

After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews [some in Judea] were seeking to kill Him. Now the feast of the Jews, the **Feast of Booths [Tabernacles]**, was near.

John 7:1-2



Teaching series by Pastor Trey Graham



BIBLICAL HOLIDAYS

Rosh Hashanah, Yom Kippur, Sukkot

SEPTEMBER 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16 Rosh Hashana
17	18	19	20	21	22	23
24	25 Yom Kippur	26	27	28	29	30 Sukkot begins

OCTOBER 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
★ 1	2	3	4	5	6 Sukkot ends	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

It was on Mount Sinai that God gave Moses the dates and observances of the seven feasts. Here are their names:

1. Passover (*Pesach*) - Nisan 14-15
2. Unleavened Bread (*Chag Hamotzi*) - Nisan 15-22
3. First Fruits (*Yom habikkurim*) - Nisan 16-17
4. Pentecost (*Shavu'ot*) - Sivan 6-7
5. Trumpets (*Yom Teru'ah*) - Tishri 1
6. Atonement (*Yom Kippur*) - Tishri 10
7. Tabernacles (*Sukkot*) - Tishri 15-22

Feast of Booths Sukkot סוכות


Sukkot marks the conclusion of the Fall Holidays and is the last of the three **Shelosh Regalim** (שלוש רגלים), the three annual pilgrimage festivals: **Pesach (Passover), Shavuot (Pentecost), and Sukkot (Booths/Tabernacles)**. It can be argued that Sukkot is the climax of all the festivals in Scripture: Everything leads to it as a culmination in God's prophetic plan. It is interesting to compare the use of words relating to *simchah* [joy] in the description of these three festivals. Regarding Pesach, the word *simchah* does not appear at all (Deut. 17:1-8); regarding Shavuot, it appears only once (Deut. 17:11); but, regarding Sukkot, *simchah* appears several times.

Leviticus 23



The Lord spoke again to Moses, saying, “Speak to the sons of Israel and say to them, ‘The Lord’s **appointed times** [מוֹעֲדִים moedim] which you shall proclaim as **holy convocations**—My appointed times are these:’
Leviticus 23:1-2

The term “feasts” [מוֹעֲדִים moedim] in Hebrew literally means “appointed times” and in Scripture the feasts often are called “holy convocations.” They are times God has appointed for holy purposes.




Again the Lord spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘**On the fifteenth of this seventh month** (Tishri) is the **Feast of Booths** (Sukkot סֻכּוֹת) for seven days to the Lord. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the Lord. On the eighth day you shall have a holy convocation and present an offering by fire to the Lord; it is an assembly. You shall do no laborious work.” Leviticus 23:33-36

*15th of Tishri in 2023 began this past Friday night



“These are the appointed times [מועדים moedim] of the Lord which you shall proclaim as holy convocations, to present offerings by fire to the Lord—burnt offerings and grain offerings, sacrifices and drink offerings, each day’s matter on its own day— besides those of the sabbaths of the Lord, and besides your gifts and besides all your votive and freewill offerings, which you give to the Lord. On exactly the **fifteenth day of the seventh month**, when you have gathered in the crops of the land, you shall celebrate the **feast of the Lord** for seven days, with a rest on the first day and a rest on the eighth day.” Leviticus 23:37-39




“Now on the first day you shall take for yourselves the foliage of beautiful **trees** (etrog), **palm branches** (lulav) and boughs of **leafy trees** (hadas) and **willows** of the brook (aravah), and **you shall rejoice** [verb שמח *samach*] before the Lord your God for seven days.”
Leviticus 23:40



- 1. Etrog (citron fruit) 2. Lulav (frond of date palm)**
3. Hadas (myrtle bough) 4. Aravah (willow branch)

“You shall thus celebrate it as a **feast** to the Lord for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. **You shall live in booths** (sukkot סֻכּוֹת) for seven days; all the native-born in Israel **shall live in booths**, so that your generations may know that I had the sons of Israel **live in booths** when I brought them out from the land of Egypt. I am the Lord your God.’ ” So Moses declared to the sons of Israel the appointed times [moedim מועדים] of the Lord. Leviticus 23:41-44




Living in temporary booths during Sukkot reminds people of how temporary life is. During Sukkot we remember that God had the Israelites live in booths when He brought them out of Egypt and that God freed them from physical slavery when He brought them out of Egypt.




Later, the Lord said to Moses...

“Then on the fifteenth day of the seventh month [Tishri] you shall have a holy convocation; you shall do no laborious work, and you shall observe a feast to the Lord for seven days.” Numbers 29:12



[Later...] The Lord said to Moses, “You shall celebrate the **Feast of Booths (Sukkot סֻכּוֹת)** **seven days** after you have gathered in from your threshing floor and your wine vat; and **you shall rejoice** [verb שָׂמַח *samach*] in your feast you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.” Deuteronomy 16:13-14



The Lord said to Moses, “Seven days you shall celebrate a **feast** to the Lord your God in the place which the Lord chooses, because the Lord your God will bless you in all your produce and in all the work of your hands, **so that you will be altogether joyful** [adjective **שְׂמֵחַ** *sameach*].”

Deuteronomy 16:15




“Three times in a year all your males shall appear before the Lord your God in the place which He chooses, at the **Feast of Unleavened Bread** (Pesach פֶּסַח Passover) and at the **Feast of Weeks** (Shavuot שבועות Pentecost) and at the **Feast of Booths** (Sukkot סֻכּוֹת), and they shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.”

Deuteronomy 16:16-17



[Later] Moses commanded them, saying, “At the end of every seven years, at the time of the year of remission of debts, at the **Feast of Booths**, when **all Israel comes to appear before the Lord your God** at the place which He will choose, you shall read this law in front of all Israel in their hearing. Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the Lord your God, and be careful to observe all the words of this law. Their children, who have not known, will hear and learn to fear the Lord your God, as long as you live on the land which you are about to cross the Jordan to possess.” Deuteronomy 31:10-13



John 7



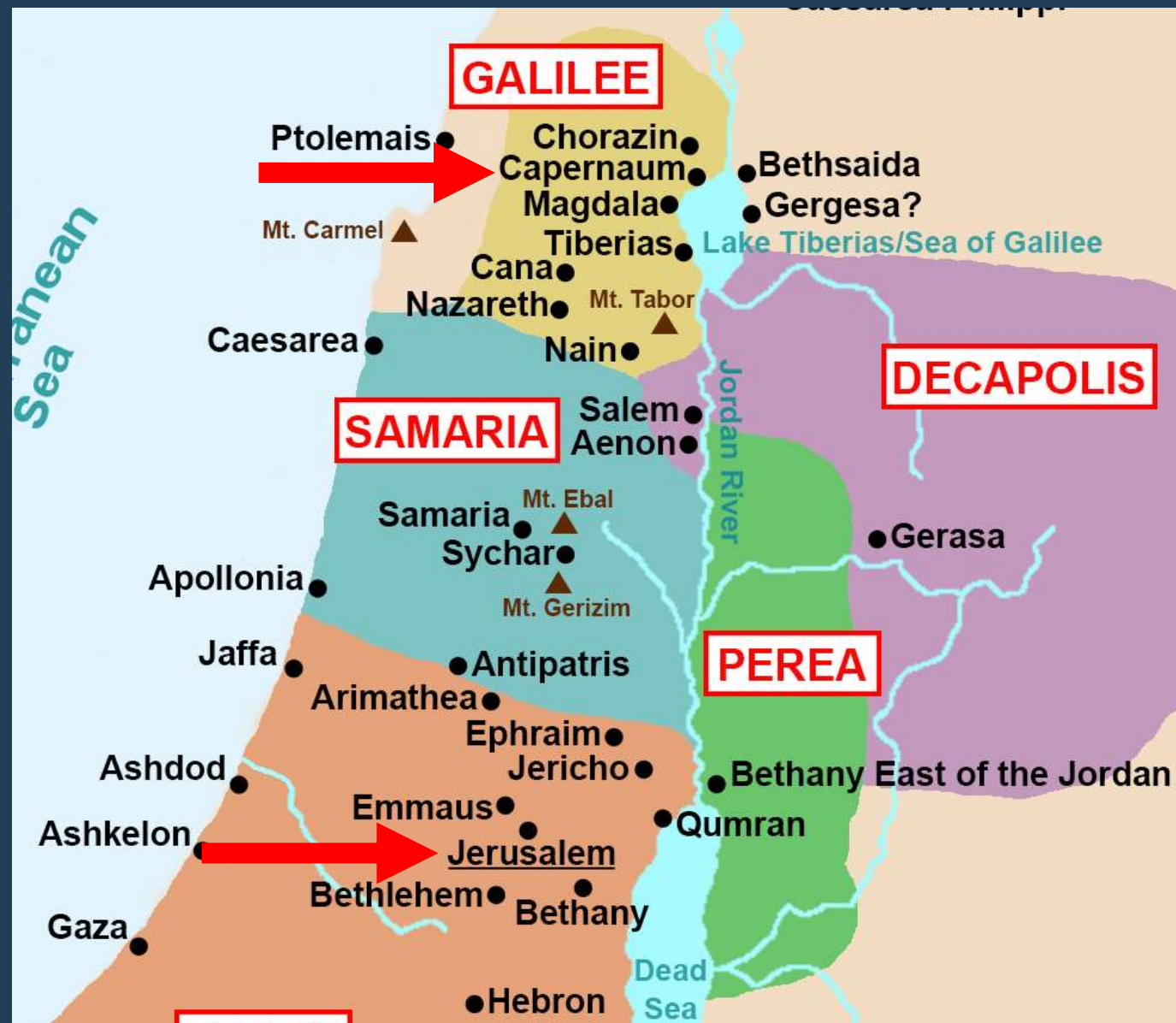
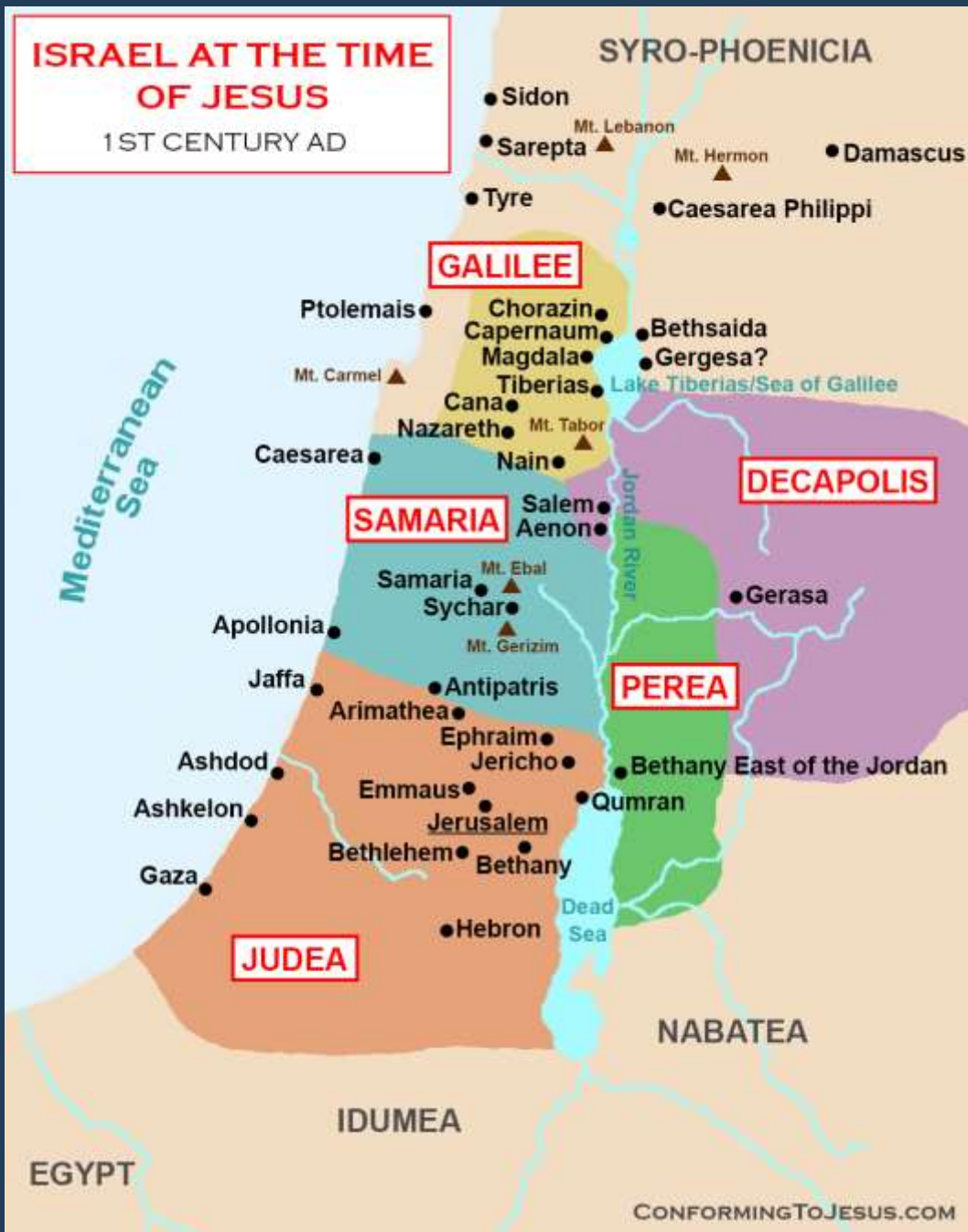
After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews [some in Judea] were seeking to kill Him. Now the feast of the Jews, the **Feast of Booths [Tabernacles]**, was near.

John 7:1-2




ISRAEL AT THE TIME OF JESUS

1ST CENTURY AD




Distance of the walk from Capernaum to Jerusalem
was 90-100 miles and would have taken 5-7 days

Therefore His brothers said to Him [Jesus],
“Leave here and go into Judea, so that Your
disciples also may see Your works which You
are doing. For no one does anything in secret
when he himself seeks to be known publicly. If
You do these things, show Yourself to the
world.” For not even His brothers were
believing in Him. John 7:3-5




Brothers of Jesus?


When the Sabbath came, He [Jesus] began to teach in the synagogue [in Nazareth]; and the many listeners were astonished, saying, “Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? Is not this the carpenter, the son of Mary, and brother of James [Jacob] and Joses and Judas [Jude] and Simon? Are not His sisters here with us?” And they took offense at Him.” Mark 6:2-3



So Jesus said to them [His brothers], “My time is not yet here, but your time is always opportune. The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. Go up to the **feast** yourselves; I do not go up to this **feast** because My time has not yet fully come.” Having said these things to them, He stayed in Galilee. John 7:6-9



But when His brothers had gone up to the **feast**, then He Himself also went up, not publicly, but as if, in secret. So the Jews were seeking Him at the **feast** and were saying, “Where is He?” There was much grumbling among the **crowds** concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.” Yet no one was speaking openly of Him for fear of the Jews [some Judeans]. John 7:10-13




But when it was now the midst of the [7-day] **feast** Jesus went up into the temple, and began to teach. The Jews then were astonished, saying, “How has this man become learned, having never been educated?” So Jesus answered them and said, “My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.”

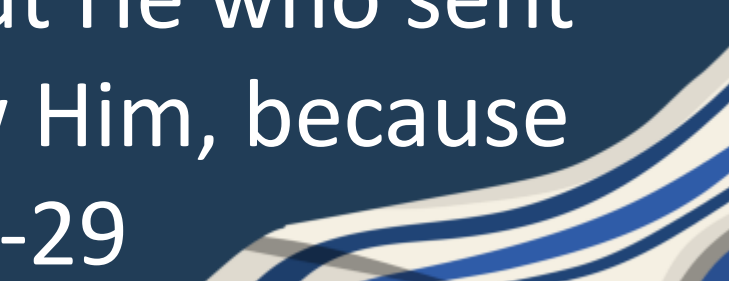
John 7:14-18




Jesus asked, “Did not Moses give you the Law [Torah], and yet none of you carries out the Law? Why do you seek to kill Me?” The crowd answered, “You have a demon! Who seeks to kill You?” Jesus answered them, “I did one deed [miracle healing in John 5], and you all marvel. For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well [healed] on the Sabbath? Do not judge according to appearance, but judge with righteous judgment.” John 7:19-24



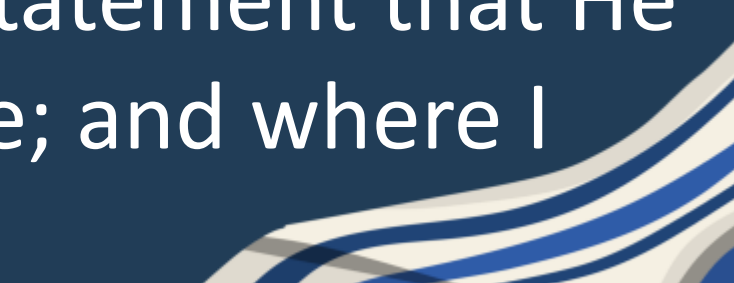
So some of **the people of Jerusalem** were saying, “Is this not the man whom they are seeking to kill? Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ [Messiah], do they? However, we know where this man is from [Nazareth]; but whenever the Christ [Messiah] may come, no one knows where He is from.” Then Jesus cried out in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me.” John 7:25-29



So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. But many of the crowd believed in Him; and they were saying, “When the Christ [Messiah] comes, He will not perform more signs than those which this man has, will He?” John 7:30-31




The Pharisees heard the **crowd** muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. You will seek Me, and will not find Me; and where I am, you cannot come." The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks [Jews], and teach the Greeks, is He? What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?" John 7:32-36



Now on the last day, the **great day of the feast**, John 7:37a

- The seventh and final day of Sukkot is called *Hoshanah Rabbah*. Hoshana comes from two words **hoshah nah**, meaning "Bring us salvation, please," and **rabbah**, meaning great. This prayer to "bring salvation" was made by the priests every day of Sukkot.
- During the first six days of the feast, the priests would "place willow branches alongside the altar with the heads of the willow branches bent over the altar" to add joy to the holiday. The priests would then sound the shofar, circle the altar once, and say, "**Anah Hashem hoshiah nah. Anah Hashem hatzlichah nah** (Please, God, bring us salvation. Please, God, bring us success)."
- On Hoshanah Rabbah (the last day), "The Great Hoshanah," the priests circled the altar seven times.

Now on the last day, the great day of the feast [Sukkot], Jesus stood and cried out [probably during a Temple ceremony], saying, “If anyone is **thirsty**, let him come to Me and **drink**. He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of **living water**.’ ” But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. John 7:37-39

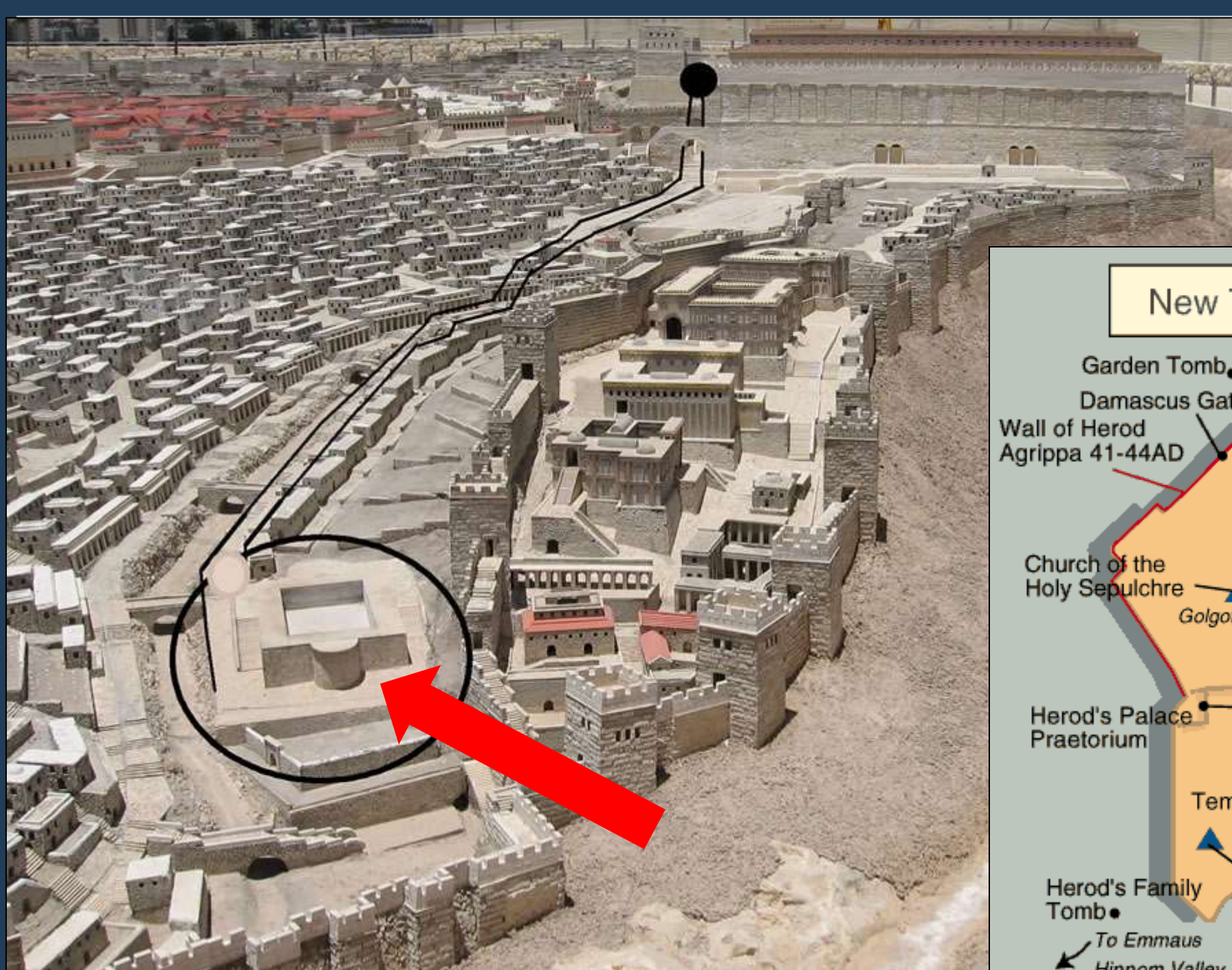


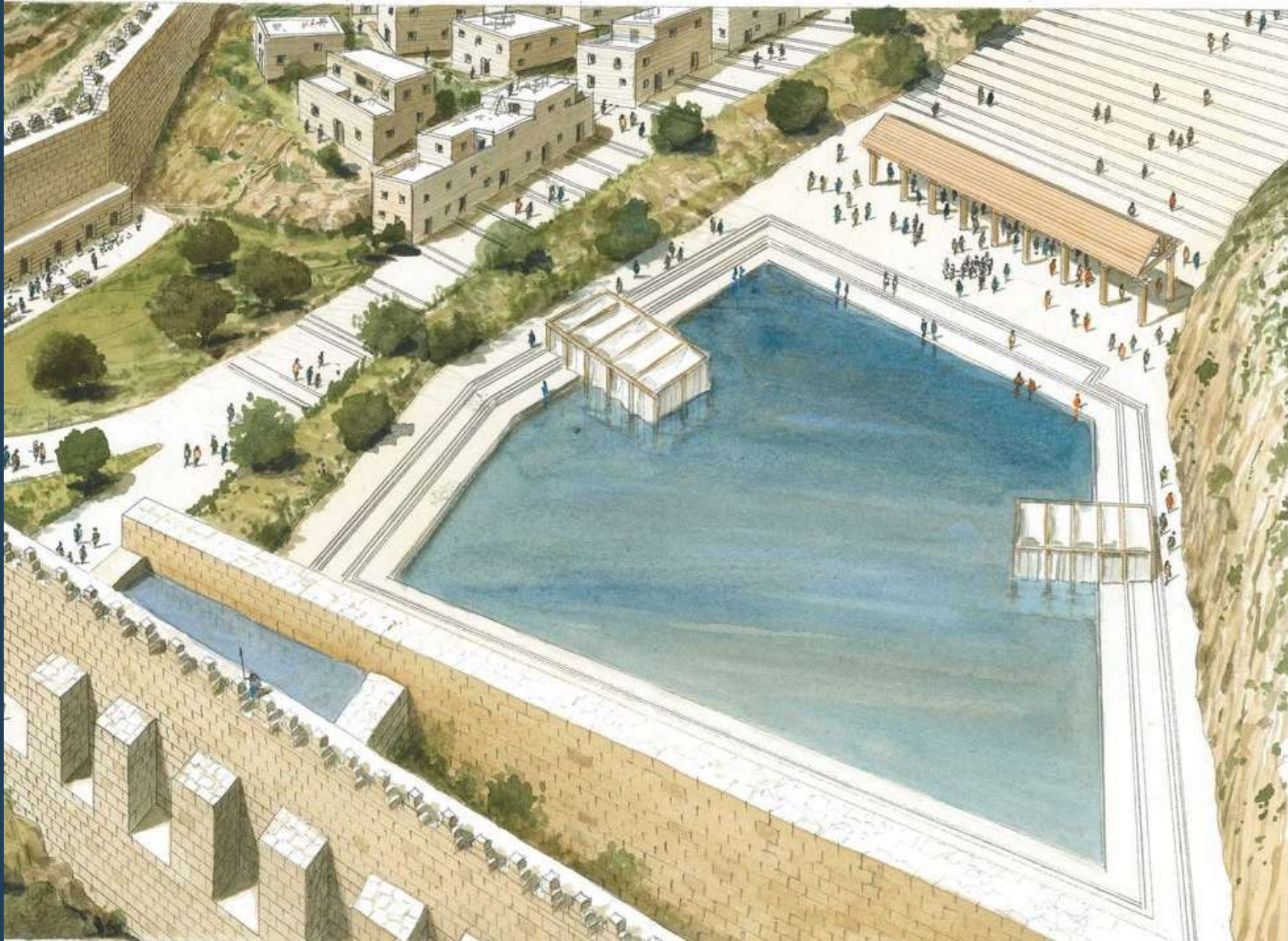
Why did Jesus speak of water during Sukkot?

In the days of the Second Temple, the height of the Sukkot celebration was the **Water Libation ceremony**. Sukkot is the beginning of the rainy season in Israel, and the libation (pouring) of water was performed to invoke God's blessing on the year's rains. During the ceremony, a large procession ascended to the Temple, led by a priest who bore a special golden vessel filled with the sparkling spring water. The water was then poured onto the altar. The description of this ceremony can be found in the Mishna. The joy accompanying it was so great that it became a proverb: "He that has not seen Simchat-bet-ha-Sho'ebah, the joy of the drawing (and the pouring) of the water has not seen joy in his life."

Water Libation Ceremony

Israel's rainy season is from November through March. The Feast of Tabernacles gratefully acknowledges the harvest and beseeches God for the coming moisture necessary for future harvests. Each morning of the feast, the high priest pours a pitcher of water from the Pool of Siloam into a special basin in the inner court of the Temple as a visual prayer for rain. At the same time, a drink offering of wine is poured into another basin. Three blasts of a silver trumpet follow, and the people listen as the Levites sing the *Hallel* (Psalm 113-118). The congregation waves palm branches toward the altar and sing Psalm 118:25: "Lord, save us! Lord, please grant us success!"





A rendering of
the Pool of
Siloam during
the Second
Temple
period.

Shalom Kveller, City of
David Archives




Pool of Siloam today

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 Luke 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!”

In effect Yeshua was declaring, “I am the answer to your prayers.”

Some of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.” Others were saying, “This is the Christ [Messiah].” Still others were saying, “Surely the Christ is not going to come from Galilee, is He? Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?” **So a division occurred in the crowd because of Him.** John 7:40-43




So a **division** occurred in the crowd
because of Him. John 7:43


Today, on this Sukkot holiday, there is still a
division among people (Jews and non-
Jews) over the role and identity of Jesus.

Who is Jesus?

A decorative graphic in the bottom right corner consisting of several overlapping, wavy lines in shades of blue, grey, and white, creating a sense of movement or a stylized landscape.

Who is the Messiah we worship on Sukkot?

- In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1
 - And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John 1:14
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- And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John 1:14
 - The word “dwelt” is the Greek verb σκηνόω *skenoo* which means “to fix one’s tabernacle, have one’s tabernacle, abide (or live) in a tabernacle (or tent), **to tabernacle**; to dwell.”
 - So that verse teaches... **the Word became flesh, and tabernacled among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John 1:14**
 - Messiah Jesus is the divine Word of God who left heaven to dwell (to tabernacle) with His followers!
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So a **division** occurred in the crowd
because of Him. John 7:43

Today, on this Sukkot holiday, there is still a
division among people (Jews and non-
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Who is Jesus to you?

