

1: A Sukkot Warm up: Sheltering Presence

*Sukkot: A Time to Rejoice: A Jewish Holidays Book [Malka Drucker, Brom Hoban] on www.enganchecubano.com *FREE* shipping on qualifying offers. Discusses the longest and happiest holiday season in the Jewish year, and explains the customs, history.*

In a prophetic manner, Pesach reveals redemption, Shavuot centers on revelation, and Sukkot emphasizes communion. God redeems Israel, reveals His Torah to her, and comes to dwell in her midst. It was one of the three pilgrimage festivals Pesach and Shavuot were the other two when all adult males were to journey to Jerusalem. Sukkot lasts for 7 days, from Tishri 15 to Following Rosh HaShanah and Yom Kippur, there is a rapid transition from the contemplative and somewhat sober aspects of the High Holy Days to the festive, joyous holiday of Sukkot. In fact, the two primary commands regarding the festival are to dwell in the sukkah including the use of the four species, outlined below during the seven days, and to rejoice before the Lord. It must be a temporary structure emphasizing the transitory nature of our lives. The roof of the Sukkah is to be temporary, and made of organic materials. It is usually constructed of poles or bamboo and covered with evergreen branches. According to Rabbinic interpretation, the roof should be made so that one can see the night sky through it. Sukkot is associated with the beauty of the creative world, and with harvest. On this account, the Sukkah is usually decorated by hanging fruits, vegetables, as well as tapestries, wreaths, pictures, etc. The orthodox usually eat and sleep in the Sukkah, but many communities utilize the Sukkah only for eating. It is a special obligation to eat a meal in the Sukkah the first night so as to recite the kiddush over wine and the blessing of the bread with the haMotzi blessing. The hope is that one comes to appreciate what it must have been like to dwell in huts when Israel first came out of Egypt. Israel was so overjoyed by the sense of their freedom, even a hut was a palace. The point is simple: Family, friends, fellowship, and rejoicing before the Lord—these are the essential elements of a joyful life. We are encouraged to spend time in the Sukkah, to read, study and contemplate. By spending time in this humble abode, we come to appreciate afresh the simple things of life, and to understand the value of family relationship and community. After all, the emphasis of the festival is that the most important things in life are relationships, and particularly our relationship with God. The sukkah reminds us that with even the barest of necessities, there can be real joy in our relationship with God and with each other. It is important to rejoice in the Sukkah since rejoicing is one of the commands of the Torah during Sukkot, and therefore it is traditional that if rain or bad weather makes dwelling in the Sukkah a hardship, all retire to the house! Rejoicing takes precedence over sitting in the rain. The Ritual In the Sukkah a. The blessing for the four species see below then follows. During the middle ages it became a custom to invite symbolic guests to join the family each day in the Sukkah called ushpizin. His birth was in a humble dwelling, and He, the Lord of Glory, came to live with us in our earthen home. Sukkot is a time to consider, meditate on, and rejoice in the birth of our Messiah. Here is a beautiful time of the Festival cycle to celebrate the birth of our Savior. Inviting Him into our Sukkah is a very tangible expression of the truth that He came to dwell with us in our humble place. He dwells with us still by the Ruach Spirit. The rejoicing of the Festival itself is enhanced and taken to an even greater height when we realize the Word incarnate Who dwells with us. It is traditional to read Ecclesiastes Qohelet during Sukkot, both in the Sukkah and in the Synagogue. Some may initially question the reading of the Qohelet at a festival where joy is to be experienced. Frustration comes when we try to store up those events and joys which cannot be stored: Sukkot thus helps us to focus upon the most important issue of life, allowing other things to fade into the background. In the Synagogue a. In the synagogue on the first day of Sukkot, the four species are held in the hands and are shaken in all four directions, as well as up and down after the blessing is pronounced. This same ritual is done in the Sukkah as well and on all other days of Sukkot except on Shabbat. The meaning of the shaking is that of harvest, since Sukkot symbolizes the final harvest of nations, when all nations will celebrate Sukkot cf. Thus, the four species representing all kinds of peoples will come from all over the earth to Israel to worship HaShem. Usually this is a circle around the synagogue, as a remembrance of the processions around the Temple during the 2nd Temple period. This is not done on Shabbat, but the Hashanot are recited without circling. The

meaning of this ritual is variously explained: From a Messianic perspective, the emphasis upon harvest, and the shaking of the four species in every direction, brings to mind both the promise of regathering Israel from the four corners of the world, and the promise to bless all the nations through Abraham, the harvest of the nations. It seems clearly for this reason that Sukkot is the festival chosen in the future reign of Yeshua as the celebration in which the nations participate Zech. The Torah only specifies the first day and the eighth day shemini atzeret, see below to be sabbaths. Traditionally, the first two days of Sukkot are marked by time in the Sukkah, etc. There are some slight changes in the traditional synagogue liturgy. Normally, being the last day of the festival, it would be considered a full festival day. But the biblical text is a bit ambivalent, and it thus became tradition to add an eighth day, called Shemini Atzeret, and thus the festival of Sukkot is carried one day past its normal time. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. The question of interpretation is that the text first seems to indicate that the festival lasts seven days, yet it marks the eighth day as a sabbath. The sages interpreted this to mean that the seventh day marked the end of Sukkot, but the eighth day was a festival unto itself, while at the same time being an extension of Sukkot. The seventh day, then, is noted by a special ritual: And, during the seven circlings, willows are beaten on the ground, and the Torah scrolls are carried in the parade. Yoma 59a and may have been traditional even earlier. In this way, the Festival of Sukkot, the last of the Torah cycle festivals, is a mini-picture of the whole history of the universe: Meaning Sukkot emphasizes the dwelling of God with man, especially in the humble incarnation of Yeshua. That Yeshua first was laid in a manger gives the true picture of God dwelling with mankind, coming to his humble place of dwelling—the King in the Sukkah! God dwelt with man through the Shekinah glory of God visible above the Tabernacle and the Ark. But the dwelling emphasized in Sukkot is dwelling with man in his humble abode—an obvious mark of the incarnation. Furthermore, it is a time to reflect about the essential things of life, the things of true importance. The fact that Sukkot centers attention upon the future reign of Messiah and the ingathering of all the nations to worship Him gives the festival a sense of hope and anticipation. As in all the festivals, so Sukkot is a rehearsal for the event it symbolizes, i.

2: Sukkot: Get Happy! - Jewish Holidays

Sukkot - A Time for Rejoicing & Remembering By Kristina On Sep 18, Blog 4 4 Comments Tags: Autumn, Holidays, Vintage Faith Sukkot, or the Feast of Tabernacles, is a holiday of celebration as we remember God's protection of His people while they were in the desert prior to entering the Promised Land.

Sukkot Reflections By Rabbi Mindy Avra Portnoy Our favorite Jewish holidays are usually the ones that fit nicely with our current thinking and behavior patterns. Yom Kippur is a time for serious introspection and soul-searching. Hanukkah is a time to celebrate religious freedom, minority rights, and multi-culturalism. Passover is a time to rejoice in redemption from tyranny and slavery. Purim is a joyous release of inhibitions and energies embedded in a serious message about anti-Semitism. These are usually our favorite holidays. They are easy to explain to outsiders and filled with the right messages for ourselves and our children. Sukkot, on the other hand, is a real challenge. Build a hut in our backyard? Take another day off from work or school? But of course harvests do not wait. Simchat Torah revives our spirits once again, but Sukkot has passed us by, and if we are left with anything, it is likely the sense that Jews knew about Thanksgiving long before the Pilgrims. And yet Sukkot, if we take a few minutes to contemplate it, is really a challenge in a much more profound way. Although it is no longer celebrated as He-chag, the holiday par excellence that it was in Biblical times, it has the potential to confront us with demands even more difficult than fasting on Yom Kippur, asking forgiveness, eating matzah for seven days, or being Jewish in December. I believe there are three central theological messages of the holiday, and all of them make me nervous. The first is that nature and the outside world—the smells, sounds, and sights of the universe—are as central to Judaism as anything that goes on inside our heads. Unlike the late Rabbi Lipman, may he rest in peace, who thrived in the fields as well as in the study halls, I am an inside person. When I go outside, I want to be comfortable. I avoid tents, insects, and bad weather whenever possible. Along comes this holiday that asks me to eat outside unless it rains so hard that my soup loses its taste, hammer nails, harvest bamboo for the scach the covering of the Sukkah, and say prayers over a palm branch, willow, or myrtle. I can barely differentiate between a rose and a tulip. It asks me to praise God daily for agricultural bounties which I personally never harvest, except when I venture out to Larriland Orchards to pick apples every fall. Yet what I remember from my childhood experience of Sukkot is exactly that—the physicality of it, the smell of the spilled wine mixing with the New England foliage in my congregational sukkah, the waving of the lulav and the bright lemon yellow etrog. Without the challenge of Sukkot every year, the bamboo in my backyard would remain nothing but a fast growing nuisance, a part of that natural world too messy, uncertain, and uncontrolled to pay much attention to. The second message of Sukkot may be even harder, especially for those of you who are less naturo-phobic than me. However, one Sukkot, the father realized that their backyard was bigger than their home, and so their sukkah, built quickly from borrowed materials, was the largest one in the family. From then on, every year, the poor family hosted all their relatives in the big sukkah. Like the symbolism of the plain pine box, but at a happier time, Sukkot reminds us of the absolute equality of rich and poor. It is a message we would rather not hear—we in our protected, well-sheltered edifices—but it is an inescapable message, and Sukkot, this overlooked holiday, is its Jewish vehicle. The harvest we honor is a Middle Eastern one. Yom Kippur is so universal we know we can be anywhere, but Sukkot is about the real earth, real bodies, and a real land. One of the things I found most striking when I lived in Israel was that everyone built a sukkah, even the jaded, secular Israelis. It was part of the general cultural ambience. In Kensington, Maryland, where I now build my sukkah, building one is a neighborhood phenomenon. But perhaps these three messages are intentionally provocative. We sink to the depths on Yom Kippur, but emerge smugly selfrighteous. God has forgiven us. But before too many days go by, Sukkot assaults us with these three messages: You people of books, writings, and fax machines, remember the earth and nature. Remember to protect your environment. Remember how easily it disintegrates. You people of possessions, remember that all is dust. Remember your comfort the rest of the year. Take care of the comfort and basic needs of others. You people of the diaspora, remember a land that was once your real home and will always be your spiritual home. Keep well attuned to its seasonal rhythms and agricultural melodies. It

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too is fragile, vulnerable, and subject to the storms of history, politics, and shifting alliances. So do smell the fragrances of the sukkah this year, do touch its fragile walls, do remember a land where the rainy season has not yet begun. It has too much to teach about life, about ourselves, and about what being Jewish really means. To celebrate Sukkot with your community, find your Federation.

3: Sukkot: The Holiday to Rejoice

sukkot: a time to rejoice After the solemn occasions of Rosh Hashanah and Yom Kippur, we are greeted by Sukkot, a time our rabbis called z'man simchateinu (the time of our joy).

It is a biblical holiday for our Jewish brothers. It is celebrated for seven days, as a traditional way to remember the trials and hardships the Jews brothers went through to escape the slavery they suffered in Egypt. Their arduous journey through the desert from Egypt to Israel took over 40 years. Pray with lulav during Sukkot at the Western Wall in Jerusalem They traveled and braved the harsh desert environment without any real shelter or a sturdy roof above their heads. By some miracle, there would always be clouds in the sky, which provided them temporary shelter from the unforgiving heat of the sun in the desert. Jewish ancestors referred to the cloud cover as clouds of glory. And their belief in God Almighty is so strong and they relied on that belief. Manna rained from the heavens, providing them with food until they reached their destination. These are temporary and flimsy dwellings that the Israelites constructed as their shelter during their exodus in the desert. These simple booths provided them a place to stay, sleep and eat while taking a brief rest from their trek. The Biblical name is The Feast of the Ingathering celebrated during the festival observed in the seventh month, when the labor in the field ceases. It was during this time that state ceremonies were conducted. During the time of Moses, he instructed the Israelites to gather together every seventh year to listen to the reading the Law. It could be an outdoor hut covered with leaves or plants. However, since this is a Jewish tradition, there are stringent guidelines to be followed. This includes the location it should be built and the process by which it would be constructed. All these contribute to its being kosher, which in the Jewish sense means fit for use. A sukkah must be built outdoors and should be easily accessible from your place of residence or work. Some of the most common sukkah locations are rooftops, porches, lawns, balconies, courtyards, gardens and other options. There should be nothing between you and the sky – no foliage or tents to cover the booth. The Walls The walls could be made from any type of material and could be freestanding or built beside the exterior wall of the house or a porch. It should have at least two full walls while a partial third wall should be at least 3. Walls should have a minimum height of 32 inches, but the entire booth should never be more than 30 feet high. The minimum length and width should not be less than As to maximum width allowed, there is no limit since large families are allowed to share one sukkah. Living branches or trellises cannot be used as a covering because it should already be detached from a living source. The roof or covering of your sukkah should be able to provide shade from the harsh noonday sun. It should also be spread out to cover as much area of the booth as possible, and there should be no gap on the roof measuring wider than 9. Additionally, it is also a requirement that a new sukkah roof or covering be made every year. The structure itself can be recycled from year to year but the covering, which is what the festival is all about, should be new. It is also a common practice to invite guests inside your sukkah and ask them to share a meal with you. Decorating the inside of the sukkah with vegetables and drawings done by children are allowed and encouraged. The other meaning for the festival is similar to the Thanksgiving celebrations of the Western cultures – a festival of gratitude for a bountiful harvest of fruits, grains and vegetables. While sukkot literally mean booths or tabernacles, in the context of its celebration, Jews are required to dwell or live inside a temporary shelter or sukkah that they themselves built. The requirements in building the sukkah are very strict and must be followed to the letter; not doing so would be considered a religious offense. The festivities last for seven days, with the first two being considered holy days wherein no work or commerce is allowed. During the rest of the days in observance of the festival, women and younger girls light candles nightly and recite the proper blessings before sharing the meal with their family. However, they should eat their meals inside the sukkah or opt to sleep inside during the duration of the festival. Every day, they should also recite a blessing over the egrog and the lulav or the Four Kinds. The items that are blessed are very specific. The Rabbinic Jews use three types of branches and one fruit for this. For the egrog, the citron fruit is used. The three special branches include two aravah, which are the leafy branches of the willow tree; three leafy branches from the myrtle tree form the hadass and the lulav is one green yet still closed frond coming from the date palm. Collectively the different

tree branches and the palm frond are called the lulav. These items represent the different ethnic communities comprising Israel and the special unity and bond they share. Every morning the Torah is read, and people recite the Hallel Psalms , the Mussaf additional prayers and the Hoshanot poetical prayers with Hoshana expression. After the daily morning blessing of the Four Kinds Arba Minim during the length of the festival these items are held in both hands and waved in six directions – to the right, to the left then brought forward before being waved up, then down and lastly waved behind. Holding the Four Kinds in their hands, our Jew brothers offer special prayers wishing for prosperity for the year. Sukkot is a centuries old tradition that is carried by the Jewish people close to their hearts. It speaks of faith in a God that they could not see but believed in – the One who promised to deliver their people from slavery and deliver them to the promised land. It is a bittersweet story that transcends forty years and several generations of Israelites. Sukkot is a thread that figures brightly in the tapestry of Judaism. It embodies communal celebration, respect for tradition and personal faith. The prayers are poetic languages and expressions of supplication and celebration. They rejoice as a people because they have triumphed as one, two millennia ago. In our own personal lives we have been given days of darkness in order for us to rejoice in the coming of the dawn.

4: How to Celebrate Sukkot: 15 Steps (with Pictures) - wikiHow

Get this from a library! Sukkot, a time to rejoice. [Malka Drucker; Brom Hoban] -- Discusses the longest and happiest holiday season in the Jewish year, and explains the customs, history, and meaning connected with it.

The sukkah is used to remember the huts [plural: Certain customs were incorporated into the observance of Sukkot, including decorating the sukkah, performing special "wave" ceremonies of the "Four Species" i. While the Torah states that Sukkot is a seven day holiday Lev. And since Sukkot marked the end of the agricultural year, a further holiday called Simchat Torah was added to celebrate the end of Torah reading cycle for the year as well. Sukkot is celebrated for eight days in Israel and nine days in the Diaspora. During the first and last days of Sukkot no normal "work" melakhah is permitted see Lev. Since it is an eight day festival, there will always be at least one Sabbath that occurs during the festival. From Yom Kippur to Sukkot Recall that preparation for the High Holidays began back at the start of Elul , when Moses was said to have ascended Mount Sinai the second time and stayed there 40 days until Tishri 10 the original Yom Kippur. According to Jewish tradition, the material for the Mishkan was collected during the days before Sukkot though the Tabernacle itself was not actually assembled until Nisan 1 Exo. The modern observance of Sukkot allows just a few days -- from the time Yom Kippur ends on Tishri 11 to Tishri 15 -- to begin assembling and decorating the sukkah for the festivities. Prophetically understood, the seven days picture olam haba, the world to come, and the 1, Millennial Kingdom age. If Yeshua was born during Sukkot i. The holiday of Sukkot therefore represents a time of renewed fellowship with God, remembering His sheltering provision and care for us as we travel in the desert, surrounded the Clouds of Glory In practical terms, the festival is celebrated for eight days i. We eat meals in the sukkah and recite a special blessing leshev Ba-Sukkah at this time. We are now members of the greater Temple of His body; we are now part of His great Sukkah! The Great Fall Harvest Festival Sukkot is the conclusion of the Jewish fall holidays and the last of the three Shelosh Regalim [the three annual pilgrimage festivals: It is interesting to compare the use of words relating to simchah [joy] in the description of these three festivals. Regarding Pesach, the word simchah does not appear at all Deut. You shall keep the Feast of Sukkot seven days, when you have gathered in the produce You shall rejoice in your feast From an agricultural perspective in ancient Israel, Pesach [Passover] corresponded to the planting season, Shavuot [Pentecost] corresponded to the grain harvest, and Sukkot corresponded to the fruit harvest. When you planted your crops in spring, you do not yet rejoice because you were uncertain about how the harvest will turn out. And when you harvested your grain at the start of summer, you might have rejoiced that you now had bread in hand, but you would still be uncertain about the success of your fruit crops. Total joy would come after you had harvested all of your crops in the fall, and thereby received sustenance and provision for the coming year from the LORD. Prophetically, Sukkot anticipates the coming kingdom of Yeshua the Messiah wherein all the nations shall come up to Jerusalem to worship the LORD during the festival see Zech. Sukkot in the Scriptures In Biblical times, Sukkot was considered the most important of all the holidays, referred to simply as "the Feast" 1 Kings It was a time of many sacrifices Num. The Torah explicitly commands three things regarding the festival of Sukkot: To gather the "four species" Lev. To build a sukkah, you first select a site that has nothing hanging above it -- i. The sukkah floor space must be large enough to accommodate a person who can sit with a small table. The walls themselves can be of any material, as long as they are sturdy enough to withstand a normal wind note: You can use the sides of a building for a wall. The roof of the sukkah called a sikhakh or schach, from the same root as the word sukkah must be covered with material that grows from the ground -- such as branches or leaves. The schach must be sufficiently covered so that it gives more shade than sun during the daytime but should allow stars to be visible through the roof at night. A sukkah may be built in a yard, a roof, or even a balcony. Some people purchase prefabricated "sukkah kits" to make the project easier. Those who live in apartments or in locations where it is impossible to build a sukkah, or those who are unable to build their own sukkah for health reasons, may help their congregation or another family decorate their sukkah during this time. Since the sukkah is intended to serve as your "home" for the next eight days, it is customary to decorate it with hanging fruits, flowers, popcorn wreaths, ornaments, etc. Some people

even string Christmas tree lights on the outside of their sukkah! Since these four items pertain to produce from the land of Israel, you will need to purchase them through a Judaica reseller to have authentic "species" from the promised land. On the afternoon before Sukkot begins, it is customary to "assemble" the four species into a "bouquet" while standing inside your sukkah. Collectively the four items are sometimes called the "lulav," since the palm branch occupies the central position in the grouping of the four elements: An etrog with an intact pitam stem is considered especially valuable. The etrog is said to symbolize the heart. The lulav must be sturdy and straight, with whole leaves that lay closely together and are not broken at the top. Be careful when you wave your lulav, since the leaves can become frayed, bent, or even broken if you hit something! If the etrog represents the heart, the lulav is said to represent the spine or backbone of a person. A person who loves the LORD bechol levavkha, with all his heart, will be given "spiritual backbone," real conviction and strength. The term "lulav" also refers to the combination of all three types of branches that are bound together for ceremonial waving see below. The leaves of the hadas grow in tiers of three leaves each. You will need three hadasim to create the lulav bundle. The leaves of a myrtle branch resemble the shape of eyes, and therefore the sages associate them with seeing and vision. The branches grow long and are lined with long, narrow leaves. Two aravot are needed for the lulav bundle. Aravot need lots of water or they dry out. Often they are wrapped in a moist towel during Sukkot. The leaves of the willow are used based on the Scripture: Aravot are also used for a separate ceremony on Hoshanah Rabba the last day of Sukkot when the branches are beaten against the ground until many of the leaves fall out. This ceremony, called the "beating of the willows," is intended to symbolize ultimate victory over our enemies. The Sefer Ha-Chinuch states: The usual practice is to recite the blessing al netilat lulav and then wave the lulav three times in six directions: Usually, each of the four items is packaged separately. The following photo series shows you how we assembled ours for this Sukkot from left to right: First you take the bundle holder and insert the palm branch lulav into the center tighten using the bundle bands as needed. Take the two willow branches aravot and insert them into the left chamber, and the three myrtle branches hadasim and insert them into the right chamber. Finally, you take the "fruit of the goodly tree" i. According to the principle of hiddur mitzvah [beautifying the commandment], most Jews will seek excellent specimens for their "four species. Some people purchase ornamental "etrog holders" and lulav cases to ensure that their lulavot stay fresh and beautiful

How to Celebrate Sukkot The festival of Sukkot is celebrated for seven days i. Preparations for the Holiday We begin preparing for Sukkot immediately following the Yom Kippur holiday. The following things help us to get ready for the holiday: Obtain lulav see above. Since the festival of Sukkot is a time of great thanksgiving to God for his provision in our lives, giving tzedakah charity to those in need is highly recommended. Giving tzedakah is connected with praying for the holiday - that it will be a time of great blessing and joy in the Presence of God. Plan Sukkot parties and meals. It is especially important to celebrate this season with family and friends. Sukkot is all about showing hospitality toward others hachnasat orechim. If you have a sukkah, plan on inviting some people over to be your "ushpizin. Read the Torah portions - and the Book of Ecclesiastes Kohelet for the Sabbath that occurs during the festival of Sukkot. On the evening before Sukkot begins, we will do the following: Light the Holiday Candles To sanctify the occasion, we light the holiday candles just before sundown i. As the celebration begins, we will move into the "new day," that is, the first day of Sukkot. Note that unlike Shabbat, we first say the blessing and then light the candles. You can download the Hebrew blessing to recite here. Thank God for the Season After sundown on the first night of Sukkot only we recite the " Shehecheyanu " blessing "Who has given us life" to thank God for bringing us to this season in our lives. You may also want to thank the LORD for the holidays as a revelation of Yeshua at this time, too you can download the blessing for the festivals here. Say Kiddush Before eating the holiday meal in the sukkah, we recite kiddush. Normally this is the "full kiddush" as performed on Shabbat , though you can substitute the shorter blessing over the wine at this time. You can download a Messianic version of the blessing here. Recite the Sukkah Blessing After reciting the holiday kiddush, we joyfully! You can download the blessing here. Recite Ha-Motzi Before partaking of our meal in the sukkah, we recite ha-motzi the blessing over the bread. After this we enjoy our meal together in the sukkah. Traditional foods include stuffed cabbage and kreplach containing fruit or fall harvest vegetables; dishes made with honey and pastries. Wave the Lulav We face east while holding the lulav

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bundle in our right hand and the etrog in the left hand. We then lift them together with the etrog pointing downward and recite the netilat lulav blessing you can download the text here. After reciting the blessing, we turn the etrog right-side up, put both hands together, and then "shake" the lulav i.

5: Rejoicing at Sukkot

We are commanded to rejoice during the holiday of Sukkot for the blessing of God's provision and care for our lives (Deut.). Give tzedakah. Since the festival of Sukkot is a time of great thanksgiving to God for his provision in our lives, giving tzedakah (charity) to those in need is highly recommended.

Sukkot, which translates as booths or huts in Hebrew, is one of the biblical pilgrim festivals, when the Jewish people would traditionally make a pilgrimage to the Temple in Jerusalem. It is both a time to celebrate the harvest as well as a time to remember the experiences of the Jewish people as they were brought up out of Egypt by the Lord. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: The agrarian background of the holiday can be seen in that those who observe Sukkot also bundle together samples of the four species mentioned in Leviticus lulav, hadas, aravah, and etrog, which are palm fronds, myrtle boughs, willows branches, and citron fruit, respectively and recite a special blessing. Thematically, Sukkot serves a reminder for a number of principles. First, it reminds us that God provides. For the Israelites who lived in temporary shelters on the way from Egypt up to the Promised Land, the Lord was their constant caretaker and provider, who saw to all of their needs. Secondly, Sukkot reminds us that God dwelt among us. For believers, this aspect of Sukkot is of special significance, as we know that God again dwelt among us through His Son Yeshua, who became flesh and dwelt among us John 1: Thirdly, Sukkot is a reminder that God has a plan for the future. The prophet Zechariah tells us that, at some point in the future, during the Messianic Kingdom, all nations will celebrate Sukkot and worship the Lord Zech And lastly, Sukkot is a reminder that God has made provision for our salvation. In biblical times, a special ceremony took place at the Temple during Sukkot that was called Celebration of the Water Drawing. Water was drawn in an atmosphere of joy and praise and was then taken to the Temple, where thousands of worshippers gathered to dance, sing, play instruments, and praise God while the water was poured out in front of the altar. The joy of the Celebration of Water Drawing, great as it was, could not compare to the joy of salvation we have when we believe in Jesus.

6: Sukkot – A Time for Rejoicing & Remembering – The Provision Room

At the same time, the message of Sukkot is to be happy and celebrate. It is "z'man simchateinu" (our time to rejoice) and just because your sukkah is fragile does not mean that you should.

Or maybe, you already know what Sukkot is and you are wondering why my family would celebrate it as Christians. Either way, read on to get your questions answered or just to see some cute photos of my family having a great time. Sukkot is the seventh and final Biblical Feast given to Israel in Leviticus chapter 23. It is celebrated in the fall, from the 15th to the 22nd of Tishri on the Hebrew calendar to be exact. And, according to Leviticus 23, the Lord instructs the native born Israelites to construct a sukkah, or a booth, or temporary hut and to live in it for 7 days as a reminder of their 40 year sojourn through the wilderness and their deliverance and Exodus out of Egypt. The Lord actually commands that we rejoice during this festival in Deuteronomy 16! So why do I celebrate Sukkot as a Christian? Much like when you marry into a family, you want to get to know them, learn all you can about them, and be with them. I have that desire in my heart – to know and understand the Lord and his people – my family as deeply as I am capable. And, celebrating Sukkot is fun! What does my family do to celebrate Sukkot? We dwell in a sukkah, of course! It can be built using wood from your yard, or any other materials you might have. If you have older children you can get them involved. Sukkot is a time of fellowship and rejoicing with friends and family, so we invite our friends and family over to enjoy a meal with us. My dad is a musician so we often enjoy a bit of worship music outdoors under our sukkah. Each year it looks a little different as our children get older and we learn more, but one thing remains – we celebrate the best we know how in the season that we are in. As a homeschool family, we incorporate crafts and stories into our lessons. We also made an aromatic garland to hang from our sukkah using cinnamon ornaments, dried oranges, and wooden beads. Remember the Lord commands us to rejoice! How to make an Aromatic Garland to hang from your Sukkah: I picked up the materials at my local Walmart while picking up paper goods, ingredients for the recipes I cooked at Sukkot, and other craft supplies for our school projects.

7: Sukkot Reflections | The Jewish Federations of North America

Some have suggested that Sukkot was also the time of Yeshua's birth—thus, if that's true, followers of Yeshua have another reason to rejoice during this time! The feast of Sukkot, along with the rest of God's feasts, is called an "appointed time" (Leviticus).

Tonight marks the beginning of Sukkot or also commonly known as The Feast of Tabernacles or rather the Feast of Booths. As you will clearly notice that this Festival is to be celebrated for 7 days and is a law forever! In Scripture rain is also symbolic for provision, as well as speaking about the two comings of Messiah as the former and latter rains—the latter rains symbolising this time of year when our Provider comes and dwells with us—Forever! Now in also understanding rain as pictured for provision, as we rehearse each year this Feast I too believe that prophetically it also carries for us the promise of His faithful provision in our lives, and so to neglect to keep this Feast would not be very wise as we continue to grow in knowledge and with joy keep His Feasts in expressing our love for Him through our diligent obedience. And the reason for this is: And as the voice declares from Heaven as recoded in Revelation All of these reminded them of the various terrains that had been travelled in the wilderness. Just as Shabbat foreshadows the Millennium, so Sukkot also looks forward to that great age to come, and like all His Feasts, Sukkot foreshadows Messiah. We are to celebrate! Often you may see some of the rich today having wedding rehearsal meals where they have an entire function with invited guests as a rehearsal! The essence of Sukkot is joy—the joyful in His provision—the joyful in our deliverance. I am tired of people who have no joy in coming to worship our King and sit under His Word. Rejoice is a command and we know that His commands are good! If we love Him we will obey His commands! It is as simple as that! He brought us deliverance which will be fully revealed to us in the culmination of these 7th month Feasts, causing us to enter in to the Wedding of all Weddings! This is a Feast where we are mandated to rejoice—regardless of what your situation or current circumstances are like. Just imagine this for a moment—your circumstances suck - you have no home, you are an orphan or a widow, it feels like you have no future, you have financial woes, health issues, relational issues and you are instructed to be joyful!!! In those days as well as today we find many people without joy, and do you know what? They are looking for joy, whether they realise it or not, but sadly they are looking in the wrong places—bars, brothels, casinos, shopping malls, exotic holiday destinations; or they are losing themselves in their work—thinking the harder they work and the more they achieve success the more joy they will have. Many today run from relationship to relationship or in a new hobby or false religion seeking fulfilment and joy—and of course these are all the wrong places. We all need to fully come to the realisation that joy can only be found in Messiah! The first of these was the Water Pouring Ceremony. To the one who thirsts I shall give of the fountain of the water of life without payment. I am so excited for His feasts, and my hope is that you too will share this excitement that we may truly experience His great love and joy filling us to overflowing, amen! And as we are commanded to REJOICE, I would like to briefly share with you some of the Hebrew and Greek words used that speak of our ability to rejoice and be able to fully embrace the need for an obedient rejoicing at this Feast. First of all in WayyiqraLeviticus I rejoice in Your deliverance. And they rejoice with gladness. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. What a wonderful day this will be when we are together as a body dressed in the completed garments of deliverance!!! Why all the words? Well I believe it is necessary to understand true rejoicing and all it entails and I love this next verse in: Now in the Greek, we too see the expression of this rejoicing, giving us a much needed understanding in our ability to rejoice—the rejoice and rejoice as we are commanded to. This I believe is a wonderful picture for us in throwing off those things which so easily entangle us and quickly restricts our joy-filled worship! True rejoicing is not a hidden matter—it should be something that is evident to all. I encourage you, especially this week—to not get bogged down with trivial matters or things that often so easily tick you off and steal your joy—throw them off. This week is especially the time to hold on to joy and rejoice—it is a command! Will you obey the command to rejoice? Let us together enjoy this Feast!

8: Sukkot, a time to rejoice (Book,) [www.enganchecubano.com]

It's a busy time in Israel and for the Jewish people. We just completed the Jewish holidays of Rosh Hashanah and Yom Kippur – the High Holidays. And this week, we start the eight-day festival of Sukkot, also known as the Feast of Tabernacles. This holiday is unique because not only is it one of.

God in his mercy provided a cloud of glory to protect and cover the Israelites in the desert. For this holiday we build a booth or sukkoth, referring to a temporary dwelling reminiscent of the tents the Jews lived in during their wilderness time. On the first day you are to take branches from luxuriant trees – from palms, willows and other leafy trees – and rejoice before the Lord your God for seven days. Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. Live in temporary shelters for seven days: I am the Lord your God. Take a moment and watch this short video from Rabbi Tzvi Sytner. This is a wonderful holiday for your children to get involved in. In the past, we have used a pop-up tent structure that the kids have decorated. The table is set with Autumn decorations and the food we share reminds us of the harvest; things like soup and stuffed squash are just perfect for the occasion! I have two favorite things to remember on Sukkot. First, is remembering that in history huge candelabras were constructed to light the city during the festival. Light is important, a necessity in celebrating Sukkot. I want to focus on the light in the sukkoth as it reminds me that Jesus is the Light of the World. Secondly, water was an important part of the Feast of Tabernacles. In that day you will say: Although you were angry with me, your anger has turned away and you have comforted me. Surely God is my salvation; I will trust and not be afraid. The Lord, the Lord himself, is my strength and my defense; he has become my salvation. I remember, Jesus is the living water and He has washed away my sins! Now, that is something to celebrate!!!

9: Celebrating Sukkot as a Christian Family

Sukkot, a time to rejoice and reaffirm the trust in God's providence Sukkot is one of most prominent and most celebrated Jewish festivals of the year. It is a biblical holiday for our Jewish brothers.

Over two million people - men, women, and children - heeded the call and left for the Promise of God. Now the desert is a hard, dry place. Unless you were prepared with provisions and protection, a trek through it could be life-threatening, perhaps even suicidal. But consider what it must have been like for two million people! What would they eat or drink? Where would they find shelter? How would they avoid the scorpions, snakes, and other perils? In a word, the LORD Himself sheltered the Jews with Clouds of Glory and supernaturally provided for them during their 40 years of wandering in the desert after the Exodus. God performed miracle upon miracle, sustaining the people in the midst of the desert and its dangers. The purpose of the sukkah is to remind us of the type of huts the ancient Israelites dwelt in as they made their trek through the dangers of the desert. According to halakhah Jewish law, the minimal sukkah must have two complete walls with a third wall at least the "length of a handbreadth. It is customary to decorate the sukkah by hanging fruit from the schach and adding other decorations. The traditional view, however, is that the Sukkah is meant to remind us of the Clouds of Glory that protected the Jewish people while they sojourned in hostile and dangerous desert conditions. But why are we commanded to "rejoice" and be "altogether joyful" during the season of Sukkot? Here are a few reasons: First, the festival recalls the great Exodus from Egypt and the miracles that God performed on behalf of the Jewish people. Second, God Himself "tabernacled" with the camp of Israel in the wilderness. Moses was given the design for the mishkan on Sinai so that the LORD Himself would dwell in a tent in the midst of the people of Israel: This was an autumnal celebration of thanksgiving for the fruit harvest, held during the full moon of Tishri. It later became customary based on Deut. Fifth, the Scriptures record that Sukkot was the very first holiday observed after the Babylonian captivity, when the Second Temple was dedicated Ezra 3: Along with Passover and Shavuot, Sukkot is one of the three "pilgrimage festivals" that united all Israel in holy celebration. Pilgrims from all over Israel and indeed the world would annually come together and erect countless colorful booths near the Temple. They would purchase their four species arba minim, light campfires, decorate their sukkas, and make themselves merry in celebration of the fall harvest. They eagerly anticipated the famous Water Drawing Ceremony of the Temple nisuch ha-mayim, the dramatic light shows, the special music and the waving of lulav. As Mashiach ben Yosef, He attended the festival but did so "secretly" John 7: Note also that the two great themes of Sukkot during the Second Temple period were 1 water, and 2 light. Finally, when Yeshua returns to establish the Messianic Kingdom on earth, He will once again "tabernacle" with Israel in Jerusalem Ezek. This hope is expressed in the prayerbook blessing for the end of Sukkot: From the beautiful skin of the Leviathan God will construct sukkas to shelter the righteous Bava Basra 75a. This is sometimes called "the Sukkah of the Skin of Leviathan. But how is the modern observance of celebrating in a sukkah supposed to be joyful? After all, the usual amenities of life are missing there. How does "dwelling" in a frail little hut invite us to be happy? Sukkot reminds us that we are sojourners, too, just passing through. What more could we want, especially as we consider this fleeting and moribund world we live in? This slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. For in this tent we groan, longing to put on our heavenly dwelling.

Alone and on trial 4. Bastard culture : Participation as explicit media practice ; Participation as implicit media practice Spam cans, rice balls and pearls A list of the adventurers of England trading into Hudsons Bay and of their respective shares in the gener Five Little Ducks (Classic Books With Holes) The day after the wedding Spelling for grade 1 Medical biostatistics The academic president: educator or caretaker? Weary of War, May 6, 1922 Team work Theme 3. Beethoven no 5 piano concerto Appendix E: HIV, AIDS, and other sexually transmitted diseases Is Your Blessing in the Enemys Camp? Amway product price list 2018 The quiz of enchantment Mckay building construction volume 4 July 1-3, 1863 : Gettysburg, a devastating defeat 20. Quantification of microRNAs, splicing isoforms, and homologous mRNAs with the invader assay Peggy S. The Mathematics of Investment (Mathematics for Everyday Living) Triumphs and defeats Theatres Strangest Acts Victorian Women Poets (Longman Critical Readers) Bending the Future to Their Will Verapamil A Medical Dictionary, Bibliography, and Annotated Research Guide to Internet References Achieve Goals (Winning Skills Series, Work It!) Princess Daisy Ltd Ed Appendices. Old Testament chronology Death by Peppermint The hardware boot process Research questions on income security for sole parents John wesley life story Spotlight on the Internet Andorra A Spy Guide Oxford textbook of fundamentals of surgery Auto Tranmissions 1974-80 (Automobile Repair and Maintenance Series) Pulp and paper products council pulp pricing trends 2017 Secrets of spectacular chess Writers presence A Joyful Pilgrimage