

Notes: October 9, 2020

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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddish
12. 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: Rebuilding The Sukkah Of David

On Shabbat, the first day of Sukkot, part of my message I had talked to you about was how we would rebuild our Sukkah next year. However, this year was a year in preparing for the year to come. Embracing this as a time that will be memorialized.

On Shabbat I shared with you Amos 9:11...

Amo 9:11 "When that day comes, I will raise up the fallen sukkah of David. I will close up its gaps, raise up its ruins and rebuild it as it used to be,

...but had alluded that there was much more to this promise that would occur some time in the future. Here is what Adonai conveys through the Prophet in what His rebuilding project will look like. It is not a demolition whereby everything is torn down to the foundation and rebuilt, this is a rehabilitation project whereby you work with the existing structure and restore it.

Amo 9:12 so that Isra'el can possess what is left of Edom and of all the nations bearing my name," says Adonai, who is doing this.

Amo 9:13 "The days will come," says Adonai, "when the plowman will overtake the reaper and the one treading grapes the one sowing seed. Sweet wine will drip down the mountains, and all the hills will flow with it.

Amo 9:14 I will restore the fortunes of my people Isra'el; they will rebuild and inhabit the ruined cities; they will plant vineyards and drink their wine, cultivate gardens and eat their fruit.

Amo 9:15 I will plant them on their own soil, no more to be uprooted from their land, which I gave them," says Adonai your God.

A promise that speaks of today where the people are returning from the four corners of the earth to reside in the land. Where Adonai says they will not be uprooted again. This says a great deal considering the nations less than total devotion to Adonai, let alone the nations acceptance of Yeshua. As I have shared with you on Yom T'ruah / Rosh Hashanah, the impact of Yeshua's return would be the Jewish people receiving their King. We are currently in rehabilitation stage of this restoration. So, don't judge the work in progress, but wait until the work is complete and you will see a glorious restoration.

We see this rehabilitation project truly commence with the appearance of Yeshua and in His own words conveying the intent of His mission:

Mat 15:24 He said, "I was sent only to the lost sheep of the house of Isra'el."

Yet, His impact would be felt world wide and generation to generation, but, it was important to raise up the fallen sukkah of David first.

We see Yeshua challenge the people and the leadership in their understanding throughout His time with us. He raised people up and challenged accepted norms of understanding. All the while rehabilitating the lost sheep of the house of Isra'el. Which brings us to Hoshana Rabbah and Yeshua's appearance at the Temple on the last great day of Sukkot.

Let's take a deeper look at this rehabilitation of the fallen sukkah of David...

There are various Scriptures that convey something so dynamic about Messiah, yet so finite in who they could possibly be speaking of, that there is no other possibility outside of His identity being that of Yeshua.

One such Scripture is Haggai 2:9

Hag 2:9 "The glory of this new house will surpass that of the old," says Adonai-Tzva'ot, "and in this place I will grant shalom," says Adonai-Tzva'ot.' "

Where the Prophet is told by Adonai that the glory of the new house (the second Temple) will surpass the glory of the old house (the first Temple)

Upon Solomon's completion of the construction of the first Temple and its dedication, the glory of Adonai filled this first house...

2Ch 7:1 When Shlomo had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of Adonai filled the house,

2Ch 7:2 so that the kohanim could not enter the house of Adonai; because the glory of Adonai filled Adonai's house.

2Ch 7:3 All the people of Isra'el saw when the fire came down, and the glory of Adonai was on the house; they bowed down with their faces to the ground on the flooring; prostrating themselves, they gave thanks to Adonai, "for he is good, for his grace continues forever."

2Ch 7:4 Then the king and all the people offered sacrifices before Adonai.

Evidence that the glory of Adonai did indeed appear and reside in the Temple, further substantiating Haggai's prophecy.

We see here the sukkah of David is at its apex. The Temple having been dedicated and the reign of Shlomo bringing forth a period of peace for the nation. Yet, this moment is important for connecting us to the time when the rehabilitation of the fallen sukkah of David will be take place.

Now the question is, "how will the glory of the new house surpass the glory of the first house?"

The glory of Adonai filled the Temple, that is pretty significant. What could possibly surpass His presence?

A question that has been asked by many over the centuries, yet has already been answered. The one who said...

Mat 12:41 The people of Ninveh will stand up at the Judgment with this generation and condemn it, for they turned from their sins to God when Yonah preached, but what is here now is greater than Yonah.

Hopefully, many of you will remember this from my Yom Kippur message.

Someone greater than one of Adonai's Prophets is here among you...

The same one who conveyed to the man born blind and ultimately healed by Yeshua in Yochanan 9...

Joh 9:35 Yeshua heard that they had thrown the man out. He found him and said, "Do you trust in the Son of Man?"

Joh 9:36 "Sir," he answered, "tell me who he is, so that I can trust in him."

Joh 9:37 Yeshua said to him, "You have seen him. In fact, he's the one speaking with you now."

Joh 9:38 "Lord, I trust!" he said, and he kneeled down in front of him.

Joh 9:39 Yeshua said, "It is to judge that I came into this world, so that those who do not see might see, and those who do see might become blind."

Joh 9:40 Some of the P'rushim nearby heard this and said to him, "So we're blind too, are we?"

Joh 9:41 Yeshua answered them, "If you were blind, you would not be guilty of sin. But since you still say, 'We see,' your guilt remains.

When did this occur?

During Sukkot.

And, on what day of Sukkot did this occur?

Hoshana Rabbah – the last great day.

How do we know this?

Because the account actually begins in Yochanan 7:37:

Joh 7:37 Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out,...

But unfortunately, much is lost in translation. Most translations present John 7:37 as...

Joh 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.**

Yet, when we look at the Jewishness of this verse, it conveys so much more than is typically understood by those who read it and are unfamiliar with its Jewishness.

The words, "Please save us!", (coming from Psalm 118) led to the day being called *Hoshana Rabbah*, the Great Hosanna.

This prayer had Messianic overtones, as is seen from its use when Yeshua made his triumphal entry into Yerushalayim a few days before his execution ([Mat 21:9](#), [Mar 11:9-10](#)). It was also a prayer for salvation from sin, for *Hoshana Rabbah* was understood to be the absolutely final chance to have one's sins for the year forgiven. On *Rosh-Hashanah* one asks to "be inscribed in the Book of Life" (see [Rev 20:12](#)), and on *Yom-Kippur* one hopes to have that inscription "sealed"; yet in Jewish tradition there remained opportunity for forgiveness up to *Hoshana Rabbah*.

In addition,

"A connection between the possession of the *Ruach ha-Kodesh* and religious joy, is found in the ceremony of water drawing, *Simchat Beit-HaSho'evah* ["feast of water-drawing"], on the festival of *Sukkot*. The Mishnah said that he who had never seen this ceremony, which was accompanied by dancing, singing and music (*Sukkot* 5:4), had never seen true joy (*Sukkot* 5:1). Yet this was also considered a ceremony in which the participants, as it were, drew inspiration from the Holy Spirit itself, which can only be possessed by those whose hearts are full of religious joy (Jerusalem Talmud, *Sukkot* 5:1, 55a)." (*Encyclopedia Judaica* 14:365)

Yet, Yeshua's interaction with this man, was one of several significant moments on the last day of *Sukkot*...

The last great day of this *Sukkot* Yeshua attended started off...

[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.)

Why is this significant?...

On the last day of the festival, *Hoshana Rabbah*, literally, "on the last day, the great, of the festival." Greek *megalê* ("great") corresponds to Hebrew *rabbah*.

The seventh, last day of *Sukkot* was its climax. Throughout the seven days of the festival a special *cohen* had carried water in a gold pitcher from the Pool of Shiloach (Siloam) to be poured into a basin at the foot of the altar by the *cohen hagadol*. It symbolized prayer for rain, which begins the next day, on *Sh'mini Atzeret*; and it also pointed toward the outpouring of the *Ruach HaKodesh* on the people of Israel.

The rabbis associated this custom with [Isa 12:3](#), "With joy shall you draw water from the wells of salvation." On the seventh day the water pouring was accompanied by *cohanim* blowing gold trumpets, *L'vi'im* singing sacred songs, and ordinary people waving their *lulavs* and chanting the *Hallel* (Psalms 113-118), which includes in its closing verses:

"*Adonai*, please save us! [Hebrew *Hoshia' na* or *Hoshana*]

Adonai, please prosper us!

Blessed is he who comes in the name of *Adonai*!

We have blessed you out of the house of *Adonai*.

God is *Adonai*, and he has given us light."

([Psa 118:25-27](#))

Yeshua is in essence stating, "this water that is poured out for you during this time by the Cohen, is not the same water that comes from me...the Living Water. Here Yeshua is drawing a connection to the tradition, yet amplifying its meaning beyond the physical understanding.

Another moment occurring on this “Last Great Day” of Sukkot...and in relation to this prayer from Psalm 118...

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

“He has given us light”...His light. The light that existed before the sun was created:

Gen 1:3 Then God said, "Let there be light"; and there was light.

The light that will exist after the sun is gone:

Rev 21:23 The city has no need for the sun or the moon to shine on it, because God's Sh'khinah gives it light, and its lamp is the Lamb.

According to the Mishna:

At the Temple..."there were four golden *menorahs* with four golden bowls at the top of each, and four ladders each leading to a bowl. Four strong young *cohanim* would climb up with pitchers each holding 9 liters of oil which they would pour into the bowls. From the worn-out drawers and girdles of the *cohanim* they made wicks, and with them they lit the *menorahs*; and there was not a courtyard in Jerusalem that was not lit up by the light of the *Beit-HaSho'evah* [festivities]. Pious men and men of good deeds would dance around [the *menorahs*] with lit torches in their hands, singing songs and praises, while the Levites played harps, lyres, cymbals, trumpets and innumerable other musical instruments...." (Sukkah 5:2-4)

The Gemara on this passage says the *menorahs* were 75 feet high (Sukkah 52b). Thus, the water-drawing festival was accompanied by bright lights and dancing-for *Sukkot* is specifically a festival of rejoicing. As before, when the water from Shiloach was being poured and Yeshua used the occasion to invite people to come to him and drink, now he uses the fact that the feast is accompanied by a blaze of light to announce, "I am the light of the world," adding a promise with implications for both this life and eternity.

Two of Yeshua's most significant teachings – The Light of the World and Living Water were conveyed on the same day of the Feast of Sukkot – Hoshana Rabbah

So, let's go back to Solomon for a moment...When did Solomon's dedication occur?

2Ch 7:8 So Shlomo celebrated the festival at that time for seven days, together with all Israel, an enormous gathering; [they had come all the way] from the entrance of Hamat to the Vadi [of Egypt].

2Ch 7:9 On the eighth day they held a solemn assembly, having observed the dedication of the altar for seven days and the festival for seven days.

The glory of Adonai appeared on the first day of Sukkot, after the dedication of the Temple in that they celebrated Sukkot for seven days.

Previously, I have conveyed to you Yeshua's presence in the Temple on the last day of Sukkot.

Adonai's glory appeared on the first day of Sukkot.

Yeshua's presence resided at the Temple on the last day of Sukkot – Hoshana Rabbah.

Going back to our verse from Haggai...

Hag 2:9 "The glory of this new house will surpass that of the old," says Adonai-Tzva'ot, "and in this place I will grant shalom," says Adonai-Tzva'ot.' "

There is no other documented evidence in the historical Jewish writings prior to the Temple's destruction in 70 CE that convey any significant event that would validate Haggai 2:9 as being fulfilled.

We have evidence that the glory of Adonai was present in the first Temple, yet there is nothing further that conveys a greater glory being present in the second Temple as documented by the Jewish writings.

So the problem, if there is not account of such a moment, then there is an enormous problem. This promise made by Adonai can never be realized... There is no second house anymore, the new house in relation to the first house (Solomon's Temple).

Wait...

We do have something that validates a greater glory was experienced in the second house. Yochanan's account, his witness testimony, not to mention all the people who witnessed these events happen.

In a past sermon I had conveyed Yeshua's immersion occurring on Tisha B'av 40 years prior to the exact day of the Temple's destruction.

What if I were to tell you that Yeshua's time in the Temple on Hoshana Rabbah is also recognized by the Prophet to the exact day...

Hag 2:1 On the twenty-first day of the seventh month, this word of Adonai came through Haggai the prophet:

What is the 21st day of the Seventh Month?

Hoshana Rabbah

On Hoshana Rabbah, Adonai conveys to the Prophet Haggai...

Hag 2:2 "Speak now to Z'rubavel the son of Sh'alti'el, governor of Y'hudah, and to Y'hoshua the son of Y'hotzadak, the cohen hagadol, and to the rest of the people; say this to them:

Hag 2:3 "'Who among you is left that saw this house in its former glory? And how does it look to you now? It seems like nothing to you, doesn't it?"

Hag 2:4 Nevertheless, Z'rubavel, take courage now," says Adonai; "and take courage, Y'hoshua the son of Y'hotzadak, the cohen hagadol; and take courage, all you people of the land," says Adonai; "and get to work! For I am with you," says Adonai-Tzva'ot.

Hag 2:5 "This is in keeping with the word that I promised in a covenant with you when you came out of Egypt, and my Spirit remains with you, so don't be afraid!"

Hag 2:6 For this is what Adonai-Tzva'ot says: "It won't be long before one more time I will shake the heavens and the earth, the sea and the dry land;

Hag 2:7 and I will shake all the nations, so that the treasures of all the nations will flow in; and I will fill this house with glory," says Adonai-Tzva'ot.

Hag 2:8 "The silver is mine, and the gold is mine," says Adonai-Tzva'ot.

I believe Yochanan in 7:37 specifically referenced Hoshana Rabbah in order to connect Haggai's Prophecy thus validating Adonai's promise...

Hag 2:9 "The glory of this new house will surpass that of the old," says Adonai-Tzva'ot, "and in this place I will grant shalom," says Adonai-Tzva'ot.' "

The very day this prophecy is given to Haggai, the 21st day of the Seventh month – Hoshana Rabbah, Yeshua conveys His most powerful messages, thus providing the people shalom, peace on Hoshana Rabbah. It is on this day that the glory of the second house exceeded that of the first house.

In validating Adonai's promise, we are able to further substantiate Yeshua is the one who is to rebuild the fallen sukkah of David from Amos 9 and began with

Hag 2:3 ' "Who among you is left that saw this house in its former glory? And how does it look to you now? It seems like nothing to you, doesn't it?"

Yeshua is rehabilitating, refurbishing, restoring and ultimately rebuilding the fallen sukkah of David and continues to do so today. It is still a work in progress but we can see the results now, even though He is not done yet. We see the people in the land, thus conveying another phase. We see Jewish people coming and accepting Yeshua as King Messiah – another phase. There has been great progress, yet there still remains much to do to the fallen sukkah of David.

Ultimately, all will be restored to the nation, the people upon His return.

Mat 24:30 "Then the sign of the Son of Man will appear in the sky, all the tribes of the Land will mourn, and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory.