

Notes: October 7, 2017 (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: What Sukkot Means

Today, we are going to look at the meaning, of Sukkot. From the mitzot associated with its observance, to its prophetic significance, Sukkot is what I call Adonai's finale, whereby we will see the ultimate fulfillment through Yeshua, who in essence conveyed this reality through some of His most poignant teachings.

On Sukkot we build a sukkah to remind us of some very important things.

1. The Festival of Booths reminds us of when the children of Israel were wandering in the desert for 40 years after they left Egypt. They built temporary shelters in which to live.

Lev 23:42 You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah,

Lev 23:43 so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am Adonai your God.' "

- When in the desert and it was time to move to a new location they would tear down their temporary shelter and build it again. Number 33 provides an account of Israel's journey through the desert for 40 years...

Num 33:1 These are the stages in the journey of the people of Isra'el as they left the land of Egypt divided into groups under the leadership of Moshe and Aharon.

Num 33:2 Moshe recorded each of the stages of their journey by order of Adonai ; here are the starting-points of each stage:

Num 33:3 They began their journey from Ram'ses in the first month. On the fifteenth day of the first month, the morning after the Pesach, the people of Isra'el left proudly in view of all the Egyptians;

Num 33:4 while the Egyptians were burying those among them whom Adonai had killed, all their firstborn; Adonai had also executed judgment on their gods.

Num 33:5 The people of Isra'el moved on from Ram'ses and camped at Sukkot.

Numbers 33 ultimately recounts a total of 41 locations Israel camped, during its 40 years in the wilderness.

- We remember how God took care of His people and provided for all their needs.

Deu 8:2 You are to remember everything of the way in which Adonai led you these forty years in the desert, humbling and testing you in order to know what was in your heart - whether you would obey his mitzvot or not.

Deu 8:3 He humbled you, allowing you to become hungry, and then fed you with manna, which neither you nor your ancestors had ever known, to make you understand that a person does not live on food alone but on everything that comes from the mouth of Adonai.

Deu 8:4 During these forty years the clothing you were wearing didn't grow old, and your feet didn't swell up.

2. The Feast of Ingathering reminds us that God provides the rain so that the crops can grow and we can harvest all these crops to have good healthy food to eat. The four species that we waive at this time of year are four plants mentioned in the Torah in Leviticus 23:40 remind us of this.

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.

But the most important thing we remember at this time of year is:

3. Feast of Joy,

Deu 16:13 "You are to keep the festival of Sukkot for seven days after you have gathered the produce of your threshing-floor and winepress.

Deu 16:14 Rejoice at your festival - you, your sons and daughters, your male and female slaves, the L'vi'im, and the foreigners, orphans and widows living among you.

Deu 16:15 Seven days you are to keep the festival for Adonai your God in the place Adonai your God will choose, because Adonai your God will bless you in all your crops and in all your work, so you are to be full of joy!

Deu 14:22 "Every year you must take one tenth of everything your seed produces in the field,

Deu 14:23 and eat it in the presence of Adonai your God. In the place where he chooses to have his name live you will eat the tenth of your grain, new wine and olive oil, and the firstborn of your cattle and sheep, so that you will learn to fear Adonai your God always.

Deu 14:24 But if the distance is too great for you, so that you are unable to transport it, because the place where Adonai chooses to put his name is too far away from you; then, when Adonai your God prospers you,

Deu 14:25 you are to convert it into money, take the money with you, go to the place which Adonai your God will choose,

Deu 14:26 and exchange the money for anything you want - cattle, sheep, wine, other intoxicating liquor, or anything you please - and you are to eat there in the presence of Adonai your God, and enjoy yourselves, you and your household.

So much so, there is nothing to prevent you from worshiping Adonai in His presence.

I wonder what the Baptist, Nazarene and Pentecostals will be doing?

4. The Feast of Unity,

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.

5. the Feast of Rest,

Lev 23:35 On the first day there is to be a holy convocation; do not do any kind of ordinary work.

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.

6. The Feast of Glory,

Upon completion of the Temple, the earthly home of Adonai, during the time of King Solomon

2Ch 5:14 so that because of the cloud, the cohanim could not stand up to perform their service; for the glory of Adonai filled the house of God.

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 cohanim 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 7:7 Shlomo also consecrated the center of the courtyard in front of the house of Adonai; because he had to offer the burnt offerings and the fat of the peace offerings there. For the bronze altar which Shlomo had made could not receive the burnt offering, the grain offering and the fat.

2Ch 7:8 So Shlomo celebrated the festival at that time for seven days, together with all Isra'el, 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.

2Ch 7:10 Then, on the twenty-third day of the seventh month, he sent the people away to their tents full of joy and glad of heart for all the goodness Adonai had shown to David, to Shlomo and to Isra'el his people.

7. The Feast of Restoration,

Zec 12:9 "When that day comes, I will seek to destroy all nations attacking Yerushalayim;

Zec 12:10 and I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced." They will mourn for him as one mourns for an only son; they will be in bitterness on his behalf like the bitterness for a firstborn son.

Zec 12:11 When that day comes, there will be great mourning in Yerushalayim, mourning like that for Hadad-Rimmon in the Megiddo Valley.

Zec 12:12 Then the land will mourn, each family by itself — the family of the house of David by itself, and their wives by themselves; the family of the house of Natan by itself, and their wives by themselves;

Zec 12:13 the family of the house of Levi by itself, and their wives by themselves; the family of the Shim'i by itself, and their wives by themselves;

Zec 12:14 all the remaining families, each by itself, and their wives by themselves.

Messiah at Sukkot

Sukkot is the back drop for some of the most powerful and significant teachings of Yeshua, Messiah. Now that we have presented a detailed study of this Feast, we can now look further at John's account of Messiah's time during this Feast with a better understanding of His teachings.

We will be looking at excerpts of His teachings, emphasizing the meaning of this Feast in relation to Messiah. The entire account can be found in John 7:1 thru 9:41 (Appendix 2)

This would be a Feast of Tabernacle celebration like no other in history. Throughout this recount by John, Messiah is challenged by the religious leaders, threatening to arrest Him. He will go on to answer questions and perform miracles during this Feast that would further establish who He is, but not without confrontation.

Please note that the events captured by John are not chronological in time.

Regarding the Ministry that is of God:

"Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach. The Judeans were surprised: "How does this man know so much without having studied?" they asked. So Yeshua gave them an answer: "My teaching is not my own, it comes from the One who sent me. If anyone wants to do his will, he will know whether my teaching is from God or I speak on my own. A person who speaks on his own is trying to win praise for himself; but a person who tries to win praise for the one who sent him is honest, there is nothing false about him. Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill me?" "You have a demon!" the crowd answered. "Who's out to kill you?" Yeshua answered them, "I did one thing; and because of this, all of you are amazed. Moshe gave you b'rit-milah -- not that it came from Moshe but from the Patriarchs -- and you do a boy's b'rit-milah on Shabbat. If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat? Stop judging by surface appearances, and judge the right way!" John 7:14 - 24

Messiah was not part of one of the schools where the religious leaders were taught, therefore they wondered how He knew the scriptures so well.

Without true understanding, or what you would call a preconceived belief, they (religious leaders) questioned the origin of His doctrine. When reading this passage, we must understand that the oral law (Talmud) added to the commands of Torah. They were to expand the understanding of the commandments of Torah. What ultimately happened over centuries, was the oral law becoming equal to Torah, thereby adding commandments beyond what Torah taught. This is where the misunderstanding of scripture (Torah) intermingles with the oral law (Talmud). No where in Torah is it written that it is against God's Commandments to heal on the Sabbath. To the contrary,

Messiah states the following:

"Yeshua went again into a synagogue, and a man with a shriveled hand was there. Looking for a reason to accuse him of something, people watched him carefully to see if he would heal him on Shabbat. He said to the man with the shriveled hand, "Come up where we can see you!" Then to them he said, "What is permitted on Shabbat? Doing good or doing evil? Saving life or killing?" But they said nothing. Then, looking them over and feeling both anger with them and sympathy for them at the stoniness of their hearts, he said to the man, "Hold out your hand." As he held it out, it became restored. The P'rushim went out and immediately began plotting with some members of Herod's party how to do away with him." Mark 3:1 - 6

Messiah was well versed in both Talmud and Torah. Therefore, He spoke with authority regarding its proper understanding.

Who is He?

"On hearing his words, some people in the crowd said, "Surely this man is 'the prophet'; others said, "This is the Messiah." But others said, "How can the Messiah come from the Galil? Doesn't the Tanakh say that the Messiah is from the seed of David and comes from Beit-Lechem, the village where David lived?" So the people were divided because of him. Some wanted to arrest him, but no one laid a hand on him." John 7:40 - 44

Many knew the scriptures and many questioned and wondered if He is the Messiah. There was an understanding that the prophet mentioned in Deuteronomy 18:15 - 16...

“ADONAI will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay

attention to him, just as when you were assembled at Horev and requested ADONAI your God, 'Don't let me hear the voice of ADONAI my God any more, or let me see this great fire ever again; if I do, I will die!'

...would be different from the Messiah. Others debated that the Messiah would come from Bethlehem, when they knew that Yeshua was a carpenter from Galilee. This confusion in scripture caused a division amongst the people. A special (emergency) meeting was called by the leadership that made up the 24 divisions of Levite Priests at the temple during the Feast. More can be read through the link above.

Needless to say, there was great debate amongst the leadership regarding Messiah.

River of Living Water:

"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! Whoever puts his trust in me, as the Scripture says, rivers of living water will flow from his inmost being!" (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.)" John 7:37 - 39

Each day, during the Feast, there would be water pouring ceremonies whereby thousands of people would experience the joy of the Feast. Messiah used this time to frame the aspects of the kingdom to come. They were unaware at the time, but He was referring of another Feast, (Shavuot) that would bring forth the realization of God's Ruach Ha Kodesh (Holy Spirit).

The final day was Hoshana Rabbah - the Great Hoshana, where the people would sing Psalm 118 with joy and future expectation...

"Please, ADONAI! Save us! Please, ADONAI! Rescue us!" Psalm 118:25

It is on this night that Messiah responds to them...I am the answer to your prayers for salvation. You will never be thirsty again for the salvation of God. Messiah's proclamation probably ignited the crowd but infuriated the religious leaders. The authority of the leadership was being challenged.

Within Jewish thought, the pouring out of water symbolizes the Holy Spirit. Throughout the Tenach, the prophets continually expressed this thought:

"till the Spirit is poured out on us from above, and the desert becomes a fertile field, with the fertile field regarded as a forest." Isaiah 32:15

"And as for me," says ADONAI, "this is my covenant with them: my Spirit, who rests on you, and my words which I put in your mouth will not depart from your mouth or from the mouth of your children, or from the mouth of your children's children, now or ever," says ADONAI." Isaiah 59:21

" Then they will go there and remove all its loathsome things and disgusting practices, and I will give them unity of heart. "I will put a new spirit among you." I will remove from their bodies the hearts of stone and give them hearts of flesh; so that they will live by my regulations, obey my rulings and act by them. Then they will be my people, and I will be their God. 21 But as for those whose hearts go after the heart of their loathsome things and disgusting practices, I will bring [the consequences of] their ways on their own heads,' says Adonai ELOHIM." Ezekiel 11:18 - 20

" I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them." Ezekiel 36:26 - 27

"Then you will know that I am ADONAI - when I have opened your graves and made you get up out of your graves, my people! I will put my Spirit in you; and you will be alive. Then I will place you in your own land; and you will know that

I, ADONAI, have spoken, and that I have done it,' says ADONAI.'" Ezekiel 37:13 - 14

"This will be after I have brought them back from the peoples and gathered them out of their enemies' lands, thereby being consecrated through them in the sight of many nations. Then they will know that I am ADONAI their God, since it was I who caused them to go into exile among the nations, and it was I who regathered them to their own land. I will leave none of them there any more, and I will no longer hide my face from them, for I have poured out my Spirit on the house of Isra'el,' says Adonai ELOHIM." Ezekiel 39:27 - 29

"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; and also on male and female slaves in those days I will pour out my Spirit." Joel 2:28 - 29

Messiah Himself would be challenged by the religious leaders.

Questioning 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.

"At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them. 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. Then they said to him, "Rabbi, this woman was caught in the very act of committing adultery. Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?" 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. 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.**" Then he bent down and wrote in the dust again. On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there. Standing up, Yeshua said to her, "**Where are they? Has no one condemned you?**" She said, "No one, sir." Yeshua said, "**Neither do I condemn you. Now go, and don't sin any more.**" John 8:2 - 11

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

"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 - 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, since all have sinned and come short of earning God's praise. 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. God put Yeshua forward as the kapparrah 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; 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." Romans 3:21 - 26

That we are guilty of sin, (whether leader or follower) and that it is God and God alone that judges us. It is through Him that the promise and fulfillment of Psalm 118:25 is done.

The Light of the World:

"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.**" John 8:12

And later during the Feast, Messiah further emphasized that He is the light of the world...

"His talmidim asked him, "Rabbi, who sinned -- this man or his parents -- to cause him to be born blind?" 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. 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. While I am in the world, I am the light of the world." Having said this, he spit on the ground, made some mud with the saliva, put the mud on the man's eyes, 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.

His neighbors and those who previously had seen him begging said, "Isn't this the man who used to sit and beg?" Some said, "Yes, he's the one"; while others said, "No, but he looks like him." However, he himself said, "I'm the one." "How were your eyes opened?" they asked him. 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." They said to him, "Where is he?" and he replied, "I don't know." John 9:2 - 11

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. There were healings before, but never a healing, whereby a person born blind would receive his sight.

The backdrop during the Feast is the magnificent menorah lighting ceremonies performed each night at the Temple, that further emphasize the magnitude of Messiah's words. Many would be gathered to share in the visual sensation of the lighting of the ceremony...therefore

To further complicate matters, the eighth day of the Feast is considered to be a Sabbath, therefore the leaders challenged Him regarding the making of the clay that was used to heal the blind man. Again, we must understand that the leaders are using both Torah and Talmud in determining their conclusions. Torah does not speak to the healing of an individual on the Sabbath. We reiterate a previous passage found in Mark, regarding the Sabbath.

"Then to them he said, "What is permitted on Shabbat? Doing good or doing evil? Saving life or killing? " But they said nothing." Mark 3:4

Although not stated during the Feast whereby Messiah performs this healing, it is for your benefit to understand the foundation of what Messiah had conveyed at a previous time.

It was the leadership's teaching and understanding of the Sabbath, not what was stated in Torah, that prompted them to comment.

Torah is all about doing good and keeping away from bad. It is not a punishment to live by, but the wisdom of God revealed to us (and for us), that enables us to live to our fullest.

It is Yeshua who not only created the light that exists but is the light, the hope of anyone who believes in Him. The light of the future new heaven and new earth will be Him.

"I saw no Temple in the city, for Adonai, God of heaven's armies, is its Temple, as is the Lamb. 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. The nations will walk by its light, and the kings of the earth will bring their splendor into it." Revelation 21:22 - 23

"Night will no longer exist, so they will need neither the light of a lamp nor the light of the sun, because Adonai, God, will shine upon them. And they will reign as kings forever and ever." Revelation 22:5

Affirming His Deity:

"Sir," he answered, "tell me who he is, so that I can trust in him." Yeshua said to him, "You have seen him. In fact,

he's the one speaking with you now." "Lord, I trust!" he said, and he kneeled down in front of him.

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

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." John 9:36 - 41

All of these point to one thing...Messiah...God With Us.

We have displayed in many articles relating to the Feasts of God given to Israel, what God has done for Israel. These same Feasts have been the timetable by which Messiah would redeem His people and ultimately, the nations of the world. He will do upon His return.

8. The Feast of Tabernacles.

It is a time when Yeshua will establish His throne in Israel, where His reign will last for 1000 years – no successors, no divided kingdom, no attempted coups.

Rev 20:1 Next I saw an angel coming down from heaven, who had the key to the Abyss and a great chain in his hand.

Rev 20:2 He seized the dragon, that ancient serpent, who is the Devil and Satan [*the Adversary*], and chained him up for a thousand years.

Rev 20:3 He threw him into the Abyss, locked it and sealed it over him; so that he could not deceive the nations any more until the thousand years were over. After that, he has to be set free for a little while.

Rev 20:4 Then I saw thrones, and those seated on them received authority to judge. And I saw the souls of those who had been beheaded for testifying about Yeshua and proclaiming the Word of God, also those who had not worshipped the beast or its image and had not received the mark on their foreheads and on their hands. They came to life and ruled with the Messiah for a thousand years.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were over.) This is the first resurrection.

Rev 20:6 Blessed and holy is anyone who has a part in the first resurrection; over him the second death has no power. On the contrary, they will be cohanim of God and of the Messiah, and they will rule with him for the thousand years.

This is Ezekiel 40 – 48...

One King, One Kingdom, many nations united under one commonwealth.