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| **Esnoga Bet Emunah**  **12210 Luckey Summit**  **San Antonio, TX 78252**  **United States of America**  **© 2022**  [**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**  **© 2022**  [**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** | **First Year of the Triennial Reading Cycle** |
| **Tishri 15-23, 5783 / October 9-18, 2022** | **First Year of the Shmita Cycle** |

**Diagram, schematic

Description automatically generated**

**Chag HaSukkoth - Feast of Tabernacles**

**Part B**

**5783 Ano Mundi**

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

We pray for 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!

We pray for Her Honor Giberet Zahavah bat Sarah, the beloved wife of His Eminence Rabbi Dr. Haggai, who is struggling with health issues. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Giberet Zahavah bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Hag HaSukkoth**

**Feast of Tabernacles**

**5783 Ano Mundi**

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**For further study see:**

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

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

**Tishri 20, 5779**

**Evening Friday October 15 – Evening Saturday October 16, ‏2022**

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

**Morning Service for the Intermediate Sabbath of Sukkoth**

**Shabbat Intermedio de Tabernáculos**

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

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

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 12. Moses said to the Lord: "Look, You say to me: 'Bring this people up!' But You have not informed me whom You will send with me. And You said: 'I have known you by name and you have also found favor in My eyes.' | 12. And Mosheh said before the LORD, Lo, what have You said to me, Take this people up? but You have not made me to know whom You will send with me. By Your Word You have said, I have ordained you with a goodly name, and you have found favour before Me. |
| 13. And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people." | 13. But now I pray, if I have found mercy before You, make me to know the way of Your goodness, to understand Your mercy when in Your dealing with just men it falls to them as it (falls) to the guilty, and to the guilty as to the just; but, on the contrary how it (indeed) befalls the just according to their righteousness/ generosity and the guilty according to their guilt: that I may find mercy before You, and it be made manifest by You that this people is Your people. |
| 14. So He said, "My Presence will go, and I will give you rest." | 14. And He said, Await, until the face of My displeasure will have gone away, and afterward I will give you rest. |
| 15. And he said to Him, "If Your Presence does not go [with us], do not take us up from here. | 15. And he said to Him, If Your wrath go not from us, suffer us not to go up from hence under the frown of Your displeasure. |
| 16. For how then will it be known that I have found favor in Your eyes, I and Your people? Is it not in that You will go with us? Then I and Your people will be distinguished from every [other] nation on the face of the earth." | 16. In what will it be known that I have found mercy before You but in the converse of Your Shekinah with us, that distinguishing signs may be wrought for us, in the withholding of the Spirit of prophecy from the Gentiles, and by Your speaking by the Holy Spirit to me and to Your people, that we may be distinguished from all the peoples upon the face of the earth? |
| 17. And the Lord said to Moses: "Even this thing that you have spoken, I will do, for you have found favor in My eyes, and I have known you by name." | 17. And the LORD said to Mosheh, This thing also which you have spoken of, will I do; for you have found mercy before Me, and I have ordained you with a goodly name. |
| 18. And he said: "Show me, now, Your glory!" | 18. And he said, Show now unto me Your glory |
| 19. He said: "I will let all My goodness pass before you; I will proclaim the name of the Lord before you, and I will favor when I wish to favor, and I will have compassion when I wish to have compassion." | 19. but He said, Behold, I will make all the measure of My goodness pass before you, and I will give utterance in the good name of the Word of the Lord before you; and I will have compassion upon whom I see it right to have compassion, and will be merciful to whom I see it right to have mercy. |
| 20. And He said, "You will not be able to see My face, for man shall not see Me and live." | 20. And He said, you cannot see the visage of My face; for no man can see Me and abide alive. And the LORD said, |
| 21. And the Lord said: "Behold, there is a place with Me, and you shall stand on the rock. | 21. Behold, a place is prepared before Me, and you will stand upon the rock. |
| 22. And it shall be that when My glory passes by, I will place you into the cleft of the rock, and I will cover you with My hand until I have passed by. | 22. And it will be that when the glory of My Shekinah passes before you, I will put you in a cavern of the rock, and will overshadow you with My Word until the time that I have passed by. |
| 23. Then I will remove My hand, and you will see My back but My face shall not be seen." | 23. And I will make the host of angels who stand and minister before Me to pass by, and you will see the hand-border of the tephillin of My glorious Shekinah; but the face of the glory of My Shekinah you can not be able to see. |
|  |  |
| 1. And the Lord said to Moses: "Hew for yourself two stone tablets like the first ones. And I will inscribe upon the tablets the words that were on the first tablets, which you broke. | 1. And the LORD said to Mosheh, Hew yourself two tables of stone, as the former, and write upon the tables the words that were upon the former tables which you did break; |
| 2. Be prepared for the morning, and in the morning you shall ascend Mount Sinai and stand before Me there on the top of the mountain. | 2. and be ready in the morning; and at morning ascend Mount Sinai and stand there before Me on the summit of the mountain. |
| 3. No one shall ascend with you, neither shall anyone be seen anywhere on the mountain, neither shall the sheep and the cattle graze facing that mountain." | 3. No man will ascend with you, nor any man be seen on all the mountain, nor sheep, nor oxen grazing on the side of the mount. |
| 4. So he [Moses] hewed two stone tablets like the first ones, and Moses arose early in the morning and ascended Mount Sinai as the Lord had commanded him, and he took two stone tablets in his hand. | 4. And he hewed two tables of stone like the former: and Mosheh arose in the morning and ascended Mount Sinai, as the LORD had instructed him, and took in his hand the two tables of stone. |
| 5. And the Lord descended in the cloud and stood with him there, and He called out in the name of the Lord. | 5. And the LORD revealed Himself in the cloud of the glory of His Shekinah, and Mosheh stood with Him there; and Mosheh called on the Name of the Word of the Lord. |
| 6. And the Lord passed before him and proclaimed: v u v h, v u v h, God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth, | 6. And the LORD made His Shekinah to pass by before his face, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and near in mercies, abounding to exercise compassion and truth; |
| 7. preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations." | 7. keeping mercy and bounty for thousands of generations, absolving and remitting guilt, passing by rebellions, and covering sins; pardoning them who convert unto the Law, but holding not guiltless in the great day of judgment those who will not convert; visiting the sins of fathers upon rebellious children upon the third and upon the fourth generation. |
| 8. And Moses hastened, bowed his head to the ground and prostrated himself, | 8. And Mosheh made haste and bowed himself upon the earth and worshipped. |
| 9. and said: "If I have now found favor in Your eyes, O Lord, let the Lord go now in our midst [even] if they are a stiff necked people, and You shall forgive our iniquity and our sin and thus secure us as Your possession." | 9. And he said, If now I have found mercy before the LORD let the Shekinah of the Glory of the LORD go among us; for it is a people of hard neck; but pardon You our guilt and our sin, and give us the inheritance of the land which You did covenant unto our fathers, and change us not to become an alien people. |
| 10. And He said: "Behold! I will form a covenant; in the presence of all your people, I will make distinctions such as have not been created upon all the earth and among all the nations, and all the people in whose midst you are shall see the work of the Lord how awe inspiring it is that which I will perform with you. | 10. And He said, Behold, I make a covenant that I will not change this people to become an alien people; nevertheless from you will proceed a multitude of the righteous/generous; and with all your people will I do wondrous things in the time when they go into captivity by the rivers of Babel: for I will bring them up from thence, and make them dwell from within the river Sambation; and like wonders will not be created among all the inhabitants of the earth, nor among any nation. And all the people among whom you wilt dwell will see in that day the work of the LORD; for terrible is the thing that I will do with you. |
| 11. Keep carefully what I am commanding you today: Lo! I will drive out from before you the Amorites and the Canaanites, the Hittites and the Perizzites, the Hivvites and the Jebusites. | 11. Observe that which I command you this day: behold, I drive out from before you the Amoraee, and Kenaanaee, and Hittaee, and Pherizaee, and Hivaee, and Jebusaee. |
| 12. Beware lest you form a covenant with the inhabitant[s] of the land into which you are coming, lest it become a snare in your midst. | 12. Take heed to yourself, lest you strike covenants with the inhabitants of that land into which you are to enter; that it may not be a stumbling-block unto you. |
| 13. But you shall demolish their altars, shatter their monuments, and cut down their sacred trees. | 13. But you will rather destroy their high places, and break their statues, and cut down their groves; |
| 14. For you shall not prostrate yourself before another god, because the Lord, Whose Name is "Jealous One," is a jealous God. | 14. for it is not lawful for you to worship other gods; for the LORD is zealous and vengeful; His Name is God, the Zealous and the Avenger. |
| 15. Lest you form a covenant with the inhabitant[s] of the land, and they [the gentiles] go astray after their gods, and they offer sacrifices to their gods, and they invite you, and you eat of their slaughtering, | 15. Lest you strike a covenant with the dwellers in the land, and they draw you astray after their idols, and they sacrifice to their idols, and invite you, and you eat of the sacrifices of their idols |
| 16. and you take of their daughters for your sons; then their daughters will go astray after their gods and lead your sons astray after their gods. | 16. and you take of their daughters for your sons, and when their daughters wander after their idols they make your sons also go astray after their idols. |
| 17. You shall not make molten gods for yourself. | 17. Molten gods you will not make to yourselves. |
| 18. The Festival of Unleavened Cakes you shall keep; seven days you shall eat unleavened cakes which I have commanded you, at the appointed meeting time of the month of spring, for in the month of spring you went out of Egypt. | 18. You will observe the feast of the unleavened. Seven days you will eat unleavened (cakes), as I have commanded you, in the time of the month of Abib; for in the month of Abib you came out free from Mizraim. |
| 19. All that opens the womb is Mine, and all your livestock [that] bears a male, [by] the emergence of ox or lamb. | 19. Whatever opens the womb is Mine; and of all cattle you are to consecrate the males, of oxen, and of sheep. |
| 20. And a firstborn donkey you shall redeem with a lamb; if you do not redeem it, you shall decapitate it; every firstborn of your sons you shall redeem, and they shall not appear before Me empty handed. | 20. But the firstling of an ass you may redeem with a lamb; but if you redeem him not, you will cut him off with the blade. And each firstborn of your sons you must redeem; and they will not appear before Me empty handed. |
| 21. Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest. | 21. Six days will you work, and in the seventh day have rest; in ploughing time and in harvest times you will rest. |
| 22. And you shall make for yourself a Festival of Weeks, the first of the wheat harvest, and the festival of the ingathering, at the turn of the year. | 22. The feast of weeks also will you make to yourself in the time of the firsts of the wheat harvest; and the feast of ingathering at the conclusion of the year. |
| 23. Three times during the year shall all your male[s] appear directly before the Master, the Lord, the God of Israel. | 23. Three times in the year will all your males appear before the Master of the world, the LORD God of Israel. |
| 24. When I drive out nations from before you and I widen your border, no one will covet your land when you go up, to appear before the Lord, your God, three times each year. | 24. For I will drive out the nations from before you, and enlarge your borders; and no man will covet your land at the time of your going up to appear before the LORD your God three times in the year. |
| 25. You shall not slaughter [or sprinkle] the blood of My sacrifice with leaven, and the offering of the Passover feast shall not remain overnight until the morning. | 25. You will not sacrifice the victim of My Passover before you have done away with leaven; nor suffer the fat of the paschal sacrifice to remain about the altar till the morning. |
| 26. **The choicest of the first of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk."** | 26. **The best of the first-fruits of your land you will bring to the sanctuary of the LORD your God. You are not allowed to boil or to eat flesh and milk mixed together, lest My displeasure be kindled against you, and the fruit of your trees, with the grapes in their branches and their leaves, be laid waste together.** |

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

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

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

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

**Nazarean Jews Privately read:**

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

**Revelation 3:7-14**

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

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

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

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

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

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

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

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

**Who has given us a teaching of truth, implanting within us eternal life.**

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

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

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

**Afternoon Service**

**Kohelet (Ecclesiastes) 9:4 – 10:8**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Hoshana Rabba (The Great Hosanna)‎**

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**For further study see:**

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

**Tishri 21, 5783**

**Evening Saturday October 15 – Evening Sunday October 16, ‏2022**

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

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

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

Torah: BeMidbar (Numbers) ‎29:22-34‎

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

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

**Torah Reading:**

Reader 1 – BeMidbar 29:22-28

Reader 2 – BeMidbar 29:29-31

Reader 3 – BeMidbar 29:32-34

Reader 4 – BeMidbar 29:22-31

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Nazarean Jews Privately read:**

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

**Revelation 3:7-13**

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

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

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

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

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

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

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

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

**Who has given us a teaching of truth, implanting within us eternal life.**

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

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

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Afternoon Service:**

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

9. Whoever pulls out stones may be hurt with them; he who splits trees may be endangered by them.

10. If the iron is blunt, and he does not whet the mouths, then he must put more strength to it. But wisdom is an advantage giving success.

11. If the snake will bite without charming, then there is no advantage to a master of tongue.

12. The words of a wise mouth are grace, but the lips of a stupid one swallow him;

13. The beginning of the words of his mouth is foolishness; and the end of his mouth is evil madness.

14. Yet the stupid one makes many words; a man knows not what they will be; and what will be after him, who can tell him?

15. The labor of fools wearies him, because he does not know how to go to the city.

16. Woe to you, O land, when your king is a boy, and your leaders eat in the morning.

17. Blessed are you, O land, when your king is the son of nobles, and your leaders eat in due time, in strength, and not in drinking.

18. The framework tumbles through laziness; and through lowering of hands, the house leaks.

19. Bread is made for laughter, and wine gladdens life; but silver answers all things.

20. Also, do not curse a king in your thought; and do not curse the rich in your bedrooms; for a bird of the heavens may carry the voice; yes, the lord of wings may tell the matter.

1. Send out your bread on the face of the waters, for you will find it in many days.

2. Give a share to seven, or even to eight; for you do not know what evil may be on the earth.

3. If the clouds are full of rain, they empty on the earth. And if the tree falls in the south, or in the north, in the place where the tree falls, there it will be.

4. He who watches the wind will not sow. And he who looks at the clouds will not reap.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Amen ve Amen**

**Chag Sukkoth Sameach!**

**Shemini Atzeret (Festival of the 8th Day) Day 1‎**

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**For further study see:**

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

**Tishri 22, 5779**

**Evening Sunday October 16 – Evening Monday October 17, ‏2018**

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

Torah: Debarim (Deuteronomy) 15:19 - 16:17‎ & **BeMidbar** (Numbers) 29:35–30:1‎

Ashlamatah: I Kings 8:54-66‎

Psalm: Psalm 12:1-9 & Koheleth (Ecclesiastes) ‎9:4 – 10:8

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

**Torah Reading:**

Reader 1 – Debarim 15:19-23‎

Reader 2 – Debarim 16:1-3

Reader 3 – Debarim 16:4-8

Reader 4 – Debarim 16:9-12

Reader 5 – Debarim 16:13-17

    Maftir – Bemidbar 29:35–30:1

                - I Kings 8:54-66‎

**Blessings Before Torah Study**

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

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

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

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

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

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

**Midrash Pesiqta deRab Kahana**

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

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

**XXVIII:I**

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

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

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

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

**XXVIII:II**

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

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

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

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

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

**XXVIII:III**

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

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

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

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

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

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

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

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

**XXVIII:IV**

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

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

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

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

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

**XXVIII:V**

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

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

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

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

**Ashlamatah: Melachim alef ( I Kings) 8:54-66‎‎**

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

**Nazarean Jews Privately read:**

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

**& Revelation 3:14-22**

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

**And after eight days passed** it was time for **his Brit Milah** (circumcision)[[1]](#footnote-1) **and he was named Yeshua, the name** that he was called **by the messenger** (angel) **before he was conceived in the womb**. **And when the day came for her**[[2]](#footnote-2) (Miriam’s) **purification according to the Torah of Moshe**[[3]](#footnote-3), **and they brought him** (Yeshua) **up to Yerushalayim to redeem** (i.e. *pidyon ha-ben*) **him to the Lord. As it is written**, ***“you will set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming from a beast, will be the Lord's”*** (Exo. 13:12)[[4]](#footnote-4). **And they offered the sacrifice required in the Torah of the Lord,** as it is written: ***“﻿If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest will make expiation on her behalf, and she will be clean”*** (Lev. 12:8).[[5]](#footnote-5)

**And behold there was a man** (Royal Ish) **in Yerushalayim whose name was** Rabbi **Shim’on** ben Hillel**;[[6]](#footnote-6) this man** (royal ish) **was a Tsaddiq and Shomer Shabbat/Nazar,[[7]](#footnote-7) anticipating[[8]](#footnote-8) the Comforter of Yisrael** (the Messiah) **because the spirit of prophecy rested on him. And the spirit of prophecy revealed to him that he would not see death before he had seen the Lord’s Messiah. And he was guided by the spirit of prophecy to come into the Bet HaMikdash; and they** (Yosef and Miriam) **brought the child Yeshua according to the Oral Torah,[[9]](#footnote-9)** Rabbi **Shim’on** ben Hillel **took him in his arms and blessed God** with the appropriate blessing[[10]](#footnote-10) **and then said, Master of the Universe, now you are dismissing your servant** from Yerushalayim **in shalom** (peace) **according to Your prophecy:**[[11]](#footnote-11) f**or my eyes have seen Your shalom** (tikun), **which You have provided before all peoples, a light of truth for the Gentiles and for the exoneration of your people** (Yisrael.) **And his father and mother were amazed and marveled at what** Rabbi Shim’on ben Hillel **said about him**. **Then** Rabbi **Shim’on** ben Hillel **blessed them**[[12]](#footnote-12) **and said to his mother Miriam, “this child is appointed for the rise and fall of many in Yisrael, to be a sign of opposition so that the thoughts of many will be brought to light and a sword will pierce your own soul.**

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

**Revelation 3:14-22**

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

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

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

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

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

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

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

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

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

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

**Who has given us a teaching of truth, implanting within us eternal life.**

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

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

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Afternoon Service:**

**Kohelet (Ecclesiastes) 9:4 – 10:8**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Amen ve Amen!**

**Chag Shemini Atseret Sameach!**

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

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**For further study see:**

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

**Tishri 23, 5783 Ano Mundi**

**Evening Monday October 17 – Evening Tuesday October 18, ‏2022**

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

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

Torah: Debarim (Deuteronomy) 15:19 - 16:17‎ & BeMidbar (Numbers) 29:35–30:1‎

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

Psalm: Psalm 12:1-9

Kohelet (Ecclesiastes) 10:9 – 12:14

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

**Torah Reading:**

Reader 1 – Debarim 15:19-23‎

Reader 2 – Debarim 16:1-3

Reader 3 – Debarim 16:4-8

Reader 4 – Debarim 16:9-12

Reader 5 – Debarim 16:13-17

    Maftir – Bemidbar 29:35–30:1

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Midrash Pesiqta deRab Kahana**

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

**XXVIII:VI**

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

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

**XXVIII:VII**

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

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

**XXVIII:VIII**

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

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

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

**XXVIII:IX**

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

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

**XXVIII:X**

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

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

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

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

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

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

| **Rashi** | **Targum** |
| --- | --- |
| 4. ¶ Hearken to this, you who swallow up the needy, and to cut off the poor of the land. | 4. Listen to this, you who trample the heads of the needy like the dust of the earth, you who think of abolishing the words of the poor from the land; |
| 5. Saying, "When will the month be delayed, so that we will sell grain, and the Sabbatical Year, so that we will open [our stores of] grain, to make the ephah smaller and to make the shekel larger, and to pervert deceitful scales. | 5. who say, “When will the month for corn arrive, so that we can sell corn? And the Sabbatical Year so that we can open the storehouses, and make the measure small and make the Sela greater, dealing dishonestly with deceitful scales? |
| 6. To purchase the poor with money, and the needy in order to inherit them, and the refuse of the grain we will sell." | 6. That we may buy the poor for silver and the needy in order to acquire an inheritance, that we may sell the refuse of the corn. |
| 7. The Lord swore by the pride of Jacob: I will never forget any of their deeds. | 7. The LORD who gave greatness to Ya’aqob swears: “None of their deeds will ever be forgotten.” |
| 8. Shall the land not quake for this, and shall all its inhabitants [not] be destroyed? Yea, it shall rise up wholly like the rain cloud, and it shall cast up and sink like the river of Egypt. **{P}** | 8. Will not the land be laid waste for this, and all that dwell in it be desolated? A king will come up against it with his army which is great like the waters of a river, and he will cover it all and drive out its inhabitants, and it will sink like the river of Egypt. |
| 9. And it shall come to pass on that day, says the Lord God, that I will cause the sun to set at midday, and I will darken the land on a sunny day. | 9. And at that time, says the LORD God, I will cover the sun at noon, and I will darken the earth on a sunny day. |
| 10. And I will turn your festivals into mourning, and all your songs into lamentation, and I bring up sackcloth on all loins, and baldness on every head, and I will make it like the mourning for an only son, and its end is like a bitter day. **{P}** | 10. I will turn your feasts into mourning and all your songs into lamentation. I will put sack-cloth on all loins, and baldness on every head. I will make it like mourning for an only child, and the end of it like a bitter day. |
|  |  |
| 13. ¶ Behold days are coming, says the Lord, that the plowman shall meet the reaper and the treader of the grapes the one who carries the seed, and the mountains shall drip sweet wine, and all the hills shall melt. | 13. Behold, the days are coming, says the LORD, when the ploughman will meet the reaper, and the presser of grapes him who puts out the seed; and the mountains will produce sweet wine, and all the hills will be tilled. |
| 14. And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them], and they shall plant vineyards and drink their wine, and they shall make gardens and eat their produce. | 14. I will bring back the exiles of My people Israel. They will rebuild ruined cities and inhabit them; they will plant vineyards and drink their wine; they will till gardens and eat their fruit. |
| 15. And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the Lord your God. **{P}** | 15. And I will establish them upon their land, nevermore to be exiled from their land which I have given them,” says the LORD your God. |

**Nazarean Jews Privately read:**

**II Thessalonians 3:1-16 + 3:17-18**

**& Revelation 3:14-22**

**Revelation 3:14-22**

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

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

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

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

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

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

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

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

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

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

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

**Who has given us a teaching of truth, implanting within us eternal life.**

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

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

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Afternoon Service**

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

9. Whoever pulls out stones may be hurt with them; he who splits trees may be endangered by them.

10. If the iron is blunt, and he does not whet the mouths, then he must put more strength to it. But wisdom is an advantage giving success.

11. If the snake will bite without charming, then there is no advantage to a master of tongue.

12. The words of a wise mouth are grace, but the lips of a stupid one swallow him;

13. The beginning of the words of his mouth is foolishness; and the end of his mouth is evil madness.

14. Yet the stupid one makes many words; a man knows not what they will be; and what will be after him, who can tell him?

15. The labor of fools wearies him, because he does not know how to go to the city.

16. Woe to you, O land, when your king is a boy, and your leaders eat in the morning.

17. Blessed are you, O land, when your king is the son of nobles, and your leaders eat in due time, in strength, and not in drinking.

18. The framework tumbles through laziness; and through lowering of hands, the house leaks.

19. Bread is made for laughter, and wine gladdens life; but silver answers all things.

20. Also, do not curse a king in your thought; and do not curse the rich in your bedrooms; for a bird of the heavens may carry the voice; yes, the lord of wings may tell the matter.

1. Send out your bread on the face of the waters, for you will find it in many days.

2. Give a share to seven, or even to eight; for you do not know what evil may be on the earth.

3. If the clouds are full of rain, they empty on the earth. And if the tree falls in the south, or in the north, in the place where the tree falls, there it will be.

4. He who watches the wind will not sow. And he who looks at the clouds will not reap.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Amen ve Amen!**

**Chag Shemini Atseret Sameach!**

Hakham Dr. Yosef ben Haggai

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1. Cf. Gen 17:10-14; 21:4; Lev. 12:3 [↑](#footnote-ref-1)
2. τοῦ καθαρισμοῦ αὐτῶν, “Of their purification” should be understood as the days of her purification. Yeshua was not in need of purification as a child. Cf. Plummer, A. (1896). *A critical and exegetical commentary on the Gospel According to S. Luke*. London: T&T Clark International. p. 63 [↑](#footnote-ref-2)
3. Cf. Lev. 12 [↑](#footnote-ref-3)
4. See also Num. 18:15-16 [↑](#footnote-ref-4)
5. Here we have a testimony against the virgin birth. Had Miriam (Mary) had such a “birth” she would not have been required to give such an offering. However, because of her obedience to the Torah, she cannot have conceived and given birth to a child is a supernatural way. [↑](#footnote-ref-5)
6. *kai idou anthrōpos ēn en ierousalēm ō onoma sumeōn* – makes the introduction of Shimon who is righteous/generous. His identity remains a mystery for the most part. However, Dr Alan Cutler has argued that this righteous Tsaddiq is none other than Shimon ben Hillel. [↑](#footnote-ref-6)
7. The Greek word εὐλαβής *eulabes* bears the idea of holiness or piety. However this word as used in the Tanakh is related to the idea of separateness. This word is related to the Nazarite or more specifically the Nazarean. Here would determine that the current reference is telling us that Shimon is from the city of “Branches,” *noṣeri.* This would reiterate that Shimon was of Davidic lineage. The Greek to Hebrew Dictionary of Septuagint Words, Manual Greek Lexicon of the New Testament by Abbot-Smith and Hatch and Redpath Concordance to the Septuagint, Free non-commercial distribution offers two possible Greek/Hebrew parallels. The first being H2623 (*chasid*) and the second being H5144 (*nazar*.) We have used the latter with scholarly opinion and insight. [↑](#footnote-ref-7)
8. Waiting for or looking for and anticipating [↑](#footnote-ref-8)
9. Cf. Numbers 8:15-18, Bechoroth 47a [↑](#footnote-ref-9)
10. "Blessed are You, Lord our God, King of the Universe who has sanctified us with His commandments and commanded us concerning the redemption of a son. " And: "Blessed are You, Lord our God, King of the Universe, who has granted us life, sustained us and enabled us to reach this occasion." [↑](#footnote-ref-10)
11. This “prophecy” is not a Biblical Prophecy. This “prophecy” is a personal prophecy given by the spirit of prophecy given above. [↑](#footnote-ref-11)
12. Possibly hinting at the priestly blessing Num. 6:23ff [↑](#footnote-ref-12)