

THE MYSTERY OF SIMCHA BEIT HA SHOEVAH

Hach Samech! Sukkoth is a time of feasting and joy with symbols that brings memories of divine protection in the past and moves us forward as we remember divine protection in the past while pointing to the coming kingdom of God. It is the fifth day of Sukkoth (Feast of Tabernacles). There are many aspects to be mindful of at this festival and we have built a sukkah and for the duration of the feast will dwell in it as Torah tells us to do. Sukkoth, considered the most joyous time of the year is the longest, last, and the greatest of the festivals specified by Torah and has seasonal and historic significance.

Men tend to build solid protective walls. During Sukkoth, we exchange our solid dwelling for a temporary fragile make-shift dwelling called a sukkah which is to remind us Israel lived in portable huts during their forty-year journey through the wilderness under the protection of God. The walls are flimsy and see-through and they are not our protection, but symbolize that our protection is not in physical things on this earth. It is not in the military or nuclear bombs but our protection is God. Christ is our Savior and our high priest at the right hand of God who intervenes in our behalf. We come to understand that the firmest foundation is not in cinder block or stone but our protection is complete dependence upon God. We are to rejoice in God who “has our backs” and protects us on every side, therefore in the core of our being we praise Him with great rejoicing. The sukkah represents the place where God has put his name and meets with us, a place of Divine intersection between God and mankind. The temple of God built by King Solomon was dedicated at the time of Feast of Tabernacles and fire came down from heaven at that dedication. Our sukkah is a type of tabernacle where we sit in the essence of being with God giving him special praise and thanksgiving for his great works and provisions in our lives and invite others to share in food and drink with us as well.

As we danced around the sukkah, it reminded me somewhat of an Indian dance presentation I learned and led as patrol leader of my troop at a Boy Scout Jamboree. This was part of qualifying for my Indian Lore merit badge during a summer when living in Taiwan. I remember it being a rather dramatic costumed event chanting authentic Indian language which ended with a broad leap over the camp-fire! Some years ago at the Feast of Sukkoth it was a great deal of fun learning how to perform Israeli folk dancing. The [Horah](#), an Israeli circle dance, typically danced to the music of [Hava Nagila](#) is an exuberant form of dance that reflects the joy of a people returning to its homeland. Some years ago, I enjoyed watching a Jewish Telethon where the cantor was energetically performing a typical Yemenite dance form based on hopping in place (bouncing up and down like a jack-in-the box) singing out “ho yo-yo-yo, Machiach!” It was powerful calling for Messiah to come. Yemenite dancing is traditionally danced at [Jewish weddings](#) and other joyous occasions in the Jewish community. This dance form is frequently incorporated in public dancing at Israeli weddings and celebrations). Our journey starts out with the sacrifice, self evaluation and cleansing humility of Yom Kippur (Atonement) and arrives to

the ecstatic rejoicing of Sukkoth, where we extend ourselves to become outgoing in character instead of inward, transforming our character from self-serving to be filled with outgoing love for others like God. **1 John 4:8** –“He who does not love does not know God, for God is love.” Sukkoth is a feast of love. We are to learn to love our neighbor and all people around the world including the unconverted—extending outward.

“*Reference: Mirrors in Time*, by Joel Ziff, pages 239-240. “In contrast to the inward turning quality of the Days of Awe, on Sukkoth, our energies extend out. With the lulav (four species), we make the blessing and then point the lulav to each of the six directions—south, west, north, east, upward and downward. We circumambulate the sukah in a parade and emphasize prayers for peace and prosperity, for water for our crops, not only for ourselves as a people but for all the peoples of the world. We extend outward toward others as well, sharing our meals in the sukkah and join hands and voices as we celebrate with singing, dancing, and merry making. This helps us turn our energies outward as well. As we experience changes in ourselves, we begin to apply what we are learning into everyday thinking processes and activity, energized by our experience and move naturally outward.”

“In the journey from Yom Kippur to Sukkoth (from essence to manifestation), Sukkoth serves as a bridge by helping us apply and integrate what we have learned into everyday life activity. After doing the work of self-reflection on Yom Kippur, we are able to respond whole-heartedly on Sukkoth.” When the Temple existed, rituals in the Sanctuary served as touchstones in this process. Through most of the year sacrifices in the Sanctuary involved fire. On Sukkoth and Shemini Atzeret, the priests also performed a libation of water in which water was poured on the stone of the altar. This was a blessing of water that God gave to Israel—a symbol of the pouring out of the Holy Spirit of God. “There were two altars in the Sanctuary: one in the outer court and one in the inner court. The outer court symbolizes the outer aspect of the work of the heart; the inner altar symbolizes the inner work of the heart.”

“We work to understand our situation and how we cope with it. We identify habitual patterns of response, clarifying ways in which our coping responses help or hinder us in successfully resolving the problems. We make changes in our responses, building on strengths while stopping and changing dysfunctional responses. As we do, our efforts eventually make a difference. Having changed how we respond, the outcome also changes. It is very important to acknowledge, enjoy, and support the changes. Instead of perceiving our environment as a hostile adversary, our pleasure in the results reinforces and strengthens our ability to give and receive from others and motivates us to continue and expand our efforts manifesting God’s will. On *Shemini Atzeret*, we access the living waters of salvation through which flow the quality of God’s loving-kindness (*chesed*).”

Song of Solomon 2:6 –“His left hand is under my head, and his right hand embraces me.”

“Our relationship with God in this process is described as *Smolo tachat le’ roshi* which means: ‘Your left hand cradles my head.’ The outer work, associated with the element of silver, involves awakening the natural love within each person. This task is accomplished through the fire of prayer which burns our material concerns (worries over our sustenance) in the same way that the fire consumes the animal offering. We use our heads (our capacity to understand) and gain perspective as we consider our particular worries and concerns in relationship with the Infinite.”

“The inner work of the heart is associated with the altar in the inner court, the golden altar. In this process, our relationship with God is portrayed by the end of the verse as *Yemino techabkaini*, which means, ‘your right hand hugs me’.

Reference: The Temple and its Ministries, by Alfred Edersheim, Ch. 14, the three features of the feast, page 215. These three things especially mark the Feast of Tabernacles. Its joyous festivities, the dwelling in booths, and peculiar sacrifices and rites of the week with all of these things contributing to the peoples obeying the commandment: “Thou shall surely rejoice during this feast.” There were 70 bullocks offered during the feast responding to the number of nations in the world showing that this feast extends outward and is to encompass the world and every nation of mankind. These bullocks were a symbolic offering on behalf of every nation so that they can be reconciled and come into God’s presence and be accepted by him. This portrays the sacrifice of Jesus Christ, Yeshua the Messiah who died for the sins of all mankind. **John 3:16-17**—“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. ¹⁷ For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

Special services at the temple, page 22—“The gates of the temple were thrown open immediately after midnight at the beginning of the feast of Sukkoth. While the morning sacrifices were being prepared for the first day of the feast, a priest accompanied by a joyous procession of people accompanied by music went down by the pool of Siloam where he drew water into a golden pitcher capable of holding about 2 pints of water. In the meantime, another group went to a place in the Kidron Valley called Moteza and cut down willow branches growing by the brook. With the blasting of the priest’s trumpet they brought them up to the temple and stuck them on both sides of the altar of burnt offerings, bending them over toward the altar. Then the preparation for the early morning sacrifice was completed.”

“The priest who had gone to Siloam timed it so that he returned just as his brethren carried up the pieces of the morning animal sacrifice to lay on the altar(9 am). As he entered the Water GATE which obtained its name from this ceremony, he was received by a three-fold blast from the trumpets of the priests. Then the priest went up from the rise of the altar and to the left where there were two silver vases with narrow holes. The eastern one was a little wider for the wine. The western one was with a somewhat narrower hole for the water. The wine of the drink offering was poured into the one and at the same time the water from the pool of Siloam into the other. The people shouted to the priest ‘raise your hands’ to show that he really poured the water out into the basin that led to the base of the altar. This was verified by the people because in the history of Israel, back in the days of the Sadducee leadership of Israel about 95 B.C., by Alexander Jeneas, a leading Sadducee and Macabean priest had shown his contempt for the Pharisees and broke the tradition by pouring out the water in this ceremony on the ground.” The people went on a rampage, formed a mob and began pelting Alexander with an innumerable number of citrons –etrogs held in their hands beside the lulavs. Greatly angered, Alexander had 6,000 Jews killed at the temple. Thereafter, the Pharisees were in control of the temple and instituted the ritual of assuring that the priest poured the water in the proper place daily during the feast of Sukkoth. We need God’s Holy Spirit to be refreshed in us daily—rivers of LIVING water daily. **John 7:2, 37**—“The Jews’ Feast of Tabernacles was at hand.” **“On the last day, that**

great day of the feast Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to me and drink.’³⁸ He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water.’³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

Why was it called the Jews’ Feast? They were the ones who were observing it. The other tribes had been taken off into captivity and were not there keeping it anymore. **Leviticus 23** says these are God’s feasts. Jesus’ brothers therefore said to Him, “Depart from here and go into Judea, that your disciples also may see the works that you are doing.”⁴ For no one does anything in secret while he himself seeks to be known openly. If you do these things, show yourself to the world.⁵ For even His brothers did not believe in Him.⁶ Then Jesus said to them, ‘My time has not yet come, but your time is always ready.’⁷ The world cannot hate you, but it hates me because I testify of it that its works are evil.⁸ You go up to this feast. I am not yet going up to this feast, for my time has not yet fully come.’⁹ When he had said these things to them, He remained in Galilee.”

“But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.¹¹ Then the Jews sought Him at the feast, and said, ‘Where is He?’¹² And there was much complaining among the people concerning Him. Some said, ‘He is good’; others said, ‘No, on the contrary, He deceives the people.’¹³ However, no one spoke openly of Him for fear of the Jews.¹⁴ Now about the middle of the feast Jesus went up into the temple and taught.¹⁵ And the Jews marveled, saying, ‘How does this Man know letters, having never studied?’ ”

We will talk about this on the last day of this feast, the seventh day of the Feast of Tabernacles, Hoshana Rabba the last great day of the feast. Many think this was the eighth day, Shemini Atzaret in Hebrew which means the eighth day. But as the book of Leviticus points out, Shemini Atzaret is a separate feast, altogether. It is linked to the Feast of Tabernacles, being the next day. But it is a separate feast and holy day after the Feast of Tabernacles which is seven exactly. On Shemini Atzaret there is no command to dwell in the Sukkah, but to assemble in a holy convocation. But this says on the last day of the Feast of Tabernacles, Hosahana Rabba, the seventh day—last great day. On that day, Jesus stood up and cried out saying, “If anyone thirsts, let him come to me and drink.”³⁸ He who believes in me, as the Scripture has said, out of his heart will flow, **rivers of living water**.” The water libation was done as a type of God’s Holy Spirit being poured out on the nations.

What was Christ talking about here? He was talking about receiving the Holy Spirit, for it was not yet given. Christ was not yet crucified and resurrected. The Holy Spirit is the spirit of power, love and a sound mind. **Isaiah 55:21**—“Ho! Everyone who thirsts, Come to the waters;

And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price.² Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance.³ Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you— The sure mercies of David.⁴ Indeed I have given him as a witness to the people,

A leader and commander for the people.⁵ Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you.⁶ Seek the LORD while He may be found,

Call upon Him while He is near.⁷ Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.” We are to turn to God and ask him for the LIVING water.

John 4:1—“Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John ² (though Jesus Himself did not baptize, but His disciples).³ He left Judea and departed again to Galilee. ⁵ He came to a city of Samaria which is called Sychar; Jacob’s well was there. Jesus, being wearied from his journey sat down by the well. It was about the sixth hour. His disciples had gone away into the city to buy food.⁷ A Samaritan woman came to draw water and Jesus asked her to give him a drink. She replied, ‘How is it that you, being a Jew, ask a drink from me, a Samaritan woman?’ For Jews have no dealings with Samaritans.¹⁰ Jesus said, ‘If you knew the gift of God, and who it is who says to you, “Give me a drink,” you would have asked him, and he would have given you living water.’¹¹ The woman replied, ‘Sir, you have nothing to draw with, and the well is deep. Where then do you get that living water?’¹² Are you greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?’

¹³“Jesus said, ‘Whoever drinks of this water will thirst again, ¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.’ ‘Sir, give me this water that I may not thirst, nor come here to draw.’¹⁶ Jesus said, ‘Go, call your husband, and come here.’ She replied, ‘I have no husband.’ Jesus answered her, ‘You have well said, “I have no husband,” ¹⁸ for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.’¹⁹ The woman said to Him, ‘Sir, I perceive that you are a prophet. ²⁰ Our fathers worshiped on this mountain and you Jews say that in Jerusalem is the place where one ought to worship.’²¹ Jesus replied, ‘Woman, believe me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. ²² **You worship what you do not know; we know what we worship, for salvation is of the Jews.** ²³ But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth.’²⁵ The woman replied, ‘I know that Messiah is coming (who is called Christ). When he comes, he will tell us all things.’²⁶ Jesus said to her, ‘I who speak to you am he.’

The God of the Bible is the God of the Jews, the one and only true God. **John 4:23-23** – “But the hour is coming, and now is, when the true worshipers **will worship the Father in spirit and truth**; for the Father is seeking such to worship Him.” They will worship God by the Spirit dwelling in them and by the truth of God’s word. Anyone who does not have both of these, does not belong to God and is not of his. To belong to God and Christ, we must worship him in Spirit (by his Spirit) and according to his word (Scripture). **John 17:17-18**—“Sanctify them by your truth. Your word is truth. ¹⁸ As you

sent me into the world, I also have sent them into the world. ¹⁹ And for their sakes I sanctify myself, that they also may be sanctified by the truth.” When we have this living water, it will energize us.

Romans 4 – Abraham became the father of the faithful. He set us an example of faith in God and belief Christ. His belief in God and obedience to God was accounted to him as righteousness. He became the father of many nations. “And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah’s womb. ²⁰ He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, ²¹ and being fully convinced that what He had promised he was also able to perform.” Abraham walked with God.

Genesis 22:1-14—it came to pass that the Lord tested Abraham. When Isaac, his son was about thirty years of age God commanded Abraham to take Isaac three days journey to Mt. Moria (an extension of the Mt. of Olives) and sacrifice him there. Abraham trusted God and did this in faith, but in the book of *Jasher* it says Abraham did not tell Sara. Isaac was the miracle baby promised them by God and her only child, Abraham told Sara that he and Isaac were taking this trip, but not the purpose for going. Abraham took the fire and knife and Isaac carried the split wood for the burnt offering. Upon arriving at the place to worship, Isaac said, to his father: “We have the fire and the wood, but where is the lamb for a burnt offering?” ⁸ And Abraham said, “My son, God will provide for Himself the lamb for a burnt offering.” The two of them continued on while the two young men with them waited behind. When they came to the place of which God had told him Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

¹⁰ “And Abraham stretched out his hand and took the knife to slay his son. ¹¹ But the Angel of the Lord, (the Logos/the one who became Christ) called to him from heaven and said, ‘Abraham, Abraham!’ So he said, ‘Here I am.’ ¹² And he said, ‘Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.’ ¹³ Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. ¹⁴ And Abraham called the name of the place, The-LORD-Will-Provide.” God provides for us daily—everything that we need in food, clothing and shelter.

Romans 5:1—“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. ³ And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; ⁴ and perseverance, character; and character, hope. ⁵ Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.” This is the living water that Christ gives. “Come unto me and I will give you living waters”—a direct type of the Holy Spirit of God.

What is Joel talking about in **Joel 2:28**? “Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. ²⁹ And also on my menservants and on my maidservants, I will pour out my Spirit in those days.” He is talking about our age, our last days’ end-time generation. He is talking about now—right now and from now on.

Verses 30-32—“And I will show wonders in the heavens and in the earth: blood and fire and

pillars of smoke.³¹ The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD.³² And it shall come to pass that whoever calls on the name of the LORD shall be saved. In Mount Zion and in Jerusalem there shall be deliverance as the LORD has said, among the remnant that the Lord calls.” We are now on the threshold of the Day of the Lord and the Great Tribulation. The time is now to get ready and prepare.

The Temple and its Ministry and Services, page 221—The wine and water ceremony at the feast of Sukkoth. “As soon as the wine and the water were being poured out, the temple music began. **Psalms 113 - 118** were sung in the manner previously described with the accompaniment of flute, except on the Sabbath day and the first day of the feast when flute playing was not allowed because of the sanctity of Sabbath. When the choir sang verses **1, 25** and **29** of **Psalm 118**,

1—“O give thanks to the Lord”

25—“Save now, I pray, O Lord: I pray, O Lord, send now prosperity”

29—“Oh, give thanks to the LORD, for He is good! For His mercy endures forever,” all the worshippers at the temple waved and shook their *lulavs* toward the altar at those three express times.”

“We can now in some measure realize the event recorded in **John 7:37**. The festivities of the Week of Tabernacles were drawing to a close. It was the last day that great day of the feast. It obtained this name, although it was not one of ‘holy convocation,’ partly because it closed the feast, and partly from the circumstances which procured it in Rabbinical writings the designations of ‘Day of the Great Hosannah,’ on account of the sevenfold circuit of the altar with the lulavs that day, all the leaves were beaten off the willow boughs by the side of the altar. It was the day that the priest for the last time poured out the water from Siloam from the golden pitcher at the base of the altar, and the ‘Hallel’ songs had been sung accompanied by the sound of the flute, the people responding and worshipping as the priests three times drew the three trumpet blasts from their silver trumpets—just when the interest of the people had been raised to its highest pitch as they chanted the last words of Psalm 118—a voice was raised which resounded through the Temple. It startled the multitude and carried fear and hatred to the hearts of their leaders. It was the voice of Yeshua who stood and cried, saying, ‘If any man thirst, let him come unto me, and drink.’ Then by faith in him should each one truly become like the Pool of Siloam, and from his inmost being ‘rivers of living water flow’ ” (John 7:38).

Verse 39—“ ‘This spoke he of the Spirit, which they that believe on Him should receive.’ Thus the significance of the rite, in which they had just taken part, was not only fully explained by Christ, but the mode of its fulfillment pointed out. The effect was instantaneous. It could not but be, that in that vast assembly so suddenly roused by being brought fact to face with Christ in whom every type and prophecy is fulfilled, there would be many who, ‘when they heard this saying, said, “Of a truth this is the Prophet.” Others said, “This is the Christ.” ’ Even the temple-guard, whose duty it would have been in such circumstances to arrest one who had so interrupted the services of the day, and presented himself to the people in such a light, dared not lay hands on Him, owing to the spell of Christ’s words. ‘Never had a man spoke like this man.’ ”

Reference: The Jewish Way by Rabbi Irving Greenberg, page 118. Rabbi Greenberg says, the Talmud says that “whoever has not seen the rejoicing of the water drawing (bearing) ceremony has not seen or experienced real joy.” The synagogue skimps on exceeding, unspeakable joy. Would it not have been wonderful to have been at that ceremony 2,000 years ago and seen and heard this uncontrolled heritage of joy? Could there be an experience that more profoundly unifies the generations than the rediscovery of how families can celebrate together out of the joy of obedience in keeping God’s commandments? The real meaning of Sukkoth and what it represents has been lost. Zachariah prophesied that in the end of days the entire world would come to celebrate Sukkoth.

Psalm 43:3—“Send out your light and truth! Let them lead me.” Brethren concentrate on rejoicing with unspeakable joy for God and his feasts. Hallelujah!