

46 – Sukkot 2023 – Outline

Sukkot Basics

- What is a sukkah?
 - a temporary dwelling
 - in modern Israel, they are usually made of white metal bars that lock together to form big rectangles; curtains are slipped over the top and bottom bars in each side to form walls; they're decorated with foliage and sometimes lights; a rug may be put on the ground, and furniture is placed inside
 - sukkot pop up everywhere in Israel during Sukkot, in yards, on balconies, on rooftops, in parking lots, in the streets – unlike anything else in the world
 - Sukkot is a very joyous festival
- Basic commandments
 - 15th of the 7th month (the full moon of the month)
 - lasts 7 days
 - has an extra 8th day to close Sukkot – it's connected but separate
 - called Shemini Atzeret
 - the Temple sacrifices don't follow the Sukkot pattern
 - it's regarded as a separate mo'ed
 - the 3rd of the 3 Pilgrimage festivals
 - dwell in a sukkah for seven days
 - “that your generations may know that in sukkot I made the sons of Israel dwell when I brought them forth from the land of Egypt” (Lev. 23:43).
 - “Remember your humble origins, Israel. And remember what your ancestors went through to respond to God's calling. Now that you are here rejoicing before the Lord in your harvest, remember that you didn't start that way, and give glory to God for getting you to this place.”
 - take up four types of plants in one's hands and rejoice before the Lord
 - a root commandment here for the mo'ed is to rejoice
 - partly due to this also being called a harvest festival; another name in the Torah for it is the Feast of Ingathering
 - the rabbis have seen in these 4 species unity of 4 types of Jews
 - 4 types of Jews
 - those with Torah learning and without
 - those with good works and without
 - those with both learning and works
 - those with neither learning nor works
 - they are taken together and held up before the Lord and waved together in each direction
 - they shall “atone” for each other – meaning that those who are lacking (lacking Torah study or good works) are

- combined with those who do have these, and since they are together, they cover each other
 - a link to Yom Kippur, and perhaps evidence of growth, learning from the Messiah, Who covers us on Yom Kippur, and we cover each other on Sukkot
 - a theme of Sukkot is unity within the body of Israel
 - korbanot commandments: special food offerings are brought at the Temple, both by the priesthood on behalf of the people and by individuals, according to how they have been blessed in the year
 - unusually large numbers of sacrifices on behalf of the people
 - 1 goat each day like the other mo'edim
 - twice as many rams (2) and sheep (14) each day
 - a great many more bulls
 - typically 1 or 2 bulls are offered on a mo'ed, but over the 7 days of Sukkot, 70 bulls are offered
 - descending numbers each day: 13 on day one, 12 on day two, down to 7 on day 7; altogether, 70
 - the bull is the most physical of the animals of sacrifice – biggest, most capable of doing work
 - the 70 bulls are said to represent the 70 nations
 - Zechariah 14: in the future, if a nation doesn't send representatives to Jerusalem at Sukkot to worship the King, God, He will send drought and plague on that nation
 - 1 bull is offered on the 8th day, said to represent Israel
- Magnificent Traditions for Rejoicing
 - in Temple times – the Water-Drawing ceremony – all night of dancing and singing and rejoicing at the Temple (Court of the Women), then going to the Gihon Spring in the morning to watch the priests draw water with a golden pitcher for a water libation to accompany the morning wine libation
 - Mishnah, (Tractate Sukkah 5:1), "He who has not seen the rejoicing at the Place of the Water-Drawing has never seen rejoicing in his life."
 - modern times – the sukkot are filled with much singing and eating, many guests
 - Shemini Atzeret tradition – Simchat Torah
 - in Israel, Shemini Atzeret and Simchat Torah are synonymous – same day; in the diaspora, Simchat Torah is the day after Shemini Atzeret
 - it's a rejoicing over finishing the Torah cycle, rewinding the scroll, and beginning the Torah cycle again
 - the scrolls are taken out and danced with – much singing and rejoicing

Sukkot in the Tishrei Progression: Overview

- the groundwork for the 3 Tishrei mo'edim:

- stumbling in the summer, or at least focusing on man’s sin in the summer (3 Weeks, God turning away, a separation)
- repentance in Elul
 - repentance is the thread that connects Elul to Tishrei – altogether 40 days of repentance (30 in Elul, 10 Days of Awe in Tishrei)
- a major shift at Rosh Hashanah: described as a movement from “arousal from above” to “arousal from below”
 - arousal from above – God very active, rescuing, caring for Israel as an infant, child, adolescent
 - also described as the “direct light”
 - arousal from below – Israel the Bride achieves adulthood and steps up to bring from her own free will an offering of herself
 - “We love because He first loved us,” it says in 1 John (4:19)
 - this part of the year also described as the “returning light”
- Rosh Hashanah
 - humanity reaches up to God by crowning Him King, then intensify in our repentance work in the 10 Days
 - we are not yet brought back together with God
 - gets the ball rolling for the reconnection and deepening of the relationship
- Yom Kippur
 - God covers the sin that has come between us through His Son, Yeshua
 - and He makes with us a New Covenant – Torah on the heart, which will strengthen us to walk faithfully
 - seen as the center of a wedding ceremony that stretches from Rosh Hashanah through the end of Sukkot
- Sukkot
 - the celebration after the wedding
 - God comes to dwell with us through His Son, Yeshua
 - He comes to lead as both King and Husband
- Shemini Atzeret
 - the consummation of the marriage
 - modern reflection of this is the intimacy and joy and very physical expression of dancing with the Torah scroll on Simchat Torah
 - not studying, but dancing, rejoicing
 - the result is a pregnancy; the Bride will spend the winter faithfully forming the body for the spiritual seed

The Tishrei Progression as a Seed – Spirit, Soul, Body

- as with the Nissan mo’edim of Pesach, Unleavened Bread, and Firstfruits, the 3 Tishrei mo’edim form the seed for a new journey in the year, and as with the Nissan mo’edim, that seed has 3 parts – spirit, soul, and body
 - Rosh Hashanah – spirit; Yom Kippur – soul; Sukkot – body

- this journey in the dark takes us deep into the physical realm to elevate it
- God gives us the seed of the journey while Israel is harvesting the great fall harvest
 - not naked seed as in the spring
 - flesh-covered seed (fruit: grapes, figs, pomegranates, dates, olives), indicating the more physical type of work that lies ahead
 - the journey through the darkness has 2 parts:
 - cleansing one's own vessel, our flesh, our body
 - taking the light out into "the nations" to build the greater body
- of the three steps, the third is emphasized, Sukkot, because the second journey is focused on the physical side
- Rosh Hashanah and the spirit
 - very lofty levels of the soul expressed at Rosh Hashanah as we crown God King: will, desire, commitment, faith – these are all said to be even "higher" than the neshamah (the intellectual self)
 - shofar blast is a primordial voice of the spirit as it moves through the ancient ram's horn – beyond words, above conscious thought
 - it expresses something to God from deep within us, and it also speaks back to us too, affecting a deep place within us
 - the imagery of the shofar is like that of the spirit filling and moving in the vessel
 - not given much of a God-given structure for the day, as the spirit, too, lacks a defined structure
- Yom Kippur and the soul
 - the soul is the bridge, the CONNECTION between the spirit and the body
 - focused on the High Priest
 - the representative of mankind before God, a picture of our true High Priest, Yeshua
 - at the Temple
 - the place of connection between heaven and earth
 - R'Ben-Tzion Krasnianski: it's an emotional day, like the wedding day (https://www.youtube.com/watch?v=NXoUCevW_fY)
 - the soul is "raw"
 - emotions are connectors within the psyche
 - Yom Kippur is seen as the critical moment of the wedding – the chuppah
 - when the two souls are united, the covenant sealed
 - we saw in the Yom Kippur teaching the connections here to the New Covenant
 - Yom Kippur is the day that Moses brings own the second set of tablets, the covenant that is not broken
 - New Covenant not only re-joins God and man but also deepens that relationship so that it's stronger than before the sin

- repentance is the key to springboarding higher than someone who never sinned
 - the “ba’al t’shuvah” is said to have more potential than the “tzaddik”
 - the “ba’al t’shuvah” is like the returning light – when the light releases its heat (therefore a valley is hotter than a mountaintop)
- Sukkot and the body
 - recall that it is at Sukkot that God expresses Himself to us TANGIBLY through Yeshua - God, Himself, puts on a BODY at Sukkot
 - clues directing us to place the Incarnation at Sukkot
 - the shepherds had turned their flocks loose in the fields (happens in the fall)
 - John the Baptist’s rotation of service in the Temple helps us date John’s birth to Nissan, and Yeshua is 6 months younger, placing His birth in Tishrei
 - John 1:14 – “The Word became flesh and tabernacled among us”
 - Temple offerings greatly increased
 - “meat” on God’s table
 - especially the bulls, which are the most physical of the korbanot animals
 - the 70 bulls represent the “extended body” of Israel
 - it’s a harvest festival
 - not only food to keep Israel alive physically, but also the foundation of wealth in an agrarian society
 - R’Krasnianski: there’s a warning here – the harvest is brought INTO the house and then God directs the people to LEAVE the house to dwell in sukkot
 - like the parsha Ha’azinu and the overall message of bringing thanksgiving offerings to God: when God blesses us, remember that God is the Source of that blessing and acknowledge Him
 - don’t bind up your ego, your sense of self, in your wealth – that’s not where your wealth really is, and doing so will only result in misery and depression
 - when we sit in the sukkah, we are separated from our wealth and our sense of self is separated from our wealth, and we’re happy, and we can really make others feel welcome because all of us equally have little and ego isn’t getting in the way, and all of us are a bit out-of-sorts in the sukkah
 - strong idea of unity within the body
 - the building of a body is in many ways the goal of the salvation process, and we have the seed here

- God literally has us build a home at Sukkot, the seed of the end goal of building the spiritual Body, the Kingdom of God that He indwells
 - the 4 species emphasize this unity in the body
 - we invite guests into our sukkah and share a bit of life together
- the sukkah raises all of us and all that we do – all the mundane things – to a spiritual place
 - the upcoming journey is focused on elevating the mundane
 - Yeshua guides us in a special way here because He specializes in FULFILLING the Torah, meaning that He teaches us to apply the Torah to all the mundane little areas of our lives
 - and Yeshua comes at Sukkot
 - ALL OF YOU goes into the sukkah, even the mud on your boots
 - the sukkah surrounds us
 - reading a newspaper in the sukkah is done to fulfill the commandment to dwell in a sukkah, therefore reading the newspaper becomes elevated, given spiritual purpose
- note that Sukkot is the emphasized mo'ed in the set of three
 - the physical one of the 3 expands to 7 days in Tishrei
 - in Nissan, it's the 2nd, Unleavened Bread, that expands to 7 days
 - the soul is emphasized in the first journey

The Sukkah as a Vessel for the Spirit

- there is a theme of building and three-dimensional space that is associated with the end of the salvation pattern
 - when we see this theme, we need to recognize that it might be indicating the end of an epoch of time
 - the sukkah is the seed of this, enclosing space in the sukkah
 - at the end, we find the same idea, but more solid than the sukkah
 - note that the building is not the goal; the building is merely the vessel for the life that dwells in it
 - the second journey in the year is about fashioning these vessels for truth; any time we craft a way to practically and tangibly walk out the Torah in space and time, we are “building” such vessels
 - without the vessels, the spirit cannot act in this lowest world of physicality
 - God has given the Bride the special skill to make the physical body for the truth
 - sometimes we see this skill pictured in Scripture as actually building a home
 - examples
 - the building of the Tabernacle in the second half of the first year of the exodus

- the salvation journey to that point, including the golden calf, including Moses descending on Yom Kippur, leads to this wonderful winter season of Israel giving selflessly and working hard together to build a home for God, a sukkah for God
- in the second half of the first year comes the building of a house that God indwells
- King Solomon comes at the end of the phase of Israel's unity
 - he builds the Temple
 - he also waits to inaugurate it on Sukkot
- at the end of the Bible, we see the descent of the New Jerusalem
 - it's a cube, 12,000 stadia long, wide, and high
 - why give us the detail of the height of the city? the Bible wants us to know that it's a cube
 - tefillin are cubes that contain Scripture inside
 - tzitziyot create a kind of cube for the lower body, with a blue thread, blue being the color of the spiritual realm (what we see when we look upward), indicating that what is contained in the tzitziyot (the person) is righteous, holy
 - on the ENDS of the garment
 - why should tefillin and tiztziyot be mentioned in the Shema?
 - "remember that all your spirituality needs to have physical, practical vessels or else that spiritual pursuit is useless"
- Ephesians 3
 - "...that you [Ephesians], being rooted and grounded in love, may have strength to comprehend with all the saints what is THE BREADTH AND LENGTH AND HEIGHT AND DEPTH, and to know the love of Messiah that surpasses knowledge, THAT YOU MAY BE FILLED WITH ALL THE FULLNESS OF GOD" (Ephesians 3:17-19)
 - a prayer in which Paul is reaching to express his hopes that the Ephesians will get to the goal in the end; he describes that goal as a cube filled with the fullness of God
 - he hopes that the community can become a body that God indwells
- Temple restoration prayer added to the Amidah
 - really a prayer that the world will come to the goal, the realization of salvation, the unification of the peoples
 - expressed in terms of rebuilding the Temple

Yeshua

- if 7,000 years of world history is mapped to the year, the two placed on top of each other, we would see correspondences

- Rosh Hashanah is the middle of the year, and Sukkot is a little after the middle of the year
- in world history, the year 3,500 is the middle; what happens a little after 3,500, at the Sukkot of human history?
 - according to Chabad.org, Yeshua came around the year 3,760, just a little past the middle of 7,000, the Sukkot of human history

46 – Sukkot 2023 – Transcript (not exact)

Hello and welcome to Beth Tikkun and Spiritual Seasons. In this group of teachings, we are studying the weekly Torah portions and annual mo'edim through the lens of God's pattern of salvation. This week, we pause the Torah readings once again to focus on the major festival of Sukkot, also called the Feast of Tabernacles or Tents or Booths. Sukkot is one of the richest and most involved of the mo'edim, and there's a lot to say here. We're just going to scratch the surface today, but we will touch on many of the centers of thought surrounding the mo'ed.

Sukkot Basics

Let's start with the question what is a sukkah? A sukkah is a temporary dwelling. In modern Israel, you can see Sukkot of many types, but most are made from thin white metal bars that lock together to make big rectangles. Before the bars are locked together, curtains with top and bottom loops that run the length of the curtains are slid over the top and bottom bars to make the walls. Bamboo or ratan roofs are loosely affixed to the tops, and the sukkot are decorated with foliage and fruits, and potted plants and flowers and sometimes twinkling lights, maybe even with a light fixture hanging in the middle. A rug might be put down, and furniture is placed inside, including a table and chairs. Sukkot pop up everywhere in Israel – in yards and on balconies and in streets. Even hotels will put up large sukkot in the parking lots for those who happen to be traveling during the holiday. At night in the big cities across the country, you can see sukkot lit up on rooftops. It's unlike anything you will see anywhere else in the world. Sukkot is a very joyous festival.

Let's start diving in now by reviewing the basics. We're told that Sukkot is to start on the 15th of the 7th month, the full moon of the 7th month, and it is to last for seven days, though we're also told that there is an 8th day that is something like a closing to Sukkot, though this 8th day seems separate from the seven days. The 8th day is called Shemini Atzeret, and it's both connected to Sukkot and separate from it. The Torah clearly mentions seven days for Sukkot, then talks about this 8th day, although in Deuteronomy, the 8th day isn't even mentioned at all. And the sacrifices at the Temple on Shemini Atzeret don't follow the pattern of Sukkot. So the Sages have clearly stated that though the 8th day is related to Sukkot, it is a separate mo'ed on its own.

We are given more instructions for these two mo'edim than some of the others. The 1st and 8th days are special Sabbaths and days of holy convocation. No work is to be done on these days, but food can be prepared. The main commandments that distinguish Sukkot are 1) the

commandments to dwell in a sukkah for seven days and 2) to take up four types of plants in one's hands and rejoice before the Lord. So there is a root commandment here to rejoice before the Lord on this mo'ed, to be joyful, and this is in part because it is also a harvest celebration. It is also called the Feast of Ingathering. Regarding dwelling in sukkot, God does give a reason for this commandment: "that your generations may know that in sukkot I made the sons of Israel dwell when I brought them forth from the land of Egypt" (Lev. 23:43). In a way, then, it is a way to say, "Remember your humble origins, Israel. And remember what your ancestors went through to respond to God's calling. Now that you are here rejoicing before the Lord in your harvest, remember that you didn't start that way, and give glory to God for getting you to this place." It's important to God that when we are blessed physically, we acknowledge Him. Sukkot is the 3rd of the 3 pilgrimage festivals, when each man is to appear before Adonai in Jerusalem with voluntary offerings according to how each family has been blessed.

Regarding the 4 types of plants with which we are to rejoice, these are described as the fruit of "splendid" or "beautiful" trees, branches of palm trees, boughs of leafy trees, and willows of the brook. The rabbis see certain differences in each of these species that lead them to connect the four to four different types of Jew – those learned and unlearned in the Torah, those who have good works to go along with that learning and those who don't – and the point here is that these are all bound together as one and are lifted up to rejoice together before the Lord. The phrase is that as they are brought together, they atone for each other, which is a connection to Yom Kippur. At Yom Kippur, Yeshua's blood covers for us, while at Sukkot, we cover each other – perhaps a sign of growth as we learn from our Messiah. The ones with knowledge and works cover the ones who lack these. The willow is said to represent the one with neither knowledge nor good works, but the willow must be included with the rest or else it's not a valid lulav, and it is atoned for by the others. So the Four Species are very much teaching about unity within the body.

For each day, special food offerings are to be brought at the Temple, both by the priesthood on behalf of the nation and by individuals. The numbers of animals offered by the priests each day are unusual: like the other mo'edim, 1 goat is offered daily, but the rams and sheep are doubled (to 2 and 14 daily), and most unusual of all, instead of 1 or 2 bulls each day, a total of 70 bulls are offered over the 7 days, starting with 13 on the first day and descending each day so that 7 are offered on the 7th day. On Shemini Atzeret, only 1 bull is offered. The bull is the most physical of these animals for offering, physically the largest and strongest and most capable of doing powerful work. The Sages have said that these 70 bulls represent the 70 nations, which we know are larger and more powerful and, in a sense, more physical than Israel, which is to be the spiritual head of the nations. The 71st bull offered on Shemini Atzeret is said to represent Israel, itself. In Zechariah 14, we are told that in the future, if a nation doesn't send representatives to Jerusalem at Sukkot to worship the King, God, He will send drought and plague on that nation.

Other than the taking up of the Four Species and the bringing of these offerings, we are not told how to rejoice before the Lord during Sukkot, and so the Jewish Bride has stepped up to bring forth a truly magnificent set of traditions for rejoicing that was carried out when the Temple

was standing and will certainly be carried out again when the Temple is rebuilt. Part of the tradition involves a water-drawing ceremony wherein water is taken from the Gihon spring and poured out on the altar along with each morning's wine libation. According to the Mishnah, (Tractate Sukkah 5:1), "He who has not seen the rejoicing at the Place of the Water-Drawing has never seen rejoicing in his life." The water-drawing started the night before and went all night long, culminating in the actual taking of the water from the spring in the morning. Four 75-foot tall menorahs were lit in the Court of the Women. The wicks for the massive bowls of oil were made from the worn-out linen garments of the priests. The light was so great that it illuminated all of Jerusalem. The city's hills would have glowed and been visible for miles and miles around. The light was to facilitate all-night dancing and singing and rejoicing. Balconies were set up for the women to watch from above as the white-bearded elders danced and rejoiced before the Lord below, some even doing acrobatics and juggling. It's said that R'Gamliel would juggle eight flaming torches at once, and never would one touch another. The Levites played flutes, lyres, cymbals, and all sorts of instruments, and the people sang. This went on all night, with people just resting their heads on someone's shoulder for a quick cat nap here and there. When the sun started to come up, a mighty trumpet blast would announce the beginning of the water drawing ceremony, and everyone would head to the Gihon Spring to witness a priest plunge a golden pitcher into the water for the water libation, accompanied by flute music. (see <https://israelmyglory.org/article/the-feast-of-tabernacles-in-the-days-of-jesus/>)

In modern times, without the Temple, the sukkahs are filled with much singing and eating and many guests invited over to fill each sukkah. And a special tradition has been added to Shemini Atzeret for rejoicing over the Torah as the end of Deuteronomy is completed and the scrolls are rolled back to the beginning of Genesis once again. This is called Simchat Torah. In Israel, Simchat Torah is synonymous with Shemini Atzeret, while in the Diaspora, it's the day after Shemini Atzeret. Starting in the evening, the erev of Simchat Torah, the Torah scrolls are taken out and paraded around the synagogue 7 times with much singing and rejoicing, and this can take hours as men will take the Torah scrolls and dance with them on their way around, sometimes taking the scrolls out into the streets, and the women often dance in circles with each other; the children will join in or be put on shoulders to see what's going on. After the 7 circuits, part of the last portion is read, but not to the end of the Torah. The next morning, at the morning service, the scrolls are again taken out and paraded around 7 times, again with much dancing and singing. And when those circuits are done, finally the last passages of Deuteronomy are read, and the scrolls are rolled back to the beginning, and immediately the first passages of B'reisheet are read, and the Torah cycle begins again.

Sukkot in the Tishrei Progression: Overview

Let's go a bit deeper into Sukkot now by linking it into the progression of the fall mo'edim, which are Rosh Hashanah, Yom Kippur, and Sukkot. The groundwork for these three is laid in the month of Elul, which is a month of repentance after a time of stumbling, the stumbling of the high summer which includes the period of the 3 Weeks focused on God's destruction of His own Temple because of our sin. In a sense, God turns His face away from us during the 3 Weeks, and there is a separation. This separation is followed by the repentance of Elul.

Repentance is a thread that connects Elul to especially the first ten days of Tishrei, which are also days of repentance. Altogether, the cycle of repentance is 40 days.

During the 10 Days that start at Rosh Hashanah, a major shift happens in the calendar. This shift is described as the movement from arousal from above to arousal from below. The first six months of the year are arousal from above, when God is taking a very active hand in rescuing us and raising us up through infancy and childhood and adolescence. As the second half of the year begins, we are now an adult, and we respond to Him Who first reached down to us with the hand of salvation. “We love because He first loved us,” it says in 1 John (4:19). This second part of the year is also described as the “returning light,” as opposed to the “direct light.” In the second half of the year, the Bride begins stepping up to be the adult Bride who acts with her own free will to bring from her heart a gift of herself to her Groom. At the start of this period, at Rosh Hashanah, humanity reaches up to God by crowning Him King, and we then intensify in our repentance work in the 10 Days because we are not yet brought back together with God. This reaching back upward to God gets the ball rolling for the next two mo’edim, Yom Kippur and Sukkot. At Yom Kippur, God covers the sin that has come between us through His Son, Yeshua. And He makes with us a New Covenant, giving us the Torah on the heart, which will strengthen us to walk faithfully. Yom Kippur is seen as the center of a wedding ceremony that stretches from Rosh Hashanah through the end of Sukkot. Sukkot is like the wedding celebration. This is when God comes to dwell with us through His Son, Yeshua. He comes to lead us as both King and Husband. The 8th day, Shemini Atzeret, is regarded as the day of consummating the marriage. And the modern reflection of this idea is the intimacy and joy and the very physical expression of dancing with the Torah scroll on Simchat Torah – not studying the Torah but dancing with it. The result is a pregnancy. The Bride will spend the winter faithfully forming the body for the spiritual seed.

The Tishrei Progression as a Seed – Spirit, Soul, Body

One way we can understand the three Tishrei mo’edim is that all of them together form a three-part seed that are all brought together and integrated and internalized at Shemini Atzeret. And so I want to look now at how we can see three distinct layers to that seed, spirit, soul, and body, that equate to Rosh Hashanah, Yom Kippur, and Sukkot. We looked at the three-part seed in Nissan this way, as well, Pesach, Unleavened Bread, and Firstfruits. As with Nissan, these three in Tishrei form the seed of a journey, in this case the 7-month journey of the winter. This is the journey that takes us deep into the physical realm to elevate it, and God gives us the seed of that journey now while the great physical harvest is coming in. The harvest on this side of the year is not naked seed, like the grain harvest in the spring, but it is fruit now, especially, grapes, figs, pomegranates, dates, and olives. These are flesh-covered seeds, which reflect a more physical type of work that lies ahead. The journey through the darkness is focused on the physical side, and this includes the cleansing of our own vessel first, our own bodies, followed by and evangelical bringing of the light of truth to the nations to build that greater transcendent type of body, the body of Believers. Now, even though we will see that the three mo’edim that make up the seed are spirit, soul, and body, the emphasis here in Tishrei is on the last of these three, the body, which is pictured at Sukkot. Sukkot is the big festival here in Tishrei.

So, let's start with Rosh Hashanah as the most spiritual of these three. How do we see that? Well, what we are doing, firstly, is expressing what Judaism considers to be very lofty levels of the soul, even higher than the neshamah: will, desire, commitment and faith are all said to be even higher than the neshamah, even higher than the intellectual self (https://www.chabad.org/library/article_cdo/aid/3194/jewish/What-Is-a-Soul-Neshamah.htm). We express our desire that and will that God be our King. One way we're expressing this idea is through the blowing of the shofar. The shofar blast is a primordial voice of the spirit as it moves through the ancient ram's horn. It's beyond words, above words, above conscious thought. The shofar expresses something to God from deep within us, and it also speaks back to us too, affecting a deep place within us. Even the imagery of the shofar is like that of the spirit filling and moving in the vessel. We're not given a lot of structure for Rosh Hashanah, either, and this is also an indication of the formless quality of the day; this lack of a set God-given form is a reflection Rosh Hashanah's great spirituality.

The second of the three, Yom Kippur, has a soulish emphasis. The soul is the bridge, the connector between the spiritual on the one hand and the physical on the other. The mind and the emotions are influenced both by our spirit and by this physical world. I'm going to basically list a number of ways now in which Yom Kippur, which is the middle of the three mo'edim, has the idea of CONNECTION at its root. Listen for the connections between the spiritual and the physical here.

Yom Kippur is focused on what the HIGH PRIEST is doing at the TEMPLE. The High Priest is the holy representative of humanity and the connection between God and mankind. Of course we know that the earthly High Priest is a mere reflection of the true High Priest, Who is Yeshua. Yeshua ministers in the spiritual Temple above. The Temple, itself, is the PLACE of connection between heaven and earth. It is an EMOTIONAL day. R'Ben-Tzion Krasnianski describes Yom Kippur as a powerful moment when the soul is raw in the same way that one's soul is flowing with emotion during a WEDDING CEREMONY (https://www.youtube.com/watch?v=NXoUCevW_fY), when two people are joined by the COVENANT of marriage. Emotions serve a connecting purpose within our psyche and are a function of the soul. And weddings are emotional moments. Again, one of the ways the rabbis talk about the three Tishrei mo'edim is that they are one long extended wedding between God and mankind. And in that long, emotional wedding, Yom Kippur is seen as the critical moment under the chuppah when the two souls are united, when the covenant is sealed. And we saw in the last teaching, the Yom Kippur teaching, how it is that Yom Kippur is, indeed, connected to the establishing of a covenant between God and mankind, the New Covenant. Yom Kippur is the day that the Moses brings down the second set of tablets, the tablets that are not broken. The New Covenant comes after separation and repentance and not only re-joins God and mankind but also greatly DEEPENS that relationship such that the relationship is stronger and deeper than before mankind stumbled and experienced separation from God. In Judaism, t'shuvah, repentance, is the key to not only re-connection, but it is the great springboard to going higher even than someone who never sinned. The rabbis have much to say about the greater potential of the ba'al t'shuvah than the tzaddik, the righteous one who does not stumble. One way they talk about the ba'al t'shuvah is that he or she is like the

returning light, the reflected light, which is where the heat comes from. It's when the light is reflected from the land that it gives up its heat, not when it's arriving directly from space. That's why a valley is hotter than a mountaintop. So the point here is that this deeper covenant, the New Covenant, comes only after we go through a period of separation and repentance, and it results in a greater connection to God. So we've seen connection here in terms of the High Priest, the Temple, the wedding, the specific covenant of the wedding that makes our connection with God deeper than before we fell.

So we've had this very SPIRITUAL and ethereal and relatively less-structured moment of Rosh Hashanah, and we've had this moment of all kinds of CONNECTING at Yom Kippur, and connection is the realm of the soul. This brings us now to Sukkot, which is the most PHYSICAL part of the 3-part seed. As we begin here, recall that it is at Sukkot that God expresses Himself to us TANGIBLY through Yeshua. We can say that God, Himself, puts on a BODY at Sukkot. We have several important clues that direct us to Sukkot as the time of Yeshua's incarnation, His birth, including the fact that the shepherds had turned loose the flocks into the fields and a clue related to the timing of Zechariah's rotation for Temple service, Zechariah being the father of John the Baptist. That clue regarding Zechariah leads us to a birth date near Passover for John the Baptist and Yeshua's birth six months later, at Sukkot. We also have the verse in John that says that Yeshua "tabernacled" among us.

In fact, everything about Sukkot is emphasizing body and unity in the body and physical blessing and even just the basic dimensions of physical space and time. Let's just continue listing some of these ways the physical is emphasized here. We've already mentioned how at Sukkot the Temple offerings are greatly increased, these beasts that are effectively MEAT on God's table. They are doubled here at Sukkot, and THE MOST PHYSICAL OF THEM, the bulls, are multiplied much more than the others, even. In a way, these 70 bulls are the seed of salvation for the nations as the light goes out from Israel into the darkness of the world, which is the extended body of Israel. Beyond these 70 bulls indicating a physical emphasis here, we've also mentioned that Sukkot is a harvest festival, the Ingathering from the fields. This great harvest is not only food to keep Israel alive physically, but it is also money, wealth. In a primarily agrarian society, the harvests are the foundation for the nation's wealth.

R'Krasnianski points out that there's an irony here at Sukkot that is a warning to us about all this wealth we are bringing in. It's fascinating that at Sukkot, when the harvest is brought INTO THE HOUSE, God ironically tells the people to LEAVE THE HOUSE and live in tents. Again, this message is like the message of parsha Ha'azinu and like the overall message of bringing thanksgiving offerings to God. God sends you out of the house and says, "When I have blessed you physically, and you become comfortable, don't forget that I am the source of your bounty. It is I and only I that sustains you. Don't bind up your ego, your sense of self, in your wealth because that's not where your real identity is. That mistake will only lead to misery and depression." R'Krasnianski points out that when we sit in the simple sukkah, we are separated from our wealth, and our sense of self is separated from that physical wealth, and we are happy, joyous, ironically, because we have nothing and we are reminded of what really counts and who we really are, and we are really able to welcome others and make them feel at home

in our sukkah because ego isn't getting in the way as much – everyone has little in the sukkah, and we're all feeling equally out-of-sorts there, a bit out of our element, but in a profoundly unifying way, deeply in our element, too.

Continuing with the physical emphasis of Sukkot, we have here strongly the idea of unity within the BODY. The kingdom, the building of a body, the building of a home, is in many ways the goal of the whole salvation process, and so we are seeing the seed of that here in Tishrei that won't be fully realized until the end of the calendar. We literally BUILD A HOME at Sukkot, the sukkah, and at the end, we are building a spiritual kingdom that God indwells. And in our sukkah, we pick up the Four Species and bind them together, the symbol of unity within the greater body of Israel. And we invite guests into our sukkah, and we live together with others, in a way, in the home we build.

Another idea here connecting Sukkot to the physical side is the concept that the sukkah raises all of us and all that we do, all the mundane things, to a spiritual place. Remember that this upcoming journey, this walk through the darkness, involves digging into the mundane things of life and elevating them. Through Yeshua, the One Who fulfills the Torah and the One Who comes to us at Sukkot, all the branching areas of mundane life are elevated to holiness. It is by Yeshua's example that we know how to apply the Torah to the everyday, making the everyday holy. God gives us Yeshua to lead us in a special way during the second journey of the year, when we are most focused on that which is tangible. So this lifting of the mundane is part of the second journey, but what does that have to do with Sukkot? The rabbis say that ALL OF YOU goes into the sukkah, even the mud on your boots. At Sukkot, you could be reading the newspaper, and if you're reading that newspaper in the sukkah, that becomes a righteous act as you fulfill the commandment to dwell in the sukkah. The sukkah completely surrounds you and contains you entirely. It becomes the context for every bit of your mundane life, and so via the sukkah the mundane details of life are given a spiritual purpose. It's really quite a beautiful picture that is another facet of where we are headed to at the end of the process of salvation.

Lastly on this idea relating Sukkot to the physical side, let's note that Sukkot is the emphasized mo'ed in this set of three, which is different from what's emphasized in the spring. Sukkot is the mo'ed here that expands into 7 days. This means that this whole seed in the fall is emphasizing the physical. In the spring, on the other hand, it is the SECOND mo'ed, Unleavened Bread, that expands into 7 days – the second in the spring, the third in the fall. This means that it is the soul that is emphasized in that first journey.

The Sukkah as a Vessel for the Spirit

I want to shift gears just a little now to hone in just a bit on the theme of the building of the house and of the Bible's use of three-dimensional space in general, the building of a physical space for the spiritual life to dwell in. We find this idea of building a house or a city all through Scripture, and it's very much a part of Sukkot. This building in three-dimensional space is an end-time connected theme, and so when we see that happening in Scripture, particularly the building of a house for God, we need to recognize that some kind of epoch in time is coming to an end. Again, we see this building, this enclosing of space near the end of the salvation

pattern, and the sukkah is a seed picture of that. The sukkah is basically a cube or a three-dimensional rectangle, but it's temporary. What we find at the end is that same idea but more solid. So this is a Scripture theme that we need to become sensitive to if we aren't already.

Let's start by pointing out that the building is not the goal, in itself. The building is the vessel for the life that dwells in it. We don't build a home for the sake of building a home. We build a home in order to have a place for the souls of a family to dwell in it. Another way to say this idea is that building a home is the fashioning of the vessel that is the physical partner and container for the spiritual beings that indwell the home. This is what the second journey in the year is all about. We receive truth in the first journey, then we figure out how to walk it out in the nitty gritty of our lives, through the vessels of the physical world, in the mundane spaces of our lives, as we just said. So in this sense, "building a home" is really anything we do in order to walk out the Torah practically. God has given the Bride the special skill to make the physical body for the truth. And sometimes we see this skill pictured in Scripture as actually building a home.

One of the most important of these examples in Scripture is the building of the Tabernacle in the second half of the first year of the exodus. All the salvation and stumbling and grace of that first half of the first year of the exodus leads to this wonderful winter season of Israel giving selflessly and working hard together to build a home for God, a sukkah for God, in fact, though it was surely the most solid sukkah in the wilderness at the time. So, notice that at the end of the first year in the wilderness comes the building and setting up of a house. In the same way, King Solomon comes at the end of his phase of Jewish history, the phase of unity, and it is he who builds the first Temple. In fact, he actually finishes the Temple but waits 11 months to inaugurate it because he wants to inaugurate it right at Sukkot. We read about that inauguration in the haftarah portions. The last one I'll mention here is the example all the way at the end of the Bible of the descent of the New Jerusalem. It's the second-to-last chapter of the Bible. The New Jerusalem, by the way, is a cube, 12,000 stadia long and wide and high. Why do we need to be told how high the city is? It seems like an odd detail. But there it is. We're given all three dimensions for the New Jerusalem.

We can see this idea of the cube that holds the spiritual inside in other ways, too. One that comes to mind is the design of the tefillin. Tefillin are boxes that are strapped to the head and to the arm. The boxes are cubes, and they contain Scripture within them. The cube represents space in general, 3-dimensional space, which is defined by six sides. We see this too with the tzitziyot, the tassels. The four tassels hang down in such a way that they sort of enclose the body in a cube. And what color are they to have in them? Blue. Why blue? Because blue is the color of the spiritual realm, the color we see when we look upward at the sky. The tzitziyot are saying that we are holy people, and holy people need a holy vessel. We walk around in a cube of righteousness if we walk around in tzitziyot.

Have you ever wondered why it's important that both the tefillin and the tzitzit are mentioned in the Shema? Of all things, why are these considered important enough to be a part of the central prayer of Judaism? I'm sure there are many reasons, but what I see is that these two

examples of making physical vessels for the spiritual are there to be a constant reminder that all our spiritual learning, all our prayer, even, all our spiritual pursuits come to nothing if we don't make practical vessels for this light to manifest in our lives. We are expressing our allegiance to God during the Shema, and the tefillin and tzitziyot say to us, "that's good, but make sure you craft visible, tangible ways for this allegiance to manifest and DO something in the world."

Let me bring out one last example of how we can see this idea of elevating space at the end of salvation. We'll begin to see this theme if we know how to look for it. In Ephesians 3, Paul gives us a prayer that contains this theme. It's a prayer in which Paul is reaching to express his hopes that the Ephesians will get to the goal in the end. And he uses the idea of three-dimensional space that is filled with the spirit as he is looking toward the goal here. Paul prays,

"..that you [Ephesians], being rooted and grounded in love, may have strength to comprehend with all the saints what is THE BREADTH AND LENGTH AND HEIGHT AND DEPTH, and to know the love of Messiah that surpasses knowledge, THAT YOU MAY BE FILLED WITH ALL THE FULLNESS OF GOD" (Ephesians 3:17-19).

Paul wants them to become a vessel for the fullness of God, and what comes to his mind to express that is to describe a three-dimensional space. He wants the saints to comprehend the breadth and length and height and depth and to know the love of Messiah, that they may be filled with the fullness of God. Paul is using end-time language here. He's saying, "I want you to come to the goal of becoming a physical vessel for God."

Have you ever wondered why a prayer was added to the end of the Amidah for the re-building of the Temple? Again, it's a prayer added to the END of the Amidah, after the Amidah concludes. It's really a prayer that the world will come to the goal, to the end, to the realization of salvation, the unification of the peoples, but that's expressed in terms of rebuilding the Temple.

Yeshua

I'd like to add one further thought here connected to Yeshua as we finish out the teaching today. World history is a progression just like the year is a progression, just like the salvation pattern is a progression. We should be able to take the 7,000 years of human history and stretch them out on the circle of the calendar. Each thousand years would be something like 50 days. And if lay them on top of each other like that, we should see certain events in human history lining up with events on the yearly calendar, including each of the mo'edim.

If we do that, we would see that the middle of human history is the year 3,500, which is half of 7,000. That year would be sitting right on top of Rosh Hashanah, which comes at the middle of the year. Sukkot is just a little past the middle, 14 days after Rosh Hashanah. If we move forward a little in human history, guess what we come to. We come to the approximate date for the coming of Yeshua, a little past the middle, just like Sukkot is in the year. There are differing opinions, but according to Chabad.org, Yeshua came around the year 3,760, just a little

past the middle of 7,000. So Yeshua came at the Sukkot of human history, a couple of centuries after the exact middle of humanity's 7,000 years.

Well, that's all for today! Thank you for listening. I'm going to post a link to notes for this teaching below the video. May God bless each of us this Sukkot to be able to rejoice before Him. May we deeply know our oneness in Yeshua with our brothers and sisters during this season. May our faith be built in our sukkahs, and may we be empowered for the dark but exciting journey ahead. And may we rise up to be the people He has made us to be. Shalom.