

A Gallery of Photos Is Available At
<http://picasaweb.google.com/jewishadventist>

Join Our Forum of Discussion on Internet
<http://groups.google.com/group/jewish-adventists>

Visit our website
<http://www.jewishadventist.org>

Subscribe to our Facebook group
<http://www.facebook.com> (search for Jewish Adventist Friendship)

Follow us on Twitter
<https://twitter.com/JewishAdventist>

News

YOM KIPPUR IN FLORIDA

Jeff send us faithfully a news about his congregations' Yom Kippur services and said *"We had a wonderful turn out at our Yom Kippur services in both St. Petersburg and New Port Richey. Over 130 people attended the two services. About 20 of them are new people who had not attended with us before. Unfortunately we only have pictures from New Port Richey. We had break the fast meal for those who reserved seats ahead of time."* Jeff asks us



to pray for a special situation in his congregation, Then I invite everybody to pray for our work in New Port Richey and St Petersburg in Florida.

SUCCOTH

Jewish-Adventist congregations continue to be very busy during this period of feasts. After Rosh Hashana and Yom Kippur, Succoth the Feast of the Tabernacles will be from September 23 to 30, however like every other feast it will start on the 22nd in the evening. It is a great opportunity for our Jewish Adventist congregations to concentrate their preaching, Sabbath School and other activities on Succoth on Shabbat 25th of September.

SUCCOTH GATHERING IN ISRAEL

It has been four years now that the Israel

Special Succoth September 25, 2010 17 Tishri 5771

Field of the Seventh-day Adventists holds a big meeting on the first days of Succoth. It is a gathering of all members who would like to rejoice together. This year our gathering will start on September 22 evening and will end on Shabbat 25. It will be an exceptional time for fellowship, spiritual revival and also for celebrating the 100th anniversary of Adventist presence in Palestine/Israel—Israel was called Palestine in the 19th century—The gathering will be held in a Kibbutz, Neve Shalom which is half a way between Jerusalem and Tel Aviv.

SIMCHAT TORAH

The 1st of October will be Simchat Torah, celebration for the last reading of the parashot. Everyone who is familiar with the reading of the Parashot (Torah Portion read weekly by Jews in synagogues) remembers that every year we start to read the Torah, Bereshit, at the end of Succoth and we end the reading with the last portion of Deuteronomy the following year at Succoth. Thus when Jews finish the reading of the Torah, they rejoice, they sing, they dance and they praise the L-rd for giving them one more opportunity to read the torah. This celebration is called Simchat Torah, the word Simcha means Joy. They rejoice with the Torah. I know that many believers in Yeshua have the wonderful custom to read the full bible in one year, but if they don't celebrate at the closing of their reading they loss a great opportunity to praise the L-rd who gave the Bible to the world.

CHAG SUCCOTH SAMEACH

SUCCOTH

FEAST OF TABERNACLES

The Torah states, “You shall dwell in booths for seven days ... so that your generations will know that I caused the Children of Israel to dwell in booths when I took them out of Egypt, I am the Lord your God” (Leviticus 23:42-43). The Jewish people are commanded to make a Succah their main dwelling place—to eat, sleep, learn Torah and spend their time there. If one would suffer from being in a Succah—from rain or snow—or heat and humidity—he is freed from the obligation to dwell there. They make, however, every effort to at least eat in the Succah—especially the first night.

A FEAST OF JOY

The Torah again tells us about Succoth; “The feast of Succoth you shall keep seven days when you have gathered in from your threshing floor and from your wine press. And you shall rejoice in your feast, you and your son and your daughter and your man servant and your maid servant and the Levite and the stranger and the orphan and the widow that are within your gates. Seven days you shall keep a feast unto the L-rd your G-d in the place which the L-rd shall choose; because the L-rd your G-d will bless you in all your crops and in all your undertakings and you shall be altogether joyful”. (Deut 16: 13-15).

Three times the Torah commands us to be joyful and rejoice during Succoth, this explains why, more than other holidays, Succoth is called Z'man Simchateinu “Season of our rejoicing.” Also, being that Succoth is celebrated after the harvest when Israel can truly rejoice with G-d’s blessings.

Our sages find a deeper meaning why Succoth is the most joyous holiday. Succoth comes soon after Yom Kippur—day of Atonement. Thus, Jews celebrate the Succoth holiday as equals—completely free of spiritual imperfections. They have been cleansed by G-d, this calls for great rejoicing.

A FEAST OF UNITY

Succoth is a holiday which reminds us of the importance of unity. The Torah tells us, “You shall rejoice in your feast, you and your son

and your daughter and your man servant and your maid servant and the Levite and the stranger and the orphan and the widow that are within your gates...” emphasizing the concept of unity. In addition, the Torah teaches us that true rejoicing can only be achieved when we are united and include others who are less fortunate, “your man-servant, maid-servant, the Levite, the stranger, the orphan and the widow,” in our rejoicing.

WHY THE FOUR SPECIES?

One of the special commandments for Succoth is to take the *arbah minim*, the Four Species (*etrog, lulav, hadassim, and aravot*), and to wave them in the four directions of the compass as well as up and down. The meaning of the waving is that God is everywhere.

There are two rabbinical interpretations for the four species, However both of them are about unity of God’s people.

1. The Talmud tells us that the *Etrog* (citrus), contrary to other fruits, can grow on its tree from year to year, “uniting” the four seasons and deriving nourishment from all of them. The sign of a *kosher Lulav* (palm branch) is that its leaves are “together”. If the leaves are spread apart from each other, the *Lulav* is not *kosher*. The leaves on the *Hadasim* (myrtle branches) grow three “together” from the same place on the *Hadas* branch. Finally, the *Aravot* (willow branches) are described in the Talmud as “growing together in groups.”

2. Jewish rabbis teach that these four species are also symbolic of four types of believers: the *etrog* (citron) which has a fragrance and a taste represents those who have both Torah wisdom and good deeds; the *lulav* (date palm branch) which has a taste (from the dates), but no fragrance represents those who have Torah wisdom, but no good deeds; the *hadassim* (myrtle branches) have a fragrance, but no taste representing those who have good deeds, but no Torah wisdom; and lastly, the *aravot* (willow branches) have neither a taste nor a smell representing those who are lacking in Torah wisdom and good deeds.

What do we do on Succoth? We symbolically bind together and recognize every believer as an integral and important part of God’s people. If even one is missing, the mitzvah is incomplete. God’s People is one; we must do all we can to bind together our people and work to strengthen everybody!

AN UNIVERSAL FEAST

The Sages stress that Succoth has a universal element. The Talmud teaches: “Rabbi Eliezer said: ‘Why are 70 offerings brought on Succoth? For the 70 nations of the world.’” (Succah 55b) Rashi comments: “To bring forgiveness for them (the 70 nations which comprise the world), so that rain shall fall all over the earth.” While the Temple was still in Jerusalem (the first and the second one), 70 offerings were made for the nations of the world during the Festival of Succoth—so that the Almighty would provide them salvation (forgiveness and rain). The Talmud tells us that if the nations of the world understood the value of what the Jewish people provided them (through the 70 offerings), they would have sent their armies to defend the Temple in Jerusalem to keep it from being destroyed.

SUCCOTH AND WATER

Our rabbis teach that the allocation of water for the year takes place on Succoth: “On [the] holiday [of Succoth] we are judged regarding water.” (Rosh Hashana 16a)

In fact, much of the celebration which took place in Jerusalem on Succoth was connected to water, including prayers for rain and the *Simchat Beit HaShoeva* ceremony. This, too, was a ritual connected to water, of which the Mishnah says: “Whoever did not see the *Simchat Beit HaShoeva* never saw real joy in their life.” (Succah 5:1).

What is the meaning of *Simchat Beit HaShoeva*. When sacrifices were offered in the Holy Temple, there was also a special pouring of wine and oil at the altar. However, on Succoth there was also a special ceremony entailing the pouring of water. The water was drawn the night beforehand from the Shiloach spring, and this was done with great joy and happiness, with singing and dancing. This was called *Simchat Beit Hashoeva*—the “joy of the drawing.” How was the ceremony conducted? A golden container was filled with water drawn from the pools at Shiloach in Jerusalem. When the water carriers reached the Water Gate, they blew three notes on the shofar. On the right side of the ramp leading to the altar, there were two silver bowls, each with a hole shaped like a narrow spout, one wider than the other. One bowl stood to the east and the other to the west. The shapes of the bowls allowed them to be emptied simultaneously.

In the morning the sacrifice was brought, followed by prayers, and then an additional sacrifice. Then they

would study Torah and eat breakfast. Afternoon prayer was following by the evening sacrifice and then the water-drawing festivities commenced.

As the evenings of the festival approached, the people made their way down to the Court of the Women. There were golden candlesticks, fifty cubits high, with four gold bowls atop them. Four ladders led to the top of each candlestick, and four young kohanim mounted the ladders, holding in their hands large jars of oil which they poured into the golden bowls. Wicks to light the oil were made from worn-out clothing of the kohanim, and when the candlesticks were lit, the light glowed through out the entire city of Jerusalem.

The greatest Sages and tzadikim would participate joyfully in the celebration, performing the most extraordinary feats. Some of them would bear burning torches in their hands while singing Psalms and other praises of G-d. The Levites would play many various musical instruments, including harps, lyres, cymbals, and trumpets as they stood on the fifteen steps which led down from the Court of Women in the Holy Temple.

Two kohanim were stationed at the Upper Gate of the Temple, holding trumpets in their hands. As the roosters crowed the first light of dawn, they blasted their trumpets, and as they ascended the steps, they blew two additional rounds of tekiah’s. They continued walking until they reached the gate which led to the east, whereupon they turned to face the west and uttered the words: “We belong to G-d and our eyes are turned to G-d.”

The Sages relate that when the great Sage, Rabbi Shimon ben Gamliel rejoiced at the water festival, he would juggle with eight lighted torches, tossing them into the air, catching one and then throwing another, so that they never touched each other. He would also prostrate himself on the ground, bend down, doing a head-stand, kiss the ground and draw himself up again, a feat which no one else could do.

The celebration of the *Simchat Beit Hashoeva* continued throughout the entire night, lighting up the city so brilliantly that there was no courtyard in Jerusalem which didn’t reflect the light of the great candlesticks which illumined the Festival of the Water-Drawing.

It is written in the name of Rabbi ben Chanania, “When we used to rejoice at the place of the water-drawing, our eyes saw no sleep.” It is explained that the entire day was occupied with holy activities, so that the participants in the simcha were busy from day to night. This description is taken from www.lchaimweekly.org.

ALWAYS FOR OUR GOOD

The Torah states: “The Rock! His deeds are perfect for all His ways are just” (Deut. 32:4).

The Chofetz Chaim, Rabbi Yisroel Meir Kagan, once asked someone how things were going for him. Replied the man, “It wouldn’t hurt if things were a bit better.”

“How can you possibly know that it wouldn’t hurt?” responded the Chofetz Chaim. “The Almighty knows better than you. He is merciful and compassionate. If He felt it would be good for you for things to be better, He definitely would have made them better. Certainly things are good for you the way they are.”

Things are not always the way we wish them to be, but they are always for our good. This awareness will give you an elevated feeling in your life. You have every right to try to improve your situation. However, whenever you do all you can to try, and the situation is still not the way you would wish, work on internalizing the consciousness that the Almighty is doing for you what is in your best interests.

A DESCRIPTION OF SUCCOTH 2000 YEARS AGO

“The Feast of Tabernacles was the closing gathering of the year. It was God’s design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watch care had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Israel the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

The feast continued for seven days, and for its celebration the inhabitants of Israel, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift

as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

This feast was not only the harvest thanksgiving, but the memorial of God’s protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. “O give thanks unto the Lord; for He is good: for His mercy endureth forever” (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.” (DA 447, 448).

EDITOR

A newsletter published by the
World Jewish Adventist Friendship Center
Under the umbrella of the
General Conference —Global Mission Office

Richard-Amram Elofer
4, Abraham Lincoln
94186 Jerusalem
Israel

Tel. +972 504 535 121
Fax +972 2625 1319
email: richard@elofers.com
web: jewishadventist.org



HAFTAROT FOR SUKKOT

(FIRST DAY)
ZECHARIAH 14:1-21

(SECOND DAY)
I KINGS 8:2-21

INTERMEDIATE SHABBAT
EZEKIEL 38:18-39:16

SHMINI ATZERET
I KINGS 8:54-9:1

SIMCHAT TORAH
JOSHUA 1:1-18

BRIT HACHADASHA John 7:37-39

Yeshua was in Jerusalem for the feast of Tabernacle. He participated to the celebration, even the celebration of Simchat Beit Hashoeva, Yochanan, of the writers of the life of Yeshua wrote **“On the last and greatest day of the Feast, Jesus stood and said in a loud voice, ‘If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.’ By this he meant the Spirit, whom those who believed in him were later to receive.’ (John 7:37-39).**

The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of the Mashiach who by His death would cause living streams of salvation to flow to all who are thirsty.

Yeshua’s words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life

might flow to the world. In smiting Yeshua, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water. As Yeshua thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, **“Give me this water, that I thirst not.” John 4:15.**

Yeshua knew the wants of everybody. Pomp, riches, and honor cannot satisfy the heart. **“If any man thirst, let him come unto Me.”** The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Yeshua were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, **“If any man thirst,”** startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Ruach Hakodesh presented the symbol before them until they saw in it the offer of the priceless gift of salvation.

The cry of Yeshua to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Yeshua is still crying, **“Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life.”**

“Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.” Revelation 22:17; John 4:14.

