

1. Holiday Review - Redemption

- Presence of God, People of God, Place of God.

2. Festival of Tabernacles (*Sukkot*):

- **Leviticus 23:33-36**
- Celebration of Redemption.
- Annual “dress rehearsal” for Final Redemption (Heaven)
- Command to “rejoice” (Lev. 23:40 – see also Deuteronomy 16:13-15)

3. Eight-Day Festival:

- Seven days of Tabernacles followed by one day – eighth day (*Shemini Atzeret*) – that is set apart.
- The seventh day is the *Hoshanah Rabbah* – the “Great Hosannah.”

4. A Cry for Salvation – “*Hosha-Na*”-

- “Save now!”
- We say, “Hosanna.”
- “Hosanna in the highest” is a cry for salvation from the highest heaven for the fullness of God’s salvation. (see Matt. 21:9; Mark 11:10).
- Ceremonies and prayers to invoke **rain** for the coming season.

5. Rituals developed over time -

- **Light** – they built a giant candelabrum in the temple court that was said to “light up every courtyard in Jerusalem.”
- **Water** - each day, the Priests would lead processions from the Temple down to the **pool of Siloam**, draw water, and process back up to the Temple. The water was poured out as an offering on the altar.
 - The water symbolized salvation by God sending “living water” – rain – that provides physical sustenance.

6. Tabernacle Symbolism -

Physical	Spiritual
- Journey through the wilderness	- “cloud of Glory”
- Temporary Shelter	- protection during the wilderness journey
- eliminate the “material” that separates us from recognizing the divine presence.	- clouds of glory were the “manifest representation of God’s presence.” ¹

¹ Rabbi Paul Steinberg and Janet Greenstein Potter, (2007). *Celebrating the Jewish Year: The Fall Holidays*, Philadelphia: Jewish Publication Society, (pg. 121).

7. Gospel of John and his Emphasis on God's Glory -

- John 1:14 – the word “tabernacled” among us.

8. Pool of Siloam –

- In the 5th century, the Empress of the Byzantine Empire had a pool constructed at the exit of Hezekiah's Tunnel, and for 1600 years, this pool was called the “Pool of Siloam.”
- In 2004/05, while fixing a sewer pipe, archaeologists discovered the steps of what turned out to be the actual – first century - **Pool of Siloam**.

9. Jesus and the Feast of Tabernacles:

- John 7:2 -
- John 7:14 – “halfway through the festival.”
- John 7:37-39
 - “*Hosha-na Rabbah*” – the last and greatest day of the Festival.
 - Jesus chooses this moment to declare that he is the “living water” – but by this, he means spirit and that he is the spiritual sustenance that humanity needs.
 - Jesus speaks into the context of what is happening around him!

10. Healing the Blind Man – Context of the Festival of Tabernacles -

- Jesus combines the prominent themes of Tabernacles – Light and Water - into a miracle!
- **John 8:12** – physical sight? Or Spiritual sight (insight)?
- **John 9:1-5** – Jesus' declaration that he is the “light of the world” is made in the context of the holiday celebrating light!
- **John 9:6-7** – Just as the priests had made processions down to the Pool of Siloam – Jesus sent the blind man down to the **Pool of Siloam** – a direct connection to Tabernacles!

11. Festival of Tabernacles at the End of Time:

- **Zechariah 14:16-19**
- The nations (goyim) of the world will go up to Jerusalem to worship the King – Festival of Tabernacles.
- If you don't go, the punishment is “**no rain**” (Zech. 14:17).