

Notes: September 28 2013 - Sukkot

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: Simcha Torah

We have just completed 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 Yeshua was 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.

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*)

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

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.

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.

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

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 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.

Simcha 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.

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

Parashah cycle begins again today.

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

A commitment is required.