



Sukkot-Feast of Tabernacles (Booths)

Ingathering of the Harvest

Question: Why do we celebrate the Feast of Sukkot? The Festival of Sukkot commemorates the shelter that **יהוה** provided the Israelite people in the Wilderness, and an essential part of the Sukkot service is to recall that shelter. Sukkot responds to the joy of knowing that your sins were forgiven during Yom Kippur and recalling the miraculous provision and care of **יהוה** after delivering us from the bondage of Egypt. Sukkot is a time to rejoice in **יהוה**'s concern for us and be grateful for the blessing of the fruit harvest. *Chumash*

Question: When is Sukkot or the Feast of Tabernacles? **YOU SHOULD CELEBRATE SUKKOT ON THE 15TH DAY OF THE 7TH MONTH UNTIL THE 22nd DAY OF THE 7TH MONTH.**

Five days after Yom Kippur on the 15th day of the 7th month (Ethanim / Tishri) begins Sukkot, which is usually during our months of September or October.

Numbers 29:12 And on the fifteenth day of the seventh month you will have a sacred convocation (Sukkot); you will do no ordinary work and you will keep a feast to יהוה for seven days: 13 And you will offer a burnt offering, a sacrifice made by fire, *as a sweet savor to ל. יהוה*. C-MATS

Leviticus 23:33 And יהוה spoke to Moses saying, 34 Speak to the Children of Israel saying, The fifteenth day of this seventh month will be the Feast of Tabernacles for seven days to ל. יהוה. 41 And you will keep אֹתָן it (him) a feast to ל. יהוה for seven days in the year. It will be a statute forever in all your generations: in the seventh month you will celebrate אֹתָן it (him). C-MATS

Question: What commandments were given for Sukkot?

1. **YOU MUST REST ON THE FIRST DAY OF SUKKOT.** Lev. 23:35
2. **YOU MUST NOT WORK ON THE FIRST DAY OF SUKKOT.** Lev. 23:35
3. **YOU MUST REST ON THE EIGHTH DAY OF SUKKOT.** Lev. 23:36
4. **YOU MUST NOT WORK ON THE EIGHTH DAY OF SUKKOT.** Lev. 23:36

Leviticus 23:35 On the first day will be a sacred convocation: you will do no ordinary work. 36 Seven days you will offer an *offering* made by fire to **לֵהוּה**: on the eighth day will be a sacred convocation for you; and you will offer an *offering* made by fire to **לֵהוּה**: it is a solemn assembly; and you will do no ordinary work. 37 These *are* the feasts of **יְהוָה**, which you will proclaim **אתם** them to be sacred convocations, to offer an *offering* made by fire to **לֵהוּה**, a burnt *offering*, a grain *offering*, a sacrifice and drink offerings, each on its own day: *Prophecy Fulfilled-Lev.23:36-37 The Drink-offering: "If any man thirst."* John 19:31-36. 38 Beside the Sabbaths of **יְהוָה** and besides your gifts and all your vows and all your freewill offerings, which you give to **לֵהוּה**. 39 Also in the fifteenth day of the seventh month, when you have gathered in **את** the fruit of the land, you will keep **תִּשְׁאַל** a feast (*Sukkot*) to **יְהוָה** for seven days: on the first day will be a Sabbath and on the eighth day will be a Sabbath. C-MATS

Question: Why does **יְהוָה** call an assembly on the eighth day? **יְהוָה** says to Israel, “I have called you to an assembly to remain with Me.” This is like a king who invited his sons to feast with him for a certain number of days, and when the time came for them to leave, he said: “My sons! Please, stay with me just one more day, for it is difficult for me to part with you!” Similarly, after the seven days of Sukkot, **יְהוָה** “detains” Israel for one extra sacred day. Only on this eighth day is work prohibited, and not on the preceding weekdays of the Festival, when such work, which, if postponed, would cause a monetary loss, is permitted. *Chumash*

5. **YOU MUST TAKE CHOICE FRUITS, PALM BRANCHES, AND OTHER BRANCHES BEFORE DURING SUKKOT.** Put the best of your local fruit on your table for the feast. Cover your sukkah with palm branches if available or other branches from native trees in your area. Wave your branches in celebration and rejoice during the seven days of the feast.

Leviticus 23:40 And you will take on the first day choice fruits, branches of palm trees, thick tree branches and intertwined willow branches from the brook; and you will rejoice before **יְהוָה** your Elohim seven days. C-MATS

Question: How are the four species used in the celebration? The four items are held together in a bouquet and waved before **יְהוָה** in six directions forward, to the right, to the back, to the left, up, and down to proclaim that **יְהוָה** is everywhere. *Chumash*

Question: What are the four species needed for the Feast of Sukkot?

- choice fruits
- branches of palm trees
- thick tree *branches*
- intertwined willow *branches* from the brook

Branches of palm trees - a large center branch of a date palm that is green and closed.



Choice fruit: (does not have to be the fruit of a citron tree).



Thick tree branches (could use the branches from a myrtle tree).



Willow branches from the brook: two branches with leaves from a willow tree.



The Myrtle branches and Willow branches are bound to the Palm branch, while the fruit is merely brought together with the other branches to the Temple.

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palm branches in their hands; **10** And cried with a loud voice, saying, Salvation to our Elohim which sits upon the throne, and to the Lamb.

6. YOU MUST DWELL IN BOOTHES SEVEN DAYS DURING SUKKOT.

Leviticus 23:42 You will live in booths (*Sukkah*) seven days; all that are Israelites native-born *in the land* will live in booths (*Sukkah*): **43** So that your generations may know *that* in booths, I made dwell **תְּנַחֲןָה** Children of Israel to live, when I brought **אֶתְּנָשָׁן** them out of the land of Egypt: I am **יְהוָה** your Elohim. **44** And declared Moses **תְּנַחֲןָה** the feasts of **יְהוָה** to the Children of Israel. C-MATS

Question: What is a sukkah? How do you make a sukkah? The Hebrew word sukkah means booth. The plural for sukkah is Sukkot which means booths. The sukkah is a temporary structure with a roof of branches and large enough to dwell in. The sukkah does not have to have four walls and the walls do not have to be solid. Any material can be used as long as it is secure enough not to blow away in the wind. The sukkah can be decorated with fruit, vegetables, flowers, or anything you like. You can hang lights inside and any other decorations that you desire. Building and decorating the sukkah can be a fun family project. It does not have to be a costly project. Use what materials that you have available and have fun. Usually just the meals are eaten in the sukkah, however spend as much time in the sukkah as possible if the weather and one's health permits. You may even want to sleep in the sukkah if you live in a warm climate.



Question: Should exile-born followers of **יהוָה** live in a sukkah? The Torah says that “**all that are Israelites native-born in the land will live in booths (Sukkah).**” This is a commandment for those living in Israel, but anyone who wants to live in a sukkah during this celebration is welcomed to do so even though they do not live in Israel.



Question: How does one fulfill the commandment of dwelling in the sukkah? One should eat, drink, and live in the sukkah, both day and night, as one lives in one's house on the other days of the year. For seven days a person should make his home his temporary dwelling, and his sukkah his permanent dwelling. *Chumash*

Question: What were the shelters that the children of Israel lived in while in the desert? These were the clouds of glory with which יְהוָה enveloped the Hebrew people in the desert, forming a protective shelter for them against wild beasts and enemies. *Chumash*

7. YOU SHOULD GIVE A VOLUNTARY OFFERING TO ELOHIM ON SUKKOT. Give to the poor at this time or a local charity that feeds the hungry. Be led by His Spirit as to where you should give your gift to Him.

Exodus 23:14 Three times in the year you will keep a feast to Me. **15** ~~the~~ Feast of Unleavened Bread you will keep seven days: You will eat unleavened bread as I commanded you, in the time appointed in the month of Abib; because in it ~~you~~ you came out from Egypt: And none will appear before me empty handed. **16** And the Feast of Harvest (*Shavuot*), the firstfruits of your labors, which you have planted in the field: and the Feast of Ingathering (Sukkot), which is at the end of the year, when you have gathered in ~~the~~ your labors out of the field. **17** Three times in the year all your males will appear before Adonai יהוה. **18** You will not offer the blood of My sacrifice with leavened bread; neither will the fat of My sacrifice remain until the morning. **19** The first (*best*) of the firstfruits of your land you will bring into the House of יהוה your Elohim. C-MATS

8. YOU SHOULD HAVE A FEAST ON SUKKOT. Include some of the best local fruit on your table for the feast. This is a time to rejoice so cook some of your favorite kosher food and enjoy feasting together with your family.

Exodus 23:14 Three times in the year you will keep a feast to Me. 15 **הַמִּנְחָה** Feast of Unleavened Bread you will keep seven days: You will eat unleavened bread as I commanded you, in the time appointed in the month of Abib; because in it **הַמֵּצָב** you came out from Egypt: And none will appear before me empty handed. 16 And the Feast of Harvest (*Shavuot*), the firstfruits of your labors, which you have planted in the field: and the Feast of Ingathering (Sukkot), which is at the end of the year, when you have gathered in **הַמְּלֹאת** your labors out of the field. C-MATS

9. YOU SHOULD REJOICE ON SUKKOT.

Deuteronomy 16:13 You will observe the Feast of Tabernacles seven days after you have gathered in your grain and your wine: 14 And you will rejoice in your feast, **אֶת הָעֹדָה** you and your son and daughter and your male and female servant and the Levite, stranger, fatherless and the widow, who live in your towns. 15 Seven days you will keep a solemn feast to **לֵאמֹר יְהוָה** your Elohim in the place which **יְהוָה** will choose: because **יְהוָה** your Elohim will bless you in all your *crops* and in all the works of your hands, so you will surely rejoice. 16 Three times in a year will appear all your males' **הַמִּנְחָה** before your Elohim in the place which He will choose; at the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles: and they will not appear **הַמִּנְחָה** before **יְהוָה** empty handed: 17 Every man will give as he is able, according to the degree of blessing that **יְהוָה** your Elohim has given you. C-MATS

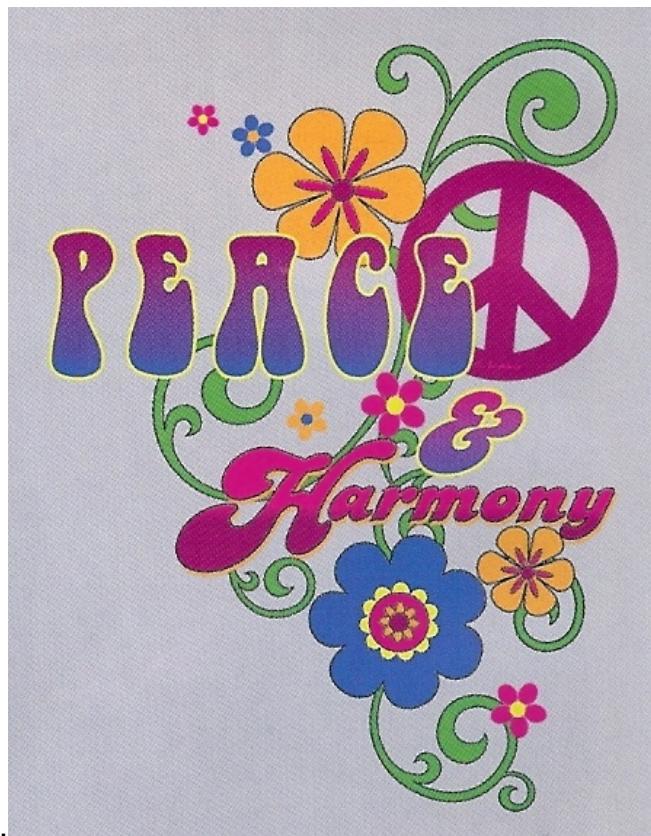
Psalm 118:24 This is the day which **יְהוָה** has made; we will rejoice and be glad in it. C-MATS



Question: What was the first Sukkot in the United States? When the first pilgrims gathered to give thanks to **יְהוָה** for their first Fall Harvest, back in 1621, they celebrated their traditions for Sukkot, which eventually became Thanksgiving in 1863.

Question: What effect, if any, do you think leaving our homes for a week on Sukkot might have on our relationship with יהוה? Living in comfortable homes, surrounded by familiar possessions can make a person grow complacent and take his things - and his life - for granted. By leaving our homes and moving into the thin walls and thatched roof of the simple Sukkah-hut, we come to realize that it's not our possessions that protect us, but יהוה. And not our externals that define who we are, but the amount of righteous good traits we try to incorporate in our lives.

Question: If that is so, wouldn't it be better to live in a simple hut all year round? יהוה gave us the world and all our possessions as a gift and He wants us to enjoy them, within reason. But from time to time, like each year on Sukkot, He wants us to step away from them a bit to remind ourselves where they came from and to keep things in perspective



Question: During Sukkot we should all live in harmony with each other. "Do not be scornful of any person, nor be disdainful of anything, because there is no person without his hour, and no thing without its place." What does this mean? While some people clearly contribute something important to their communities and to the world, others just seem like "extras" in the cast of life. They appear to have nothing to add to the world, and may even seem to be detracting from it. But it's a mistake to write anybody off. יהוה loves everyone and would not put anybody or anything in the world without a purpose. There are some people who may live their entire lives - just to reach one moment of greatness. And even that greatness may be hidden. We should remember that יהוה loves and values every person that He has created and wants us to learn to do the same.

Question: In your opinion, is it ever possible to say someone is a "better person" than someone else? Each person is a world unto himself. Each of us has natural strong points and weaknesses. For instance, one person's nature is to get angry easily. If he works hard and holds himself back even half of the time, he's doing great. For another, anger isn't a test at all. And the few times he lets himself get angry he could have easily stopped himself. From a superficial perspective, the second guy is doing a better job at controlling his temper, since he gets angry less often. But **יהוָה** knows better. He sees how much harder the first guy is trying, and how he really deserves more credit. It's the same way in all areas of life, because we just don't have enough insight or perspective to judge who is "better." This is known only to **יהוָה**.

Question: Can there be such a thing as someone who isn't special? There are no 'extras' in **יהוָה**'s cast of life. He created each one of us with our unique role to play, and without us, the world would be incomplete. Like pieces of a puzzle, some seem to obviously fit, and others you have to hunt around until you find where they fit in, but each piece is necessary to finish the picture.

Question: Not everyone is smart or blessed with musical, artistic, or athletic talents. Sometimes we have to look a little closer to find out what is special about a person. What are some things that can be special about a person that we wouldn't notice right away? Any good character traits a person has are surely special. One person may be friendly and have a nice warm smile. Other traits could include kindness, sensitivity, courage, or a strong sense of values (loves being righteous). Some people are givers and enjoy helping others. Some are good friends you can trust and are there to encourage you in difficult times.

Question: Why do you think **יהוָה** gives some people more and some people less? We are all in this world to improve our character and grow spiritually. There are many ways to do this. For instance a poor person grows by remaining honest and not bitter despite his poverty; a rich person grows by remaining humble and considerate despite his wealth. **יהוָה** gives each of us the life situation our particular soul needs to grow maximally.

Question: What does it mean that we are all equal? How, if at all, is that different from being all the same? The spiritual concept of equality means that we are all precious children of the One **יהוָה** and are all equally worthy of respect. It doesn't mean that we all have the same life mission to do. Each of us should look at our unique circumstances and talents and try to make the most of who we are rather than imitate someone else.

Question: How are you special? What gifts have you been given?

Question: How can we discover where we fit in, and what is our special contribution to the world? Although it isn't always so obvious, there is a pretty accurate way to figure it out. Generally an activity or subject that we feel especially drawn to, yet doesn't come easy, and when we try to do it we find obstacles in our way, is an indication that being involved in that thing in some positive, constructive way is likely to be one of the main reasons we're in the world.

Question: What activity do you feel drawn to? Music? Art? Children? Helping others? Teaching? Science? Math? Language?



Exodus 33:12 And Moses said to יְהוָה, See, וְאַתָּה You said to me, Bring up אֶת people וְאַתָּה and You have not let me know אֲלֵהֶם whom You will send with me. 13 And You אָמַרְתָּ You said, I know you by name וְאַתָּה and moreover, וְאַתָּה פָּנֶיךָ you found grace in My sight. 13 Now please, if מִצְאָתִי I found grace in your sight, show me now אֲלֵהֶם Your way that I may know You, that I may find grace in Your sight: and consider that this nation is Your people. 14 And He (Elohim) said, My presence will go with you and I will give you rest. 15 And Moses said to Him, If Your presence will not go with us do not take us from here. 16 For how else will it be known here that מִצְאָתִי I found grace in Your sight, if not I and Your people, You go with us? So shall we be set apart, I and Your people, from all the people that are upon the face of the earth. 17 And יְהוָה said to Moses, Also תֹּהֵן this matter that you have spoken: I will do this, for מִצְאָתִךְ you found grace in My sight and I know you by name. 18 And Moses said, I pray You, show me אֲלֵהֶם Your glory. 19 And He (Elohim) said, I will make all My goodness pass before you and I will proclaim the name of יְהוָה before you (*in your presence*); and I will be gracious to אֲלֵיכֶם whom I will be gracious and I will show mercy on אֲלֵיכֶם whom I will show mercy. *Prophecy Fulfilled-Ex. 33:19 His Character-Merciful-Luke 1:72.* 20 And He (Elohim) said, You cannot see אֲלֵהֶם My face: because no man can see Me and live. 21 And יְהוָה says, You will stand on a rock in a place אֶתְכֶם with Me: 22 While My glory passes by, that I will put you inside a crevice in the rock and cover you with My hand while I pass by: 23 And I will take away אֲלֵיכֶם My hand and you will see אֲלֵהֶם My back: but My face you will not see. Exodus 34:1 And יְהוָה said to Moses, Make two tablets of stone like the first ones: and I will write upon these tablets אֲלֵיכֶם the words that were in the first tablets, which you broke. 2 And be ready in the morning and come up to Mount Sinai and present yourself there to Me on the top of the mountain. 3 And no man will come up with you, neither let any man be seen close to the mountain; neither let the flocks or the herds feed on the mountain. C-MATS

Exodus 33:4 And he cut two tablets of stone like the first *ones*; and Moses rose up early in the morning and went up to Mount Sinai as יְהוָה had commanded **אֲתָּה** him and he took *the* two tablets of stone. **5** And **יְהוָה** descended in the cloud and stood with him there and proclaimed the Name of **יְהוָה**. **6** And **יְהוָה** passed by before him and proclaimed, **יְהוָה, יְהוָה** is El, merciful and gracious, longsuffering and abundant in goodness **וְאַמְرָת** and truth, **7** Showing mercy to thousands, forgiving iniquity and transgression and sin, *but by no means clearing the guilty; but placing the iniquity of the fathers upon the children and upon the children's children, to the third and to the fourth generation.* **8** And Moses at once bowed his head toward the earth and worshipped. **9** And he said, If now **אֲתָּה אֱלֹהִים** I found grace in your sight, O Adonai, let my Adonai please go with us; *even though they are a stiff necked people; and pardon our iniquity and sin and take us as your inheritance.* **10** And He (*Elohim*) said, I am making a covenant in front of all your people *that I will do נִפְלָאת marvels**, such as have not been done in all the earth or in any nation: and will see all the people which **אַתָּה** you are among **אֲתָּה** the work of **יְהוָה**: it is an awesome thing that I will do for you. (*only used once in the Tanakh is this Hebrew word 'marvels' and is actually two words 'he falls' and 'אֲתָּה', implying the great works **אֲתָּה** Y'shua will come down and do on earth will be awesome) **11** Observe **אֲתָּה** that which I command you this day and I will drive out ahead of you **אֲתָּה** the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. **12** Be careful *not to* make a covenant with the inhabitants of the land where **אַתָּה** you go or it will be a snare (*a trap*) to you: **13** But **אֲתָּה** their altars you will destroy, **אֲתָּה וְאַתָּה** and their images, break **אֲתָּה וְאַתָּה** and their groves (*sacred poles*) cut down: **14** You will not worship *any* other El, because **יְהוָה**, whose name is jealous, is a jealous El. **15** If you make a covenant with the inhabitants of the land and go whoring after their gods and sacrifice to them and *if someone invites you to his gods feast and you eat his sacrifice;* **16** And you take of their daughters to your sons and their daughters go a whoring after their gods and make go a whoring **אֲתָּה** your sons after their gods. **17** You will make no molten gods. **18** **אֲתָּה** Feast of Unleavened Bread you will keep. Seven days you will eat unleavened bread, as I commanded you in the month of Abib: because in the month Abib **אֲתָּה** you came out from Egypt. **19** Everything that opens the womb is mine; and every first born male among your cattle, *whether ox or sheep* is mine. **20** But the first born male of a donkey, you will redeem with a lamb: and if you do not redeem **him**, then you will break his neck. All the firstborn of your sons, you will redeem. And none will appear before Me empty-handed. **21** Six days you will work, but on the seventh day you will rest, *even in plowing time and in harvest you will rest.* **22** And you will observe the Feast of Weeks (*Shavuot*) with the first *gathered* fruits of the wheat harvest and the feast of ingathering at the end of the year. **23** Three times a year will appear all your male children **אֲתָּה** before Adonai **יְהוָה**, the Elohim of Israel. **24** I will cast out the nations (*gentiles*) before you and enlarge **אֲתָּה** your borders: neither shall desire any man **אֲתָּה** your land, if you go up to appear **אֲתָּה** before **יְהוָה** your Elohim three times in the year. C-MATS

Question: Sukkot is a time to rejoice. How can we make ourselves feel happy even when we aren't? There are a lot of things we can do to make ourselves feel happy. The first step is to realize that happiness is a choice we can make. It is very helpful to look for the good in any situation, and realize how it could have always been worse, and to appreciate the good in the situation. Sometimes even just acting as if you're happy can jump-start a person to really feel better.

Question: What does a person gain by being happy? Besides just feeling a lot better than being down, there are many other benefits. When we feel happy we have much more energy and can accomplish things we never could otherwise. It can actually make us healthier and stronger. Also, happiness is contagious. When we're happy, the people around us are too. And who wouldn't rather be surrounded by happy, friendly people? It's no wonder being happy is a blessing!

Question: It's fine to be happy, but aren't there situations where it's really not appropriate to be happy? Certainly in extremely difficult or tragic situations, no normal person is going to be bursting with joy. Nevertheless there is a basic level of existential happiness that can accompany a person through anything. This consists of a joy to simply be alive. Life is an invaluable precious spiritual gift in any form. Besides this, a person can derive happiness from his connection to, and awareness of יהוה's guiding presence in his life. He may draw comfort in trusting that ultimately everything that happens is for the best, even when it's not immediately apparent.



BE HAPPY.
IT'S ONE WAY OF BEING WISE

Question: Wealth is a feeling of being "happy with one's lot." What does this statement mean? The point here is that external circumstances are more or less irrelevant when it comes to happiness. Unfortunately, there are too many stories of people who had it all - health, wealth, fame and beauty, who felt so miserable inside that they ruined or even ended their own lives. On the other hand there are other people who have seemingly much less, but are happy. Happiness comes when we're content with what we have (even if it's less than we'd hoped) and find a way to make the most of whatever we do have.

Question: Do you think having more possessions would cause a person to have more, or less, worries? Surprisingly, the answer is 'more.' Once a person can meet his very basic bottom-line needs, having more things to take care of, protect, etc., only worries and weighs him down.



Contentment

Riches are not
from an abundance
of wordly goods, but
from a contented mind.

Question: Can a person be poor and still be rich? True wealth is a sense of contentment and a feeling that one's needs are being provided for. A person who builds a strong, close relationship with יהוה, who is the ultimate provider, will feel content and in 'good hands' no matter what is going on in his external life. A connection with יהוה is the one investment that never fails and always pays dividends.

Question: How did Paul find happiness? Philippians 4:12 I know both how to be brought low, and I know how to be content everywhere and in all things. I have learned how to be full and to be hungry, abundance and to suffer need. 13 I can do all things through Mashiach which strengthens me. C-MATS

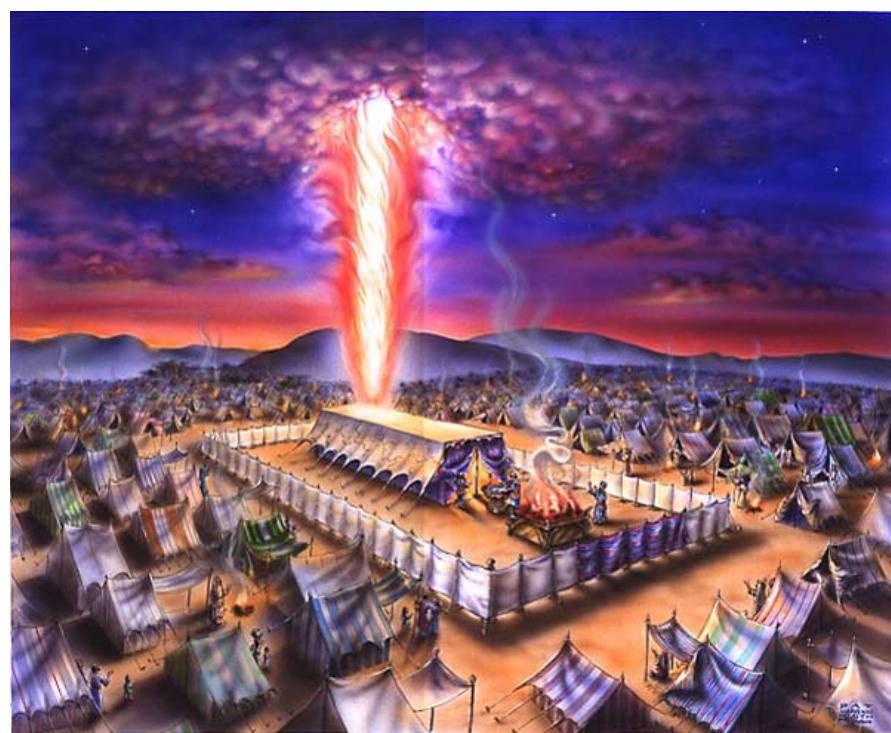
Question: How can we bring happiness to others? Mark 12:28 And one of the scribes came, and having heard their discussion, and noticing that He had answered them well, asked Him, Which is the greatest commandment of all? 29 And Y'shua answered him, The greatest of all the commandments is, Hear, O Israel; our Elohim is one יהוה: 30 And you shall love יהוה your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength: this is the greatest commandment. 31 And the second is this, You shall love your neighbor as yourself. There is no other commandments greater than these. 32 And the scribe said to him, Well, Master, you have said the truth: for there is one Elohim; and there is no other but He: 33 And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. C-MATS

Question: What are some reasons why we should rejoice at Sukkot?

1. Remember the Exodus from Egypt and the miracles that יהוה performed for your ancestors and performs everyday in your life.



2. יהוה tabernacled with the camp of Israel in the wilderness.



3. We are surrounded by יהוה's sheltering Presence everyday.



Isaiah 25:4 For you have been a refuge to the poor, a refuge to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall.
C-MATS



4. Yahusha will return and again tabernacle among us and all the nations will journey to Jerusalem to celebrate Sukkot.

Question: How did the Israelites rejoice at Sukkot? The focus of this rejoicing was the ceremony surrounding the commandment to pour water on the altar - the water libation. During this event, which mainly took place in the Women's Court, the Levites played on many musical instruments. The celebrations of the water libation from the days of the Second Temple, described the great joy of the ceremony: "Whoever has not seen the celebration of the water libation has never experienced the feeling of true joy - great lamps of gold were hoisted, with four golden bowls at the top of each lamp. Four young priests-in-training would climb to the top, carrying immense oil jugs with which they would fill the bowls. Once lighted, there was not a courtyard in all of Jerusalem that did not glow with the light that emanated from the celebration in the Temple courtyard.



Young priest with oil jug to light the fires

As the people sang, the righteous and devout men would dance before them while juggling flaming torches. The Levites, standing on the fifteen steps that descend from the Court of Israel to the Women's Court, played on lyres, harps, trumpets and many other instruments. Two priests who blew silver trumpets stood at the top of the stairs on either side of the entrance to the great gate of the Court.



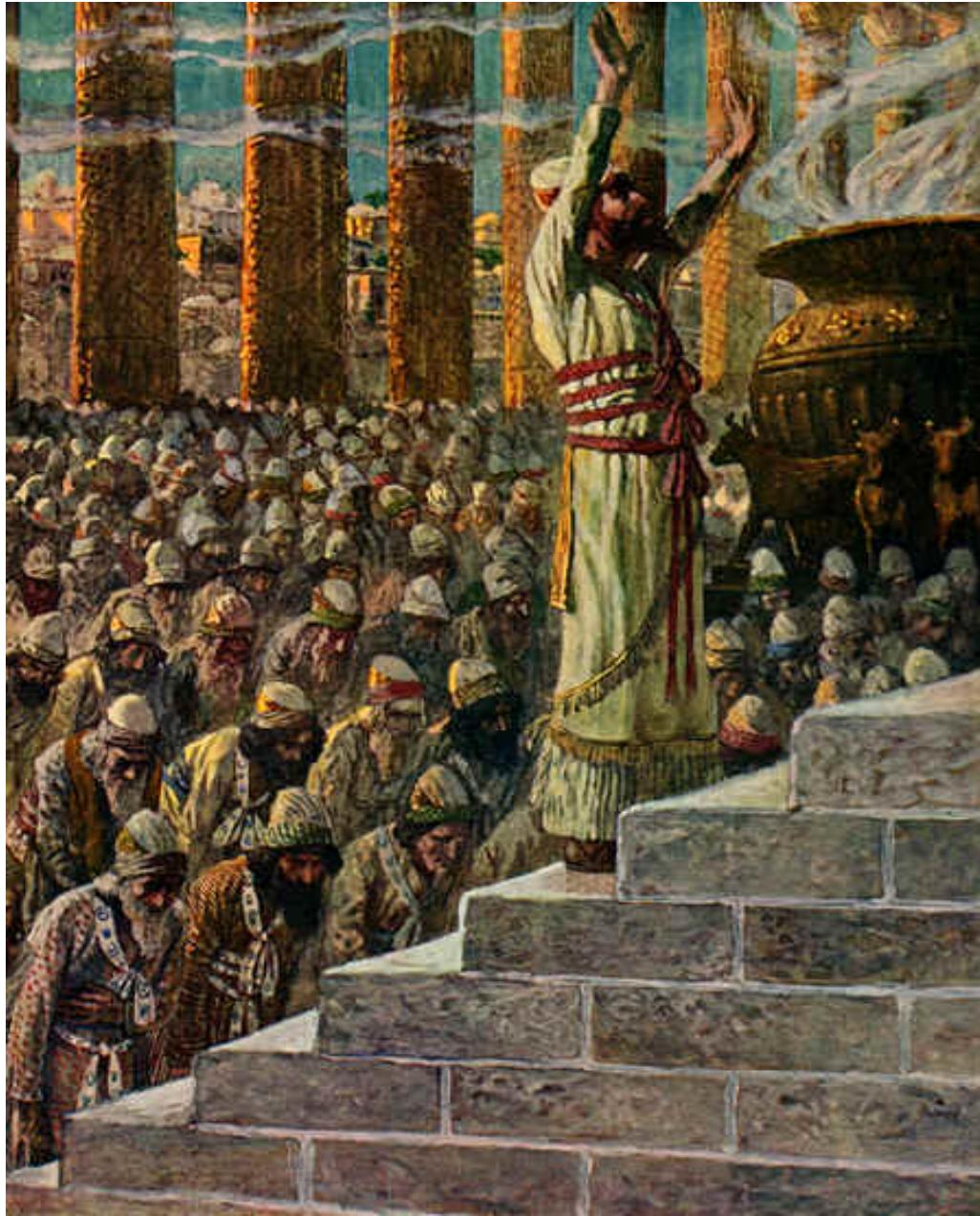
Israelite men dancing while juggling flaming torches

Men, women and children participated in the immense joy of the water libation - some directly, while others stood and watched. Special elevated balconies were constructed to enable the righteous women of Israel to watch the wise men of the Sanhedrin as they danced. At dawn, the assembly proceeded with melody and song to the spring of Shiloach, at the foot of the walls of Jerusalem. One priest carried with him a special golden decanter and filled it with the sparkling spring water. Then the congregation ascended again to the Temple, led by the priest who bore the golden vessel. Arriving at the Temple, he brought the decanter up to the altar, and poured the water into the silver cup at its corner. This ceremony is connected to the rainfall of the coming year, and it was accompanied by yearning and prayers for blessing on the earth and its produce.



Full Moon of Tishri

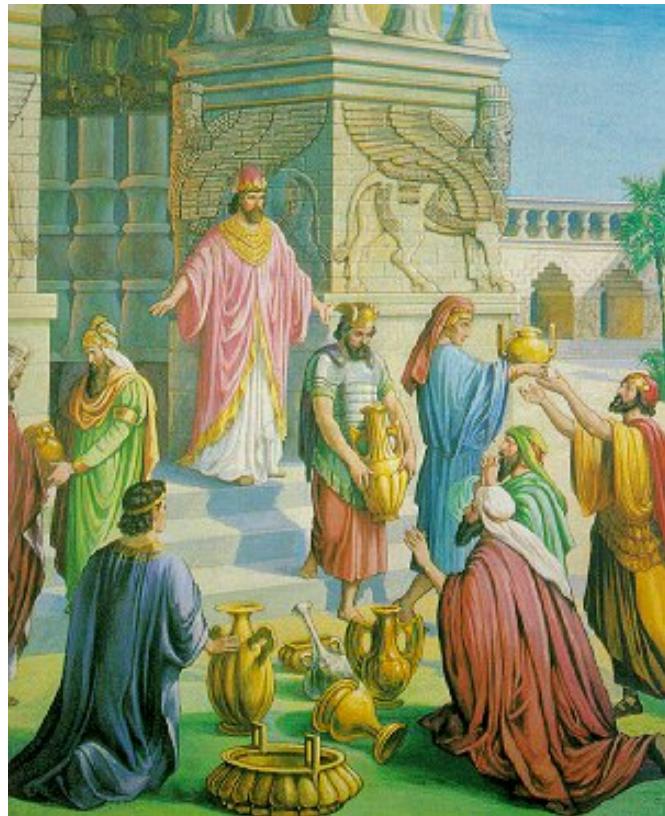
Sukkot became associated with the Festival of the Fall Harvest, which celebrated thanksgiving for the fruit harvest during the full moon of Tishri.



Dedicated the First Temple on Sukkot

5. King Solomon dedicated the Temple on the Feast of Sukkot in 953 B.C. The glory of יהוה descended and lighted the fire on the Altar and filled the Most Sacred Place in the Temple. The reigning king would read the Torah to the Israelites during this feast.

6. After the Israelites returned from Babylon, Sukkot was the first feast that they observed when they dedicated the Second Temple to יהוה in 516 B.C.



Dedicated the Second Temple on Sukkot

7. Sukkot became the most important festival held in the Promised Land, called the “Feast of **Yahua**”. The two great themes of Sukkot were water and light-the water drawing celebration with lighted torches.

Question: What should we remember about Yahusha during Sukkot?



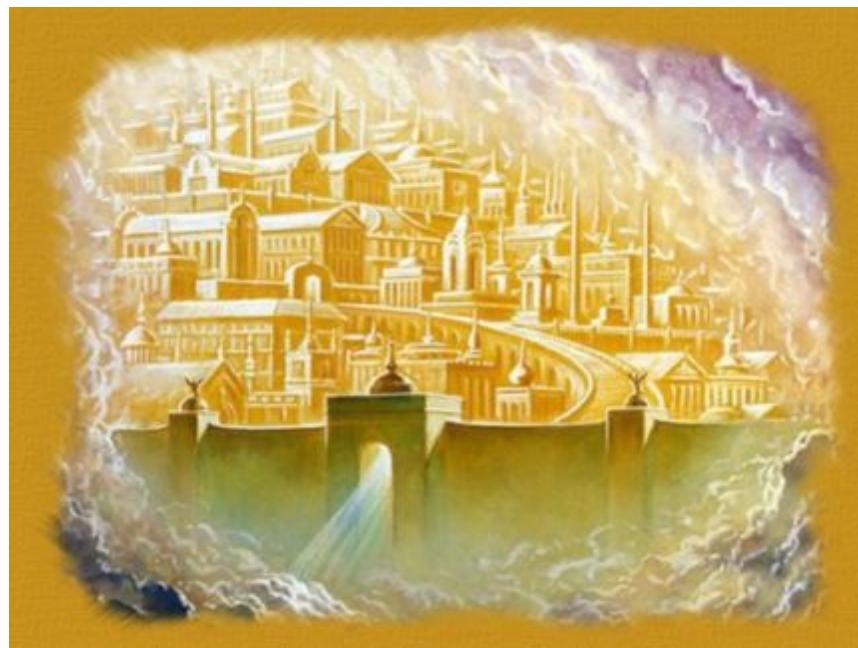
Yahusha washes away our sins

Hebrews 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh: 14 How much more shall the blood of Mashiach, who through the eternal Spirit offered himself without spot to Elohim, purge your conscience from dead works to serve the living Elohim? C-MATS



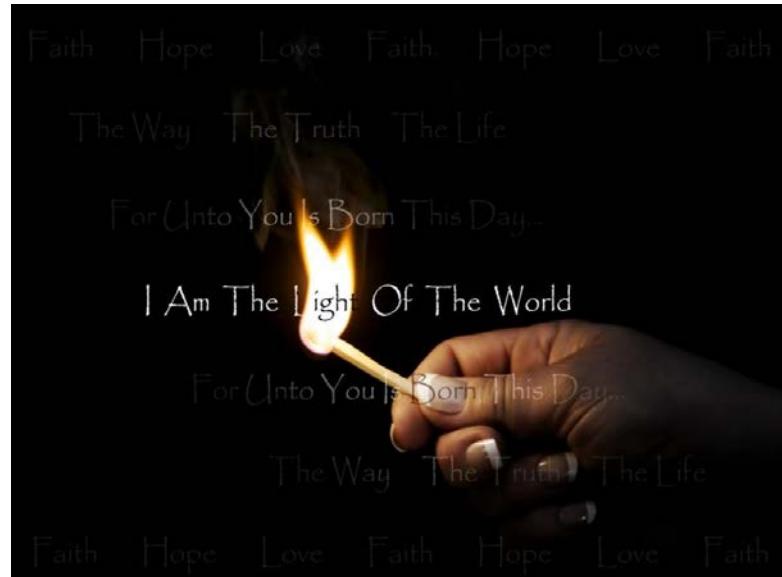
Yahusha is the Living Water

John 4:13 Yahusha answered her, Whoever drinks of this water shall thirst again: 14 But whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into everlasting life. C-MATS



Yahusha is preparing our permanent Home

John 14:1 Do not let your heart be troubled: believe in Elohim, believe also in Me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. C-MATS



Yahusha is the light of the world

John 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. 2 The same was in the beginning with Elohim. 3 All things were made by Him; and without Him not anything was made that was made. 4 In Him was life; and the life was the light of men. 5 And the light shines in darkness; and the darkness do not comprehend it. 6 There was a man sent from Elohim, whose name was John. 7 The same came as a witness, to bear witness of the Light, that all men through Him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lights every man that comes into the world. C-MATS



Yahusha celebrated the Feast of Sukkot

John 7:2 Now the Jews' Feast of Tabernacles was near. 14 Now about the middle of the feast Y'shua went up into the temple and taught. 15 And the Jews marveled saying, How does this man know so much when he has never been to school? 16 Y'shua answered them and said, My teaching is not Mine, but His that sent Me. 17 If any man will do His will, he shall know if this teaching is from Elohim or whether I speak from Myself. 18 He that speaks from himself seeks his own glory: but he that wants glory for the one that sent him, no unrighteousness is in him. 24 Do not judge according to the appearance, but judge by righteous standards. 25 Then some of them from Jerusalem said, Isn't this the one whom they seek to kill? 26 But he speaks boldly, and they say nothing to him. Do the rulers know that this is the Mashiach? 27 We know where this man comes from, but when Mashiach comes, no man will know where He is from. 28 Then cried Y'shua in the temple as He taught saying, You both know Me, and you know where I am: and I have not come from Myself, but He that sent Me is true, whom you do not know. 29 But I know Him: because I am from Him, and He has sent me. 30 Then they sought to take Him: but no man laid hands on Him, because His hour had not yet come. 31 And many of the people believed on Him and said, When Mashiach comes, will He do more miracles than these which this man has done? 32 The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him. 33 Then said Y'shua to them, I will be with you for a little while, and then I will go to Him that sent Me. 34 You shall seek Me, and shall not find Me: and where I am, you cannot come. C-MATS



The Transfiguration

Matthew 17:1 And after six days Y'shua took Peter, James, and John his brother, and brought them up to a high mountain alone, **2** And He was transfigured before them: and His face shone like the sun, and His raiment was white as the light. **3** And there appeared to them Moses and Elijah talking with Him. **4** Then Peter answered Y'shua, Master, it is good for us to be here: if you will, let us make three tabernacles; one for you, and one for Moses, and one for Elijah. **5** While he spoke, a bright cloud overshadowed them: and a voice out of the cloud said, This is my beloved Son, in whom I am well pleased; listen to Him. **6** And when the disciples heard it, they fell on their face, and were very afraid. **7** And Y'shua came and touched them, and said, Arise, and be not afraid. **8** And when they lifted up their eyes, they saw no one, except Y'shua only. **9** And as they came down from the mountain, Y'shua warned them, **Tell the vision to no one, until the Son of man is risen again from the dead.** C-MATS

Question: Why did Yahusha change before them to show His Divinity? The purpose of witnessing Yahusha's transfiguration was to not only give hope and faith to the disciples for the trying times ahead, but to also show that Yahusha was the promised Messiah. Although He was a man He was also the Son of יהוה. The Bible teaches a principle which states "**by the mouth of two or three witnesses every word may be established.**" *Matthew 18:16.* יהוה holds to this principle. Elijah and Moses, two men redeemed by יהוה, were present at the transfiguration. Also the voice of the Father Himself stood as witnesses at the transfiguration of Yahusha. These two men testified that Yahusha is the divine Son of יהוה. As though that were not enough though, the voice of the Father came in a cloud and gave full audible and concrete evidence that Yahusha was His divine Son sent to earth to redeem its fallen inhabitants.



Birth of Yahusha was during the Feast of Sukkot

Question: When was the Messiah born? Mary conceived Yahshua in the sixth month of Elizabeth's pregnancy with John the Baptist. This means that Yahshua was born 15 months after the angel told Zacharias that Elizabeth would conceive a child.

Luke 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus has יהוה dealt with me in the days wherein he looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from Elohim to a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Elizabeth's husband was Zacharias who was a priest of the division of Aviyah. The angel appeared to Zacharias while he was serving as a priest in the Temple.

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Aviyah : and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blameless. 7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before Elohim in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of יהוה. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared to him an angel of יהוה standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said to him, Fear not, Zacharias: for your prayer is heard; and your wife Elizabeth shall bear you a son, and you shall call his name John.

The Talmud tells us that the division of Aviyah served as priests during the second half of the fourth month of the Hebrew calendar. This would have put Zacharias in the Temple in late June. Fifteen months later would place the birth of Yahshua in the seventh month or Tishri, falling in perfect alignment with The Feast of Tabernacles. Thus on Tishri 15 Yahushua was born and on Tishri 22 Yahshua was circumcised on the eighth day according to the Law. This makes His birthday fall in the month of September or October. This would mean that Yahushua could not be born on December 25th, which was established by Emperor Constantine to celebrate the sun god and all other pagan gods. Research the history of Christmas or "Christ's mass" for yourself and see how the roots of this holiday are pagan in original.

Leviticus 12:1 And יהוה spoke to Moses saying, 2 Speak to the Children of Israel saying, If a woman has conceived and given birth to a male child: then she will be unclean seven days just like when she is having her menstrual period. 3 And on the eighth day the flesh of his foreskin will be circumcised. C-MATS

Luke 2:21 And when eight days were accomplished it was time to circumcise the child, His name was called YAHSHUA, which was the name the angel had given Him before He was conceived in the womb.

Matthew 1:21 And she shall have a son, and you shall call His name YAHUSHA: for He shall save His people from their sins.

John 1:10 He was in the world, and the world was made by Him, and the world do not know Him. 11 He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave power to become the sons of Elohim, even to them that believe on His name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. 14 And the Word was made flesh, and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. C-MATS

Future Fulfillments of Sukkot

Isaiah 27:12 יְהוָה, you will ordain peace for us; for you have also brought all our works for us. 13 O יהוה our Elohim, other masters besides you have had dominion over us; but by you only will we make mention of your name. C-MATS



Festival of Sukkot will be celebrated when the Messiah returns

Zechariah 14:1 Surely a day of יהוה comes, when your spoil shall be divided in the midst of you. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses rifled and the women ravished; and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city. 3 Then shall יהוה go forth and fight against those nations, as when He fought in the day of battle. 4 And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst there toward the east and toward the west and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south. C-MATS

Zechariah 14:5 And you shall flee by the valley of My mountain; for the valley of the mountains shall reach to Azel; yea, you shall flee, as you fled from the earthquake in the days of Uzziah King of Judah; and יְהוָה my Elohim shall come and all the holy ones with you. **6** And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: **7** But it shall be one day which is known to לִילָּה; not day and not night; but it shall come to pass, that at evening time there shall be light. **8** And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea and half of them toward the western sea: in summer and in winter shall it be. **9** And יְהוָה shall be King over all the earth: in that day shall יְהוָה be one and His name one. **10** All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up and shall dwell in her place, from Benjamin's Gate to the place of the First Gate, to the Corner Gate and from the Tower of Hananel to the king's wine-presses. **11** And men shall dwell in it and there shall be no more curses; but Jerusalem shall dwell in safety. **12** **וְאַזְנֵי** *And this* shall be the plague with which will smite יְהוָה-תֹּאֶת all the peoples that have made war against Jerusalem: their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their sockets and their tongue shall consume away in their mouth. **13** And it shall come to pass in that day, that a great tumult from יְהוָה shall be among them; and they shall lay hold everyone on the hand of his neighbor and his hand shall rise up against the hand of his neighbor. **14** And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold and silver and apparel, in great abundance. **15** And so shall be the plague of the horse, of the mule, of the camel and of the donkey and of all the beasts that shall be in these camps, as **וְאַזְנֵי** *this* plague. **16** And it shall come to pass, that everyone that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, יְהוָה of אֱלֹהִים *Host* and to keep **אַתָּה** Feast of Tabernacles. **17** And it shall be, that whosoever will not come up **וְאַתָּה** *from* all the families of the earth to Jerusalem to worship King, יְהוָה of אֱלֹהִים *Host*, even upon them shall be no rain. **18** And if the family of Egypt go not up and come not, neither *shall it be* upon them; there shall be the plague with which will strike **אַתָּה יְהוָה** the nations that do not go up to keep **וְאַתָּה** Feast of Tabernacles. C-MATS

Ezekiel 38:18 And it shall come to pass in that day, when Gog shall come against the **וְאַתָּה** *land of* Israel, says Adonai יְהוָה, that My wrath shall come up into My nostrils. **19** For in My jealousy and in the fire of My wrath have I spoken, surely in that day there shall be a great shaking in the **וְאַתָּה** *land of* Israel; **20** So that the fishes of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep upon the earth and all the men that are upon the face of the earth, shall shake at My presence and the mountains shall be thrown down and the steep places shall fall and every wall shall fall to the ground. **21** And I will call for a sword against him to all My mountains, says Adonai יְהוָה: every man's sword shall be against his brother. **22** And with pestilence and with blood will I enter into judgment **וְאַתָּה** *with him*; and I will rain upon him and upon his hordes and upon the many people that are **וְאַתָּה** *with him*, an overflowing shower and great hailstones, fire and brimstone. **23** And I will magnify Myself and sanctify Myself and I will make Myself known in the eyes of many nations; and they shall know that I am **וְאַתָּה**. **Ezekiel 39:1** **וְאַתָּה וְאַתָּה** *And you*, son of man, prophesy against Gog **וְאַתָּה וְאַתָּה** *and you say*, So says Adonai יְהוָה: Surely, I am against you, O Gog, prince of Rosh, Meshech and Tubal. **2** And I will turn you about and will lead you on and will cause you to come up from the uttermost parts of the north; and I will bring you upon the mountains of Israel; **3** And I will kill your bow out of your left hand and will cause your arrows to fall out of your right hand. **4** You shall fall upon the mountains of Israel, **וְאַתָּה you** and all your hordes and the peoples that are **וְאַתָּה** *with you*: I will give you to the ravenous birds of every sort and to the beasts of the field to be devoured. C-MATS

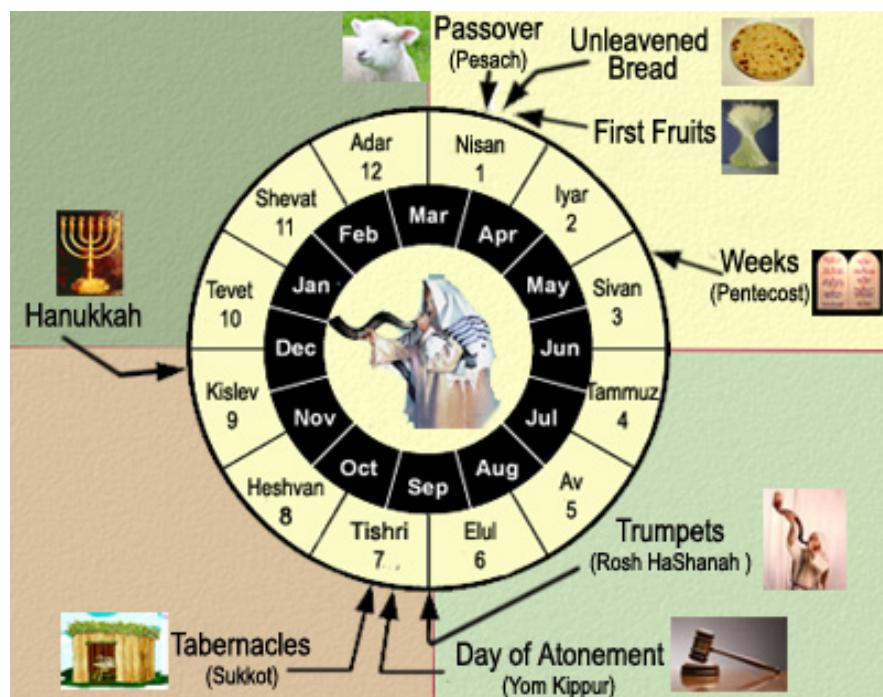
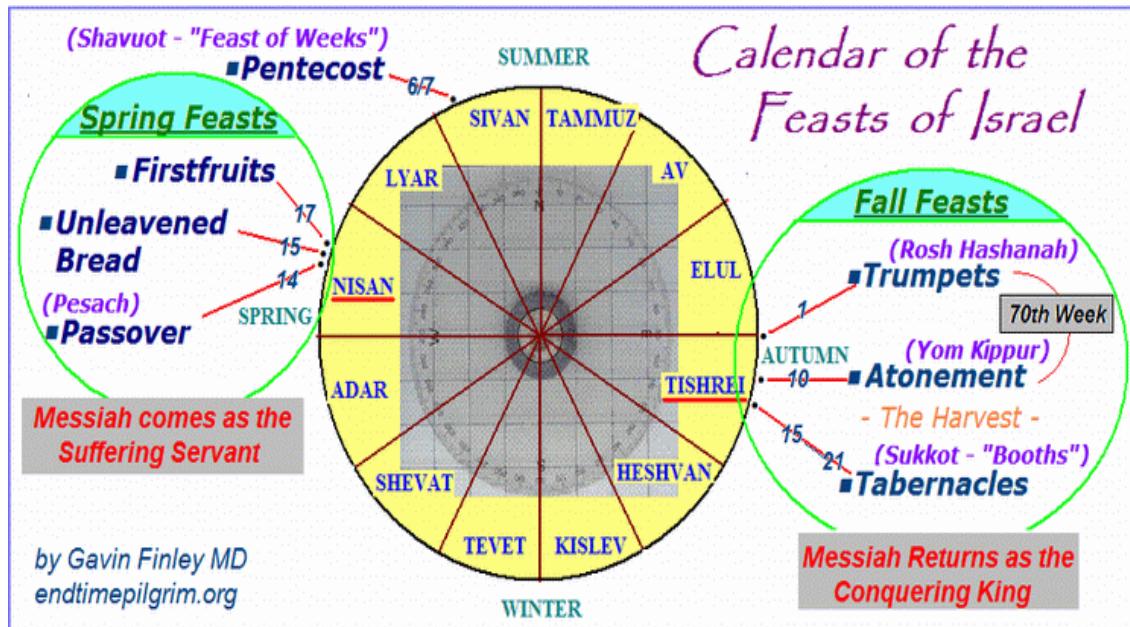
Ezekiel 39:5 You shall fall upon the open field; for I have spoken it, says Adonai יהוה. 6 And I will send a fire on Magog and on them that dwell securely in the coastlands; and they shall know that I am יהוה. 7 So אלהַי and Name, My Holy, will I make known in the midst of My people Israel; neither will I let them pollute אלהַי Name, My Holy, anymore: and the nations shall know that I am יהוה, the Holy One in Israel. 8 Surely, it comes and it shall be done, says Adonai יהוה; this is the day of which I have spoken. 9 And they that dwell in the cities of Israel shall go forth and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows and the handstaves and the spears and they shall make fires of them seven years; 10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder אלהַי those that plundered (spoiled) them and rob אלהַי those that robbed them, says Adonai יהוה. 11 And it shall come to pass in that day, that אלהַי I will give to Gog a place for burial in Israel, the valley of them that pass through on the east of the sea; and it shall block off (stop) אלהַי the travelers that pass through: and shall they bury there אלהַי Gog אלהַי and all his multitude; and they shall call it the Valley of Hamon-gog (*multitude of gog*). 12 And seven months shall the House of Israel be burying them, that they may cleanse אלהַי the land. 13 Yes, all the people of the land shall bury them; and it shall be to them a renown in the day that I shall be glorified, says Adonai יהוה. 14 And men of continual employment they shall set apart that shall pass through the land to bury with אלהַי the travelers אלהַי those that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. 15 And they that pass through the land shall pass through; and when any sees a man's bone, then shall he set up a sign by it, until the buriers have buried אלהַי it (him) in the Valley of Hamon-gog. 16 And Hamonah shall also be the name of a city. So shall they cleanse the land. C-MATS



New Jerusalem

Revelation 1:7 Behold, he comes in the clouds; and every eye shall see Him, and also those who pierced Him: and all men of the earth shall morn because of Him. Even so, Amen. 8 I am Alpha (Aleph) and Omega (Tav), the beginning and the ending, said יהוה, which is, and which was, and which is to come, the Almighty. C-MATS

Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there were no more seas. 2 And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and He will dwell with them, and they shall be His people, and Elohim shall be with them, and be their Elohim. 4 And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. C-MATS



Do You Know?

1. The Feast of Sukkot lasts for ____ days. (How many?)
2. You should ____ before יְהוָה during Sukkot. (How should you celebrate?)
3. You should not work on the ____ day and the ____ day of Sukkot.
4. You should wave ____ before יְהוָה on the first day of Sukkot. (What?)
5. All the ____-born in Israel should live in shelters during Sukkot.
6. Sukkot reminds us of when our ancestors lived in shelters in the _____ for 40 years. (Where?)
7. You should give food to the ____ during Sukkot.
8. Sukkot begins on a full ____.
9. The First and the Second _____ were dedicated on Sukkot.
10. _____ was born during Sukkot. (Who?)
11. We will all celebrate Sukkot in ____ once the Messiah returns. (Where?)
12. _____ will once again tabernacle among us after His return. (Who?)

Answers:

1. eight
2. rejoice
3. first, eighth
4. branches
5. native
6. wilderness
7. poor
8. moon
9. Temples
10. Yahusha
11. Jerusalem
12. Yahusha

Haftorah



King Solomon dedicates the Temple during the Feast of Sukkot in 953 B.C.

I Kings 8:2 And all the men of Israel assembled themselves to King Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came and took up the priests **אֶת** the Ark. 4 And they brought up **אֶת** ark of **יְהוָה** **וְאֶת** Tabernacle of the Congregation **וְאֶת** and all the sacred vessels that *were* in the Tabernacle, even those did the priests and Levites bring **אֶת** them up. 5 And King Solomon and all the congregation of Israel that were assembled to him *were* **אֶת** him before the Ark, sacrificing sheep and oxen that could not be counted or numbered for multitude. 6 And brought in the priests **אֶת** Ark of the Covenant of **יְהוָה** to his place, into the sanctuary of the house, to the most sacred *place*, *even* under the wings of the cherubim. 7 For the cherubim spread forth *their* two wings over the place of the Ark and the cherubim covered the Ark and the poles of it above. 8 And they drew out the poles that the ends of the poles were seen *out* in the sacred *place* before the sanctuary and they were not seen without: and there they are to this day. 9 *There was* nothing in the Ark save the two tablets of stone, which Moses put there at Horeb, when **יְהוָה** made *a covenant* with the Children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests had come out of the sacred *place*, that the cloud filled **אֶת** House of **יְהוָה**, 11 So that the priests could not stand to minister because the cloud had filled the glory of **יְהוָה** House of **יְהוָה**. 12 Then spoke Solomon; **יְהוָה** said that He would live in thick darkness. 13 I have certainly built you a house to live in, a settled place for you to abide in forever. 14 And turned about the king **אֶת** his face and blessed **אֶת** all the congregation of Israel: and all the congregation of Israel stood; 15 And he said, Blessed is **יְהוָה** Elohim of Israel, which spoke with His mouth to **אֶת** David my father and has with His hand, fulfilled *it*, saying 16 Since the day that I brought forth **אֶת** My people **אֶת** Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be within *it*; but I chose David to be over My people Israel. 17 And it was in the heart of David my father to build a house for the name of **יְהוָה** Elohim of Israel. C-MATS

18 And יְהוָה said to David my father, Even though it was in your heart to build a house to My name, you did well that it was in your heart. 19 However נֹתֵן you will not build the house; but your son that will come forth out of your loins, he will build the house to My name. 20 And has performed נֹתֵן יְהוָה His word that He spoke and I am risen up in the room of David my father and sit on the throne of Israel, as יְהוָה promised and have built a house for the name of יְהוָה Elohim of Israel. C-MATS

Question: Is happiness an attitude? Sukkot is a holiday when joy literally breaks through the roof. It is "Zman Simchateinu" - the time of our happiness. The happier we make ourselves on Sukkot, the more joy we will be able to feel the whole year. But what if we just don't feel happy, or things aren't going our way? The Torah view is that happiness is an attitude that doesn't depend on any outside circumstances. We can actually teach ourselves to be happy. And it's worth it, for joy is a valuable tool for living that can energize us, help us get along better with others, and bring us closer to our goals. Sukkot is the time to develop joy!

"JAMMING"

"What are you so happy about?" Ritchie asked Steve with a touch of annoyance. The two boys were sitting in the back of their carpool van in the middle of a huge traffic jam and the air conditioner wasn't even working. The traffic jam was taking so long that some people were getting out of their cars to stretch out on their roofs to catch some sun.

When Ritchie initially asked Steve for his opinion on the traffic situation, he expected grumbles, sarcasm - anything but the bright smile and cheerful thumbs-up that his friend Steve sent back his way.

Ritchie went on, "It's not like we're sipping Cokes by the swimming pool, you know. Aren't you teed off by this traffic jam?" Ritchie asked, getting more annoyed by the minute.

But Steve only gave him the same happy smile. "What's the use of getting down about it? It's not going to change anything, is it? At least we're not walking."

Ritchie had to admit that the guy had a point. But still, this trip was a definite drag, and he felt like he had every right to be mad. By now a guy was walking up and down between the rows of sitting cars selling soft drinks.

"Hey, there's your Coke!" quipped Steve, with a chuckle. "We still have to work on the swimming pool ... unless a car-pool's good enough?!"

Ritchie couldn't believe it. His friend was cracking jokes at a time like this and really having a good time! He took a quick glance at the other kids in the car and sure enough they all looked appropriately miserable, especially little Hal, who was sitting strapped into a car seat.

The car horns were blasting non-stop, creating a strange symphony. Ritchie turned to Steve, his calm, cheerful friend and asked, "What's your secret, and where can I get some of it?"

Steve laughed. "It's no big secret, and you already have it! People are as happy as they decide to be. In almost any situation you'll find that some people are happy and others aren't. I just decided I'm going to be one of the happy ones. And you can too."

The kids in the van started to cheer as the cars in front of them started to move, but cheers turned into groans when the line of traffic pulled to an abrupt stop only a few yards later... "How can I just decide to be happy, if I'm not?" Ritchie asked.

Steve nodded, "Well one good way at first, is to act as *if* you're happy. You'll be amazed to see that more often than not you'll actually start feeling happier. Go ahead, give it a try."

It sounded pretty far-fetched, but Ritchie decided there was nothing to lose - they certainly weren't in a rush. Ignoring the heat, Ritchie pasted on his best attempt at a smile. He was surprised to notice that he felt a bit less tense.

"Good start," encouraged Steve. "Next, start to think about everything that's going right in your life, instead of what's going wrong, and soon you won't have to pretend to be happy, because you will be happy! After all, you're alive, healthy, you've got friends with you in the van - and that's just a start."

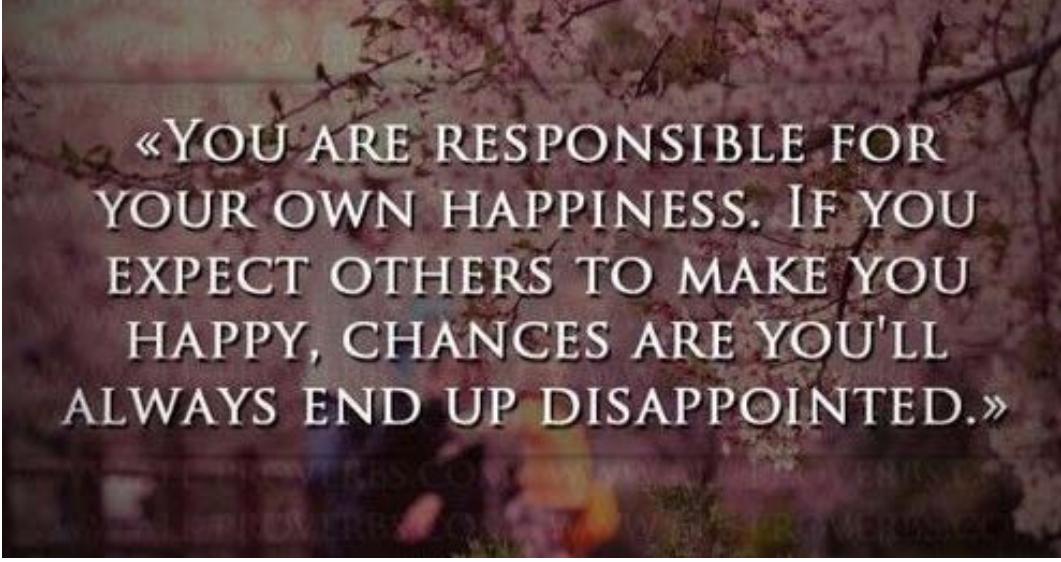
Ritchie had to admit that he had a lot to be grateful for. He was really starting to feel better, even almost happy.

"C'mon, let's start a song!" Steve called out. As the two boys started to sing, the other kids in the van turned around. At first they looked annoyed, but were soon disarmed by the genuinely cheerful faces smiling back at them. One by one they started to join in. After a little while, the whole van was singing in some sort of harmony. Even the driver and Hal joined in! When the traffic finally started to get moving, no one even really noticed. As far as they were concerned, they had already come un-jammed a while ago.

Question: How did Ritchie feel at first when he was stuck in a traffic jam? It bothered him. He was grumpy and sad.

Question: How did he feel after he had a talk with his friend, Steve? He felt much better. He realized there were ways he could make himself happy even in a traffic jam.

Question: How can you make yourself happy today?



«YOU ARE RESPONSIBLE FOR YOUR OWN HAPPINESS. IF YOU EXPECT OTHERS TO MAKE YOU HAPPY, CHANCES ARE YOU'LL ALWAYS END UP DISAPPOINTED.»

Resources:

The Stone Edition of The Chumash

The Complete Messianic Aleph Tav Scriptures C-MATS www.AlephTavScriptures.com

“Weekly Torah Portion” from www.aish.com (stories)