

HAFTAROT OF SUKKOT: DAY TWO & HOL HAMO`EID

תלמוד בבלי מסכת מגילה דף לא עמוד א

והשתא דאיכא תרי יומי, למחר מיקרא הכי נמי קרינן, אפטורי מאי מפטירין? "ויקהלו אל המלך שלמה."

Nowadays that we keep two days, on the next day we read the same Section from the Torah, but what do we read for haftarah.? — And all the men of Israel assembled unto King Solomon.

I Kings 8:2-21

(2) And all the men of Israel assembled themselves to King Solomon at the festival, in **the month Ethanim**, which is the seventh month. (3) And all the elders of Israel came, and the priests took up the **ark**. (4) And they brought up the **ark** of Hashem, and the tent of meeting, and all the holy vessels that were in the Tent; the priests and the Levites brought them up. (5) And King Solomon and all the congregation of Israel that were assembled to him, were with him before the **ark**, sacrificing sheep and oxen that could not be counted or numbered for multitude.

(ב) ויקהלו אל המלך שלמה כל איש ישראל ב**ירח האתנים ב**חג הוא החדש השביעי. (ג) ויבאו כל זקני ישראל וישאו הפהנים את **הארון**. (ד) ויעלו את **ארון** יי ואת אהל מועד ואת כל כלי הקדש אשר באהל ויעלו אתם הפהנים והלוים. (ה) והמלך שלמה וכל עדת ישראל הנועדים עליו אתו לפני **הארון** מזבחים צאן ובקר אשר לא יספרו ולא ימנו מרב.

(6) And the priests brought the **ark** of the covenant of Hashem to its place, into the inner sanctuary of the house, to the Holy of Holies, under 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 its poles above. (8) And the poles were so long that the ends of the poles were seen from the holy place, before the inner sanctuary, but they could not be seen without; and there they are to this day. (9) There was nothing in the **ark** save the two tables of stone which Moses put there at Horeb, when Hashem made a covenant with the Children of Israel when they came out of the land of Egypt.

(ו) ויבאו הפהנים את **ארון** ברית יי אל מקומו אל דביר **הבית** אל קדש הקדשים אל תחת כנפי הכרובים. (ז) כי הכרובים פרשים כנפיהם אל מקום **הארון** ויסכו הכרובים על **הארון** ועל בדיו מלמעלה. (ח) ויארכו הבדים ויראו ראשי הבדים מן הקדש על פני הדביר ולא יראו החוצה ויהיו שם עד היום הזה. (ט) אין ב**ארון** רק שני לחות האבנים אשר הניח שם משה בחרב אשר כרת יי עם בני ישראל בצאתם מארץ מצרים.

(10) And it came to pass, when the priests had come out of the holy place, that the cloud filled the **house** of Hashem, (11) so that the priests could not stand to serve because of the cloud; for the glory of Hashem filled the **house** of Hashem. (12) Then Solomon said, "The Lord has said that He would dwell in the thick darkness. (13) I have surely built You a **house** of **habitation**, a place for You to dwell in forever." (14) And the king turned his face about, and he blessed the

(י) ויהי בצאת הפהנים מן הקדש והענן מלא את **בית** יי. (יא) ולא יכלו הפהנים לעמד לשרת מפני הענן כי מלא כבוד יי את **בית** יי. (יב) אז אמר שלמה יי אמר לשכן בערפל. (יג) **בנה בניתי** בית זבל לך מכון לשבתך עולמים. (יד) ויסב המלך את

entire congregation of Israel; and the entire congregation of Israel stood. (15) And he said, "Blessed be Hashem, the God of Israel, who spoke with His mouth to David my father, and has fulfilled it with His hand, 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 there; but I chose David to be over My people Israel.' (17) Now it was in the heart of David my father to build a house for the name of Hashem, the God of Israel. (18) But Hashem said to David my father, 'Because it was in your heart to build a house for My name, you did well that it was in your heart; (19) nevertheless you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.' (20) And Hashem has established His word that He spoke; for I have risen up in place of David my father, and I sit on the throne of Israel as Hashem promised, and I have built the house for the name of Hashem, the God of Israel. (21) And have I set there a place for the ark, in which is the covenant of Hashem, which He made with our fathers when He brought them out of the land of Egypt."

פָּנִיו וַיְבָרֵךְ אֶת כָּל קְהַל יִשְׂרָאֵל
וְכָל קְהַל יִשְׂרָאֵל עִמָּד. (טו)
וַיֹּאמֶר בְּרוּךְ י"י אֱלֹהֵי יִשְׂרָאֵל
אֲשֶׁר דִּבֶּר בְּפִיו אֶת דְּוֹד אָבִי
וַיַּבְדֵּוּ מֵלֵא לֵאמֹר. (טז) מִן הַיּוֹם
אֲשֶׁר הוֹצֵאתִי אֶת עַמִּי אֶת
יִשְׂרָאֵל מִמִּצְרַיִם לֹא בַחֲרֹתִי בְעִיר
מִכָּל שְׁבֻטֵי יִשְׂרָאֵל לְבָנוֹת בַּיִת
לְהִיוֹת שְׁמִי שָׁם וְאֶבְחַר בְּדוֹד
לְהִיוֹת עַל עַמִּי יִשְׂרָאֵל. (יז) וַיְהִי
עַם לְבַב דְּוֹד אָבִי לְבָנוֹת בַּיִת
לְשֵׁם י"י אֱלֹהֵי יִשְׂרָאֵל. (יח)
וַיֹּאמֶר י"י אֵל דְּוֹד אָבִי יַעַן אֲשֶׁר
הָיָה עִם לְבַבְךָ לְבָנוֹת בַּיִת לְשֵׁמִי
קִיַּיִבַּת כִּי הָיָה עִם לְבַבְךָ. (יט) רַק
אַתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם בְּנֵךְ
הַיָּצֵא מִחֻלְצִיֶּךָ הוּא יִבְנֶה הַבַּיִת
לְשֵׁמִי. (כ) וַיְקַם י"י אֶת דְּבָרוֹ
אֲשֶׁר דִּבֶּר וְאֶקֶם תַּחַת דְּוֹד אָבִי
וְאָשִׁב עַל כְּסֵא יִשְׂרָאֵל כְּאֲשֶׁר
דִּבֶּר י"י וְאֶבְנֶה הַבַּיִת לְשֵׁם י"י
אֱלֹהֵי יִשְׂרָאֵל. (כא) וְאִשְׁם שֵׁם
מְקוֹם לְאֲרוֹן אֲשֶׁר שָׁם בְּרִית י"י
אֲשֶׁר כָּרַת עִם אֲבֹתֵינוּ בְּהוֹצִיאֹו
אֶתְּם מֵאֶרֶץ מִצְרַיִם.

Generative AI

The Haftarah for the second day of Sukkot is about the dedication of the Beit HaMikdash (the Temple) by King Solomon. The Haftarah describes the final preparations for sanctifying the Beit HaMikdash, including the Kohanim bringing the Aron Ha-Kodesh (Holy Ark) into the Kodesh Hakodashim (Holy of Holies).

The Haftarah for the Shabbat of Chol Hamoed Sukkot is about the "war of Gog and Magog". This war is described as apocalyptic and is said to occur around the time of Moshiach's coming.

CHABAD: Day Two

[I Kings 8:2-21.](#)

Today's *haftorah* describes the dedication of Solomon's Temple, which occurred during the holiday of [Sukkot](#). (The celebration of the completion of the Holy Temple began a few days earlier, on the 8th of Tishrei.)

The construction of the Holy Temple was completed. King Solomon assembled the leaders and elders of the tribes to Jerusalem, and amidst great fanfare the Levites transported the Ark from its temporary location in the City of David and installed it in the Holy of Holies chamber in the

Holy Temple. Immediately, G-d's presence appeared in the Temple, in the form of a smoky cloud.

King Solomon then blessed G-d. He recalled the history of the sanctuary, how his father, King David, had wanted to build it—but was told by G-d that it would be his son who would accomplish this feat. "And the L-rd 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 L-rd spoke, and have built a house for the name of the L-rd, the G-d of Israel. 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."

The Month of "Ethanim"

Solomon invited "all the tribal and patriarchal leaders of Israel" (1) to participate in the ceremony that marked the transfer of the Ark and other holy paraphernalia from the City of David to the newly constructed Temple. Perhaps bearing in mind the tragedy that had accompanied the Ark's earlier transfer from Kiryat Yearim to the home of Obed Edom the Gittite (as reported in 2 Samuel 6) wherein Uza's life was lost because he reached out to steady the Ark on its wagon, this time it appears that everything was transported personally by the appropriate priests and Levites. And whereas there is no explicit reference to fanfare, in its literal sense of blaring trumpets, the move was certainly accompanied by figurative fanfare, as they sacrificed "sheep and oxen in such abundance that they could not be numbered or counted" (5).

A linguistic curiosity, however, surrounds the date on which this auspicious move was made. It is recorded in our chapter as having taken place "at the Feast, in the month of Ethanim—that is the seventh month" (2), in other words, during Sukkot, which, as we know, occurs during the month of Tishrei. So why not just say so?

First of all, the names by which we know the present Jewish calendar (Tishrei, Heshvan, Kislev, etc.) are late, having "made Aliyah" from Babylonia along with the Jews who returned from captivity there. (That's not my description; it belongs to the Jerusalem Talmud, Rosh Hashanah 1:2.) The Tanakh utilizes ordinal numbers (first, second, third, etc.), which can be problematic if you do not know when the series begins. Indeed, it would appear that prior to the Exodus the first month was Tishrei and only thereafter did it become Nisan (see Exodus 12:2), with Tishrei falling back—as it were—into seventh place, which is when our ceremony took place.

Why was this month called "Ethanim," which literally means firm or steadfast? **Yosef Kara** said it is because once the hot, dry summer months are over, trees and grass begin to harden. **Radak** stated that it is because the fruits and grains that are harvested during that month are the mainstay of our diets. **Ralbag** (Gersonides) thought that it is because the principal festivals fall in it, and **Ibn Kaspi**—inspired, perhaps, by his Provencal roots—said that it reflects the hard work that farmers put into the harvest. Last—actually first—but not least, the rabbinic interpretation identifies the Patriarchs as the "steadfast" ones and observes that they were all born in Tishrei (Rosh Hashanah 11a).

HAFTARAH SHABBAT HOL HA-MOEID SUKKOT

Ezekiel 38:18-39:16

(18) It shall happen **in that day**, when **Gog** shall come against the land of Israel,' says Adonai Elohim, 'that My wrath shall come up into My nostrils. (19) For in My jealousy and in the fire of My wrath I have spoken; surely on that day there shall be a great shaking in the land of Israel. (20) And the fish of the sea, and the birds of the sky, and the animals of the field, and all creeping things who creep on the earth, and all the men who are on the surface 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) I will call for a sword against him to all My mountains,' says Adonai Elohim, 'every man's sword shall be against his brother. (22) With pestilence and with blood I will enter into judgment with him; and I will rain on him, and on his hordes, and on the many peoples who are with him, an overflowing shower, and great hailstones, fire, and sulfur. (23) 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 Hashem.'"

(יח) והיה **ביום ההוא** ביום בוא **גוג** על אדמת ישראל נאם אדני ה' תעלה חמתי באפי. (יט) ובקנאתי באש עברתי דברתי אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל. (כ) ורעשו מפני דגי הים ועוף השמים וחית השדה וכל הרמש הרמש על האדמה וכל האדם אשר על פני האדמה ונהרסו ההרים ונפלו המדרגות וכל חומה לארץ תפול. (כא) וקראתי עליו לכל הרי חרב נאם אדני יהוה חרב איש באחיו תהיה. (כב) ונשפטתי אתו בדבר ובדם וגשם שוטף ואבני אלגביש אש וגפרית אמטיר עליו ועל אנפיו ועל עמים רבים אשר אתו. (כג) והתגדלתי והתקדשתי ונודעתי לעיני גוים רבים וידעו כי אני יי."

At the start of this chapter, God instructed Ezekiel: "Set thy face toward **Gog**, of the land of **Magog**, the chief prince of Meshech and Tubal, and prophesy against him" (2). As noted by the medieval exegetes, **Gog** is a proper noun, the name of a ruler, and **Magog** is a place name, his kingdom. Accordingly, the proper reference would be "**Gog of Magog**"; however, common parlance is "**Gog and Magog**" (as in the oft-cited rabbinic idiom: "The war of Gog and Magog"). The English language went one step further, creating the combined form "**Gogmagog**," which the Oxford English Dictionary (OED) defines as "a giant, a man of immense stature and strength."

(1) You, son of man, prophesy against **Gog**, and say, "Thus says Adonai Elohim, 'Behold, I am against you, **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 on the mountains of Israel. (3) And I will **strike your bow out of your left hand**, and will **cause your arrows to fall out of your right hand**. (4) You shall fall on the mountains of Israel, you, and all your hordes, and the peoples who are with you. I will give you to the ravenous birds of every sort, and to the animals of the field to be devoured. (5) You shall fall on the open field; for I have spoken it,' says Adonai Elohim.

(א) ואתה בן אדם הנבא על **גוג** ואמרת כה אמר אדני ה' הנני אליך **גוג** נשיא ראש **משך ותבל**. (ב) ושבבתיך וששאתיך והעליתיך מירכתי צפון והבאותך על הרי ישראל. (ג) והפיתי קשתך מיד שמאולך וחציק מיד ימינך אפיל. (ד) על הרי ישראל תפול אתה וכל אנפיד ועמים אשר אתך לעיט צפור כל כנף וחית השדה נתתיך לאכלה. (ה) על פני השדה תפול כי אני דברתי נאם אדני ה'.

Gen. 10:2 identifies **Magog, Meshech, and Tubal** as children of Noah's youngest son, Japheth, (who was also the ancestor of Javan or Greece and Maday or Medea). While Magog is new to these prophecies, Meshech and Tubal have already featured prominently in them. 27:13, part of a prophecy to Tyre, listed: "Javan, Tubal, and Meshech—they were your merchants; they trafficked with you in human beings and copper utensils," and 32:26,

While **right and left** sometimes appear as poetic synonyms rather than distinctly opposite sides (cf. Proverbs 3:16, 4:27, Ecclesiastes 10:2), here even **Radak**, who regularly remarks: "the same idea is expressed through different words" (cf. Ezekiel 20:8, 21:3, 22:4), took the distinction literally:

I will strike him until I knock it out of his left hand, because the bow is held in the left hand and the arrows are strung with the right hand and the bowstring is pulled with the right. The intent is to declare that none of his weapons will avail him; they will be as though there were none.

If you have ever entered through the main gate of an ancient city (like the **Jaffa Gate** of Jerusalem), you might recall that immediately upon passing through the gate (not the breach in the wall through which most people enter today) you were forced to make a tight left turn. This was a strategic defensive ploy that assumed, like Radak, that archers held their bows in their left hands. By forcing attackers to turn sharply to the left, two things were accomplished: their bows were pointed towards the outer wall of the city rendering them offensively ineffectual, and it exposed their unarmed right flank to the defenders inside.

<p>(6) 'I will send a fire on Magog, and on those who dwell securely in the islands; and they shall know that I am Hashem. (7) My holy name I will make known in the midst of My people Israel; neither will I allow My holy name to be profaned anymore; and the nations shall know that I am Hashem, the Holy One in Israel. (8) Behold, it comes, and it shall be done,' says Adonai Elohim; 'this is the day about which I have spoken. (9) Those who 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 war clubs, 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 those who plundered them, and rob those who robbed them,' says Adonai Elohim.</p>	<p>(ו) וְשַׁלַּחְתִּי אֵשׁ בַּמַּגּוּג וּבְיֹשְׁבֵי הָאֲיִלִּים לְבַטַּח וַיִּדְעוּ כִּי אֲנִי יי'. (ז) וְאֵת שֵׁם קְדוֹשִׁי אֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא אַחַל אֶת שֵׁם קְדוֹשִׁי עוֹד וַיִּדְעוּ הַגּוֹיִם כִּי אֲנִי יי' קְדוֹשׁ בְּיִשְׂרָאֵל. (ח) הִנֵּה בָּאָה וְנִהְיֶתָה נְאֻם אֲדֹנָי ה' הוּא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי. (ט) וַיֵּצְאוּ יֹשְׁבֵי עָרֵי יִשְׂרָאֵל וּבְעָרוֹ וְהִשִּׁיקוּ בַנֶּשֶׁק וּמִגֶּן וְצִנָּה בְקֶשֶׁת וּבַחֲצִיִּים וּבַמֶּקֶל יָד וּבַרְמַח וּבְעָרוּ בָהֶם אֵשׁ שֶׁבַע שָׁנִים. (י) וְלֹא יֵשְׂאוּ עֲצִים מִן הַשָּׂדֶה וְלֹא יַחֲטְבוּ מִן הַיַּעְרִים כִּי בַנֶּשֶׁק יִבְעָרוּ אֵשׁ וְשָׁלְלוּ אֶת שְׁלֵלָתָם וּבָזְזוּ אֶת בְּזֻזֵיהֶם נְאֻם אֲדֹנָי ה'.</p>
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<p>(11) 'It shall happen in that day, that I will give to Gog a place for burial in Israel, the valley of those who pass</p>	<p>(יא) וְהָיָה בַיּוֹם הַהוּא אֶתֵּן לַגּוֹג מְקוֹם שֵׁם קֶבֶר בְּיִשְׂרָאֵל גִּי</p>
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through on the east of the sea; and it shall stop those who pass through; and there they shall bury Gog and all his multitude; and they shall call it: 'The valley of Hamon Gog.' (12) Seven months shall the house of Israel be burying them, that they may cleanse the land. (13) Yes, all the people of the land shall bury them; and it shall be to them a renown on the day that I shall be glorified,' says Adonai Elohim. (14) 'They shall set apart men of continual employment, who shall pass through the land, and, with those who pass through, those who bury those who remain on the surface of the land, to cleanse it; at the end of seven months they shall search. (15) Those who pass through the land shall pass through; and when any sees a man's bone, then he shall set up a sign by it, until the undertakers have buried it in the valley of Hamon Gog. (16) Hamonah shall also be the name of a city. Thus shall they cleanse the land.'"

הַעֲבָרִים קִדְמַת הַיָּם וְחִסְמַת הַיָּם
אֶת הַעֲבָרִים וְקָבְרוּ שָׁם אֶת גּוֹג
וְאֶת כָּל הַמוֹנָה וְקָרְאוּ גֵיא הַמוֹן
גּוֹג. (יב) וְקָבְרוּם בֵּית יִשְׂרָאֵל
לְמַעַן טַהַר אֶת הָאָרֶץ שִׁבְעָה
חֳדָשִׁים. (יג) וְקָבְרוּ כָּל עַם הָאָרֶץ
וְהָיָה לָהֶם לְשֵׁם יוֹם הַכְּבֹדִי נְאֻם
אֲדֹנָי ה' (יד) וְאֲנֹשֵׁי תְמִיד יִבְדִּילוּ
עֲבָרִים בְּאָרֶץ מְקַבְרִים אֶת
הַעֲבָרִים אֶת הַנוֹתְרִים עַל פְּנֵי
הָאָרֶץ לְטַהֲרָהּ מִקֶּצֶה שִׁבְעָה
חֳדָשִׁים יַחְקְרוּ. (טו) וְעָבְרוּ
הַעֲבָרִים בְּאָרֶץ וְרָאָה עֵצָם אָדָם
וּבָנָה אֶצְלוֹ צִיּוֹן עַד קָבְרוּ אֹתוֹ
הַמְקַבְרִים אֶל גֵּיא הַמוֹן גּוֹג. (טז)
וְגַם שֵׁם עִיר הַמוֹנָה וְטַהֲרוּ הָאָרֶץ.

Generative AI

The Haftarah for Shabbat Chol Hamoed Sukkot describes the “war of Gog and Magog”. This war is prophesied to occur around the time of Moshiach's coming. The Haftarah tells the people in exile to focus on the future, the war, and the final redemption from exile.

The Haftarah concludes by saying that the weaponry of the defeated armies of Gog will provide fuel for fire for seven years. The Jews "shall carry no wood from the fields nor cut down any from the forests, for they shall make fires from the weapons".

CHABAD :Shabbat Chol Hamoed Sukkot Haftarah in a Nutshell

The subject of the haftarah of this Shabbat is the war of Gog and Magog that will precede the Final Redemption. Its connection to the holiday of Sukkot is that according to tradition the war will take place during the month of Tishrei, the month when the holiday of Sukkot falls.

In addition, this war is identical to the one described in the fourteenth chapter of Zachariah, the *haftarah* read on the first day of Sukkot, which concludes by saying that the gentile survivors of this war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.