‎back and fled before his advance, leaving many casualties.‎

‎19 The fortified cities of Egypt were captured, and Antiochus ‎plundered the country.‎

‎20 After his conquest of Egypt, in the year 143, Antiochus turned ‎about and advanced on Israel and Jerusalem in massive strength.‎

‎21 Insolently breaking into the sanctuary, he removed the golden altar ‎and the lamp-stand for the light with all its fittings,‎

‎22 together with the table for the loaves of permanent offering, the ‎libation vessels, the cups, the golden censers, the veil, the crowns, and ‎the golden decoration on the front of the Temple, which he stripped of ‎everything.‎

‎23 He made off with the silver and gold and precious vessels; he ‎discovered the secret treasures and seized them

‎24 and, removing all these, he went back to his own country, having ‎shed much blood and uttered words of extreme arrogance.‎

‎25 There was deep mourning for Israel throughout the country:‎

‎26 Rulers and elders groaned; girls and young men wasted away; the ‎women's beauty suffered a change;‎

‎27 every bridegroom took up a dirge, the bride sat grief-stricken on ‎her marriage-bed.‎

‎28 The earth quaked because of its inhabitants and the whole House ‎of Jacob was clothed with shame.‎

‎29 Two years later the king sent the Mysarch through the cities of ‎Judah. He came to Jerusalem with an impressive force,‎

‎30 and addressing them with what appeared to be peaceful words, he ‎gained their confidence; then suddenly he fell on the city, dealing it a ‎terrible blow, and destroying many of the people of Israel.‎

‎31 He pillaged the city and set it on fire, tore down its houses and ‎encircling wall,‎

‎32 took the women and children captive and commandeered the ‎cattle.‎

‎33 They then rebuilt the City of David with a great strong wall and ‎strong towers and made this their Citadel.‎

‎34 There they installed a brood of sinners, of renegades, who ‎fortified themselves inside it,‎

‎35 storing arms and provisions, and depositing there the loot they had ‎collected from Jerusalem; they were to prove a great trouble.‎

‎36 It became an ambush for the sanctuary, an evil adversary for ‎Israel at all times.‎

‎37 They shed innocent blood all round the sanctuary and defiled the ‎sanctuary itself.‎

‎38 The citizens of Jerusalem fled because of them, she became a ‎dwelling-place of strangers; estranged from her own offspring, her ‎children forsook her.‎

‎39 Her sanctuary became as forsaken as a desert, her feasts were ‎turned into mourning, her Sabbaths into a mockery, her honour into ‎reproach.‎

‎40 Her dishonour now fully matched her former glory, her greatness ‎was turned into grief.‎

‎41 The king then issued a proclamation to his whole kingdom that all ‎were to become a single people, each nation renouncing its particular ‎customs.‎

‎42 All the gentiles conformed to the king's decree,‎

‎43 and many Israelites chose to accept his religion, sacrificing to idols ‎and profaning the Sabbath.‎

‎44 The king also sent edicts by messenger to Jerusalem and the towns ‎of Judah, directing them to adopt customs foreign to the country,‎

‎45 banning burnt offerings, sacrifices and libations from the ‎sanctuary, profaning Sabbaths and feasts,‎

‎46 defiling the sanctuary and everything holy,‎

‎47 building altars, shrines and temples for idols, sacrificing pigs and ‎unclean beasts,‎

‎48 leaving their sons uncircumcised, and prostituting themselves to all ‎kinds of impurity and abomination,‎

‎49 so that they should forget the Law and revoke all observance of it.‎

‎50 Anyone not obeying the king's command was to be put to death.‎

‎51 Writing in such terms to every part of his kingdom, the king ‎appointed inspectors for the whole people and directed all the towns ‎of Judah to offer sacrifice city by city.‎

‎52 Many of the people -- that is, every apostate from the Law -- ‎rallied to them and so committed evil in the country,‎

‎53 forcing Israel into hiding in any possible place of refuge.‎

‎54 On the fifteenth day of Chislev in the year 145 the king built the ‎appalling abomination on top of the altar of burnt offering; and altars ‎were built in the surrounding towns of Judah

‎55 and incense offered at the doors of houses and in the streets.‎

‎56 Any books of the Law that came to light were torn up and burned.‎

‎57 Whenever anyone was discovered possessing a copy of the ‎covenant or practising the Law, the king's decree sentenced him to ‎death.‎

‎58 Month after month they took harsh action against any offenders ‎they discovered in the towns of Israel.‎

‎59 On the twenty-fifth day of each month, sacrifice was offered on ‎the altar erected on top of the altar of burnt offering.‎

‎60 Women who had had their children circumcised were put to death ‎according to the edict

‎61 with their babies hung round their necks, and the members of their ‎household and those who had performed the circumcision were ‎executed with them.‎

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

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

‎64 It was a truly dreadful retribution that visited Israel.‎

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

‎2 He had five sons, John known as Gaddi,‎

‎3 Simon called Thassi,‎

‎4 Judas called Maccabaeus,‎

‎5 Eleazar, called Avaran, and Jonathan called Apphus.‎

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

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

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

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

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

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

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

‎13 What have we left to live for?'‎

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‎31 Word was brought to the royal officials and forces stationed in ‎Jerusalem, in the City of David, that those who had repudiated the ‎king's edict had gone down to the hiding places in the desert.‎

‎32 A strong detachment went after them, and when it came up with ‎them ranged itself against them in battle formation, preparing to attack ‎them on the Sabbath day,‎

‎33 and said, 'Enough of this! Come out and do as the king orders and ‎you will be spared.'‎

‎34 The others, however, replied, 'We refuse to come out, and we will ‎not obey the king's orders and profane the Sabbath day.'‎

‎35 The royal forces at once went into action,‎

‎36 but the others offered no opposition; not a stone was thrown, there ‎was no barricading of the hiding places.‎

‎37 They only said, 'Let us all die innocent; let heaven and earth bear ‎witness that you are massacring us with no pretence of justice.'‎

‎38 The attack was pressed home on the Sabbath itself, and they were ‎slaughtered, with their wives and children and cattle, to the number of ‎one thousand persons.‎

‎39 When the news reached Mattathias and his friends, they mourned ‎them bitterly

‎40 and said to one another, 'If we all do as our brothers have done, ‎and refuse to fight the gentiles for our lives and institutions, they will ‎only destroy us the sooner from the earth.'‎

‎41 So then and there they came to this decision, 'If anyone attacks us ‎on the Sabbath day, whoever he may be, we shall resist him; we must ‎not all be killed, as our brothers were in the hiding places.'‎

‎42 Soon they were joined by the Hasidaean party, stout fighting men ‎of Israel, each one a volunteer on the side of the Law.‎

‎43 All the refugees from the persecution rallied to them, giving them ‎added support.‎

‎44 They organised themselves into an armed force, striking down the ‎sinners in their anger, and the renegades in their fury, and those who ‎escaped them fled to the gentiles for safety.‎

‎45 Mattathias and his friends made a tour, overthrowing the altars‎

‎46 and forcibly circumcising all the boys they found uncircumcised ‎in the territories of Israel.‎

‎47 They hunted down the upstarts and managed their campaign to ‎good effect.‎

‎48 They wrested the Law out of the control of the gentiles and the ‎kings and reduced the sinners to impotence.‎

**Tehillim - Psalm 30:1-13**

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

**Genesis 1:1-5 - JPS**

1. When God began to create heaven and earth --

2. the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water --

3. God said, "Let there be light"; and there was light.

4. God saw that the light was good, and God separated the light from the darkness.

5. God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

**Yochanan Alef (1 John) 1:1-10**

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

**Hakham Dr. Yosef ben Haggai**

1 What was from [the] beginning *(i.e. B’resheet – Gen.1:1ff.),* what we have heard, what we have seen with our eyes, what we have looked at and our hands have touched, concerning the Torah giving life,

2 and the life was revealed, and we have seen and testify and announce to you the eternal life which was with the Father and was revealed to us;

3 what we have seen and heard, we announce to you also, in order that you also may have fellowship with us, and indeed our fellowship is with the Father and with His son *(the anointed King of Israel)* Yeshua the Messiah.

4 And these things we write, in order that our joy may be complete.

5 And this is the message which we have heard from him *(i.e. the Master)* and announce to you, that God is light and there is no darkness in Him (God) at all.

6 If we say that we have fellowship with Him *(i.e. God)* and walk in the darkness, we lie and do not practice the truth *(i.e. the Torah – cf. Ps. 119:142).*

7 But if we walk in the light as he *(the Master)* is in the light, we have fellowship with one another, and the life of Yeshua His son *(anointed King of Israel)* purify us from every sin.

8 If we say that we do not have sin, we deceive ourselves and the truth *(i.e. the Torah – cf. Ps. 119:142)* is not in us.

9 If we confess our sins *[to God and repent]*, He *(God)* is faithful and just, so that He will forgive us our

sins and will purify us from all injustices *[that we have committed].*

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

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

**Shabbat of Chanuka**

**Chanuka Second Day**

**Kislev 26, 5781**

**Evening Friday Dec. 11, 2020 – Evening Saturday Dec. 12, 2020**

**“L’Haqim Et-HaMishkan” -**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲנֻכָּה** |  |  |
| **Chanukah** | Reader 1 – BaMidbar 7:1-11 | Reader 1 – Vayiqra 10:8-11 |
| **Dedication** | Reader 2 – BaMidbar 7:12-23 | Reader 2 – Vayiqra 10:12-14 |
| **Dedicación** | Reader 3 – BaMidbar 7:24-29 | Reader 3 – Vayiqra 10:8-14 |
| BaMidbar (Num.) 7:1-59 | Reader 4 – BaMidbar 7:30-35 |  |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – BaMidbar 7:36-41 | **Monday & Thursday**  **Mornings** |
| Psalms 30:1-13 | Reader 6 – BaMidbar 7:42-47 | Reader 1 – Vayiqra 10:8-11 |
|  | Reader 7 – Bamidbar 7:48-59 | Reader 2 – Vayiqra 10:12-14 |
|  | Maftir – BaMidbar 28:9-15 | Reader 3 – Vayiqra 10:8-14 |
| N.C.: 2 John 1:13 + 3 John 1-14 | Zechariah 2:14 – 4:7 |  |

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

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

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎7:1-59‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 1. And it was that on the day that Moses finished erecting the Mishkan, he anointed it, sanctified it, and all its vessels, and the altar and all its vessels. | 1. And it was on the day which begins the month of Nisan, when Mosheh had finished to rear up the tabernacle, he took it not in pieces again, but anointed and consecrated it and all its vessels, the altar and all the vessels thereof, and he anointed them and hallowed them; |
| 2. The chieftains of Israel, the heads of their fathers' houses, presented [their offerings]. They were the leaders of the tribes. They were the ones who were present during the counting, | 2. then the leaders of Israel, who were the chiefs of the house of their fathers, brought their offerings. These were they who had been appointed in Mizraim chiefs over the numbered, |
| 3. They brought their offering before the Lord: six covered wagons and twelve oxen, a wagon for each two chieftains, and an ox for each one; they presented them in front of the Mishkan. | 3. and they brought their offering before the LORD; six wagons covered and fitted up, and twelve oxen; one wagon for two princes and one ox for each. But Mosheh was not willing to receive them, and they brought them before the tabernacle. |
| 4. The Lord spoke to Moses, saying: | 4. And the Lord spoke with Mosheh, saying: |
| 5. Take [it] from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man's work. | 5. Take them, and let them be used for the need of the appointed (work), and let the oxen and the wagons be for the work of the service of the tabernacle of ordinance, and give them to the Levites, to each according to the measure of his work. |
| 6. So Moses took the wagons and the cattle and gave them to the Levites. | 6. And Mosheh took the wagons and the oxen, and gave them to the Levites. |
| 7. He gave two wagons and four oxen to the sons of Gershon, according to their work. | 7. Two wagons and four oxen he gave to the sons of Gershon, according to the amount of their service, |
| 8. And he gave four wagons and eight oxen to the sons of Merari, according to their work under the direction of Ithamar the son of Aaron the priest. | 8. and four wagons and eight oxen gave he to the sons of Merari, according to the measure of their service, by the hand of Ithamar bar Aharon the priest. |
| 9. But to the sons of Kohath he did not give, **for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders**. | 9. But to the sons of Kehath he gave neither wagons nor oxen, **because on them was laid the service of the sanctuary, to be carried on their shoulders**. |
| 10. The chieftains brought [offerings for] the dedication of the altar on the day it was anointed; the chieftains presented their offerings in front of the altar. | 10. And the princes offered at the dedication of the altar by anointing, on the day that he anointed it did the princes present their oblations before the altar. |
| 11. The Lord said to Moses: One chieftain each day, one chieftain each day, shall present his offering for the dedication of the altar. | 11. And the LORD said unto Mosheh, Let the princes offer each, one prince on one day, their oblations at the dedication of the altar by anointing. |
| 12. The one who brought his offering on the first day was Nahshon the son of Amminadab of the tribe of Judah. | 12. He who on the first day presented his oblation was Nachshon bar Amminadab, prince of the house of the fathers of the tribe Jehudah: |
| 13. And his offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 13. and his oblation which he offered was one silver bowl, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha; |
| 14. One spoon [weighing] ten gold [shekels], filled with incense. | 14. one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation; |
| 15. One young bull, one ram and one lamb in its first year for a burnt offering. | 15. one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering; |
| 16. One young he goat for a sin offering. | 16. one kid of the goats he brought for a sin offering; |
| 17. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nahshon the son of Amminadab. | 17. and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon bar Amminadab offered of his wealth. |
| 18. On the second day, Nethanel the son of Zu'ar, the chieftain of Issachar brought [his offering]. | 18. On the second day, Nethanel bar Zuar, chief of the house of the fathers of the tribe Issakar, brought his oblation. |
| 19. He brought his offering of one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 19. He brought his oblation after Jehudah by commandment of the Holy: one silver dish thickly embossed, one hundred and thirty shekels, &c., as the first. |
| 20. One spoon [weighing] ten gold [shekels] filled with incense. | 20. |
| 21. One young bull, one ram and one lamb in its first year for a burnt offering. | 21. |
| 22. One young he goat for a sin offering. | 22. |
| 23. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Nethanel the son of Zu'ar. | 23. |
| 24. On the third day, the chieftain was of the sons of Zebulun, Eliab the son of Helon. | 24. On the third day, Eliab bar Helon, prince of the Benei Zebulon, offered. |
| 25. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 25. |
| 26. One spoon [weighing] ten gold [shekels] filled with incense. | 26. |
| 27. One young bull, one ram and one lamb in its first year for a burnt offering. | 27. |
| 28. One young he goat for a sin offering. | 28. |
| 29. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliab the son of Helon. | 29. |
| 30. On the fourth day, the chieftain was of the sons of Reuben, Elitzur the son of Shedeur. | 30. On the fourth, Elizur bar Shedeur, prince of the Benei Reuben; |
| 31. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 31. |
| 32. One spoon [weighing] ten gold [shekels] filled with incense. | 32. |
| 33. One young bull, one ram and one lamb in its first year for a burnt offering. | 33. |
| 34. One young he goat for a sin offering. | 34. |
| 35. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elitzur the son of Shedeur. | 35. |
| 36. On the fifth day, the chieftain was of the sons of Simeon, Shelumiel the son of Zurishaddai. | 36. on the fifth, Shelumiel bar Zurishaddai, prince of Shemeon; |
| 37. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 37. |
| 38. One spoon [weighing] ten gold [shekels] filled with incense. | 38. |
| 39. One young bull, one ram and one lamb in its first year for a burnt offering. | 39. |
| 40. One young he goat for a sin offering. | 40. |
| 41. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Shelumiel the son of Zurishaddai. | 41. |
| 42. On the sixth day, the chieftain was of the sons of Gad, Eliasaph the son of De'uel. | 42. on the sixth, Eljasaph bar Dehuel, prince of the Benei Gad; |
| 43. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 43. |
| 44. One spoon [weighing] ten gold [shekels] filled with incense. | 44. |
| 45. One young bull, one ram and one lamb in its first year for a burnt offering. | 45. |
| 46. One young he goat for a sin offering. | 46. |
| 47. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Eliasaph the son of De'uel. | 47. |
| 48. On the seventh day, the chieftain was of the sons of Ephraim, Elishama the son of Ammihud. | 48. on the seventh, Elishama bar Ammihud, prince of the Benei Ephraim; |
| 49. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 49. |
| 50. One spoon [weighing] ten gold [shekels] filled with incense. | 50. |
| 51. One young bull, one ram and one lamb in its first year for a burnt offering. | 51. |
| 52. One young he goat for a sin offering. | 52. |
| 53. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Elishama the son of Ammihud; | 43. |
| 54. On the eighth day, the chieftain was of the sons of Manasseh, Gamliel the son of Pedazhur. | 54. on the eighth, Gamaliel bar Pedazur, prince of Menasheh; |
| 55. His offering was one silver bowl weighing one hundred and thirty [shekels], one silver sprinkling basin [weighing] seventy shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a meal offering. | 55. |
| 56. One spoon [weighing] ten gold [shekels] filled with incense. | 56. |
| 57. One young bull, one ram and one lamb in its first year for a burnt offering. | 57. |
| 58. One young he goat for a sin offering. | 58. |
| 59. And for the peace offering: two oxen, five rams, five he goats, five lambs in their first year; this was the offering of Gamliel the son of Pedazhur. | 59. |

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎28:9-15‎**

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

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ten gold [shekels] Corresponding to the Ten Commandments.

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

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

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

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

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

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

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

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

**Tehillim - Psalm 30:1-13**

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

**Rashi’s Commentary for: Psalm 30:1-13**

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ashlamatah: Zechariah 2:14 – 4:7‎**

| **Rashi** | **Targum** |
| --- | --- |
| 14. Sing and rejoice, O daughter of Zion, for, behold! I will come and dwell in your midst, says the Lord. | 14. “Rejoice and be glad, O congregation of Zion, for behold, I will reveal Myself and I will make My Shekhinah dwell in your midst” says the LORD. |
| 15. And many nations shall join the Lord on that day, and they shall be My people; and I will dwell in your midst and you shall know that the Lord of Hosts sent me to you. | 15. And many Gentiles will be added to the people of the LORD at that time, and they will be for a people before Me, and I will make My Shekhinah dwell in your midst; and you will know that the LORD of Hosts has sent me to prophesy to you. |
| 16. And the Lord shall inherit Judah as His share on the Holy Land, and He shall again choose Jerusalem. | 16. And the LORD will make the people of the house of Judah to inherit their portion in the holy land and will again take pleasure in Jerusalem. |
| 17. Silence all flesh from before the Lord, for He is aroused out of His holy habitation. | 17. All the wicked/Lawless have perished from before the LORD, for He has revealed Himself from His holy abode. |
|  |  |
| 1. And He showed me Joshua, the High Priest, standing before the angel of the Lord. And Satan was standing on his right, to accuse him. | 1. And He showed me Joshua the high priest standing before the angel of the LORD and the Accuser standing at His right hand to accuse him. |
| 2. And the Lord said to Satan: The Lord shall rebuke you, O Satan; and the Lord shall rebuke you, He who chose Jerusalem. Is this one not a brand plucked from fire? | 2. And the LORD said to the Accuser, “The LORD rebuke you, O Accuser! May the LORD who has been pleased to make His Shekhinah dwell in Jerusalem rebuke you. Is this not a brand rescued from the burning?” |
| 3. Now Joshua was wearing filthy garments and standing before the angel. | 3. And Joshua had sons who had married wives who were unsuitable for priests, and he was standing before the angel. |
| 4. And he [the angel] raised his voice and said to those standing before him, saying, "Take the filthy garments off him." And he said to him, "See, I have removed your iniquity from you, and I have clad you with clean garments." | 4. And he answered and spoke to those in attendance before him, saying, Speak to him and let him drive out from his house the wives who are unsuitable for priests, and he said to him, Look, for I have removed your sins from you and have clothed you with righteous/generous deeds. |
| 5. And I said, "Let them put a pure miter on his head," and they put the pure miter on his head. And they had clothed him with garments while the angel of the Lord was standing. | 5. And he said, “Set a clean turban upon his head.” And they set a clean turban upon his head, and made him marry a wife who was suitable for a priest; and the angel of the LORD was standing by. |
| 6. And the angel of the Lord warned Joshua, saying, | 6. And the angel of the LORD charged Joshua, saying: |
| 7. So said the Lord of Hosts: If you walk in My ways, and if you keep My charge, you, too, shall judge My house, and you, too, shall guard My courtyards, and I will give you free access among these who stand by. | 7. “Thus says the LORD of Hosts, ‘If you walk in paths which are good before Me, and if you keep the charge of My Memra, then you will judge those who serve in My Sanctuary, and you will have charge of My courts, and at the resurrection of the dead I will raise you to life and will give you feet to walk among the Seraphim. |
| 8. Hearken, now, O Joshua the High Priest-you and your companions who sit before you, for they are men worthy of a miracle-for, behold! I bring My servant, the Shoot. | 8. Hear now, Joshua the high priest, you and your companions who sit before you, for they are men who are worthy that a sign be performed for them; for behold I will bring My servant the anointed One (Messiah), and he will be revealed. |
| 9. For, behold the stone that I have placed before Joshua. Seven eyes are directed to one stone. Behold! I untie its knots, says the Lord of Hosts, and I will remove the iniquity of that land in one day. | 9. For behold, the stone which I have set before Joshua, upon one stone are seven facets; behold I will reveal its facets’, says the LORD of Hosts, ‘and I will remove the sin of that land in one day.’ |
| 10. On that day, says the Lord of Hosts, you shall call-each man to his neighbor-to come under his vine and under his fig tree. | 10. ‘At that time’, says the LORD of Hosts, ‘you will call each to his neighbor under the fruit of his vines and under the fruit of his fig trees.’” |
|  |  |
| 1. And the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep. | 1. And the angel who was speaking with me returned and roused me like a man that is roused from his sleep. |
| 2. And he said to me, "What do you see?" And I said, "I saw, and behold [there was] a candelabrum all of gold, with its oil-bowl on top of it, and its seven lamps thereon; seven tubes each to the lamps that were on top of it. | 2. And he said to me, “What do you see?” And I said, “I see, and behold, a menorah all of gold and a bowl on the top of it, and its seven lamps which are upon it, seven, and seven pipes which pour oil from them to the lamps which are on top of it; |
| 3. And [there were] two olive trees near it; one on the right of the bowl, and one on its left. | 3. and two olive trees which are beside it, one on the right of the bowl and the other on its left.” |
| 4. So I answered and spoke to the angel who talked with me, saying, "What are these, my lord?" | 4. And I answered and spoke to the angel who was talking with me, saying, “What are these my lord?” |
| 5. And the angel who spoke with me answered, and he said to me, "Do you not know what these are?" And I said, "No, my lord." | 5. And the angel who was speaking with me, answered and said to me, “Do you not know what these are?” And I said, “No, my lord.” |
| 6. And he answered and spoke to me, saying, "This is the word of the Lord to Zerubbabel, saying: 'Not by military force and not by physical strength, but by My spirit,' says the Lord of Hosts. | 6. And he answers and spoke to me, saying, “This is the Word of the LORD with Zerubbabel, saying, ‘Not by strength, nor by might, but by My Memra’, says the LORD of Hosts. |
| 7. Who are you, O great mountain? Before Zerubbabel you sink to a plain! He will bring out the stone of the main architect, with shouts of grace, grace to it." | 7. What are you reckoned, O foolish kingdom? Are you not like a plain before Zerubbabel? And He will reveal His anointed One (Messiah), whose name was told from old, and he will rule over all kingdoms.” |

**Rashi’s Commentary for: Zechariah 2:14 – 4:7‎**

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

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

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

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

**Chapter 3**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**and I will remove** Heb. **ומשתי**.

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

**Chapter 4**

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

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

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

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

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

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

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

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

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

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

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

**Chanuka Third Day**

**Kislev 27, 5781**

**Evening Saturday Dec. 13, 2020 – Evening Sunday Dec. 14, 2020**

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

‎Reader 1 - Num. 7:24-26

‎Reader 2 - Num. 7:27-29‎

‎Reader 3 - Num. 7:30-35

**Yehudit (Judith) 5:18 – 7:16‎**

**‎1 Maccab. 4:41 – 6:27‎**

**Psalm 30:1-13**

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

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

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**,** [**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**,**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**, &** [**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html)

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Numbers) ‎‎7:24-35**

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

**Yehudit (Judith) 5:18 – 7:16‎**

**New Jerusalem Bible Version**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13 However, they managed to take cover at the foot of the slope, where they bound Achior and left him lying at the bottom of the mountain and returned to their master.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**1 Maccabees 4:41 – 6:27‎**

**New Jerusalem Bible Version**

‎41 Judas then ordered his men to keep the Citadel garrison engaged ‎until he had purified the sanctuary.‎

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‎8 Having captured Jazer and its dependent villages, he retired to ‎Judaea.‎

‎9 Next, the gentiles of Gilead banded together to destroy the Israelites ‎living in their territory. The latter, however, took refuge in the fortress ‎of Dathema,‎

‎10 and sent the following letter to Judas and his brothers: 'The ‎gentiles round us have banded themselves together against us to ‎destroy us,‎

‎11 and they are preparing to storm the fortress in which we have ‎taken refuge; Timotheus is in command of their forces.‎

‎12 Come at once and rescue us from their clutches, for we have ‎already suffered great losses.‎

‎13 All our countrymen living in Tobias' country have been killed, ‎their women and children have been taken into captivity, their ‎property has been seized, and about a thousand men have been ‎destroyed there.'‎

‎14 While the letter was being read, other messengers arrived from ‎Galilee with their garments torn, bearing similar news,‎

‎15 'The people of Ptolemais, Tyre and Sidon have joined forces with ‎the whole of gentile Galilee to destroy us!'‎

‎16 When Judas and the people heard this, they held a great assembly ‎to decide what should be done for their oppressed countrymen who ‎were under attack from their enemies.‎

‎17 Judas said to his brother Simon, 'Pick your men and go and relieve ‎your countrymen in Galilee, while my brother Jonathan and I make ‎our way into Gilead.'‎

‎18 He left Joseph son of Zechariah and the people's leader Azariah ‎with the remainder of the army in Judaea to keep guard, and gave ‎them these orders,‎

‎19 'You are to be responsible for our people. Do not engage the ‎gentiles until we return.'‎

‎20 Simon was allotted three thousand men for the expedition into ‎Galilee, Judas eight thousand for Gilead.‎

‎21 Simon advanced into Galilee, engaged the gentiles in several ‎battles and swept all before him;‎

‎22 he pursued them to the gate of Ptolemais, and they lost about three ‎thousand men, whose spoils he collected.‎

‎23 With him, he took away the Jews of Galilee and Arbatta, with their ‎wives and children and all their possessions, and brought them into ‎Judaea with great rejoicing.‎

‎24 Meanwhile Judas Maccabaeus and his brother Jonathan crossed ‎the Jordan and made a three-days' march through the desert,‎

‎25 where they encountered the Nabataeans, who gave them a friendly ‎reception and told them everything that had been happening to their ‎brothers in Gilead,‎

‎26 many of whom, they said, were shut up in Bozrah and Bosor, ‎Alema, Chaspho, Maked and Carnaim, all large fortified towns.‎

‎27 Others were blockaded in the other towns of Gilead, and the ‎enemy planned to attack and capture these strongholds the very next ‎day, and destroy all the people inside them on one day.‎

‎28 Judas and his army at once turned off by the desert road to ‎Bozrah. He took the town and, having put all the males to the sword ‎and collected the booty, burned it down.‎

‎29 When night came, he left the place, and they continued their ‎march until they reached the fortress.‎

‎30 In the light of dawn they looked, and there was an innumerable ‎horde, setting up ladders and engines to capture the fortress; the ‎assault was just beginning.‎

‎31 When Judas saw that the attack had begun and that the war cry ‎was rising to heaven from the city, mingled with trumpet calls and a ‎great clamour,‎

‎32 he said to the men of his army, 'Into battle today for your ‎brothers!'‎

‎33 Dividing them into three commands, he advanced on the enemy's ‎rear, with trumpets sounding and prayers shouted aloud.‎

‎34 The troops of Timotheus, recognising that this was Maccabaeus, ‎fled before his advance; Maccabaeus dealt them a crushing defeat; ‎about eight thousand of their men fell that day.‎

‎35 Then, wheeling on Alema, he attacked and captured it and, having ‎killed all the males and collected the booty, burned the place down.‎

‎36 From there he moved on and took Chaspho, Maked, Bosor and the ‎remaining towns of Gilead.‎

‎37 After these events, Timotheus mustered another force and pitched ‎camp opposite Raphon, on the far side of the stream-bed.‎

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‎64 and people thronged round to acclaim them.‎

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

‎16 King Antiochus then died, in the year 149.‎

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

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

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

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

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

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

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

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

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

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

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

**Tehillim - Psalm 30:1-13**

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

**Isaiah 42:18 - JPS**

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

**Yochanan Alef (1 John) 2:12-29**

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

**Hakham Dr. Yosef ben Haggai**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Some Memorable Quotes About Chanuka**

**“Light gives of itself freely, filling all available space. It does not seek anything in return, it asks not whether you are friend or foe, it gives of itself and it is not thereby diminished.”**

Author Unknown

**“Love is not consolation. It is light!”**

Friedrich Nietzsche

**“What is to give light must endure burning.”**

Dr. Victor Frankl

**“There are two ways of spreading light, to be the candle or the mirror that reflects it.”**

Edith Wharton

**“We cannot hold a torch or a candle to light another’s path without brightening our own.”**

Ben Sweetland



**Days Four thru Eight to come.**

**Hag Chanukah Sameach!**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben ABraham

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1. See: <http://en.wikipedia.org/wiki/Bunuelo> & <http://herbivoracious.com/2010/11/bunuelos-bimuelos-donuts-hanukkah-sephardic.html> [↑](#footnote-ref-1)
2. See: <http://www.cyber-kitchen.com/rfcj/Other_SWEETS/Rice_Pudding_2_Sephardic_Arroz_con_Leche_-_dairy.html> & <http://www.sbs.com.au/foodsafari/recipe/index/id/90/n/Rice_pudding_%28arroz_con_leche%29> [↑](#footnote-ref-2)