

October 15, 2022

## **Sukkot Message**

We have finally arrived at the seventh and final moad (appointed time) on Adonai's calendar. A time that is rich in tradition as you heard Sonya share more about the Water Libation ceremony (see below) where Adonai was honored for the harvest that had just occurred and the faith of the people was being demonstrated in looking forward to the next harvest in the Spring.

In years past I have shared with you the lighting ceremony and its magnitude along with the Psalms of ascent (Psalms 120 – 134), made for a dynamic backdrop Messiah Yeshua would use during His time at Sukkot as recorded in Yochanan Gospel.

Yeshua did not travel with His talmidim but went up after they had left and did so in secret so not to make a prominent entrance like He would make during the Passover season six months later.

**Joh 7:8** You, go on up to the festival; as for me, I am not going up to this festival now, because the right time for me has not yet come."

**Joh 7:9** Having said this, he stayed on in the Galil.

**Joh 7:10** But after his brothers had gone up to the festival, he too went up, not publicly but in secret.

Did His talmidim wonder why He wasn't going with them? They conveyed to Him...

**Joh 7:2** But the festival of Sukkot in Y'hudah was near;

**Joh 7:3** so his brothers said to him, "Leave here and go into Y'hudah, so that your talmidim can see the miracles you do;

**Joh 7:4** for no one who wants to become known acts in secret. If you're doing these things, show yourself to the world!"

**Joh 7:5** (His brothers spoke this way because they had not put their trust in him.)

While Yeshua had responded to them...

**Joh 7:6** Yeshua said to them, "My time has not yet come; but for you, any time is right.

**Joh 7:7** The world can't hate you, but it does hate me, because I keep telling it how wicked its ways are.

We as believers who have gained greater understanding in the relationship between Yeshua and Torah know that He had to go in order to be blameless before Adonai by keeping all the mitzvot of Torah.

**Deu 16:16** "Three times a year all your men are to appear in the presence of Adonai your God in the place which he will choose—at the festival of matzah, at the festival of Shavu`ot and at the festival of Sukkot. They are not to show up before Adonai empty-handed,

**Deu 16:17** but every man is to give what he can, in accordance with the blessing Adonai your God has given you.

He had to go. It was an appointed time.

Additionally, He was expected by the leaders, whom He had been rather vocal towards. Yet, His presence would not remain secret for long in that He would go to the Temple and speak. It wouldn't be until Sukkot was half over that Yeshua broke His silence...

**Joh 7:11** At the festival, the Judeans were looking for him. "Where is he?" they asked.

**Joh 7:12** And among the crowds there was much whispering about him. Some said, "He's a good man"; but others said, "No, he is deceiving the masses."

**Joh 7:13** However, no one spoke about him openly, for fear of the Judeans.

**Joh 7:14** Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach.

It would here, at this Sukkot season as recorded in Yochanan's Gospel that Yeshua would...

Affirm his Deity – (Yochanan 9:36 – 41)

Respond to the questioning of His birth (Yochanan 8:2 – 11)

Light of the World – (Yochanan 8:12 – 30)

River of Living Water – (Yochanan 7:37 - 39)

Yeshua was anything but silent at this Sukkot.

So, you have past sermons where you can revisit all of these aspects I have shared with you. Today, I want to share with you something that is the result of a question that was posed to me earlier this week and it is based on a verse in a passage that I had shared with you last week in anticipation of Sukkot.

I had shared with you the experience of the people at the time of Nehemiah as people returned from exile in order to rebuild the walls of the city of Jerusalem. During that time they rediscovered the scroll of Torah. Ezra the Torah teacher

along with the Li'vi'im would read from it on the first and second day of the Seventh month. They would learn about the upcoming time of Sukkot for which they would prepare.

Remember, this is a generation that was born and grew up in captivity. It was believed that Torah was outlawed and thus the people were separated from it. Only being able to talk about it in private, rather than publicly read from it in this new gathering place known as the synagogue this new generation was not acquainted with the Words of Adonai. Hence what is revealed in Nehemiah is rather profound...

**Neh 8:8** They read clearly from the scroll, in the Torah of God, translated it, and enabled them to understand the sense of what was being read.

**Neh 8:9** Nechemyah the Tirshata, `Ezra the cohen and Torah-teacher and the L'vi'im who taught the people said to all the people, "Today is consecrated to Adonai your God; don't be mournful, don't weep." **For all the people had been weeping when they heard the words of the Torah.**

They heard the Mitzvot for the first time.  
They heard about the curses for the first time  
They heard about the blessings for the first time

Could it be here that they came to understand why they resided in Bavel and not The Land.

Could it be here they realized what their ancestors did and didn't do that caused Adonai to remove their ancestors from the land.

Remember this is 70 years later. The generation that went into exile, is no long alive. Judgment by Adonai was not based solely on one generation but on many generations. Remember this...

**2Ch 36:17** Therefore he brought upon them the king of the Kasdim, who put their young men to the sword in the house of their sanctuary. They had no compassion on either young men or young women, old men or gray-haired; God handed all of them over to him.

**2Ch 36:18** All the articles in the house of God, great and small; the supplies in the house of Adonai; and the supplies of the king and his leading men—all these he brought to Bavel.

**2Ch 36:19** Then they burned down the house of God, broke down the wall of Yerushalayim, put to flames all its palaces and destroyed everything in it of worth.

**2Ch 36:20** Those who had escaped the sword he carried off to Bavel, and they became slaves to him and his sons until the reign of the kingdom of Persia.

**2Ch 36:21** Thus was fulfilled the word of Adonai spoken by Yirmeyahu, "until the land has been paid her Shabbats"—for as long as it lay desolate, it kept Shabbat, until seventy years had passed.

70 Shabbat years for the land.

One Shabbat year for the land occurs every seventh year, known as the S'himttah. So 70 years of back Shabbats for the land occurred over 490 years. So the expulsion of the Jewish people from the land was not based on any one generation but many generations. Hence this generation hearing Torah for the first time had come to realize what had transpired. Not only that, they had come to realize what they did not know and thus what they were not doing.

Nehemiah records...

**Neh 8:18** Also they read every day, from the first day until the last day, in the scroll of the Torah of God. They kept the feast for seven days; then on the eighth day there was a solemn assembly, according to the rule.

So they became aware of what the Torah of Adonai said and were enthusiastic to do it. They had heard these verses...

**Lev 23:39** " 'But on the fifteenth day of the seventh month, when you have gathered the produce of the land, you are to observe the festival of Adonai seven days; the first day is to be a complete rest and the eighth day is to be a complete rest.

**Lev 23:40** On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of Adonai your God for seven days.

**Lev 23:41** You are to observe it as a feast to Adonai seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month.

**Neh 8:14** They found written in the Torah that Adonai had ordered through Moshe that the people of Isra'el were to live in sukkot during the feast of the seventh month;

**Neh 8:15** and that they were to announce and pass the word in all their cities and in Yerushalayim, "Go out to the mountains, and **collect branches of olives, wild olives**, myrtles, palms, and other leafy trees to make sukkot, as prescribed."

**Neh 8:16** So the people went out, brought them and made sukkot for themselves, each one on the roof of his house, also in their courtyards, in the courtyards of the house of God, in the open space by the Water Gate and in the open space by the Efrayim Gate.

I was asked about vs. 15...

Am I to see in the olive *and* wild olive a statement about bringing the Gentiles into this joy.

Does this verse stand with the 70 bulls offered to intercede for the 70 nations.

For which I replied...

In addition to its relation to Leviticus 23:40 - 42, it is interesting that he references both branches of olive trees and thus making the distinction between those that are wild. Though this is Israel returning to the land, the verse most certainly has Messianic implications. Though the sacrifices are not referenced, I would look to Romans 11 for more of a direct relation.

The wild olive branch and the natural olive branch.

I believe Sha'ul had something to say about that.

In Romans 11, Sha'ul starts off by asking this question...

**Rom 11:1** "In that case, I say, isn't it that God has repudiated his people?" Heaven forbid! For I myself am a son of Isra'el, from the seed of Avraham, of the tribe of Binyamin.

Did Adonai repudiate His people at the time of judgment, leading to exile? NO.

He chose a people to represent Him and He would not and could not go back on His Word...

**Num 23:19** "God is not a human who lies or a mortal who changes his mind. When he says something, he will do it; when he makes a promise, he will fulfill it.

It is a good thing for everyone in this room and around the world, Jew and Gentile that Adonai is faithful to His Word. If He wasn't then there would truly be no assurance for any of us.

**Rom 11:2** God has not repudiated his people, whom he chose in advance. Or don't you know what the Tanakh says about Eliyahu? He pleads with God against Isra'el,

**Rom 11:3** "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

**Rom 11:4** But what is God's answer to him? "I have kept for myself seven

thousand men who have not knelt down to Ba`al."

Adonai is faithful to His people, especially to those who are called according to His Name. A faithful remnant.

**Rom 11:5** It's the same way in the present age: there is a remnant, chosen by grace.

If it was the same way in the present during the time Sha'ul wrote then it is true in the present today for which we live.

The nation is challenged because it has not reached its goal as established by Adonai...that of the Kingdom. These struggles were not a surprise but expected for they were foretold through the Prophets as conveyed by Sha'ul...

**Rom 11:7** What follows is that Isra'el has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stonelike,

**Rom 11:8** just as the Tanakh says, "God has given them a spirit of dullness— eyes that do not see and ears that do not hear, right down to the present day." (Yeshayahu 29:10)

**Rom 11:9** And David says, "Let their dining table become for them a snare and a trap, a pitfall and a punishment.

**Rom 11:10** Let their eyes be darkened, so that they can't see, with their backs bent continually." (Psalm 69:22 - 23)

Hence Nehemiah 8:15 is so subtle a prophecy that it would be Sha'ul in his letter to Roman believers that would ultimately connect the dots. I have shared with you in the past the significance of the 70 bulls that are sacrificed over the seven days of Sukkot in relation to Genesis 10 and the listing of the nations totaling 70.

Another connection is seen in the branches of the olive tree and the wild olive tree. The first Sukkot when Yeshua returns, establishes His throne in Yerushalyim will be an in gathering not comprising the Jewish people only but the nations as well. For Adonai conveys through Zechariah...

**Zec 14:16** Finally, everyone remaining from all the nations that came to attack Yerushalayim will go up every year to worship the king, Adonai-Tzva'ot, and to keep the festival of Sukkot.

**Zec 14:17** If any of the families of the earth does not go up to Yerushalayim to worship the king, Adonai-Tzva'ot, no rain will fall on them.

**Zec 14:18** If the family of Egypt doesn't go up, if they refuse to come, they will have no [annual] overflow [from the Nile]; moreover, there will be the plague with which Adonai will strike the nations that don't go up to keep the festival of

Sukkot.

**Zec 14:19** This will be Egypt's punishment and the punishment of all the nations that don't go up to keep the festival of Sukkot.

So the mystery of the olive tree and wild olive tree together is revealed by Sha'ul...

**Rom 11:11** "In that case, I say, isn't it that they have stumbled with the result that they have permanently fallen away?" Heaven forbid! Quite the contrary, it is by means of their stumbling that the deliverance has come to the Gentiles, in order to provoke them to jealousy.

**Rom 11:12** Moreover, if their stumbling is bringing riches to the world—that is, if Isra'el's being placed temporarily in a condition less favored than that of the Gentiles is bringing riches to the latter—how much greater riches will Isra'el in its fullness bring them!

**Rom 11:13** However, to those of you who are Gentiles I say this: since I myself am an emissary sent to the Gentiles, I make known the importance of my work

**Rom 11:14** in the hope that somehow I may provoke some of my own people to jealousy and save some of them!

**Rom 11:15** For if their casting Yeshua aside means reconciliation for the world, what will their accepting him mean? It will be life from the dead!

**Rom 11:16** Now if the hallah offered as firstfruits is holy, so is the whole loaf. And if the root is holy, so are the branches.

**Rom 11:17** But if some of the branches were broken off, and you—a wild olive—were grafted in among them and have become equal sharers in the rich root of the olive tree,

**Rom 11:18** then don't boast as if you were better than the branches! However, if you do boast, remember that you are not supporting the root, the root is supporting you.

**Rom 11:19** So you will say, "Branches were broken off so that I might be grafted in."

**Rom 11:20** True, but so what? They were broken off because of their lack of trust. However, you keep your place only because of your trust. So don't be arrogant; on the contrary, be terrified!

**Rom 11:21** For if God did not spare the natural branches, he certainly won't spare you!

**Rom 11:22** So take a good look at God's kindness and his severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you—provided you maintain yourself in that kindness! Otherwise, you too will be cut off!

**Rom 11:23** Moreover, the others, if they do not persist in their lack of trust, will

be grafted in; because God is able to graft them back in.

**Rom 11:24** For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

The reality of the olive tree has been revealed and thus the hidden mystery is further revealed...

**Rom 11:25** For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness;

**Rom 11:26** and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; he will turn away ungodliness from Ya`akov (Yeshayahu 59:20)

**Rom 11:27** and this will be my covenant with them, . . . when I take away their sins."

Out of Tziyon...referenced six additional times in the Tanakh...

**Psa 14:7** How I wish Isra'el's salvation would come out of Tziyon! When Adonai restores his people's fortunes, Ya`akov will rejoice, Isra'el will be glad!

**Psa 50:2** Out of Tziyon, the perfection of beauty, God is shining forth.

**Psa 53:6** If only salvation for Isra'el would come out of Tziyon! When God restores his people's fortunes, what joy for Ya`akov! what gladness for Isra'el!

**Psa 135:21** Blessed be Adonai out of Tziyon, he who dwells in Yerushalayim! Halleluyah!

**Isa 2:3** Many peoples will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya`akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim.

**Mic 4:2** Many Gentiles will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya`akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim.

What is to come out of Tziyon?

Salvation = Yeshua

Torah = Yeshua



Adonai = Yeshua

Sukkot is the culmination, the final moad (appointed time) for which Adonai accomplishes what He had set out to do in redeeming His people and those who were once wild but have since become part of the Olive Tree that is Israel, Adonai's Goy Kadosh.

Info from [www.Jewishroots.net](http://www.Jewishroots.net)

The Water Libation Ceremony, known as Nissuch Ha-Mayim in Hebrew, was one of the most popular parts of the celebration of the Feast of Tabernacles. This ceremony followed the daily sacrifices. It is no longer practiced today but it was being practiced during the Second Temple era and during the time of Yeshua. Yeshua used this ceremony to make a bold statement.

### ***Description Of Ceremony:***

One reason the water libation ritual was so popular in Second Temple days was the accompanying ceremony of the water drawing, which took place at night when water was drawn from Siloam for the next morning's water libation. Each day for seven consecutive days a priest would walk up a ramp leading to the bronze altar located in the Temple Court and pour a jug full of water into a bowl that drained into the altar.

The ceremony of the water drawing was a jubilant occasion. As the ceremony took place, Levites played lyres, trumpets, harps, cymbals, and other instruments, while other Levites sang. In the Temple area, three golden candlesticks nearly 75 feet high were lit by young boys climbing tall ladders, and the light from these candlesticks could be seen throughout all Jerusalem. Respected men of faith danced and sang in front of these candlesticks while carrying burning torches. As the ceremony progressed through the night, the priest blew the shofar three times. In the manner of the text of Isaiah 12:3, **"Therefore, with joy shall ye draw water out of the wells of salvation,"** the evening was characterized by exuberant joy. It was a wonderful occasion that no one wanted to miss.(1)

### ***Significance Of Ceremony:***

It is important to know something about this water. It was taken from a spring just east of Jerusalem called the Spring of Gihon. This spring may have been used to anoint David's son, Solomon, King of Israel (1 Kings 1:45). King Hezekiah later redirected the water of this spring into the city of Jerusalem through a long underground conduit known as Hezekiah's Tunnel. Within the walls of Jerusalem, the waters of Gihon ran into a pool named the Pool of Siloam.

Waters from the pool of Siloam were used in the ordinance of the red heifer described in Numbers 19, where Moses was instructed to mix "running" (lit. living ) water with the ashes of the red heifer. The water had to be fresh, able to give

life, not stagnant. This mixture of water and ashes was sprinkled on those who had become unclean to purify them. This same Pool of Siloam is also referred to in the New Testament.

It was to this pool that the Lord Yeshua sent a man, blind from birth, to wash off the clay that He had applied to the man's eyes. After washing in the pool, the man received his sight (John 9:6-7).

The Pool of Siloam held historical significance, but in Jewish tradition it also had a prophetic connotation. First, the Jewish Scriptures speak of a time when, like water poured "upon him that is thirsty, and floods upon the dry ground," God will pour out His Spirit upon all flesh (Isaiah 44:3). Because the waters of Siloam were used to anoint the kings of the house of David, and that anointing was symbolic of the Holy Spirit coming upon an individual (1 Sam. 16:13), the living waters of Siloam became associated with the outpouring of the Holy Spirit.

Second, this outpouring is to take place during the days of the Messiah, the anointed one, a descendant of King David, through whom salvation will come to Israel. Based on Isaiah 12:3, the Pool of Siloam became known as the "well of salvation" and was associated with the messianic age. Thus, to the Jewish people of the Second Temple days, pouring water on the altar at the Feast of Tabernacles was symbolic of the Holy Spirit poured out during the days of the Messiah.



### ***Messiah In The Water Libation Ceremony:***

Finally, on what was probably the last day of the feast known as [Hoshana Raba](#), (May have occurred one day later on [Shemini Atzeret](#)) the climax of the entire week, Yeshua made what some believe to be His greatest proclamation.

On the last and greatest day of the Feast, Yeshua stood and said in a loud voice, **"If anyone is thirsty, let him come to me and drink.**

**Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."(John 7:37-38)**

This was no statement secretly whispered in the dark corner. The text says that Yeshua "stood" to make His announcement, and He "cried" meaning He spoke with a loud voice. He wanted everyone to hear the good news. The stunned crowd did hear and they knew what He meant.

Yeshua was declaring that He was Messiah and that everyone who would believe in Him would receive the gift or indwelling of the Holy Spirit, the "living water," not measured in terms of a trickling spring, the Spring of Gihon, but a flowing river-even numerous rivers!(1)

Yeshua was saying in effect "I am the reality that the water in this ceremony symbolizes-the true life giver through whom the Holy Spirit is also given."(4)

Some may have also been familiar with Ezekiel's prophecy of the Holy Spirit (Ezek. 36:24-27).

Even though this ceremony is not practiced today because there is no temple, the liturgy can still be found in some Jewish prayer books. One prayer said during the Sukkot holiday reads

"Please God! Those who pour water before you, from the springs of salvation may they draw water, save now and bring salvation now.(5)