

---

## THE MYSTERY OF HOSHANA RABBA AND THE ESSENCE OF ETERNAL JOY

---

Almighty God, our father in heaven great and mighty are your deeds. Blessed are you king of the Universe. May your name be praised in musical song, power and dominion, greatness and strength, triumph and splendor, blessings and thanksgivings, forever in heaven and on earth. You gave us Sabbaths for rest, festivals for gladness and times for joy and a holy convocation as a memorial that you have set apart for your people on this Feast of Tabernacles /Succoth. Thank you for the joy, peace, fellowship and all the blessings that you have given us on your holy appointed time. You have kept us alive, sustained us, and brought us to this season. Be merciful with your people forgive and pardon their iniquities and save us, God of our salvation. In Yeshua's most holy name we pray. Amen.

Greetings to everyone on this seventh day of Succoth. Seven is God's number of spiritual perfection—completion. The Hebrew word for seven is *shevah* taken from the root word *savah—to be full or satisfied, have enough of*. On the seventh day God rested from the work of Creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the word (*Shavath*), *to cease, desist, rest* and *Shabbath, Sabbath* cease or day of rest. It is seven, therefore, that stamps with perfection and completeness that in connection with that which it is used. There can be neither works without words or numbers. The Lord is righteous in all his ways: and holy in all his works. As for God his WAY is perfect.

This day has a lot of meaning and significance for us that I think very few people on this earth understand. Many false doctrines and teachings abound and people have gotten off track through illusion and disillusion and have forgotten the law of God and are not seeking the truth of God or have been blinded. **Hosea 4:6**—“My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for me. Because you have forgotten the law of your God, I also will forget your children.” We have turned our back on God—His law and commandments and holy days. Even the number of churches that say they are keeping his appointed days do not keep it on the right day or in the right way and are following error. As a whole, Jews no longer go by visual observation of the new moons but use a fixed calendar with added postponements, as well as, denying Christ. It is not easy to get back to the faith once delivered.

**Jude** (in verses 3-4) exhorts those who are called, sanctified by God the Father and preserved in Jesus Christ “to contend earnestly for the faith (the truth/the scriptures) which was once for all delivered to the saints. <sup>4</sup>For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.” Our contending to keep the law and commandments

of God and walk in his WAY is a personal journey and we have to seek it out. **Proverbs 25:2**—“It is the glory of God to conceal a matter, but the glory of kings is to search out a matter.” We have to search out truth—the whole truth and nothing but the truth. Look for clues. Let’s focus now in particular on the Feast of Tabernacles that we are keeping. Do we know what Tabernacles is all about and are we able to explain why and how from the scriptures? Some are not seeking truth but are complacent and contented where they are without questioning and follow what others say without deviation even though it is in complete error in a lot of things.

**1 Thessalonians 5:21**—“Prove all things; hold fast that which is good.” This is not going along with the flow of the river in an inner-tube where ever it takes you. To serve God, you have to fight like a spawning salmon going up stream against the current and water falls to reach its designated resting place. Many people have attended the Feast of Tabernacles for seven days, listen to sermons, feast on food, see the tourist attractions and vacation, but miss the entire concept and blessing of understanding the command to build and sit in the sukkah and wave the lulav (four species) rejoicing before God. **Isaiah 65:2** –“thus says the LORD, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?” **Acts 7:48-49**—“Howbeit the Most High dwells not in temples made with hands; as says the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? says the Lord: or what is the place of my rest?<sup>50</sup> Has not my hand made all these things?”

**Isaiah 66:2, 5**—“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is *poor and of a contrite spirit, and trembles at my word.*”<sup>5</sup>“Hear the word of the LORD, you who tremble at his word; your brethren that hated you, that cast you out for my name's sake. Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.” Do you really hear, study his word and want to obey it and tremble at his word? Listen up! “Your brethren who hated you for my name’s sake shall be ashamed.” **Revelation 3:8-9**—Christ says to the Philadelphia church, “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.<sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

**John 7:37**—“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” **Leviticus 23:34-36**—“The fifteenth day of this seventh month (Tishri) shall be the feast of tabernacles for seven days unto the LORD. On the first day shall be an holy convocation: ye shall do no servile work therein; on the eighth day shall be an holy convocation unto you; it is a solemn assembly and ye shall do no servile work therein.” This day is the most important day of Tabernacles in many respects that most churches overlook or don’t understand. **John 7:2, 37**—“In the last day, that great day of the feast, Jesus stood and cried, saying, ‘If any man thirst, let him come unto me, and drink.’ This is explained clearly in Alfred Edersheim’s book, *The Temple, Its Ministry and Services*, as being the last day of Tabernacles (also referred to as harvest ingathering)—the seventh day of the Feast of

Tabernacles. People are ignorant in understanding the two things mentioned here: (1) they do not see that this seventh day (Hoshana Rabba) is any greater than any other day of the feast, and (2) they think John is talking about tomorrow, Shemini Atzeret which is the eighth day and not the last day of the Feast of Tabernacles. It is a different feast. Edersheim points this out in *The Temple, Its Ministry and Services*. I am just pointing it out to you here in John 7:37 that the day when Christ stood up and made this great announcement was on Hoshana Rabba (which is today) the seventh and last day of the Feast of Tabernacles—the *great day of the feast*. The Jews call this day Hoshana Rabba which means the great salvation, or many salvations. From the first day through the sixth day of the feast the Jews march around the bema in the synagogue making a complete circle waving their lulavs. Then on the seventh day, they march around *seven* times—the number of completion/perfection. This day was also known as “the day of the beating of the *aravah* (willow). Hoshana Rabbah marks the day when the judgment, which begins on Rosh Hashanah, is sealed. During the festival of Sukkos/Tabernacles, the entire world is judged concerning water, fruit, and produce. The seventh day of the Festival, Hoshana Rabbah, is the day that this judgment is sealed.

The circling (*hakafos*) seven times around the altar, bema or sukkah correlates to the Bible record in the days of Joshua at the siege of Jericho in **Joshua 7:3-5**. Israel besieged the Cananite city of Jericho marching one circuit around the city daily for six days.—“you shall compass the city, all you men of war, and go round about the city once. Thus shall you do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day you shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. <sup>16</sup>And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. At the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.”

**Psalm 118** is repeated by the people while waving the *lulav* and making the seven circuits saying “Hoshana (means save us)! Save us now, I pray O Lord. Send now prosperity.” Prayers that God grant a year of abundant rain and dew are included. This day has a greater meaning than the other days, special all to itself. The Jews understand the seventh day of the festival is unique and special, but most other people do not understand it. On the afternoon of the seventh day of the feast the people began to remove from the booths. On the eighth day it was a holy convocation, a different feast and they no longer lived in booths, nor did they use the lulav.

Reference: The Book of Our Heritage by Eliyahu Kitov, Vol.1: Tishrei – Shevat, page 191. “Hoshana Rabbah marks the day when the judgment, which begins on Rosh Hashanah is sealed. During the Festival of Sukkos (Tabernacles) the entire world is

judged concerning water, fruit, and produce. This is the day that this judgment is sealed. Because human life depends on water and all depends upon the final decision, Hoshana Rabba is invested with a certain similarity to Yom Kippur and is therefore marked by profuse prayer and repentance. The judgment of those whose righteousness is less than complete is held in abeyance until Yom Kippur when it is sealed. However, the conclusion of the sealing is suspended until *Hoshana Rabbah* – the seventh day of Sukkos—to stir the Divine attribute of mercy. The essential character of the day is therefore prayer and the awakening of Divine mercy at the time of the sealing of judgment and the issuing of a good note of decision (verdict).”

This seventh day of Tabernacles/Sukkos is a parallel to the seventh day of the Feast of Unleavened Bread kept in the spring. It is the opposite, with a very similar meaning, but at the opposite end of the year (fall) six months later. After six day of unleavened bread depicting putting sin out of our lives the seventh day in ancient history is the day Israel actually left Egypt and crossed the Red Sea. God gave them a miraculous and awesome deliverance by preparing a dry path for Israel to walk through the Red Sea and then entirely destroyed the Egyptian chariots and army by bringing the walls of water down upon them. It was a great deliverance of defenseless Israel who were very full of fear (terrified) and cried out to the Lord, as written in **Exodus 14**. Moses said to Israel, “Do not be afraid. Stand still and see the salvation of the Lord, for he will accomplish (save you now) today. The Egyptians that you see today, you will not see ever again. The Lord YHVH will fight for you and you shall hold your peace.” Moses was told to stretch out his rod over the sea and tell Israel to go forward—not to just stand there. Moses obeyed and God provided the way for Israel to escape.

The Egyptian army followed right behind them but “the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. <sup>25</sup> And He took off their chariot wheels, so that they drove them with difficulty. Then the LORD said to Moses, ‘Stretch out your hand over the sea that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.’ <sup>27</sup> And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. <sup>28</sup> Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. <sup>29</sup> But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. <sup>30</sup> So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. <sup>31</sup> Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.”

**Exodus 15** (the Song of Moses):**1-13**—“Then Moses and the children of Israel sang this song to the LORD, and spoke, saying: “I will sing to the LORD, for He has triumphed gloriously! The horse and its rider he has thrown into the sea!<sup>2</sup> The LORD is my strength and song, and He has become my salvation. He is my God, and I will praise Him; my father’s God, and I will exalt Him.<sup>3</sup> The LORD is a man of war. The LORD is His name. <sup>4</sup> Pharaoh’s chariots and his army He has cast into the sea; His chosen captains also are drowned in the Red Sea.<sup>5</sup> The depths have covered them. They sank to the bottom

like a stone.<sup>6</sup> “Your right hand, O LORD, has become glorious in power. Your right hand, O LORD, has dashed the enemy in pieces, and in the greatness of your excellence you have overthrown those who rose against you. You sent forth your wrath. It consumed them like stubble...Who is like You, O LORD, among the gods? Who is like you, glorious in holiness, fearful in praises, doing wonders? <sup>12</sup> You stretched out your right hand; the earth swallowed them.<sup>13</sup> You in your mercy have led forth the people whom you have redeemed; You have guided them in your strength to your holy habitation.’ ”

This day is a day of glory, grandeur and victory. The seventh day of the Feast of Tabernacles parallels the seventh day of the Feast of Unleavened Bread. Both of them are days of victory and triumph coming out of Egypt, coming out of sin, coming out of the powers of this world and its prince—Satan the devil and his minions. “This is the day that the Lord has made” is so relevant for today. On page 123 of *The Book of Our Heritage*, Vol. 1, Eliyahu Kitov brings up the subject of “Why are we having this feast in the fall when the weather is getting colder. Since the Exodus from Egypt took place in the month of Nisan (spring) would it not be more appropriate to commemorate the event in the spring? Why are we commanded to observe the Festival in the month of Tishri? While many answers have been given by our Sages, the essence is that the fulfillment of the mitzvah of sukkah should be recognized as being done for the sake of God. During Nisan, in the spring, the weather becomes warmer, it is pleasant to dwell outdoors, and farmers often leave their houses for booths in their fields. During Tishri however, when the nights are cold and the rainy season is about to begin, farmers return to their homes. Thus, when Israel leave the comforts of their homes during Tishri to dwell in sukkos, it is obvious to all that they do so to fulfill God’s commandment for the sake of His Name.”

**Leviticus 23:41-43**—“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. <sup>42</sup> You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, <sup>43</sup> **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**: I am the Lord your God.” “In the wilderness they found no vegetation, no water, and no dwelling place. All their sustenance was from God. After Israel arrived at their place of rest and inheritance, and their Land had yielded its produce, upon gathering their bounty they would leave their houses and dwell in temporary booths. The bounty which had been gathered was not merely the fruit of the land, for the blessing of God is that which brings wealth.” In essence God says, “Just as I have given you blessings, so too shall you my children, bless me with what I have given you.” And you shall celebrate it as a Festival to go for seven days a year (**Leviticus 23:39**). We are to keep this feast for the glory of God, and that is why we do it. Page 123, “Another reason: the Festival of Sukkos is celebrated at the harvest season. So that they do not become arrogant and find all their happiness in material possessions, God’s people are to leave their homes and possessions and to go out to the sukkah, protected only by the wings of the Divine presence, thereby declaring: *the earth and all that it includes is God’s* (Psalm 24:1).”

Page 126, “In the case of the Festival of Pesach (Passover), the verse does not state seven days a year, but rather seven days, whereas, when referring to the Festival of Sukkos/Tabernacles, the Torah states: seven days a year. The difference in expression

comes to teach us that these seven days of rejoicing before God through the performance of His mitzvos (good deeds) and dwelling in the sukkah are regarded as if Israel had rejoiced before God all year. All of their work during the entire year is considered to have been only for the sake of God's glory." For rejoicing those seven days we are given credit for rejoicing the rest of the year.

**Ecclesiastes 1:2** says "all is vanity". "To what then should we direct our thoughts? Direct them to the concluding verse of **Ecclesiastes 12:13**. 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.' " The only true happiness is in God – in the shelter of His *Shechinah* (presence of his Holy Spirit).

When we count the Omer from Passover to Pentecost, we count the Omer for seven weeks. Each of those weeks represents one of the seven shepherds of Israel which points us back to the forefathers (Biblical leaders) of God's church in the Old Testament. The seven faithful spiritual shepherds of Israel are: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and King David. *The Book of our Heritage*, page 139. "Israel rejoices with their guests, and recall and successively honor each of the patriarchs, one each day starting with Abraham on the first day."

The patriarchs wandered from exile to exile, and attained rest only after great toil and travail. They were pilgrims in the earth like we are. Abraham left the land of the Chaldeans to go to Canaan. Isaac dwelled among the Philistines. Jacob fled to Aram and then went down to Egypt with his children. Joseph was sold into slavery in a foreign land, suffering disgrace and imprisonment. Moses was forced to flee to Midian. He and his brother Aaron led the people in the wilderness for forty years, but neither was allowed to enter the beloved Land. David fled to Gat and Moab and he knew no rest from war.

"Why did God make them wander, moving them from place to place without rest? He did so to enable them to shed light, goodness, and blessing upon all humanity. Abraham was known for his quality of overflowing loving kindness, Isaac for the quality of spiritual strength, Jacob with the quality of spiritual glory, Joseph with the quality of holiness, Moses and Aaron fill every corner of the world with eternity and grandeur – the former through *Torah* the latter through his priesthood. They transform a desolate wilderness into a living spring of *Torah* and Divine service which all of humanity can draw from for eternity. David plants the seed of Divine sovereignty which shall rule the entire world. From their blessings, all of humanity is enriched." These faithful shepherds sought nothing for themselves. The lesson in this for us is, if we can serve without seeking personal gain for self, God will give us the world and eternity as heirs and joint heirs with him. We have to learn humility and to overcome that root of selfishness that oppresses the world.

God was using these seven shepherds as a light to the world, just as he is using us today to be a beacon of truth wherever we are. Spiritually speaking —"And now the descendents of these Patriarchs, those of faith and in the body of Christ come before God to rejoice on the Festival of Sukkos, declaring: God of the Universe we have no desire for our homes or for the produce of the fields—our only desire is for you. We give those things up and join you in the sukkah. " When we the spiritual descendents

achieve this level of pure joy, we become a source of blessing for ourselves and for the entire world.

“Even the sacrifices offered during Sukkos were not just for themselves. They offered seventy oxen to atone for the seventy nations of the world so that they too might merit Divine bounty.” God himself has divided the world into seventy nations. This is what is going to happen during the millennium, because when Christ returns he will be king over the entire earth and will command all seventy nations to come to Jerusalem for the Feast of Sukkos.

The Book of our Heritage, page 166. The celebration that accompanied the water libation was called *Simchas beis ha-sho'evah* – the celebration of the place of the drawing of the water from the springs of Shiloah. These waters were referred to as “the waters of salvation.” **Isaiah 12:3**—“Therefore with joy shall ye draw water out of the wells of salvation.” The *Talmud* notes: “Why is the celebration called *beis ha-sho'evah* [the place of drawing the water]? From there one draws the spirit of holiness. Yohan ben Amital was one of the pilgrims [who ascended to Jerusalem on the Festival]. He went to the *simchas beis ha-sho'evah* and the spirit of holiness rested upon him [and he became a prophet]. This teaches us that the spirit of holiness rests only upon a person when his heart is filled with joy.” Joy is the manifestation of God’s Holy Spirit. If you don’t have joy then God’s Spirit is missing.

“There was more to the celebration than the drawing of water. Whoever witnessed the joy which accompanied the pouring of the water, drew happiness for his soul and salvation from the travails of life.” The pool of Shiloah is the largest pool in Jerusalem and a type of the spring of Salvation. It derives its water from the underground fountain of Gihon left from the Garden of Eden. During the millennium Gihon will become a river that flows eastward to the Dead Sea and westward to the Mediterranean Sea and will heal the land wherever it flows. In the past when I attended the Feast of Sukkos/Tabernacles, I always wondered, Where is the joy? I just never saw it. As a writer, the articles I wrote on Faith and Prayer, Humility, Trials and Tests, Frustration and Discouragement, the Law of God and many others were published. However, the article on JOY was never published! There was a reason why. The WWCG leadership administration had very little JOY and lacked the concept of REAL joy, so substituted the carnal fleshly delights for the Spirit.

In summary the Sages comment (Sukkah 51a): “One who has not witnessed the celebration of the *beis ha-sho'evah* has never seen real joy. In the evening after the first day of the Festival, the *kohanim* and *leviyim* would make major renovations in the women’s courtyard. Miraculously, tens of thousands of people were able to crowd in. Golden lamps were placed in the courtyard, each about 60 to 80 feet high and each had four golden bowls on the top which were filled with oil and wicks. Each lamp had four ladders attached –a ladder for each bowl – and four young kohanim would climb up the ladders carrying pitchers containing thirty lug of oil which they poured into the bowls. Thick wicks were used so that the lamps would give considerable light. The wicks were made from the worn out linen pants and belts of the *kohanim* (a member of the priestly order, a direct descendant of Aaron the High Priest). When the lamps were lit, there was not a courtyard in all Jerusalem that was not illuminated by the light of the *beis ha-shov'evah*, for the Beis ha-Mikdash (the holy temple in Jerusalem) was situated on the

highest hill in Jerusalem and the lamps were tall and extended about the walls of the courtyard. Men of piety and good deeds would dance before those who had assembled for the celebration, with lit torches in their hands, singing songs and praises. The Leviyim (members of the tribe of Levi, who served in the Temple) would stand below on the fifteen steps that led from the courtyard of the Israelites to the courtyard of the women playing their harps, lyres, cymbals, trumpets, and other musical instruments, singing songs of praise throughout the night.”

On the final day of the **season of our joy**, let’s make it the most joyful day of all! Page 168, “One should always perform the commandments of God (*mitzvos*) joyously, for there is no happiness greater than that of fulfilling God’s commandment. It is said that God holds such joy in higher regard than the mitzvah itself. One who performs a commandment without joy does so not out of love for God, but either out of fear of Him, or habit, or the desire to impress others. One who rejoices in a commandment is surely motivated by love of God and His commandments.” Giving because you have to is not joy. If we totally empty our self, God will refill us. One should never think, “I am wise, distinguished, highly respected, so it is certainly not fitting for someone like me to act excited and jump with joy in front of other people. David the king (*ha-Melech*) was the most eminent person in the nation, yet he disregarded his own honor and gave honor to God alone when he danced and leapt with unbounded joy in front of the Ark. This in turn only added to the honor others accorded him and to the honor of his descendants for all the generations to come.”

At the drawing of water ceremony at the temple, the most eminent people disregarded their own sense of personal dignity and freely expressed their great joy. In doing so, not only did they accord all honor to God, but through their obvious subservience they inspired and aroused the people to great joy in the performance of even so light a mitzvah as the drawing of the water [which is the lightest of the mitzvos in the service of the drawing of water]. God alone is the glorious King.

Rambam writes: “The joy which a person should feel when fulfilling a mitzvah and in loving God who has ordained them, is itself a great act of worship. And whoever restrains himself from this joy deserves punishment.” **Deuteronomy 28:47**—“Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything, <sup>48</sup> therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.” **2 Samuel 6:22**—“I will be even more undignified than this and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor.” There is no greatness and honor other than in rejoicing in God. Page 170, “Man knows perfect joy only when he cleaves to the source of his life. This is especially so if one is separated from his source and then returns to it. Israel’s life consists of cleaving to their essence – the source of all life in the universe. They know who bestows life and goodness upon them. Even if they are filled with Torah, mitzvos and good deeds, this too is but an act of grace which God does for them to provide them with a source of merit.” God gives us his Holy Spirit which is one of power and gives us the ability to obey Him. What we have to do is daily cry out to him in heaven and beseech him to give us his Spirit—to fill us with it.

“During the entire year, the *yetzer ha-ra* (evil tongue) within man seeks to enter his heart and pollute his service of God. It seeks to inculcate pride into those who serve God and study His Torah, to cause every person to stumble and sin—each person according to his level. Every time the *yetzer ha-ra* is successful in rooting itself into man’s heart, it causes dissention and splits between man and God. When Yom Kippur comes and Israel achieves purification, the *yetzer ha-ra* loses dominion over them. Love and harmony return between God and barriers that have separated us from our Father in heaven are also removed. When Sukkos arrives, every one of us—great and simple—enters the sukkah and comes into the shelter of the Shechinah (the Divine Presence). On the morning of the Festival all arise to take the *etrog, lulav, hadas* and *aravah*—the mitzvah of the four species is fulfilled simultaneously by all—forming a bond of unity to fulfill the will of God. At that point the dominion of the Evil Inclination is completely removed and they return wholly to cleave to their source – to eternal life. Every man of stature prostrates himself before God, every heart is filled with awe for Him, and every man’s very being sings out and declares, ‘You have chosen us from among all nations, You have loved us and desired us.’ ”

God is totally unified. God is a family and we are united in serving God. **Deuteronomy 4:6**—“Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength.” Page 172, “God answers Israel through the allusions inherent in the water libations: ‘How precious are all of the sacrifices which you offer throughout the year – and the most precious of all is the water libation you sprinkle on this Festival. You shall draw water in joy for this offering requires no effort on the part of the one bringing it. At the foot of my house I have given you a well of salvation, the waters of Shiloah. This requires no planting, no reaping, no pressing, no purifying, no filtering, no fermentation—no effort at all. This offering is pure, free of all traces of pride, arrogance, and conceit. Three *lugin* you draw from the wells of my salvation, and you pour them on the altar together with the wine libation, which requires planting, harvesting, pressing, refining, filtering, and fermentation. When they ascend together it is as if you had offered me your all. My love for you is unconditional, and your wine and water are equal in my eyes. The fruit of your labor is equal to that untouched by effort, and you must only rejoice in me as I do in you with unconditional love.’ ” True rejoicing is truly full of God’s love. Love and joy go together.

“And thus the men of piety and men of action, the elders and the leaders whose entire lives are an altar of atonement, know no greater joy than the celebration of the water libation, for they understand that all their exertion in the service of God throughout the year rises to be accepted by Him like the water libation which they now bring in love. God ordained: ‘Pour water for me so that you be blessed with water.’ This festival we are judged regarding water, and when the earth is blessed with water, all of mankind is blessed.”