

Notes: Shabbat – October 15, 2014

Start: 10 am

### **Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

Introduction: Sukkot – Hoshana Rabbah

As tonight begins the last night of the seven day festival of Sukkot, we need to be reminded of one of Yeshua's most impactful statements.

He conveyed it on this day, the final day Hoshana Rabbah: It was not the first time, but was conveyed to a much larger audience, comprising both religious leaders and common folk...

**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 response of the people, upon hearing these words was mixed...

**Joh 7:40** On hearing his words, some people in the crowd said, "Surely this man is 'the prophet' ";

**Joh 7:41** others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil?"

**Joh 7:42** Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?"

As verse 43 conveys:

**Joh 7:43** So the people were divided because of him.

His statement caused a stir amongst the people.

We see this type of confusion today. Based on our own understanding of scripture, leads to interpretations that are biased, or limit interpretations because of our limitations.

There was an understanding that Messiah would come from the seed of David and come from Beit-Lechem, yet many people knew that Yeshua came from Natzeret in the Galil.

Since **Natzeret** (Nazareth, see [Luk 1:26](#)) was a place people made fun of-as in Natan'el's remark, "Natzeret? Can anything good come from there?" ([Joh 1:46](#))-Mattityahu is likely referring to the many *Tanakh* prophecies that say the Messiah would be despised (e.g., Psalm 22, Isa. 52:13-Isa. 53:12) and is informing us that these prophecies would be fulfilled, in part, by his having the onus of being a resident of Natzeret.

So, it is on this last day of the festival that Yeshua brings out the heavy artillery...

**On the last day of the festival, *Hoshana Rabbah***, literally, "on the last day, the great, of the festival."

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*.

The water pouring 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. Several scriptures convey this also.

**Pro 1:23** Repent when I reprove — I will pour out my spirit to you, I will make my words known to you.

**Joe 2:28 (3:1)** "After this, I will pour out my Spirit on all humanity. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions;

**Joe 2:29 (3:2)** and also on male and female slaves in those days I will pour out my Spirit.

**Joe 2:30 (3:3)** I will show wonders in the sky and on earth — blood, fire and columns of smoke.

**Joe 2:31 (3:4)** The sun will be turned into darkness and the moon into blood before the coming of the great and terrible Day of Adonai."

**Joe 2:32 (3:5)** At that time, whoever calls on the name of Adonai will be saved. For in Mount Tziyon and Yerushalayim there will be those who escape, as Adonai has promised; among the survivors will be those whom Adonai has called.

Yeshua used this symbolism to convey the water libation done during *Sukkot* and Himself as the water that brought forth life...

As seen in Genesis 2:4 – 9, life didn't exist until water was present.

**Gen 2:4** Here is the history of the heavens and the earth when they were created. On the day when Adonai, God, made earth and heaven,

**Gen 2:5** there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for Adonai, God, had not caused it to rain on the earth, and there was no one to cultivate the ground.

**Gen 2:6** Rather, a mist went up from the earth which watered the entire surface of the ground.

**Gen 2:7** Then Adonai, God, formed a person [*Hebrew: adam*] from the dust of the ground [*Hebrew: adamah*] and breathed into his nostrils the breath of life, so that he became a living being.

**Gen 2:8** Adonai, God, planted a garden toward the east, in `Eden, and there he put the person whom he had formed.

**Gen 2:9** Out of the ground Adonai, God, caused to grow every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Life could not be sustained in the desert without water from the Rock:

**Exo 17:6** I will stand in front of you there on the rock in Horev. You are to strike the rock, and water will come out of it, so the people can drink." Moshe did this in the sight of the leaders of Isra'el.

As Sha'ul writes to the Corinthians, conveying this connection even further:

**1Co 10:1** For, brothers, I don't want you to miss the significance of what happened to our fathers. All of them were guided by the pillar of cloud, and they all passed through the sea,

**1Co 10:2** and in connection with the cloud and with the sea they all immersed themselves into Moshe,

**1Co 10:3** also they all ate the same food from the Spirit,

**1Co 10:4** and they all drank the same drink from the Spirit — for they drank from a Spirit-sent Rock which followed them, and that Rock was the Messiah.

Yeshua's statement would likely have led many to conclude the connection, based on the words of the Prophet Jeremiah:

**Jer 2:13** "For my people have committed two evils: they have abandoned me, the fountain of living water, and dug themselves cisterns, broken cisterns, that can hold no water!

**Jer 17:13** Hope of Isra'el, Adonai! All who abandon you will be ashamed, those who leave you will be inscribed in the dust, because they have abandoned Adonai, the source of living water.

All of this from the outpouring of water, connects Yeshua as the giver of life to the eternal one.

The rabbis associated the custom of water libation with a passage from Isaiah 12:3

**Isa 12:1** On that day you will say: "I thank you, Adonai, because, although you were angry at me, your anger is now turned away; and you are comforting me.

**Isa 12:2** "See! God is my salvation. I am confident and unafraid; for Yah Adonai is my strength and my song, and he has become my salvation!"

**Isa 12:3** **Then you will joyfully draw water from the springs of salvation.**

**Isa 12:4** On that day you will say, "Give thanks to Adonai! Call on his name! Make his deeds known among the peoples, declare how exalted is his name.

**Isa 12:5** Sing to Adonai, for he has triumphed — this is being made known throughout the earth.

**Isa 12:6** Shout and sing for joy, you who live in Tziyon; for the Holy One of Isra'el is with you in his greatness!"

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:

**Psa 118:1** Give thanks to Adonai; for he is good, for his grace continues forever.

**Psa 118:2** Now let Isra'el say, "His grace continues forever."

**Psa 118:3** Now let the house of Aharon say, "His grace continues forever."

**Psa 118:4** Now let those who fear Adonai say, "His grace continues forever."

**Psa 118:5** From my being hemmed in I called on Yah; he answered and gave me more room.

**Psa 118:6** With Adonai on my side, I fear nothing - what can human beings do to me?

**Psa 118:7** With Adonai on my side as my help, I will look with triumph at those who hate me.

**Psa 118:8** It is better to take refuge in Adonai than to trust in human beings;

**Psa 118:9** better to take refuge in Adonai than to put one's trust in princes.

**Psa 118:10** The nations all surrounded me; in the name of Adonai I cut them down.

**Psa 118:11** They surrounded me on every side in the name of Adonai I cut them down.

**Psa 118:12** They surrounded me like bees but were extinguished [*as quickly*] as a fire in thorns; in the name of Adonai I cut them down.

**Psa 118:13** You pushed me hard to make me fall, but Adonai helped me.

**Psa 118:14** Yah is my strength and my song, and he has become my salvation.

**Psa 118:15** The sound of rejoicing and victory is heard in the tents of the righteous: "Adonai's right hand struck powerfully!"

**Psa 118:16** Adonai's right hand is raised in triumph! Adonai's right hand struck powerfully!"

**Psa 118:17** I will not die; no, I will live and proclaim the great deeds of Yah!

**Psa 118:18** Yah disciplined me severely, but did not hand me over to death.

**Psa 118:19** Open the gates of righteousness for me; I will enter them and thank Yah.

**Psa 118:20** This is the gate of Adonai; the righteous can enter it.

**Psa 118:21** I am thanking you because you answered me; you became my salvation.

**Psa 118:22** The very rock that the builders rejected has become the cornerstone!

**Psa 118:23** This has come from Adonai, and in our eyes it is amazing.

**Psa 118:24** **This is the day Adonai has made, a day for us to rejoice and be glad.**

**Psa 118:25** **Please, Adonai! Save us! Please, Adonai! Rescue us!**

**Psa 118:26** **Blessed is he who comes in the name of Adonai. We bless you from the house of Adonai.**

**Psa 118:27** **Adonai is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar.**

**Psa 118:28** You are my God, and I thank you. You are my God; I exalt you.

**Psa 118:29** Give thanks to Adonai; for he is good, for his grace continues forever.

The words, "Please save us!" (v 25) led to the day's 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 ecstasy, or 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)

From this passage we also learn that Yeshua and his *talmidim*, like other Jews, observed at least portions of the Oral *Torah* and did not utterly reject it as "traditions of men" (see [Mar 7:5-13](#))-since the water-drawing ceremony is specified not in the *Tanakh* but in the Mishna.

It was in the midst of this water pouring, trumpet blasting, palm waving, psalm chanting and ecstatic joy on the part of people seeking forgiveness-and in the presence of all 24 divisions of the priesthood (see [Luk 1:5](#))-that Yeshua cried out in the Temple courts,

**"If anyone is thirsty, let him keep coming to me and drinking! Whoever trusts in me, as the *Tanakh* says, rivers of living water will flow from his inmost being!"**

Yeshua's words echo that of the Prophets...

**Isa 44:1** "Now listen, Ya`akov my servant, Isra'el whom I have chosen:

**Isa 44:2** Thus says Adonai, who made you, formed you in the womb, and will help you: Don't be afraid, Ya`akov my servant, Yeshurun, whom I have chosen.

**Isa 44:3** For I will pour water on the thirsty land and streams on the dry ground; I will pour my Spirit on your descendants, my blessing on your offspring.

**Isa 44:4** They will spring up among the grass like willows on the riverbanks.

**Isa 55:1** "All you who are thirsty, come to the water! You without money, come, buy, and eat! Yes, come! Buy wine and milk without money – it's free!

**Isa 58:11** Adonai will always guide you; he will satisfy your needs in the desert, he will renew the strength in your limbs; so that you will be like a watered garden, like a spring whose water never fails.

Yeshua conveyed the message that He was living water to the woman at the well...

**Joh 4:6** Ya`akov's Well was there; so Yeshua, exhausted from his travel, sat down by the well; it was about noon.

**Joh 4:7** A woman from Shomron came to draw some water; and Yeshua said to her, "Give me a drink of water."

**Joh 4:8** (His *talmidim* had gone into town to buy food.)

**Joh 4:9** The woman from Shomron said to him, "How is it that you, a Jew, ask for water from me, a woman of Shomron?" (For Jews don't associate with people from Shomron.)

**Joh 4:10** Yeshua answered her, "If you knew God's gift, that is, who it is saying to you, 'Give me a drink of water,' then you would have asked him; and he would have given you living water."

**Joh 4:11** She said to him, "Sir, you don't have a bucket, and the well is deep; so where do you get this 'living water'?"

**Joh 4:12** You aren't greater than our father Ya`akov, are you? He gave us this well and drank from it, and so did his sons and his cattle."

**Joh 4:13** Yeshua answered, "Everyone who drinks this water will get thirsty again,

**Joh 4:14** but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of water inside him, welling up into eternal life!"

**Joh 4:15** "Sir, give me this water," the woman said to him, "so that I won't have to be thirsty and keep coming here to draw water."

But it was here on Sukkot that Yeshua

And will see a final fulfillment of all of this as identified in Revelation 7:

**Rev 7:13** One of the elders asked me, "These people dressed in white robes — who are they, and where are they from?"

**Rev 7:14** "Sir," I answered, "you know." Then he told me, "These are the people who have come out of the Great Persecution. They have washed their robes and made them white with the blood of the Lamb.

**Rev 7:15** That is why they are before God's throne. "Day and night they serve him in his Temple; and the One who sits on the throne will put his Sh'khinah upon them.

**Rev 7:16** "They will never again be hungry, they will never again be thirsty, the sun will not beat down on them, nor will any burning heat.

**Rev 7:17** "For the Lamb at the center of the throne will shepherd them, will lead them to springs of living water, and God will wipe every tear from their eyes."

**Rev 22:17** The Spirit and the Bride say, 'Come!' Let anyone who hears say, 'Come!' And let anyone who is thirsty come — let anyone who wishes, take the water of life free of charge."

This is the ultimate fulfillment – Yeshua implies “I am the answer to your prayers”

His dramatic cry, supported by the full panoply of Temple ritual, was not misunderstood, as [Joh 7:40-43](#) make abundantly clear.

His subsequent proclamation, "I am the light of the world," also based on the passage of Psalm 118 quoted above, provoked an even more agitated reaction ([Joh 8:12](#) [Joh 8:58-59](#)).

The impact felt by many at this last great day, resonated throughout the crowds. The affect on many was positive in that it crystallized the reality that Yeshua was indeed the Messiah. While for others it stirred confusion and contention.

The truth and reality of Yeshua continues to evoke these responses. Yet you being here tonight have followed the path that is narrow and leads to life.

