

## DISCLAIMER!!!!

I have inundated you with SO much information at this time because I will be observing (Sue-coat) *Sukkot/the Feast of Tabernacles* and will not be able to transmit information after today, October 12<sup>th</sup> until October 24<sup>th</sup>.

\*\*\*\*\*This week's Torah Portions: Sukkot/Feast of Booths or Tabernacles\*\*\*\*\*

### Erev Shabbat/Sukkot ~ Day 1 ~ October 14<sup>th</sup>

Torah: Vayikra/Leviticus 22:26 ~ 23:44; B'midbar/Numbers 29:12-16

Haftarah: Z'kharyah/Zechariah 14:1-21

B'rit Hadashah: Revelation 21:1-7

### Shabbat/Sukkot ~ Day 2 ~ October 15<sup>th</sup>

Torah: Sh'mot/Exodus 33:12 ~ 34:26; B'midbar/Numbers 29:17-25

Haftarah: Yechezk'el/Ezekiel 38:18 ~ 39:16

B'rit Hadashah: Yochanan/John 7:37-44

### Thursday/Day 7 ~ Hoshanah Rabbah ~ October 20<sup>th</sup>

Torah: B'midbar/Numbers 29:26-34

B'rit Hadashah: Yochanan/John 7:1-2; 37-44

### Erev Shabbat (Friday)/Day 8 ~ Shemini Atzeret (8<sup>th</sup> Day Assembly) ~ October 21<sup>st</sup>

Torah: D'varim/Deuteronomy 14:22 ~ 16:8; B'midbar/Numbers 29:35 ~ 30:1

Haftarah: M'lakhim Alef/1<sup>st</sup> Kings 8:54-66

B'rit Hadashah: Mattit'yahu/Matthew 17:1-9; Mark 12:28-33

Officially, Sukkot ends after seven days. At the end of Sukkot, The Almighty added a special day, called (Shem-me-nee Aht-zeh-reht) *Shemini Atzeret* which literally means the *Eighth Day of Assembly* which can be found in **B'midbar/Numbers 29:35**. It is a day of great intimacy with our Creator. It's like the party is over, everyone is preparing to go their own way and He whispers in your ear "*Please stay with me just one more day.*" You will find it in **Vayikra / Leviticus 23:36**. Although it is at the end of Sukkot, it is, in fact, a separate holiday.

In your Tanakh/Bible turn to **Z'kharyah/Zechariah 14:16-17** . . .

*“And it shall come to pass, that every one that is left of all the nations who came up against Jerusalem, shall go up from year to year to worship Adonai-Tzva'ot, and to keep the holiday of Sukkot. And whoever does not come . . .*

*to Jerusalem . . . upon them there will be no rain.”*

On Shemini Atzeret, we are to pray for rain. There are many aspects to consider in this passage but for now, I want to quickly point out we thank Yehovah for the Arabah Minim ~ the four species which were produced because of last year’s rain AND we are to pray for a generous amount of rain to be allocated for the coming year. Rain represents the blessings of growth and abundance. Now, here is a "clincher", we pray not only for our well being but for the well-being of those who came against us.

The word (aht-zeh-reht) Atzeret comes from the Hebrew word (aht-zahr) *atzar* meaning *to collect* or *to store*. The purpose of this festival is to recap and to store in our memories everything we have experienced and gained during the preceding (yah-meem toe-veem) *Yamim Tovim/High Holy Days* so we will carry out the resolutions we have made, retain the spiritual elevation we have reached and not lose them in the everyday life to which we are about to return.

During the week of Sukkot, seventy bulls were brought as offerings on the altar in the Temple. **B’midbar/Numbers 29:12-29**. However, on Shemini Atzeret, only one bull was sacrificed. Why? The seventy represent the seventy nations of the world, while the one bull of Shemini Atzeret represents the unique nation of Israel. Obviously, although Israel has a special relationship with The Holy One, He is concerned with ALL the nations/peoples of the world. Yeshua’s parable of the man who finds the treasure (Whole House of Israel) but buys the whole field (world) seems to emphasize this very thought.

You might compare it to a king who held a festival for seven days and invited all of the country’s inhabitants, the nations of the world, to the seven days of feasting. When the seven days of feasting were over, he said to his friend, Israel, “Let’s have a small meal together, just you and I.” And this takes us to the festival of Simchat Torah.

**SIMCHAT TORAH ~ REJOICING OF THE TORAH ~ Shabbat (Oct. 22<sup>nd</sup>)**

**Torah: D’varim/Deuteronomy 33:1-34:12;**

**B’resheet/Genesis 1:1-23; B’midbar/Numbers 29:35 ~ 30:1**

**Haftarah: Y’hoshua/Joshua 1:1-18**

**B’rit Hadashah: Mattityahu/Matthew 5:17-20; 17:1-9; Mark 9:2-10; 12:28-34; Luke 9:28-36; Romans 7 ~ 8; Y’hudah/Jude 3-4 & 8-10; Revelation 21:1 ~ 22:5**

Simchat Torah is not biblically ordained by The Holy One as one of His *moedim/appointed times*. Rather, the rabbis brought this festival into being to celebrate the end of the reading cycle of the Torah and its beginning. The primary significance of this particular festival shows us the Word of Yehovah (Yeshua) is never-ending and a constant source in our lives forever.

Simchat Torah literally means “Rejoicing of the Torah”. The reason we finish and restart the Torah readings on the same day, according to the Sages, is to show we love the Torah as if it

were a new object, not like an old command which we no longer treasure. Since it is like “brand new” to us, we will run to greet it.

Traditionally, in most synagogues, there is much singing and dancing around the (bee-mah) Bimah, which is the platform from where the Torah is read, and the Torah scrolls are carried with much joy at having the opportunity to come close to The Holy One.

While carrying the Torah scrolls there are seven resolutions around the Bimah. For each (hah-kah-foat) *hakafot*, which means **resolution**, the following prayers are said . . .

1. Those who serve You shall be adorned in justice, and Your faithful ones will sing for joy. And it shall be said on that day; “Behold our Yehovah! We have kept faith with Him, and He will help us. This is the Eternal One! We have kept faith with Him; let us rejoice and be glad in His deliverance.
2. You have been shown, so you may know, the Eternal alone is our Yehovah; there is none beside Him. He, Himself does great wonders, for His love is everlasting.
3. There is none like You, O Eternal One, among the gods which are worshipped, and there are no deeds like Yours. Let Yehovah be honored forever, and He will rejoice in His works. Let the name of Yehovah be blessed now and forever.
4. The Eternal God be with us, as He was with our ancestors; may He not leave us or forsake us. Say now: “Deliver us, Yehovah our Help, may we give thanks to Your holy name and triumph in Your praise.”
5. Yehovah is king; the Eternal One will reign forever and ever. The Almighty will give strength to His people; the Eternal One will bless His people with peace.
6. Let us declare the greatness of Yehovah and give honor to the Torah. For out of Zion shall go forth Torah and the word of Yehovah from Jerusalem. Praised be the One who in His holiness has given the Torah to His people.
7. Shema Ishrael, Yehovah Eloheynu, Yehovah echad. Hear, O Israel; Yehovah is our God, Yehovah is One. Yehovah is One; Yehovah is great; holy is His name. How blessed you are, O Israel, how fortunate and privileged, you whom Yehovah has singled out, by making the Torah your heritage.

So why do we make seven resolutions. I like to think of it this way. There is another time when there is a revolution of seven. It is when the bride dances around her bridegroom seven times under the chuppah. I like to think of this time of singing and dancing with the Torah Scroll as a time of being “married” to the Word of The Almighty. And remember, John declares Yeshua to be the Living Word. SO, believers in Yeshua then are married to the Word or Torah!

Another reason we finish and restart the Torah Portions on the same day is so *HaSatan/Satan* won't think we have forgotten and left our Torah reading and observance behind. Each year, I try to become more Torah pursuant. At first, several years ago, I was a little apprehensive about some aspects of Torah being too restrictive; whether it was keeping Shabbat, (which for me means no buying or selling on the Sabbath), eating kosher, (according to Vayikra/Leviticus 11:1-23), or laws of proper speech, no LaShon Hara. However, in keeping Torah and growing in Torah pursuance, I have found my life enhanced in every way.

One thing more . . . as the *B'nei Israel/Children of Israel* are crossing over Jordan and going into the Promised Land, I, too, want to "cross over", leaving the trappings of this past year behind and pressing forward to the higher calling of *Yeshua Ha Mashiach/Jesus the Messiah*.