

## Esnoga Bet Emunah

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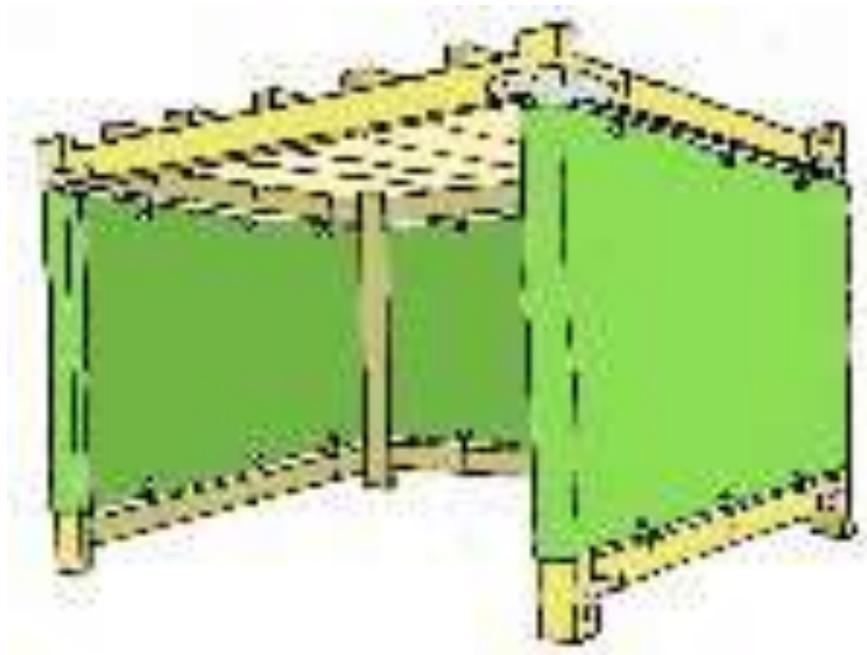
## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tishri 15/23, 5778 – Oct 04/13, 2017	Third Year of the Shmita Cycle



## Hag HaSukkoth - Feast of Tabernacles

5778 Ano Mundi

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

## Candle Lighting and Habdalah Times:

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

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

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## Roll of Honor:

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

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

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

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We pray for His Eminence our beloved Rabbi Dr. Hillel ben David, who is very sick at home awaiting for his arteries to be more defined before an operation in October. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence our beloved Rabbi Dr. Hillel ben David, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and

soon, and we say amen ve amen!

**Please pray the above prayer and recite some Tehillim (Psalms), and if possible give some charity on their behalf. This is quite urgent, and we appreciate your prayers and charity very much on His Eminence's behalf! Also pray for HH HaRabbanit Giberet Batsheba bat Sarah who is totally exhausted and distraught.**

We also pray for His Excellency Adon Mikha ben Hillel who has an unidentified skin problem which is affecting him seriously. He is supposed to get a diagnose from the local university hospital in Japan, as the medicine the local doctors administered to him made things worse. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Excellency Mikha ben Hillel, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

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

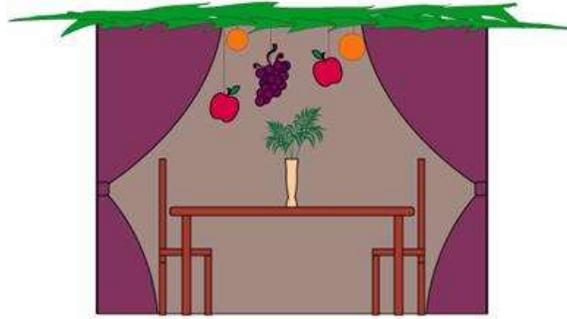
We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body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

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

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## Hag HaSukkoth Feast of Tabernacles 5778 Ano Mundi



For further study see:

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

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

## Tishri 15, 5777

Evening Wednesday October 04 – Evening Thursday October 05, 2017

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

### Morning Service Sukkoth 1<sup>st</sup> Day

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

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

#### Torah Reading:

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

### Blessings Before Torah Study

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

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

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

**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!**

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
26. Adonai spoke to Moshe, saying;	26. And the Lord spoke with Mosheh, saying (to the effect that):
27. An ox, lamb or goat, when it is born, will be with its mother for seven days. From the eighth day and thereafter it may be favorably accepted as a sacrifice as a fire-offering to Adonai.	27. What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then will a bullock be chosen before Him, in memorial of the righteousness/ generosity of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/ generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
31. You will preserve My commandments and fulfill them, I am Adonai.	31. And you will observe My commandments to do them I am the Lord who gives a good reward, to them who keep My commandments and My laws.
32. You will not profane My holy Name; but I will be sanctified among Bne Yisrael. I am Adonai Who makes you holy.	32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctifies you,
33. Who brought you out of the land of Egypt to be your G-d, I am Adonai.	33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the Lord.
1. Adonai spoke to Moshe, saying;	1. And the Lord spoke with Mosheh, saying: Speak with the sons of Israel, and say to them,
2. Speak to Bne Yisrael and say to them; the appointed times of Adonai, which you will proclaim them as holy assemblies; these are My appointed times.	2. The orders of the time of the Festivals of the Lord, which you will proclaim as holy convocations, these are the orders of the time of My festivals.
3. Six days will work be performed; and on the seventh day is a Shabbat of resting, a holy assembly. You will not do any work, it is a Shabbat for Adonai in all your dwelling places.	3. Six days will you do work, and the seventh day (will be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations.
4. These are the appointed times of Adonai, the holy assemblies that you will proclaim them in their appointed times.	4. These are the times of the Festivals of the Lord, holy convocations which you will proclaim in their times:
5. In the first month (Nisan), on the fourteenth day of the month in the afternoon, is a Pesach (offering) for Adonai.	5. In the month of Nisan, on the fourteenth day of the month, between the suns (will be) the time for the sacrifice of the Pascha to the Name of the Lord.
6. On the fifteenth day of this month is the festival of matzot, for Adonai; for seven days you will eat matzot.	6. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you will eat unleavened bread.
7. On the first day [there] will be a day of holy assembly for you; you will not do any work of labor.	7. On the first day of the feast a holy convocation will be to you; you will do no work of labor,
8. You will bring a fire-offering to Adonai [on each of] seven days. On the seventh day it is [a day] of holy assembly; you will not do any work of labor.	8. but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast will be a holy convocation; you will do no work of labor.
9. Adonai spoke to Moshe, saying,	9. And the Lord spoke with Mosheh, saying:
10. Speak to B'ne Yisrael and say to them; when you come into the land that I give to you and you reap its harvest, you will bring an omer of the first fruits of your harvest to the Kohen.	10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest;
11. He will wave the omer before Adonai that it be favorably accepted for you. On the day after the day of rest (Pesach), the Kohen will wave it.	11. and he will uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) on the day on which you elevate the sheaf,
12. You will prepare, on the day when you wave the omer, an unblemished, male, yearling lamb as a burnt-offering, to Adonai.	12. you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord:
13. Its meal-offering is two tenths of flour mixed with [olive] oil as a fire-offering to Adonai of pleasing fragrance. Its wine-offering is one fourth of a hin.	13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.
14. Bread, parched grain or tender grain you will not eat until this very day, until you bring the offering of your	14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
28. You will not do any work on this very day, for it is a day of atonements, to atone for you before Adonai, your G-d.	28. and do no work on this same day; for it is the Day of Atonement, to make atonement for you before the Lord your God.
29. For any person who will not be afflicted on this very day will be cut off from his people.	29. For every man who eats in the fast, and will not fast that same day, will be cut off by death from among his people. [JERUSALEM. For every soul who hides himself from fasting and fasts not on the day of the fast of his atonement.]
30. Any person who does any work on this very day, I will cause that person to perish from among his people.	30. And every man who does any work on that same day, that man will I destroy with death from among his people.
31. You will not do any work; it is an everlasting statute for all your generations in all your dwelling places.	31. No work of labor may you do an everlasting statute for your generations, in all your dwellings.
32. It is a Shabbat of complete rest for you and you will afflict yourselves on the ninth day of the month at evening; from evening to evening you will rest, on your day of rest.	32. It is a Sabbath and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of the month at even time; from that evening, until the next evening, will you fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy. [JERUSALEM. From evening to evening you will fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.]
33. Adonai spoke to Moshe, saying;	33. And the Lord spoke with Mosheh, saying:
34. Speak to B'ne Yisrael saying; on the fifteenth day of this seventh month is the festival of Sukkoth for seven days, for Adonai.	34. Speak with the sons of Israel: In the fifteenth day of this seventh month will be the Feast of Tabernacles, seven days unto the Name of the Lord.
35. On the first day [there will be] a holy assembly; you will not do any work of labor.	35. On the first day of the feast is a holy convocation; no work of labor may you do.
36. For seven days, you will bring a fire-offering to Adonai; the eighth day will be for you a holy assembly, and you will bring a fire-offering to Adonai. It is [a day] of convocation. you will not do any work of labor.	36. Seven days you will offer an oblation to the Name of the Lord, you will gather together to pray before the Lord for rain; no work of labor may you do.
37. These are the appointed times of Adonai which you will proclaim them [as] holy assemblies, on which to bring a fire-offering to Adonai; a burnt-offering and a meal-offering, a sacrifice and wine-offerings, each on its assigned day.	37. These are the times of the order of the Lord's festivals which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;
38. Besides the [offerings of the] Shabbatot of Adonai and besides your gifts and besides all your vow-offerings and besides all your free-will-offerings that you will give to Adonai.	38. beside the days of the Lord's Sabbaths, beside your gifts, and beside your vows, and beside your free-will offering which you bring before the Lord.
39. Indeed, on the fifteenth day of the seventh month, when you gather the produce of the land you will celebrate the festival of Adonai for seven days. The first day is a day of rest and the eighth day is a day of rest.	39. But on the fifteenth of the seventh month, at the time when you collect the produce of the ground, you will solemnize a festival of the Lord seven days. On the first day, rest; and on the eighth day, rest.
40. You will take for yourselves, on the first day, the fruit of the beautiful tree (esrog), a branch of palm trees (lulav), boughs of thick-leaved trees (hadasim), and willows of the brook (aravot), and you will rejoice before Adonai, your G-d, for seven days.	40. And of your own will you take on the first day of the feast, the fruits of praiseworthy trees, citrons, and lulabim, and myrtles, and willows that grow by the brooks; and you will rejoice before the Lord your God seven days. [JERUSALEM. Citrons and lulabim.]

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
41. You will celebrate it as a festival to Adonai seven days in the year; it is an everlasting statute throughout your generations in the seventh month, you will celebrate it.	41. And you will solemnize it before the Lord seven days in the year, by an everlasting statute in your generations will you observe it in the seventh month.
42. You will dwell in the sukkah seven days, every native born Israelite will dwell in the sukkah.	42. In tabernacles of two sides according to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that into which comes the sunshine; to be made for a bower (or shade) for the feast, from different kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but the height within ten palms. In it you will sit seven days; the males in Israel, and children who need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter therein to.
43. So that your generations will know that in sukkoth I caused B'ne Yisrael to dwell when I took them out from the land of Egypt, I am Adonai, your G-d.	43. That your generations may know how, under the shadow of the cloud of glory, I made the sons of Israel to tabernacle at the time that I brought them out redeemed from the land of Mizraim.
44. And thus Moshe declared the appointed times of Adonai to B'ne Yisrael.	44. And Mosheh declared the time of the orders of the Lord's festivals, and taught them to the sons of Israel.

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
12. The fifteenth day of the seventh month will be a sacred holiday to you, when you will not do any work of consequence. You will celebrate a festival to Adonai for seven days.	12. And on the fifth day of the seventh month you will have a holy convocation, no servile work will you do; but will celebrate the Feast of Tabernacles before the Lord seven days,
13. You will bring a burnt-offering, a fire-offering for a pleasing aroma to Adonai, [consisting of] thirteen young bulls, two rams, and fourteen yearling lambs. They will [all] be without blemish.	13. and offer a sacrifice, an oblation to be received with favor before the Lord: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you will offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they will be perfect.
14. Their meal-offering [will be] fine flour mixed with [olive] oil, three tenths [of an ephah] for the bull for each of the thirteen bulls, two tenths [of an ephah] for the ram for each of the two rams,	14. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram,
15. and one tenth [of an ephah] for the lamb for each of the fourteen lambs.	15. a single tenth for each of the fourteen lambs,
16. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	16. and one kid of the goats for a sin offering, which will be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation.

## **Pesiqta deRab Kahana** **Pisqa Twenty-Seven (Part I)**

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

### **XXVII:I**

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

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

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

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

When R. Yohanan died, his generation recited concerning him [the following verse of Scripture]: "If a man should give all the wealth of his house for the love (Song 8:7), with which R. Yohanan loved the Torah, he would be utterly destitute" (Song 8:7). When R. Abba bar Hoshaiyah of Tiria died, they saw his bier flying in the air. His generation recited concerning him [the following verse of Scripture]: "If a man should give all the wealth of his house for the

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

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

## XXVII:II

"You show me the path of life, [in your presence there is fullness of joy] (Ps. 16:11). Said David before the Holy One, blessed be He, "Lord of the ages, show me the open gateway to the life of the world to come." R. Yudan and R. Azariah: R. Yudan said, "David said before the Holy One, blessed be He, 'Lord of the ages, show me the path of life.' Said the Holy One, blessed be He, to David, 'If you seek life, look for fear, as it is said, "The fear of the Lord prolongs life" (Prov. 10:27)." R. Azariah said, "[The Holy One, blessed be He], said to David, 'If you seek life, look for suffering (YYSWRYN), as it is said, "The reproofs of discipline (MWSR) are the way of life" (Prov. 6:23)." [Leviticus Rabbah adds: Rabbis say, "The Holy One, blessed be He, said to David, 'David, if you seek life, look for Torah,' as it is said, "It is a tree of life to those that hold fast to it" (Prov. 3:18)." R. Abba said, "David said before the Holy One, blessed be He, 'Lord of the ages, Show me the path of life.' Said to him the Holy One, blessed be He, 'Start fighting and exert yourself! Why are you puzzled? [Lieberman, in Margulies, Vayyiqra Rabbah, p. 880, to p. 692]. Work and eat: Keep my good deeds and live (Prov. 4:4)."]

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

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

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

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

If there is the offering of the sacrifice of rejoicing, then why is there also the offering of the festal sacrifice? And if there is [the offering of] the festal sacrifice, then why also is there [the offering of] the sacrifice of rejoicing? Said R. Abin, "The matter may be compared to two who came before a judge. Now we do not know which one of them is the victor. But it is the one who takes the palm branch in his hand who we know to be the victor. So is the case of Israel and the Gentiles of the world. The [latter] come and draw an indictment before the Holy One, blessed be He, on the New Year, and we do not know which party is victor. But when Israel goes forth from before the Holy One, blessed be He, with their palm branches and their citrons in their hands, we know that it is Israel that are the victors." Therefore Moses admonishes Israel, saying to them, "**[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God**" (Leviticus 23:39-43).

### XXVII:III

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

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

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

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

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

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

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

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

## XXVII:IV

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

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

**XXVII:V**

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

"Singing aloud a song of thanksgiving" (Ps. 26:7) - this refers to the offerings. "And telling all your wondrous deeds" (Ps. 26:7): Said R. Abun, This refers to the Hallel Psalms [Ps. 113-118], which contain [praise for what God has done] in the past, also [what He has done] during these generations, as well as what will apply to the days of the Messiah, to the time of Gog and Magog, and to the age to come. "When Israel went forth from Egypt" (Ps. 114:1) refers to the past. "Not for us, O Lord, not for us" (Ps. 115:1) refers to the present generations. "I love for the Lord to hear" (Ps. 116:1) refers to the days of the Messiah. "All the nations have encompassed me" (Ps. 118:10) speaks of the time of Gog and Magog. "You are my God and I will exalt You" (Ps. 118:28) speaks of the age to come."

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

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

## Ashlamatah: Zekharyah (Zechariah) 14:1-21

Rashi	Targum
1. Behold! A day of the Lord is coming, and your plunder shall be shared within you.	1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem.
2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city.	2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished, and half of the city will go forth into captivity, but the remainder of the people will not cease from the city.
3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle.	3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea.
4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south.	4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south.
5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord, my God, shall come; all holy ones with you.	5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him.
6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness.	6. And it will come to pass at that time. there will not be light, but cold and ice.
7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light.	7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light.
8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be.	8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter.
<b>9. And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.</b>	<b>9. And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.</b>
10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellar.	10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits.
11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety.	11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security.
12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh	12. And this will be the plague with which the LORD will smite all the nations which assemble and come

will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth.	against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth.
13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other.	13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion.
14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance.	14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance.
15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague.	15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague.
16. <b>And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles.</b>	16. <b>And it will come to pass, everyone who is left of all the Gentiles which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.</b>
17. <b>And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain.</b>	17. <b>And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them.</b>
18. <b>And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the Gentiles who do not go up to celebrate the festival of Tabernacles.</b>	18. <b>And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the Gentiles which will not go up to keep the festival of Tabernacles.</b>
19. <b>Such will be the punishment of Egypt and the punishment of all the Gentiles who do not go up to celebrate the festival of Tabernacles.</b>	19. <b>This will be the retribution upon the Egyptians and the retribution upon all the Gentiles which will not go up to keep the festival of Tabernacles.</b>
20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar.	20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar.
21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day.	21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time.

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

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

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Amen ve Amen!

**Chag Sukkoth Sameach!**

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# Hag HaSukkoth Feast of Tabernacles 5778 Ano Mundi



For further study see:

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

**Tishri 16, 5778**

**Evening Thursday October 05 – Evening Friday October 06, 2017**

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

## **Morning Service Sukkoth 2<sup>nd</sup> Day**

**Morning Service Tabernacles (day Two) – Tabernáculos (Segundo Día)**

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

### **Torah Reading:**

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

## **Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

## **Pesiqta deRab Kahana**

### **Pisqa Twenty-Seven (Part II)**

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

#### **XXVII:VI**

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

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

## **XXVII:VII**

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

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

## **XXVII:VIII**

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

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

## XXVII:IX

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

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

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

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

Another interpretation: The fruit of goodly trees refers to Israel. Just as a citron has both taste and fragrance, so in Israel are people who have [the merit of both] Torah and good deeds. Branches of palm trees (Lev. 23:30): refers to Israel. Just as a palm has a taste but no fragrance, so in Israel are people who have [the merit of] Torah but not of good deeds. Boughs of leafy tree refers to Israel. Just as a myrtle has a fragrance but no taste, so in Israel are people who have the merit of good deeds but not of Torah. Willows of the brook refers to Israel. Just as a willow has neither taste nor fragrance, so in Israel are those who have the [merit] neither of Torah nor of good deeds. Said the Holy One, blessed be He, "Utterly to destroy them is not possible rather, let them all be joined together in a single bond, and

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

**XXVII:X**

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

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

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

**Ashlamatah: I Kings 8:2-21**

<b>Rashi</b>	<b>Targum</b>
2. And all the men of Israel assembled themselves unto king Solomon <b>at the feast in the month Ethanim, which (is) the seventh month.</b>	2. And all the men of Israel were gathered unto King Solomon <b>in the month that the ancients called the first month (the festival) and now it is the seventh month.</b>

<b>Rashi</b>	<b>Targum</b>
3. And all the elders of Israel came, and the priests took up the ark.	3. And all the elders of Israel came, and the priests bore the ark.
4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which (were) in the tabernacle, and the priests and the Levites did bring them up.	4. And they brought up the ark of the LORD and the tent of the appointed time, and all the holy vessels that were in the tent; and the priests and the Levites brought them up.
5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude.	5. And King Solomon and all the assembly of Israel who were joined with him were standing with him before the ark, sacrificing sheep and oxen which could not be counted and could not be numbered for greatness.
6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim.	6. And the priests brought in the ark of the covenant of the LORD to its place, to the house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to beneath the wings of the cherubim.
7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.	7. For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and over its poles from above.
8. And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day.	8. And so long were the poles that the ends of the poles were seen from the holy place facing the house of atonements - and were not seen outside; and they are there unto this day.
9. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt.	9. In the ark lay the two tablets of stones that Moses deposited there on Horeb upon which were written the ten words of the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt.
10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord.	10. And when the priests went forth from the holy place, a dense cloud filled the house of the sanctuary of the LORD.
11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord.	11. And the priests were not able to stand to minister from before the cloud, for the glory of the LORD filled the house of the sanctuary of the LORD.
12. Then Solomon said, " <b>The Lord said that He would dwell in the thick darkness.</b> "	12. Then Solomon said: " <b>The LORD has chosen to make his Shekinah reside in Jerusalem.</b> "
13. <b>I have surely built You a house to dwell in; a settled place for You to dwell in forever."</b>	13. <b>Indeed I have built the house of the sanctuary before You, a place prepared for the house of your Shekinah forever."</b>
14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood.	14. And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel was standing.
15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying.	15. And he said: "Blessed be the LORD the God of Israel who decreed by his Memra with David my father and by his good pleasure fulfilled it, saying:
16. Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.'	16. 'From the day that I brought forth My people Israel from Egypt I did not choose a city from all the tribes of Israel to build the house to make My Shekinah reside there, and I chose David to be the king over My people Israel.'
17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel.	17. And it was in the heart of David my father to build the house to the name of the LORD the God of Israel.

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

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

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

**Blessing After Torah Study**

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

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

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

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

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**Amen ve Amen!**

**Chag Sukkoth Sameach!**

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**Hag HaSukkoth  
Feast of Tabernacles  
5778 Ano Mundi**



**For further study see:**

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

**Tishri 17, 5778**

**Evening Friday October 06 – Evening Saturday October 07, 2017**

**Shabbat Kol HaMoed Sukkoth**

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

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

Shabbat	Torah Reading:	Weekday Torah Reading:
הַעֲלֵ אֶת-הָעָם הַזֶּה		
“HaA'al Et-HaA'am HaZeh”	Reader 1 – Shemot 33:12-16	Reader 1 – B'resheet 3:22-24
“Bring up this people”	Reader 2 – Shemot 33:17-19	Reader 2 – B'resheet 4:1-5
“Haz subir a este pueblo”	Reader 3 – Shemot 33:20-23	Reader 3 – B'resheet 4:5-7
Shemot (Exodus) 33:12 - 34:26 BeMidbar (Num.) 29:17-22	Reader 4 – Shemot 34:1-3	
Ashlamatah: Ezek 38:18 – 39:16 Koheleth (Ecclesiastes) 1:1 - 2:15	Reader 5 – Shemot 34:4-10	
	Reader 6 – Shemot 34:11-17	Reader 1 – B'resheet 3:22-24
Psalms 115:1-18	Reader 7 – Shemot 34:18-26	Reader 2 – B'resheet 4:1-5
	Maftir – BeMidbar 29:26-34 - Ezekiel 38:18 – 39:16	Reader 3 – B'resheet 4:5-7
N.C.: Rev. 2:18-29		

### Blessings Before Torah Study

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

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

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

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

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

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

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

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

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

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

the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

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

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

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
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	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

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
you are shall see the work of the Lord how awe inspiring it is that which I will perform with you.	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 Amoraeae, and Kenaanaeae, and Hittaeae, and Pherizaeae, and Hivaeae, and Jebusaeae.
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	24. For I will drive out the nations from before you, and enlarge your borders; and no man will covet your land

<b>Rashi</b>	<b>Targum Pseudo Jonathan</b>
you go up, to appear before the Lord, your God, three times each year.	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. <b>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."</b>	26. <b>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.</b>

### Rashi & Targum Pseudo Jonathan for: BeMidbar (Numbers) 29:17-22

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

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

<b>Rashi</b>	<b>Targum on the Psalms</b>
1. Not for us, O Lord, not for us, but for Your name give honor, for Your kindness and for Your truthfulness.	1. Not on our account, O LORD, not on account of our merits, but rather to Your Name give glory, because of Your goodness and because of Your truth.
2. Why should the nations say, "Where is your God now?"	2. Why will the Gentiles say, "Where now is their God?"

3. But our God is in heaven; whatever He wishes, He does.	3. And our God's residence is in heaven, all that he desires he has done.
4. Their idols are silver and gold, the handiwork of man.	4. Their idols are of silver and gold, the handiwork of a son of man.
5. They have a mouth but they do not speak; they have eyes but they do not see.	5. They have a mouth, but do not speak; they have eyes, and do not see.
6. They have ears but they do not hear; they have a nose but they do not smell.	6. They have ears, and do not hear; they have nostrils, but do not smell.
7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat.	7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat.
8. Like them shall be those who make them, all who trust in them.	8. May their makers become like them, everyone who relies upon them.
9. Israel, trust in the Lord; He is their help and their shield.	9. O Israel, trust in the word of the LORD; he is their helper and their shield.
10. House of Aaron, trust in the Lord; He is their help and their shield.	10. Those of the house of Aaron, trust in the word of the LORD; he is their helper and their shield.
11. Those who fear the Lord, trust in the Lord; He is their help and their shield.	11. You who fear the LORD, trust in the word of the LORD; he is their helper and their shield.
12. The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.	12. The word of the LORD has remembered us for good, he will bless; he will bless the house of Israel, he will bless the house of Aaron.
13. He will bless those who fear the Lord, the small together with the great.	13. He will bless those who fear the LORD, the small with the great.
14. May the Lord add upon you, upon you and upon your children.	14. The word of the LORD will add to you; to you, and to your sons.
15. Blessed are you to the Lord, the Maker of heaven and earth.	15. Blessed are you in the presence of the LORD, maker of heaven and earth.
16. The heavens are heavens of the Lord, but the earth He gave to the children of men.	16. The heavens of the heavens are for the glorious presence of the LORD, and the earth he has given to the sons of men.
17. Neither will the dead praise God, nor all those who descend to the grave.	17. The dead do not praise the name of the LORD, nor any of those who go down to the grave of earth.
18. But we shall bless God from now until everlasting, Hallelujah!	18. But we will bless Yah, from now and forevermore. Hallelujah!

### Koheleth (Ecclesiastes) 1:1 - 2:15

1. The words of the Preacher, the son of David, king in Jerusalem:
2. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity!
3. What is the profit to a man in all his labour which he labours under the sun?
4. A generation passes away, and another generation comes; but the earth stands forever.
5. The sun also arises, and the sun goes even panting to its place; it arises there again.
6. The wind goes toward the south, and turning around to the north; the wind is going around and around. And the wind returns on its circuits.
7. All the rivers are going to the sea; yet the sea is not full. To the place where the rivers are going, there they are returning to go again.
8. All words are wearisome; a man is not able to utter it. The eye is not satisfied to see, nor is the ear filled from hearing.
9. That which has been, it is that which shall be. And that which has been done, it is that which will be done. And there is no new thing under the sun.

10. Is there a thing of which one might say, See this, it is new? It has already been for the ages which were before us.
11. There is no memory of former things; yes, nor is there any memory for them of things which will be afterward, with those who will be at the last.
12. I, the Preacher, was king over Israel in Jerusalem.
13. And I gave my heart to seek and to investigate by wisdom concerning all which is done under the heavens. It is an evil task God has given to the sons of men, to be afflicted by it.
14. I have seen all the works which are done under the sun; and, behold, all is vanity and striving after wind!
15. What is crooked cannot be made straight, and that lacking cannot be numbered.
16. I spoke with my heart, saying, Lo, I have become great and have increased wisdom over all that have been over Jerusalem before me. Yea, my heart has seen much wisdom and knowledge.
17. And I gave my heart to know wisdom, and to know madness, and folly. I know that this also, it is striving after wind.
18. For in much wisdom is much grief; and he who increases knowledge increases pain.
1. I said in my heart, Come now, I will test you with mirth. Therefore, consider with goodness. And behold, this also is vanity.
2. I said of laughter, It is madness, and of mirth, What does it do?
3. I sought in my heart how to drag my flesh with wine, and leading my heart in wisdom; and to lay hold on folly, until I might see where the good for the sons of men is, that which they should do under the heavens the number of days of their life.
4. I made my works great; I built houses for myself; I planted vineyards for myself;
5. I made gardens and parks for myself; and I planted trees in them of every fruit;
6. I made pools of water for myself; to water from them the forest shooting forth trees;
7. I bought slaves and slave girls, and the sons of the house were mine. Also livestock, a herd and a great flock were mine, above all that were before me in Jerusalem.
8. I also gathered to me silver and gold, and the treasure of kings and of provinces. I made ready male singers and female singers for myself; and the delights of the sons of men, a concubine, and concubines.
9. And I became great and increased more than all who were before me in Jerusalem; also my wisdom stayed with me.
10. And all that my eyes desired, I did not set aside from them. I withheld not my heart from all joy; for my heart rejoiced from all my labour; and this was my part from all my labour.
11. Then I faced on all my works that my hands had done, and on the labour that I had laboured to do. And, lo, all is vanity and striving after wind, and there is no profit under the sun.
12. And I turned to behold wisdom, and madness, and folly. For what can a man do who comes after the king, when they have already done it?
13. Then I saw that there is advantage to wisdom above folly, even as light has advantage over darkness.
14. The wise man's eyes are in his head, but the fool walks in darkness; and I also know that one event happens with all of them.
15. And I said in my heart, As the event of the stupid one, even so it will happen to me; and why then was I more wise? Then I said in my heart that this also is vanity.

## Ashlamatah: Ezekiel 38:18 – 39:16

Rashi	Targum
18. And it will come to pass on that day, when Gog comes against the land of Israel, declares the Lord God, that My blazing indignation will flame in My nostrils.	18. But it will be at that time, on the day of Gog's coming against the land of Israel, says the LORD God, My wrath will be kindled, and My fury.
19. For in My jealousy and in the fire of My wrath I have spoken; Surely there shall be a great noise on that day in the land of Israel.	19. And when My punishment is revealed, when the fire of My wrath is kindled, I have decreed by My Memra,

Rashi	Targum
	that surely on that day there will be a great earthquake in the land of Israel.
20. And at My presence, the fishes of the sea and the birds of the heaven and the beasts of the field and all the creeping things that creep upon the earth and all the men who are upon the surface of the earth shall quake, and all the mountains shall be thrown down, and the cliffs shall fall to the ground.	20. The fish of the sea, and the birds of the sky, and the beasts of the field, and all the creeping things that creep on the ground, and all human beings who are on the face of the earth will tremble before Me; the mountains will be demolished, and the towers will be torn down, and every high wall will be piled in rubble on the ground.
21. And I will call the sword against him upon all My mountains, says the Lord God: every man's sword shall be against his brother.	21. I will summon him to fall by the sword on the mountains of Israel My people, says the LORD God. A man's sword will be against his brother.
22. And I will judge against him with pestilence and with blood, and rain bringing floods, and great hailstones, fire, and brimstone will I rain down upon him and upon his hordes and upon the many peoples that are with him.	22. I will punish him by pestilence and by killing; torrential rain, hailstones, fire and sulphur will I rain upon him and his armies and upon the many peoples that are with him.
23. And I will reveal Myself in My greatness and in My holiness and will be recognized in the eyes of many nations, and they will know that I am the Lord.	23. Thus I will magnify and sanctify Myself; and I will reveal My might in the eyes of many nations, and they will know that I am the LORD."
1. And you, Son of man, prophesy about Gog, and say; So says the Lord God: Lo! I am against you, O Gog, prince and head of Meshech and Tubal.	1. "And you, Son of Adam, prophesy against Gog, and say, Thus says the LORD God: Behold I am sending My wrath, against you, O Gog, great chief of Meshech and Tubal.
2. And I will unbridle and entice you and lead you up from the utmost parts of the north and bring you upon the mountains of Israel.	2. I will swing you around, and lead you astray, and I will take you up from the farthest ends of the north, and bring you against the mountains of Israel.
3. And I will smite the bow out of your left hand and make your arrows fall from your right hand.	3. Then I will cast away your bow from your left hand, and pull down your arrows from your right hand.
4. Upon the mountains of Israel shall you fall, you and all your hordes, and the people that are with you; to the birds of prey, to all the winged creatures and the beasts of the field have I given you to be devoured.	4. On the mountains of the land of Israel will your corpse be flung, you and all your armies, and the many peoples that are with you; I have handed you over to the fowl, to every bird that flies and the beasts of the field, to be destroyed.
5. Upon the open field shall you fall, for I have spoken, says the Lord God.	5. Your corpse will be flung on the open field, for I have decreed it by My Memra, says the LORD God.
6. And I will send fire on Magog and on those who dwell in safety in the islands, and they will know that I am the Lord.	6. I will kindle a fire in Magog and among the inhabitants of the islands who dwell securely, and they will know that I am the LORD.
7. And I will make known My Holy Name in the midst of My people Israel, and I will no longer cause My Holy Name to be profaned, and the nations will know that I, the Lord, am holy in Israel.	7. And My holy name I will reveal in the midst of My people Israel; and never again will I allow My holy name to be profaned; and the nations will know that I am the LORD, the Holy One; I have made My Shekinah to dwell in Israel.
8. Behold it is coming, and it will be, says the Lord God: that is the day whereof I have spoken.	8. Behold, it is coming, and it will be fulfilled, says the LORD God; it is the day that I have decreed by My Memra.
9. Then the inhabitants of the cities of Israel will go forth and make fires and heat up with the weapons, the bucklers, and the encompassing shields, the bows and	9. Then those who dwell in the cities of the land of Israel will go out, and use for heating and store up for kindling, the weapons, bucklers and shields, bows and arrows,

Rashi	Targum
the arrows and the hand-staves and the spears, and burn them as fires for seven years.	wooden staves and spears, and they will use them for kindling for seven years.
10. So that they shall carry no wood from the fields nor cut down any from the forests, for they shall make fires from the weapons. Thus will they spoil those who spoiled them and plunder those who plundered them, says the Lord God.	10. And they will not take wood from the field, nor cut it from the forests, because they will use the weapons for kindling, and they will despoil those who despoiled them, and take booty of those who plundered them, says the LORD God.
11. And it shall come to pass on that day that I will give Gog a place there as a grave in Israel, the valley of them who pass along the east side of the sea, and it will then stop those who pass along. And there shall they bury Gog and all his hordes, and they shall call it the Valley of Hamon Gog [the masses of Gog].	11. It shall be at that time, I will give to Gog a proper place for a burial ground in Israel, in the Valley of the Pass, east of the sea of Gennesaret (Kinneret) and it is near the two mountains [of Abraim]. there they will bury Gog and all of his noisy horde; and they will call it the Valley of Gog's Noisy Horde.
12. And seven months shall the House of Israel be burying them in order to purify the land.	12. The House of Israel will bury them for seven months in order to cleanse the land.
13. They will bury all the people of the land, and they will be renowned; it is a day when I will be glorified, says the Lord God.	13. All the people of the land will bury them; and it will make them famous on the day that I reveal My glory, says the LORD God.
14. Men of continuous employment they shall separate, who pass through the land, burying those who pass through with those who are left on the surface of the land, in order to purify it, at the end of seven months shall they search.	14. And they will appoint men to traverse the land continually, a mobile group, burying those that remain above ground, to cleanse it; at the end of seven months they will begin to search.
15. And when they that pass through shall pass and see a human bone, they shall build a sign next to it until the buriers bury it in the Valley of Hamon Gog.	15. And if one of those who traverse the land will pass along the road, and see a human bone, he will erect a marker beside it until those who bury it will have interred it in the Valley of Gog's Noisy Horde.
16. And also the name of the city shall be Hamonah. Thus they shall purify the land.	16. There. too, will be flung the slain of Rome, the city of many boisterous crowds. thus they will cleanse the land.

## Rashi's Commentary on Ezekiel 38:18 – 39:16

**19 a great noise** [Heb. רעש,] through noise and thunder, as he states.

**20 and the cliffs shall fall** [Heb. המדרגות.] I heard that they are perpendicular hanging rocks, which appear to be falling, but I say that they are mounds of the towers, for they dig around and cast up the earth in the center to raise the mound, and it is made into steps, eschelons, eschillions in Old French, steps, in order that the earth remain, and after it is pressed down well, they remove the forms that hold up the step.

**21 And I will call the sword against him upon all My mountains** for the sword to come upon them, against him. "And I will call" means, I will prepare. And what is the sword that I will call against him? Their own sword: "every man's sword shall be against his brother."

**22 and great hailstones** Hailstones that glisten like precious stones named גביש, crystal, as the matter is stated (Job 28:18): "Coral and crystal (גביש)." Our Sages said (Ber. 54b): על גב איש: Hailstones that started to fall on Egypt, and stood in the air over the man (על גב איש), Moses, who prayed that they not fall, as the matter that is stated (Exod. 9:33), לא יתה ארצה, "[it] did not reach the ground."

## Chapter 39

**2 and I will entice you** [Heb. וְהִשְׁאַתִּיךָ,] like וְהִשְׁאַתִּיךָ, I will entice you upon My people, as in (Ps. 89:23): “No enemy will entice (יְשִׁיא) him.”

**7 and I will no longer cause My Holy Name to be profaned** For Israel’s degradation is a profanation of His Name, “inasmuch as it is said of them, ‘these are the people of the Lord’” (above 36:20), and He is unable to save them.

**9 and heat up** [Heb. וְהִשְׁיִקוּ,] like (Orlah 3:5): “An oven that they heated up (שִׁיבָה) ” in the language of the Mishnah.

**with the weapons** [Heb. בְּנִשְׁקָם,] an armures in Old French, with weapons.

**11 I will give Gog a place there as a grave** A place where there will be a grave for them. Since he is of the seed of Japheth, who covered his father’s nakedness, he therefore merited burial.

**the valley of those who pass along** The valley where people pass the Sea of Kinnereth to bring from there Genossar fruits regularly.

**the east side of the sea** Jonathan renders: on the east of the Sea of Gennasar.

**and it will then stop those who pass along** [Heb. וְהִסְתֵּמָה,] It closes off those who pass, like (Deut. 25:4): “You shall not muzzle (לֹא תִקְסֹם) .” Because of the many corpses that will fall there, travelers will be prevented from passing through. Therefore, they will pass by them and bury them. Menachem (p. 91) interprets it in his book (Machbereth) to mean that they will close their nose so as not to smell the odor of the corpses.

**13 They will bury all the people of the land** because they died there.

and they will be renowned All the nations will speak their name as praise and as a sign of kindness: “There are no nations as compassionate as this one; do you find a man who buries his enemy who rose up against him to kill him?”

**14 Men of continuous employment** Men designed to continuously devote themselves to this. Israel will separate out in order to [be able to] pass through the land and gather the scattered [corpses].

**burying with those who pass through** Burying with (Heb. אֶת) those who pass through; the corpses (אֶת־הַגּוֹתָרִים) that will block off and hinder the crossing. Those who crossed the ocean will bury them for their own benefit.

**with those who pass through** Heb. אֶת־הַעֲבָרִים, with those who pass through. So I heard, and so did Jonathan render.

**those who are left on the surface of the land** far from the crossing. Those who cross the sea will not occupy themselves with burying them. Those designated to devote themselves to this purpose will bury them.

**at the end of seven months** the majority of the corpses visible to the eye will have been buried; from then on they will probe through the land in the hidden places, in the briars and among the thorns, and bury whomever find.

**15 And when they that pass through the land shall pass** Wayfarers who see a human bone will construct a marker next to it as a sign that there is a bone of a dead body there, in order that wayfarers and those who prepare ritually pure food should stay away from it.

**until the men of continuous employment,** designated to search, will come and bury it.

**16 And also the name of the city shall be Hamonah** And also the city whose name is “the city stirring with numerous people,” that is, the wicked city, the masses of its inhabitants will be buried there.

**Thus they shall purify the land** [i.e.,] Israel will purify their ritually pure foods and their terumoth in the Land.

**Hamonah** without a “mappiq hey” since the final “hey” serves as an adjective, for הַמְּוֹנָה is like הוֹמָה, stirring.

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**Nazarean Jews Privately read:  
I Thessalonians 3:1-14 + 4:1-8 &  
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.**

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**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!”

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Amen ve Amen!

**Chag Sukkoth Sameach!**

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**Hag HaSukkoth**  
**Feast of Tabernacles**  
**5778 Ano Mundi**



For further study see:

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

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

**Tishri 18, 5778**

**Evening Saturday October 07 – Evening Sunday October 08, 2017**

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

**Morning Service Sukkoth 1<sup>st</sup> Intermediate Day**

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

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

**Torah Reading:**

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

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**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House**

of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight.  
Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

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

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

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

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

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

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

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

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

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

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

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
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. <b>On the fifth day of the Feast of Tabernacles</b> , nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;
27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number.	27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;
28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation.	28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation.

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

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

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

### **Koheleth (Ecclesiastes) 2:16 - 3:22**

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

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

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

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

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**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!"

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**Amen ve Amen!**

**Chag Sukkoth Sameach!**

**Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham**

**P.S.**

**There will be normal class via the Internet on Sunday morning.**