

Notes: Sukkot – October 11, 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:

There is so much that can be said about Sukkot. On the first night I gave a brief sermon regarding the characteristics of Sukkot:

- It is a feast of Joy – in that we are commanded to be joyful during this time
- It is the feast of Ingathering – bringing the final harvest and tithe to Adonai, yet preparing for the next growing season
- It is a feast of Unity – in that prophecy tells us that all nations will come to worship Adonai during this time
- It is a feast of Rest – not just rest but our final rest
- It is a feast of Glory – in that we will experience first hand the Glory of Adonai
- It is a feast of Restoration – in that Yeshua will restore a united kingdom to Israel

and finally...

- It is a feast of Tabernacles – where Adonai dwells with us, His throne on Earth

So, with all these current and future promises associated with Sukkot, should we be surprised at all that Yeshua's most impactful messages were conveyed at this time?

### **Yeshua's Birth Questioned:**

In the past I have talked about Yeshua's birth being during the time of Sukkot, therefore isn't it appropriate that many of the leads questioned His birth.

During the feast of Sukkot, when Yeshua had traveled to Jerusalem as recorded in Yochanan's Gospel, we see the religious leaders challenging the birth of Yeshua: Yochanan chapter 8, when the woman caught in the act of adultery was brought to Him, it was a representation of His conception. If you recall, Yeshua's conception was far from the norm. A woman betrothed to be married became pregnant and it wasn't by the one she was betrothed to.

The leaders were questioning and ultimately implying Yeshua's conception was not kosher.

**Joh 8:2** At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them.

**Joh 8:3** The Torah-teachers and the P'rushim brought in a woman who had been caught committing adultery and made her stand in the center of the group.

**Joh 8:4** Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery.

**Joh 8:5** Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?"

**Joh 8:6** They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger.

**Joh 8:7** When they kept questioning him, he straightened up and said to them, "The one of you who is without sin, let him be the first to throw a stone at her."

**Joh 8:8** Then he bent down and wrote in the dust again.

**Joh 8:9** On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.

**Joh 8:10** Standing up, Yeshua said to her, "Where are they? Has no one condemned you?"

**Joh 8:11** She said, "No one, sir." Yeshua said, "Neither do I condemn you. Now go, and don't sin any more."

Happening during the Sukkot, Yeshua expresses the redemptive power of God. In essence, He conveys what Paul wrote in his letter to the Roman believers.

**Rom 3:21** But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

**Rom 3:22** and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

**Rom 3:23** since all have sinned and come short of earning God's praise.

**Rom 3:24** By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to sin that was accomplished by the Messiah Yeshua.

**Rom 3:25** God put Yeshua forward as the kapparah for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated God's righteousness; because, in his forbearance, he had passed over *[with neither punishment nor remission]* the sins people had committed in the past;

**Rom 3:26** and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness.

Light of the World:

**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."

It is during this time that we would see one of the six signs of Messiah — a blind man being made to see.

**Joh 9:1** As Yeshua passed along, he saw a man blind from birth.

**Joh 9:2** His talmidim asked him, "Rabbi, who sinned — this man or his parents — to cause him to be born blind?"

**Joh 9:3** Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him.

**Joh 9:4** As long as it is day, we must keep doing the work of the One who sent me; the night is coming, when no one can work.

**Joh 9:5** While I am in the world, I am the light of the world."

Then, in front of everyone on Sukkot, Yeshua heals this man.

It is through Messiah, at this time that the darkness of the world is made light. That a blind man from birth would see the light of the world, Messiah. The significance of this miracle is that it is considered one of the Miracles that only the Messiah would be able to do.

The backdrop during this Feast is the magnificent light ceremonies performed each night at the Temple, further emphasizing the magnitude of Messiah. Each night during Sukkot the lighting ceremony of the menorahs in the Temple would be performed. This light would be seen for miles.

Many would be gathered to share in the visual sensation of the lighting of the ceremony. So when Yeshua made this statement, He used the images of the Feast to convey this message.

Imagine being blind since birth and having your sight restored during this majestic time.

**Joh 9:6** Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes,

**Joh 9:7** and said to him, "Go, wash off in the Pool of Shiloach!" (The name means "sent.") So he went and washed and came away seeing.

**Joh 9:8** His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?"

**Joh 9:9** Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one."

**Joh 9:10** "How were your eyes opened?" they asked him.

**Joh 9:11** He answered, "The man called Yeshua made mud, put it on my eyes, and told me, 'Go to Shiloach and wash!' So I went; and as soon as I had washed, I could see."

I have never been without sight and can only imagine what was going through this man's mind. Through this single act alone, Yeshua restored this man, leading to joy unspeakable, while conveying the Glory of Adonai – three aspects encompassing this Feast.

What are the six signs you ask...

**Mat 11:4** Yeshua answered, "Go and tell Yochanan what you are hearing and seeing —

**Mat 11:5** the blind are seeing again, the lame are walking, people with tzara`at are being cleansed, the deaf are hearing, the dead are being raised, the Good News is being told to the poor —

**Mat 11:6** and how blessed is anyone not offended by me!"

And lastly, Yeshua conveyed the message that He is the river of living water. I will talk about this during our Wednesday service.