

man that You care for him?" (Psalms 8:3, 4) HaShem cares for us even though we are so small as compared to the universe. The manifestation of HaShem's care for us is that he became flesh and tabernacled with us. He did not send an emissary or an angel.



This was something only He could do. He is not distant, like the stars, but He is with us, so close to us. He understands the pain we feel. He connects with the problems of our circumstances. He knows what it means to be hated, despised

and rejected. Yet in all this, He provides us a way of life and acceptance that is greater than the universe. He is Immanuel. God with us!

Another lesson we must remember is Messiah is coming to take us home. He will gather all his family, living in heaven and earth together. We will be united together with Messiah and it will never end. No more death, pain or sorrow. No separation from those we love; Messiah is coming to take us home. Yeshua said it this way, "I am going there to prepare a place for you. Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also." (Yochanan 14:2, 3) It is an exciting thought that HaShem likes to be with us even to the point of preparing a place for us.

Setting eternity in your heart will make your joy of Sukkot last forever! "Chag Sameyach" - a joyous Sukkot holiday to you and yours.



Sukkot

The Season of Our Rejoicing



Feast of Tabernacles

סוכות



Building a Sukkah



... A few thoughts about Sukkot

Sukkot can teach us many lesson if we are willing to hear. Sukkot teaches us is to remember HaShem cares for us. One cool New Mexico night, I sat alone in our sukkah looking through the roof, up to the sky. The stars sparkled in the clear crisp sky. The Milky Way with its starry wonder. I felt I could see forever. The sweet Psalmist of Israel said, "When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained. What is man that You take thought of him and the son of

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Building a Sukkah

In honor of the holiday's historical significance, we are commanded to dwell in temporary shelters, as Israel did in the wilderness. The temporary shelter is referred to as a sukkah (which is the singular form of the plural word "sukkot"). Like the word sukot, it can be pronounced like Sue-KAH.

A sukkah must have at least two and a half walls covered with a material that will not blow away in the wind. The "walls" of the sukkah do not have to be solid; canvas covering tied or nailed down is acceptable and quite common in the United States. A sukkah may be any size, so long as it is large enough for you to fulfill the commandment of dwelling in it. The roof of the sukkah must be made of material referred to as sekhakh (literally, covering). To fulfill the commandment, sekhakh must be something that grew from the ground and was cut off, such as tree branches, corn stalks, bamboo reeds, sticks, or two-by-fours. Sekhakh must be placed sparsely enough that rain can get in, and preferably sparsely enough that the stars can be seen, but not so sparsely that more than ten inches is open at any point or that there is more light than shade.

The Sukkot Maze



Find the correct path through the maze.



Leviticus 23: 39-43

³⁹But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of ADONAI seven days, the first day is to be a complete rest and the eighth day is to be a complete rest.

⁴⁰On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days. ⁴¹You are to observe it as a feast to ADONAI seven days in the year; it is a permanent regulation, generation after generation, keep it in the seventh month. ⁴²You are to live in sukkot for seven days; every citizen of Israel is to live in a sukkah, ⁴³ so that generation after generation of you will know that I made the people of Israel live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God.

What is Sukkot?

...On the fifteenth day of this seventh month is the Festival of Sukkot, seven days for the L-RD. -Leviticus 23:34

The Festival of Sukkot begins on Tishri 15, the fifth day after Yom Kippur. It is quite a drastic transition, from one of the most solemn holidays in our year to one of the most joyous. Sukkot is so unreservedly joyful that it is commonly referred to as Z'man Simchateinu, the Season of our Rejoicing.

Sukkot is the last of the Shalosh R'galim (three pilgrimage festivals). The word "Sukkot" means "booths," and refers to the temporary dwellings that we are commanded to live in during this holiday in memory of the period of wandering. The name of the holiday is frequently translated "Feast of

(Continued from page 3)

Tabernacles,"

Sukkot lasts for seven days. The two days following the festival, Shemini Atzeret and Simchat Torah, are separate holidays but are related to Sukkot and are commonly thought of as part of Sukkot.

Word Find Puzzle

Find the hidden words within the grid of letters.

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T E H X J L T F G R I R W Y R
T A U A E J E I E O O G I E N
Q W B A K A Z J S Z T H L S T
V Z R E S K O N H H H N D H E
F S Q T R I U M T N R W E U A
I R K H C N T S O O P I R A F
Q K T I Y J A S O T Q I N T X
N S N T Y N N C B Y L B E L D
J G S U K K O T L B H G S D L
G M R O Y H S D E E A Q S G L
N E R G D R O A W J S B Z W D
Q P C K H V J C A G K H W R K
Q W V U J K K Z K S H T T X G
Q E V L P Y H K A H K E S M O
C F R D C G T Z T A Q Z W G H

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Booths	Rejoicing	Sukkot	Wilderness
Feast	Sekhakh	Tabernacles	Yeshua
Israel	Sukkah	Tishri	

lel prayer. These processions commemorate similar processions around the altar of the ancient Temple in Jerusalem.

Why are these four plants used instead of other plants? There are two primary explanations of the symbolic significance of these plants: that they represent different parts of the body and different types of Believers in Messiah Yeshua.

The first interpretation, the long straight palm branch represents the spine. The myrtle leaf, which is a small oval, represents the eye. The willow leaf, a long oval, represents the mouth, and the etrog fruit represents the heart. All of these parts have the potential to be used for sin, but should join together in the performance of mitzvot (commandments).

According to the second interpretation, the etrog, which has both a pleasing taste and a pleasing scent, represents Believers who have achieved both knowledge of Torah and performance of mitzvot. The palm branch, which produces tasty fruit, but has no scent, represents Believers who have knowledge of Torah but are lacking in mitzvot. The myrtle leaf, which has a strong scent but no taste, represents Believers who perform mitzvot but have little knowledge of Torah. The willow, which has neither taste nor scent, represents Believers who have no knowledge of Torah and do not perform the mitzvot. We bring all four of these species together on Sukkot to remind us that every one of these four kinds of Believers is important, and that we must all be united.

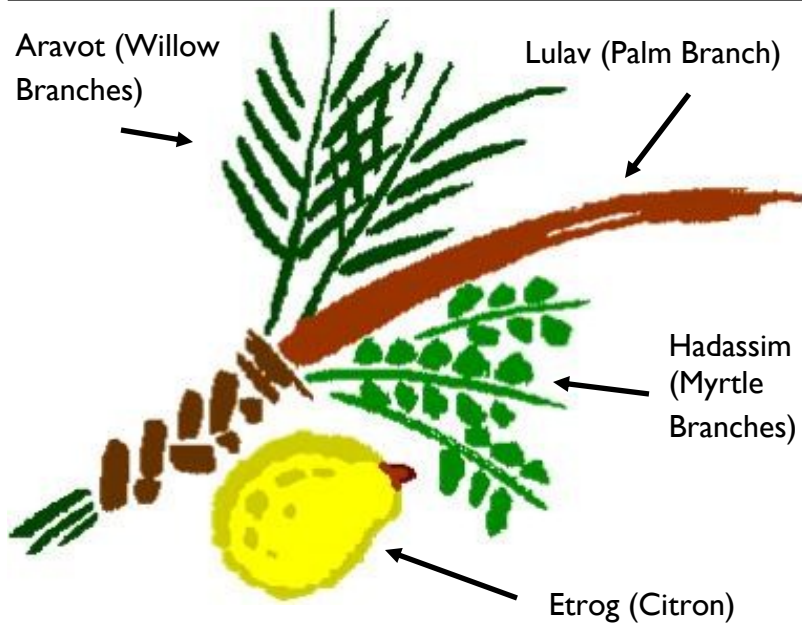
Philippians 4:4

Rejoice in the Lord always and again I say
rejoice!

Arba Minim: The Four Species

Another observance during Sukkot involves what are known as the Four Species (arba minim in Hebrew) or the lulav and etrog. We are commanded to take these four plants and use them to "rejoice before the L-rd." The four species in question are an etrog (a citrus fruit similar to a lemon native to Israel; in English it is called a citron), a palm branch (in Hebrew, lulav), two willow branches (aravot) and three myrtle branches (hadassim). The six branches are bound together and referred to collectively as the lulav, because the palm branch is by far the largest part. The etrog is held separately. With these four species in hand, one recites a blessing and waves the species in all six directions (east, south, west, north, up and down), symbolizing the fact that G-d is everywhere. Detailed instructions for this ritual can be found under Sukkot Blessings.

The four species are also held and waved during the Hal-



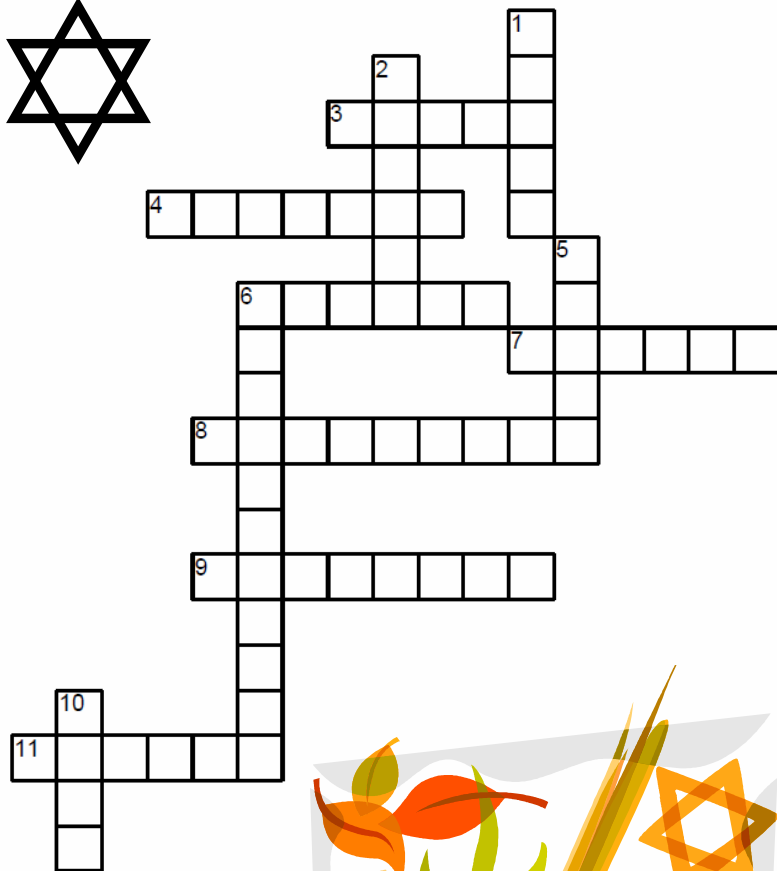
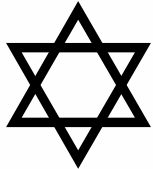
Blessing for Dwelling in the Sukkah

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לַיִּשֵׁב בַּסֻּכָּה.

Blessed are You, our God, Ruler of the universe, Who makes our lives special with Your mitzvot and commands us to dwell in the sukkah.



The Crossword Puzzle



The Season
of our Re-
joicing



Complete the puzzle using the clues shown below.

Across

3. What is the Hebrew name for the Palm Branch?
4. What is the roof of a Sukkah called?
6. In what Biblical month do we celebrate Sukkot?
7. What is the Hebrew word for the willow branches?
8. Sukkot is often called the "Season of our ____"
9. What is the Hebrew word for the myrtle branches?
11. The word "Sukkot" means _____?

Down

1. How many days do we celebrate Sukkot?
2. Where do we live and dwell during Sukkot?
5. What is the Hebrew name for the fruit that looks like a lemon or citron?
6. Sukkot is often translated "The Feast of _____"?
10. How many species are waved during Sukkot?

Galatians 5:22, 23

But the fruit of the
spirit is love, joy, peace,
patience, kindness,
goodness, faithfulness,
gentleness, and self
control.

