

Notes: October 3, 2020

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. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddish
12. 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: TGIS – Thank God Its Sukkot

Have you ever wondered where the expression TGIF came from? TGIF being an acronym for Thank Goodness (God) It's Friday?

We know it today as a restaurant chain established in 1965, yet its origins appear to go back to the 1940s from a British radio serial. Its first appearance in the US occurred in 1959 when the New York Times published an article about the U.S. Air Force missile- and rocket-testing site in Cocoa Beach, Florida, which had this sidebar:

“Newcomers to Patrice Air Force Base in Florida where missiles are tested are usually mystified by seeing the initials TGIF on bulletin boards and notices of various kinds. They are strictly non-regulation. They stand for Thank God It's Friday” - meaning pay-day and weekend relaxation for some in the form of beach picnics club dances and so on. Then there is another explanation in the same article, likely because it is not regulation – But since Russia's announcement that it has successfully flown an intercontinental ballistic missile, the experts are working harder than ever to perfect the 5,500 mile Atlas. One technician has suggested that the meaning of TGIF be changed to: To Get It Fast”

<http://www.chicagonow.com/raising-world-citizens/2015/01/tgif-the-origins-of-the-phrase-and-its-use-in-countries-around-the-world/>

<https://notoneoffbritishisms.com/2013/10/01/tgif/>

Your in the midst of a long hard week and your mind wonders to the weekend when the stress will be put on hold for a couple of days, that when you get to Friday, what once seemed far off is now only hours away to where you express TGIF. There was even a song in the 1980s by a Canadian Rock Band Loverboy called “Working For The Weekend”

I share this with you because this origin story and its subsequent influence on our mindset is the introduction to my

sermon title – TGIS – Thank God Its Sukkot.

Interestingly this acronym can also be used to express our thanks to God for Shabbat – TGIS – Thank God Its Shabbat. This plays more into the weekly mindset, so feel free to use it on a regular basis.

Sukkot in many ways is our final destination in our journey through the Moadim. It is the last on Adonai's calendar given to Israel in Leviticus 23:

Lev 23:33 Adonai said to Moshe,

Lev 23:34 "Tell the people of Isra'el, 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to Adonai.

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.

Lev 23:37 " 'These are the designated times of Adonai that you are to proclaim as holy convocations and bring an offering made by fire to Adonai—a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day—

Lev 23:38 besides the Shabbats of Adonai, your gifts, all your vows and all your voluntary offerings that you give to Adonai.

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.

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.' "

A seven day celebration with an eighth day thrown in for good measure.

It is the time of the final harvest of the land, that being the fall harvest. It is also the time when the tithe of that harvest was to be brought to Adonai. It was a time whereby the men of Israel were commanded to go up to Jerusalem, in the presence of Adonai and celebrate this final appointed time of Adonai...

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 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.

As a nation whose primary occupation was that of farmers, their income was tied to the land and thus it was at certain times of the year that they would generate their income. We have read of the first two harvests, with the first being during Passover, that being Ha Bikkurim, first fruits. Here the early harvest of lighter grains such as barley were reaped. The second harvest would occur in early summer, that being Shavuot where the harder grains such as wheat would be reaped.

Now we come to Sukkot where the remaining produce, olives, figs, etc... would be harvested.

We read in Vayikra of the instruction pertaining to that which the land produces and what is to be done.

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.

You might call these times their pay days...hence their TGIF is actually TGIS. They are to bring their tenth in the presence of Adonai.

And verse 26 is interesting. You are to enjoy yourselves in the presence of Adonai.

After such a heavy season of Yom T'ruah and Yom Kippur, we are able to take a breath and enjoy. We are literally commanded to enjoy. The Hebrew word used here is:

שמח

śâmach

saw-makh'

A primitive root; probably to *brighten* up, that is, (figuratively) *be* (causatively *make*) *blithe* or *gleesome*: - cheer up, be (make) glad, (have make) joy (-ful), be (make) merry, (cause to, make to) rejoice, X very.

A similar word to simcha which means to rejoice. On Sukkot we are to be joyful. The intent of Sukkot is to be a reminder of Adonai's provision. It is a memorial of Israel's 40 year journey in the wilderness when Adonai sustained them.

Deu 29:1 Then Moshe summoned all Israel and said to them, "You saw everything Adonai did before your eyes in the land of Egypt to Pharaoh, to all his servants and to all his land;

Deu 29:2 the great testings which you saw with your own eyes, and the signs and those great wonders.

Deu 29:3 Nevertheless, to this day Adonai has not given you a heart to understand, eyes to see or ears to hear!

Deu 29:4 I led you forty years in the desert. Neither the clothes on your body nor the shoes on your feet wore out.

Protected them...

Deu 29:6 When you arrived at this place, Sichon the king of Heshbon and `Og the king of Bashan advanced against us in battle, and we defeated them,

And ultimately brought them into the land...

Deu 29:7 took their land and gave it as an inheritance to the Re'uveni, the Gadi and the M'nashi.

And would ultimately sustain them...

Deu 29:8 Therefore, observe the words of this covenant and obey them; so that you can make everything you do prosper.

Even when the nation would turn from Adonai to their own ways. Bring in other idols and gods and thus provoke Adonai to bring forth warning through the Prophets to where there was no response of T'shuvah. There was no action of the nation to return to Adonai and thus honor Him through His ways, that is His Word He would bring forth the curse upon the nation, ultimately leading to their expulsion from the land and their liberty suspended whereby they would be ruled over by foreign kings.

We read of the nation's restoration after they have served their time in exile according to Yiremyahu's (Jeremiah's) prophecy...

Jer 29:8 For this is what Adonai-Tzva'ot, the God of Isra'el, says: 'Don't let your prophets who are living among you and your diviners deceive you, and don't pay attention to the dreams you urge them to dream.

Jer 29:9 For they are prophesying falsely in my name; I have not sent them,' says Adonai.

Jer 29:10 "For here is what Adonai says: 'After Bavel's seventy years are over, I will remember you and fulfill my good promise to you by bringing you back to this place.

Jer 29:11 For I know what plans I have in mind for you,' says Adonai,'plans for well-being, not for bad things; so that you can have hope and a future.

Jer 29:12 When you call to me and pray to me, I will listen to you.

Upon completion of the nation's "time out", that is the casting of Adonai's judgment upon the nation for their transgression, Adonai would go about restoring the nation as the Prophet Amos conveys...

Amo 9:11 "When that day comes, I will raise up the fallen sukkah of David. I will close up its gaps, raise up its ruins and rebuild it as it used to be,

There is much more to this prophecy which I will share with you later...

The fallen sukkah of David, an allusion to the sukkah of Sukkot, thus implying this to be a time of restoration. Sha'ul in his letter to Rome conveys...

Rom 12:1 I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.

Rom 12:2 In other words, do not let yourselves be conformed to the standards of the `olam hazeh. Instead, keep

letting yourselves be transformed by the renewing of your minds; so that you will know what God wants and will agree that what he wants is good, satisfying and able to succeed.

Don't let yourselves be conformed to the standards of the *olam hazeh*, the standards of this world whereby Sha'ul encourages us to renew our minds and thus be transformed. There is truly only one way for your minds to be transformed from the ways of this world to the ways of Adonai and that is through His Word. This was not lost on Adonai, for during this regenerative and joyful time Moshe is instructed to convey these orders to Israel...

Deu 31:10 Moshe gave them these orders: "At the end of every seven years, during the festival of Sukkot in the year of sh'mittah,

Deu 31:11 when all Isra'el have come to appear in the presence of Adonai at the place he will choose, you are to read this Torah before all Isra'el, so that they can hear it.

Deu 31:12 Assemble the people—the men, the women, the little ones and the foreigners you have in your towns—so that they can hear, learn, fear Adonai your God and take care to obey all the words of this Torah;

Deu 31:13 and so that their children, who have not known, can hear and learn to fear Adonai your God, for as long as you live in the land you are crossing the Yarden to possess."

We read in Nehemiah the account of the rebuilding and thus restoration of Jerusalem upon the completion of the nation's judgment.

Neh 8:1 When the seventh month arrived, after the people of Isra'el had resettled in their towns, all the people gathered with one accord in the open space in front of the Water Gate and asked `Ezra the Torah-teacher to bring the scroll of the Torah of Moshe, which Adonai had commanded Isra'el.

Neh 8:2 `Ezra the cohen brought the Torah before the assembly, which consisted of men, women and all children old enough to understand. It was the first day of the seventh month.

Neh 8:3 Facing the open space in front of the Water Gate, he read from it to the men, the women and the children who could understand from early morning until noon; and all the people listened attentively to the scroll of the Torah.

Neh 8:4 `Ezra the Torah-teacher stood on a wood platform which they had made for the purpose; beside him on his right stood Mattityah, Shema, `Anayah, Uriyah, Hilkiyah and Ma`aseiyah; while on his left were P'dayah, Misha'el, Malkiyah, Hashum, Hashbadanah, Z'kharyah and Meshulam.

Neh 8:5 `Ezra opened the scroll where all the people could see him, because he was higher than all the people; when he opened it, all the people rose to their feet.

Neh 8:6 `Ezra blessed Adonai, the great God; and all the people answered, "Amen! Amen!" as they lifted up their hands, bowed their heads and fell prostrate before Adonai with their faces to the ground.

Neh 8:7 The L'vi'im Yeshua, Bani, Sherevyah, Yamin, `Akuv, Shabtai, Hadiyah, Ma`aseiyah, K'lita, `Azaryah, Yozavad, Hanan and P'layah explained the Torah to the people, while the people remained in their places.

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.

This was the first day – Yom T'ruah.

Then on the second day of the seventh month...

Neh 8:13 On the second day, the heads of fathers' clans of all the people assembled with the cohanim and L'vi'im before `Ezra the Torah-teacher to study the words of the Torah.

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.

Neh 8:17 The entire community of those who had returned from the exile made sukkot and lived in the sukkot, for the people of Isra'el had not done this since the days of Yeshua the son of Nun. So there was very great joy.

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.

We see the renewing of a nation through the renewing of their minds to the ways of Adonai. Sukkot has been that time and can be that time today. That is, if you will allow Adonai access to your mind, that is if you allow His Word to penetrate your thoughts. His Word already resides in your hearts as believers in Yeshua having embraced the one who has initiated the New Covenant given to Israel, having made a way for people from all nations to enter this promise.

I had mentioned that there is more to Amos 9:11. This I will address during our evening service on October 9th, our Hoshana Rabba service...the last great day of the moad (appointed time) of Sukkot.

Finally, I want to comment on our not building a Sukkah this year. Hopefully, through the many Scriptures I have shared with you today, you have noticed the emphasis of the sukkah was on Israel and its building occurred in the land. This is the command to build a sukkah in context.

Though we don't reside in the land we have honored this mitzvah in that it has been both a blessing and a witness to everyone in our congregation not to mention those in the community.

This year has been a year unlike any other in this congregation's history. We have many who are not able to be with us in person. Thus to have a sukkah whereby not everyone who desires to, can enjoy it, ultimately does not represent the fullness of Sukkot. I had mentioned weather in my initial email and being mindful of the school, though they have not restricted us, I believe this year can be viewed as a type of exile for us, a separation. Not based on Adonai's judgment but rather the authorities of this world.

It is on Sukkot that we come into the fullness of Adonai and thus experience that fullness as a congregation, that is together. Our Passover was different this year. Our Shavuot was different this year. Neither full whereby we were able to celebrate them in the fullness of the congregation as Adonai desires His people to gather together. Therefore, this Sukkot will act as a memorial for this year in that we mark this time through the absence of our sukkah.

For next Sukkot, this year will be a memorial. Sukkot will start of Monday September 20th for which I make this promise before the congregation, we will rebuild our sukkah for Sukkot 5782. That is 2021.