

Notes: October 3, 2015

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Simchat Torah

These were my words last year at the time of Simchat Torah:

“One day, hopefully by this time next year, we will be able to celebrate this day with our own Torah scroll.”

As we are in the midst of Sukkot, a time where we are commanded to be joyful and to rejoice. A feast of 7 days in which we are celebrating a time of provision while remembering when Adonai provided for us in the desert for 40 years.

It is a feast that ultimately conveys Adonai with us.

It is the time when many scriptures convey this time as when Yeshua could have been born, further emphasizing Adonai with us.

We come to the eighth day, as instructed in Leviticus 23:36 that is part of the time of Sukkot, known as Shemini Atzeret and is translated as the assembly on the eighth, as instructed in Leviticus,

Lev 23:36 For seven days you are to bring an offering made by fire to Adonai; on the eighth day you are to have a holy convocation and bring an offering made by fire to Adonai ; it is a day of public assembly; do not do any kind of ordinary work.

Num 29:35 "On the eighth day you are to have a festive assembly: you are not to do any kind of ordinary work;

Num 29:36 but you are to present a burnt offering, an offering made by fire, giving a fragrant aroma to Adonai — one bull, one ram, seven male lambs in their first year, without defect;

Num 29:37 with the grain and drink offerings for the bull, the ram and the lambs, according to their number, in keeping with the rule;

Num 29:38 also one male goat as a sin offering; in addition to the regular burnt offering with its grain and drink offerings.

Shemini Atzeret suggests the image of "remaining" or "abiding" (atzeret) an extra "day" with the LORD, beyond the seven days of fullness represented by the seven days of Sukkot. Since Sukkot represents the *olam habah* and the millennial reign of the Mashiach Yeshua in the soon-coming Kingdom, Shemini Atzeret is likely a representation of *olam haba*, the world to come.

In addition, in Temple times during the week of Sukkot seventy bulls were sacrificed as Musaf offerings on the altar (for the seventy nations of the earth), but on Shemini Atzeret only one bull was sacrificed - for Israel alone:

"You may compare it to a king who had a festival for seven days and invited all the nations of the world to the seven days of feasting. When the seven days were over and the guests had gone, he said to his friend (Israel), 'Let us now have a small meal together, just you and I.'" (*Bamidbar Rabbah 21, Sukkah 55b*)

Shemini Atzeret represents the eternal state of perfection, the Day of the new heavens and new earth, in essence the beginning of "Eternity Future"

In the Torah service, a similar concept is conveyed.

- You take the shortest path to the bema, indicating an urgency and anticipation of partaking in the reading of Torah
- Yet when you are done, you take the longest path "atzeret" remaining as long as possible in the presence of Adonai.

That when we read these words from Isaiah, our actions around Torah provide even greater clarity. Our desire should be to reside in the presence our Creator as long as possible.

Isa 65:16 Thus someone on earth who blesses himself will bless himself by the God of truth, and someone on earth who swears an oath will swear by the God of truth; for past troubles will be forgotten, hidden from my eyes.

Isa 65:17 "For, look! I create new heavens and a new earth; past things will not be remembered, they will no more come to mind.

Isa 65:18 So be glad and rejoice forever in what I am creating; for look! I am making Yerushalayim a joy, and her people a delight.

Isa 65:19 I will rejoice in Yerushalayim and take joy in my people. The sound of weeping will no longer be heard in it, no longer the sound of crying.

This time is such a joyous time that we don't want it to end. To further extend this time, we have Simchat Torah, a time to rejoice in Torah.

Simchat Torah is not mentioned in the Tanakh, or Hebrew Bible. Originally, the first two days following the festival of Sukkot were known as Shemini Atzeret as is stated in the Mishnah of the Talmud (Babylonian Talmud, Tractate Megillah 31a), and in designating the Haftarah or Prophetic reading for the second day of Shemini Atzeret, Megillah 31a simply refers to this day as "the last day of the holiday" ["Yom Tov Acharon" in Hebrew (Babylonian Talmud, Megillah 31a)].

Megillah 31a of the Talmud also specified that the conclusion of the Torah was to be the Torah reading portion for the second day of Shemini Atzeret. Thus, from Talmudic times onward, the second day of Shemini Atzeret was a day when the final portion of the 54 portions of Torah readings for either the one-year cycle of Torah readings or the three-year cycle of Torah readings was completed, as there were two ways of conducting the Torah readings.

In his book "*The Jewish Holidays*", Michael Strassfeld makes an interesting observation regarding Shemini Atzeret and how it parallels Shavuot,

- He sees it as a long-distance conclusion to the seven-day holiday of Passover, coming as it does seven weeks after Pesach.
- At that time of year, the weather would be clear enough to have people come back to Jerusalem for an additional pilgrimage some weeks later. Sukkot, however, marks the beginning of the [rainy](#) season, and since it would be difficult to ask people to make an additional trip to Jerusalem, Shemini Atzeret would best be placed immediately following Sukkot.

Furthermore, the relation between Shavuot and Shemini Atzeret is further established by Torah.

- On Shavuot, we recognize Adonai's giving of the Torah to Moshe and the nation of Israel
- On Shemini Atzeret, Simchat Torah, we conclude our parashah cycle, whether a 1 year or 3 year cycle and immediately begin a new cycle, thus emphasizing

When you are having a good time, you really don't want it to end. This is that time. We add Simcha Torah to Sukkot and Shemini Atzeret to extend our time of rejoicing with Adonai.

Unlike Shavuot, when we remember the giving of Torah and our responsibility to live by it, this is a time when we express our love and adoration for having the Torah to live by.

Shemini Atzeret is a two-day festival in traditional Diaspora communities and a one-day holiday in [Israel](#) and in many liberal Diaspora communities, as with many other Jewish holidays.

The only ritual that is unique to Shemini Atzeret is the prayer for rain (*tefilat geshem*) and was actually part of the original Sukkot Temple service. We see this through the words of Yeshua...

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to me and drinking!"

Joh 7:38 Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!"

Joh 7:39 (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)

The rain that you are praying for on this last day of Sukkot will not quench your thirst.

Yet the living water that will come is what you are truly looking for.

, and this prayer is parallel to the prayer for dew which is recited on Passover.

These two holidays serve as the bookends of the agricultural season, at the beginning and end of the rainy season.

As I was contemplating today's message the one thing that kept coming back to me was legacy...

In looking at the word legacy, rather than a definition, I was struck by the many synonyms associated with this word...

- A bequest
- An inheritance
- A heritage
- An endowment
- A gift
- A birthright
- Patrimony – inheritance from father or male ancestor

We see all of these aspects within Torah:

- A bequest:

Lev 18:4 You are to obey my rulings and laws and live accordingly; I am Adonai your God.

Lev 18:5 You are to observe my laws and rulings; if a person does them, he will have life through them; I am Adonai.

- An inheritance and birthright:

Gen 17:7 "I am establishing my covenant between me and you, along with your descendants after you, generation after generation, as an everlasting covenant, to be God for you and for your descendants after you.

Gen 17:8 I will give you and your descendants after you the land in which you are now foreigners, all the land of Kena'an, as a permanent possession; and I will be their God."

- An endowment:

Rom 9:4 the people of Isra'el! They were made God's children, the Sh'khinah has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises;

Rom 9:5 the Patriarchs are theirs; and from them, as far as his physical descent is concerned, came the Messiah, who is over all. Praised be Adonai for ever! Amen.

- A heritage:

Gen 15:5 Then he brought him outside and said, "Look up at the sky, and count the stars — if you can count them! Your descendants will be that many!"

As a matter of fact, the entire revelation of Adonai, from Genesis to Revelation is the heritage of the Jewish people and those who have chosen to come into this dynamic and life changing paradigm

- A Gift

Within Torah there are many gifts given to Israel, ranging from the Covenants, Shabbat, The Feasts, the Priesthood, atonement and to the one final atonement found in Messiah. Gifts that are unique to Israel only.

But, when you come along side Israel and profess:

“your people shall be my people and your God shall be my God”

Opens the door to these unique gifts.

Having completed the Parashah cycle, we remember that we were given Adonai's instruction, a covenant that He made with us, with Israel...

We remember such verses as Exodus 19:

Exo 19:7 Moshe came, summoned the leaders of the people and presented them with all these words which Adonai had ordered him to say.

Exo 19:8 All the people answered as one, "Everything Adonai has said, we will do." Moshe reported the words of the people to Adonai.

A covenant that would not be static or monolithic, but would grow and impact the rest of the world, the nations...

Isa 49:5 So now Adonai says — he formed me in the womb to be his servant, to bring Ya`akov back to him, to have Isra'el gathered to him, so that I will be honored in the sight of Adonai, my God having become my strength —

Isa 49:6 he has said, "It is not enough that you are merely my servant to raise up the tribes of Ya`akov and restore the offspring of Isra'el. I will also make you a light to the nations, so my salvation can spread to the ends of the earth."

A responsibility as Adonai's representatives...

Num 6:27 "In this way they are to put my name on the people of Isra'el, so that I will bless them."

When a name is attached to someone or something, it conveys ownership and authority.

Just as the keys of the Kingdom spoken of to David...authority is given by the owner of the key.

Isa 22:22 I will place the key of David's house on his shoulder; no one will shut what he opens; no one will open what he shuts.

Mat 16:19 I will give you the keys of the Kingdom of Heaven. Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."

Simchat Torah is a rabbinic tradition, but when we honor the eternal Word given to us, we are worshipping Him...

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 He was with God in the beginning.

Joh 1:3 All things came to be through him, and without him nothing made had being.

Joh 1:4 In him was life, and the life was the light of mankind.

Joh 1:5 The light shines in the darkness, and the darkness has not suppressed it.

The Torah given to Moshe, is the foundation by which all is ordered.

And as we read in the Haftarah – Joshua 1

Jos 1:6 "Be strong, be bold; for you will cause this people to inherit the land I swore to their fathers I would give them.

Jos 1:7 Only be strong and very bold in taking care to follow all the Torah which Moshe my servant ordered you to follow; do not turn from it either to the right or to the left; then you will succeed wherever you go.

Jos 1:8 Yes, keep this book of the Torah on your lips, and meditate on it day and night, so that you will take care to act according to everything written in it. Then your undertakings will prosper, and you will succeed.

Jos 1:9 Haven't I ordered you, 'Be strong, be bold'? So don't be afraid or downhearted, because Adonai your God is with you wherever you go."

This...

- A bequest
- An inheritance
- A heritage
- An endowment
- A gift
- A birthright

Was transmitted to the next generation, whom would convey it to the next generation and on and on...

Keep in mind the words conveyed to Joshua...

“Be strong and be very bold”

Our Parashah cycle begins again today.

Let us embrace the encouragement spoken when we complete each book which is the same encouragement Adonai spoke to Joshua.

I promise you - You will get more out of it than what you will put in.

A commitment is required.