

Session 244
From Yom Kippur to Sukkot – The Journey that Matters
5 October 2025

<https://www.youtube.com/watch?v=nLIh-HCleOE>

Jeremy

It is so good to see you all here right now. It is a mechayah for me, it's nothing less than life-giving. And I'm just so happy we're able to gather together during this holiday season. It's such an important time, a time that affects the rest of our year. Going through this time together as a Fellowship is critical for us, and for me personally. I feel like the most fortunate person in the world to be going through this time together with the most righteous, wonderful people on the planet.

And so, a lot of you know, I missed the last gathering because my mother was unexpectedly sent to the hospital. She's stable now, and she might even be released in the coming days. And it was quite scary for me, but it's looking much better now. But thank you all, for your support, for all your prayers and warm wishes. I have no doubt that your prayers surrounded me and her during that difficult time. So thank you so much for that.

And now, on a national level, there are talks now that Chamas are about to surrender, according to the Trump peace plan. They're going to release all of the hostages, leave the Land of Israel, effectively putting an end to the war. Countries around the world have endorsed this plan, European countries, Arab countries, but I can't help myself. I don't believe a word that Chamas says. I just can't imagine them playing by any rules. Having any honor, keeping to their word, laying down their guns, moving to other countries, and just starting to live a functional, productive, civilian life somewhere else. That just seems very unlikely to me. There's going to be some sort of trick, some sort of ruse, but I do hope...that's all we can do is hope.

From their perspective, everything will be a spin, a manipulation, and if they do move to another country, they'll wage war from there. They're not about to stop their religious unholy war of jihad. I just don't see that happening. But I am hopeful that we're headed in the right direction, that we are slowly but surely winning the war. And I hope this year will be a new year of rebuilding. And right now, we are in the most amazing time of the year. We're in the midst of the highest days of the year. We're right smack in the middle between the love of Yom Kippur and the joy and happiness of Sukkot, two of the brightest lights of the year. It's a season of holidays like no other. And we had a month to prepare, ELUL. And now we're just in the thick of it. We're like in the heart of it all. Rosh Hashanah, we aligned our lives, and then we just experienced the love and forgiveness of Yom Kippur.

And as all this happening spiritually, Israel, together with President Trump, is working on a deal that will exile Chamas from the Land of Israel and release all of the hostages? It's like, what? I don't know what to say about all that. But on Rosh Hashana, we blast the shofar and make God King of our lives. We recognize that everything is from Him, we experience God as King and Judge. And on Yom Kippur, we experience God as a loving Father who always welcomes us back. Avinu Malkeinu, our Father, and our King. That's the mixture of Rosh Hashana and Yom Kippur together.

And on Sukkot, which we're about to celebrate, we experience God as the love of our life. When we sit in the closed confines of our Sukkah, it's like God enveloping us in a hug. It's like we're under the chuppah, the wedding canopy. And right now, we're living between Yom Kippur and Sukkot and today, I want not only to prepare for Sukkot, but really take us on the journey. I really want to take us on the process that the Torah intended for everyone to go through during this season. I want to look at time, at the Hebrew calendar from a bird's eye view and really understand where we are now and where we are going. That's really the only way we can really appreciate Sukkot. Because it's the climax of the process. It's also the climax of the Messianic era when the righteous among the nations, who lived through these times come to Jerusalem and celebrate Sukkot with us. So, it's the climax of all that we're waiting for.

And so, on that note, next Sunday, we will be broadcasting live from our sukkah in the Arugot Farm. It's a celebration for all nations, it will be the last live open Fellowship that we do for a while. Because we want to sort of go into the year closed as a family, but this will be the last one. How could we not invite the world on Sukkot? That's the celebration for all nations and so feel free to invite any family members, friends that you have, it's open to everyone, bringing everyone into sukkah, into Judea, and that is going to be next Sunday, that's going to be amazing.

And tonight, after our Fellowship, all of the Women of Valor are gathering together for another epic journey with Tehila, learning about the heroines of the Bible, this time focused around the holidays of this season. Each session, I know cause I listen and I learn with Tehila together, each session has been incredible. A real blessing. Tehila is truly one of the greatest Torah teachers in Israel. And she works hard preparing these sessions, just for the Women of Valor of our Fellowship. So you don't want to miss tonight and by the way, Tehila told me to tell you all of this. All women have 100% permission to share the sessions with their husbands, with the men in their lives. They can share with anyone that they want, but as a community it really is the Women of Valor. And so tonight, 8 P.M. Israel time, you don't want to miss it.

But now, I really want to delve into where we are now, today. This week in our lives, in the calendar, to really make sure we get the most out of our time during this season. But, before I do that, I just want to kind of give you guys an insight into the energy of Sukkot that's sort of now being built. It's like growing in the Land of Israel. You start seeing sukkot popping up all over Jerusalem now. Everyone's outside buying. Yom Kippur is described as a mikvah, a spiritual bath in time. It's like a day, an entire mikvah that purifies you. And if you saw the slide show, Ben Gurion Airport closed for all of Yom Kippur. I don't know of any other airport in the world that entirely shuts down for a full day to honor a holiday? It's so special in Israel.

And Sukkot is one of the only mitzvot, like walking in the Land of Israel, like entering into a mikvah, into a spiritual act, that you perform with your whole body. It's a holiday that your whole life – your home, your dwelling, your eating, your sleeping. You are fully enveloped in the mitzvah, potentially the whole week.

And so last night, I took my children out to the shuk and we bought four species for Sukkot. There was an entire shuk in Gush Etzion, an outdoor mall with booths filled with everything you can imagine for Sukkot. The kids loved the excitement, the lights, the flashing, the people, the haggling, all the action there. So it's a highlight every year, going out together and buying the four species and everything else that we needed for the holiday. And the four species, as we know, the lulav is the palm branch. Chaddasim, the myrtle branches; aravot, the willow branches; and the etrog is a citron fruit. And I was telling my children that each one of these species represents a geographic location in the Land of Israel.



The lulav, the long, thin palm branch, it grows in the desert. It grows in the Jordan Valley, in the Aravah, the hot, dry desert region of Israel. The chaddasim, which you can see here in the slide on the left, they look a little bit like eyes, that's myrtle. Those grow naturally in the hills of Jerusalem and in the hills of Judea and Samaria, in a cooler, elevated regions. The aravot, which are on the right side, the willows, they grow by the streams and rivers, especially along the Jordan River, in the Galilee. And the etrog fruit grows in the plains on the coast of Israel.

And so, when we bring them all together, it's like we're holding the entire Land of Israel in our hands, praying with all of Israel united in our grip. There is no other holiday that's more connected to nature, to the Land of Israel, than Sukkot. And it's the holiday of the Land of Israel.

And so, with that, I want us, the Land of Israel Fellowship to kick off the year, to kick off this holiday season, to start this session with a prayer together. So, let's bring our hearts together, our minds together, our souls together with one word, through this Land and direct it to our Father and our King.

Avinu, Malkeinu, Master of the Universe, we stand before You in these special days before Yom Kippur and Sukkot, days of anticipation, days suspended between heaven and earth, between love and joy. We've come together as a Fellowship from around the world to prepare for this celebration for all nations. We just tasted the holiness of Yom Kippur, a day when we left behind our bodies. We remembered that we are souls, parts of You that exist in this physical world, shining Your light. And now, You invite us to enter into this world, to pick up wood, to pick up branches and build a home for Your Presence on earth. Help direct our lives toward You and help us maximize this time to get the most out of this holiday season. Allow us to extract the blessings that these holidays offer and may they illuminate the way forward this coming year.

HaShem, teach us in these days to bridge between heaven and earth. Help us bring the purity of Yom Kippur into the messiness of our lives, our homes, our families, our friendships, our work, the business, the ins and outs. Help us bring the kedusha into our everyday lives. Let every wall we set up in our sukkah, every branch that we tie, every table that we set, be acts of kedusha, of holiness and our way of saying, "We want You to dwell with us down here, in our homes, and in our lives." May this Fellowship be a sign of the times that we are living in. The righteous among the nations that are already preparing to join Israel and celebrate Sukkot together with us in Jerusalem. May we play our part in rebuilding Your city, Your capital, and Your kingdom on earth. Amen.

All right, my friends. So, now, we've just finished Yom Kippur. And we left the world, we didn't eat, we didn't drink, we didn't shower, we didn't anoint ourselves with any oils. We just put our bodies aside. For one sacred day we stopped being a body. And we remember that we are souls, infinite sparks of God on earth. And we respond and live as souls for one day. It's as if God lifts us out of gravity and lets us taste for just a little bit what it feels like to live as angels on earth, beyond hunger, beyond time, beyond self. Everyone, I feel like, at least for a moment, just forgot about their body. Even if it's a small, little, momentary, fragment of a moment. It's like, ahhh, we just connected to God at such a high level. We don't stay there, that's not what we were created for. To taste it once a year, absolutely. We remove all of the distractions of our physical bodies and focus entirely on our spiritual reality in the purest intimacy; it's a taste of heaven on earth. When we stand before our Creator with nothing but our essence.

But then, immediately after this heavenly day, the Torah commands us to do something really revolutionary. We don't stay in the spiritual high. We don't try to escape the world. We go out into the wind, into the dust, into the rain, and we build. We're gathering branches and wood and leaves and we construct a succah, a home made of the holiness that we just experienced. That's the essence of Torah life. The essence of Judaism. We're not meant to transcend the world. We're meant to sanctify it. Holiness isn't found by leaving creation. It's found by embracing it and infusing it with God's light.

On Yom Kippur, we rise like angels. On Sukkot, we engage in the world like partners with God in creation. Yom Kippur is about elevation and Sukkot is really about integration, integrating that holiness into the physical world. We learn true spirituality isn't escaping this world, it's not escaping life, but the ability to bring heaven down to earth. To turn a meal, a home, a common conversation, a sukkah into a dwelling place for HaShem. That's Judaism's secret. We don't flee from the world to find God. We build Him a home inside the world where God can dwell among us.

And so, that's the essence of what we're about to do right now. To take all of the energy that we focused in and then bring it into Sukkot. And so, with that introduction, I want to invite Ari because I know that he has a lot to share and I know that he has Torah that will inspire us. So Ari, I'm passing the baton off to you.

Ari

Thank you, Jeremy, that was really an excellent introduction. And if you see me building my sukkah, it is definitely not transcendent of anything this worldly. It is not a pretty sight. I do not belong up on ladders, it's not me. I'm not meant to be climbing ladders and balancing. My kids are all watching me, and I'm keenly aware that they may be watching my very last moments here in this fleeting reality called the sukkah. But that's what I've been doing. I built a sukkah and I'm very excited, and I don't know if you and I have worked out exactly whose sukkah we will be broadcasting from next week. Maybe we'll have to fight it out, I don't know. But I think we're both eager for it to be our Sukkot. But that's where we are, we are arriving at Sukkot, it's the festival of joy, the festival of faith, and the festival of redemption.

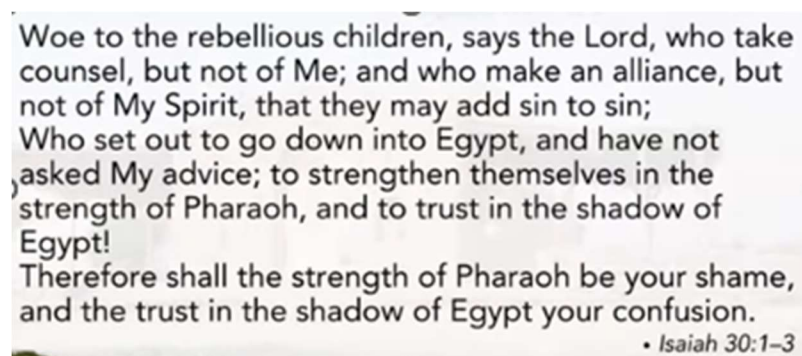
This year we're building our sukkot and there's a certain...I don't want to say trembling in the air, but there's a sense that the days before us are waiting and charged with destiny. It feels as though the war we've been fighting is far from over and that the battles we thought were behind us, may only just be beginning. Am I alone in feeling like this? Are you guys watching what's unfolding in the world and thinking that, too? Raise your hand if yes. Tabitha is either dancing or she's on the fence about it. She doesn't know. But a lot of you are. You know even

this week, Knesset member, Avigdor Lieberman, he issued a chilling warning. He said, “Iran is far from finished. Tehran is rapidly strengthening its defenses and resuming nuclear activity. And it seems this time they’re trying to surprise us. Celebrate Sukkot, enjoy your family and friends, but stay close to protected spaces. This government cannot be relied upon. Until we fix their damage, we must rely on the IDF and on ourselves.”

And he’s right in part, but he’s also obviously missing the most glaring truth imaginable, because in the end we can’t rely on government, we can’t rely on armies. We can only rely on HaShem. Without HaShem’s protection, even a rag-tag band of blood thirsty terrorists with fence cutters and hand gliders can bring our nation to its knees. We just saw it. Let’s not get arrogant, let’s not lose sight of what is right before us. But with Him, with HaShem, we are unbreakable, even if we just have the jaw bone of a donkey, or a stone in a sling shot.

Anyways, as the new intelligence and warnings continue to pour in, I think we all feel in our bones that we’re entering days that are volatile, uncertain, and even frightening. In truth, I think we’re already in them. Just last night, once again, we were startled awake by the sounds of sirens. The truth is, that the phone alarm is far more startling and terrifying than the actual siren, or than the missiles themselves. Ok, they’re violent, these phone alarms. I don’t even know how to change the setting of it. But we’re startled awake. We rushed our children into the safe room, that heartbreaking, all too familiar ritual. Knowing deep down that this will not be the last time.

Meanwhile, there’s talk everywhere about this great deal that Jeremy was talking about being reached with Chamas. President Trump is proclaiming that it will bring about a great peace – 3,000 years of war, he says, he’s going to bring an end to. And just today, Khalil al-Hayya, one of Chamas’s senior leaders arrived in Cairo saying that Chamas is “seeking to reach an agreement to end the war.” That’s exactly what he said, just like Jeremy said. That’s right, Israel’s going down to Egypt of all places, to make a deal with Chamas. And I can’t help but to hear the prophet Isaiah crying out, perhaps about this very moment:



Woe to the rebellious children, says the Lord, who take counsel, but not of Me; and who make an alliance, but not of My Spirit, that they may add sin to sin; Who set out to go down into Egypt, and have not asked My advice; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

• Isaiah 30:1-3

Pharaoh is obviously not talking about the biblical Pharaoh, but what Pharaoh represented. You know we have seen what comes from covenants with evil. The prophet already told us.

...your covenant with death shall be annulled, and your agreement with Sheol shall not stand...

• *Isaiah 28:18*

We know that no blessing can come from such agreements. If only our leaders understood that truth. But perhaps it's not really fair to blame them. We can't really blame them. The pressures they are facing are unimaginable. To stand up

to world powers requires faith. To resist the tide of global opinion requires tremendous faith. We're talking about global opinion. That takes a lot of faith. The faith of King David, himself.

Because Israel has never been more isolated, never been more vilified, never been more alone, at least that's how I feel, and that's how a lot of Israelis feel. A lot of Jews in this Land feel. And so to stand firm now, when the nations rage and even allies are wavering, requires the faith that faced Goliath when nothing but a sling and the Name of HaShem was with him. The faith that trusted God against lions and bears, the faith that refused to harm Saul, even when he was hunted like prey. That is the Davidic faith, the unshakeable trust in the living God of Israel that we need today.

And perhaps that's why now of all times, HaShem calls us to dwell in fragile huts, made of branches and cloth. Because the sukkah is the antithesis of a fortress. Its walls sway in the wind, its roof lets in the rain, and it's open. It's vulnerable, it's utterly dependent on heaven. So why do we enter it? We enter it to remind ourselves that our safety doesn't come from walls or weapons, but from HaShem alone. We step out of our solid homes, right now I'm broadcasting from my safe room, the opposite of my sukkah. This is reinforced steel, and we step out of these homes and these safe rooms to go into the sukkah, to let go of the illusion of control. Because that's what it is. It's an illusion that we just hold onto for dear life. At least sometimes I find myself doing that. David HaMelech, King David said:

Some trust in chariots, and some in horses, but we will invoke the name of the Lord our God.

• *Psalms 20:8*

That's why we pray for redemption. When we pray for Mashiach, we don't pray for the fortress of David, or the palace of David, we pray for the sukkah of David. We pray for David's sukkah. This is from chapter 9 of Amos:

On that day, I will raise up the fallen sukkah of David; I will repair its breaches, and I will rebuild it as in days of old.

• *Amos 9:11*

So why call it a sukkah and not a kingdom or a fortress? Because the sukkah teaches us what David knew. That Israel's strength is not in its walls or armies, but in Divine protection. It's fragile, but it's indestructible. It's temporary, and

in its temporariness, it's eternal. It's open, yet it's covered by the shadow of the Almighty.

The sukkah of David fell, but it was never destroyed, it still lives. It still lives waiting to be raised again. The Davidic covenant still pulses within the heart of our people. The light of Mashiach is concealed, but it's not extinguished. And soon, all the world will see that David, King of Israel, lives and endures. That's what we sing since we were little kids, that's what we're going to sing on Simchat Torah when we're holding the Torah.

(Ari sings) David, melech Yisrael, chai chai v'kayam! (David, King of Israel, lives forever!)

We sing that again and again and again. It's not just lyrics, it's prophecy, it's truth. For even when it appears fallen, the sukkah of David stands because it's not built of stone, it's built of faith. And that faith will outlast every empire and every fortress that has ever risen against Israel. The sukkah of David represents malchut, kingship, God's sovereignty revealed in the world. When it rises again, HaShem's light will return to fill all of creation. Torah will go forth from Zion, nations will stream to Jerusalem, and the weapons of war will be remade into tools of life and planting.

But Amos continues, a lot of people...that first verse, we sing it, we know it. A lot of people don't know Amos, chapter 9, verse 12:

So that they may possess the remnant of Edom, and all the nations upon whom My Name is called.

• Amos 9:12

This verse is not about conquest. It's not about possessing Edom. It's about transformation. It's about conversion. Not conversion to another religion, conversion to another allegiance. It's the day when the nations who once opposed Israel, awaken to the truth and join in service to the God of Israel. Even Edom, a symbol of Western pride and human power, will have a remnant, a spark of holiness redeemed through its connection to Israel.

We see that happening now. That's why the Kingdom of God is a sukkah, not a walled fortress. Because it's open, it's inviting, it makes room for all who call upon His Name. Sukkot itself is a festival for all of humanity. Seventy offerings, we know this, 70 bulls were brought into the temple for the 70 nations. Can you imagine Chamas, Islam, offering sacrifices to Allah for the nations of the world? No! They want to subjugate them and beat them and rape them and destroy them. Here we are offering sacrifices to achieve their repentance, their return, their sanctification, their elevation. That's what our hope is. And the sukkah is open on all sides and it embodies that invitation.

The midrash teaches us that in the days of Mashiach the nations will be tested with the mitzvah of Sukkot. The prophet Zechariah alludes to this also. But the test will not be whether they can

build a sukkah, but whether they can dwell in faith. That will be the test, that's what that test really means. And in our generation, we're seeing that test begin again. Righteous souls from the nations are awakening, they're being drawn to Israel, to Torah, to HaShem. They're stepping into the sukkah of David, shoulder to shoulder with Israel, beneath the same canopy of faith, standing alone and isolated from the rest of the world with Israel, along our side with Israel in our sukkah.

Every sukkah we build is part of that great rebuilding. Every sukkah in Jerusalem, every sukkah here in Judea, even on army bases, in homes, in communities, it declares, "We are rebuilding the fallen sukkah of David." Every act of faith adds another branch to that eternal shelter. And this sukkah, the one that I'm building right now outside on the mountains of Judea, is more than wood and branches. It's a taste of redemption, a glimpse of the unity that is already beginning to dawn. The mystery of the sukkah that will one day cover all of creation with peace. And when you join us, whether in person or virtually, your presence beneath its shade is not a small thing, it's a big thing. It's part of the light of redemption that is radiating from Judea to the ends of the world.

Because the sukkah of David is not about being an empire or domination, but it's a dwelling of peace. It's not a palace or a fortress, but a home for every soul that seeks HaShem. This is the generation of rebuilding. Just think that after all of the falls and the tears and the blood and the wars, HaShem is raising up the sukkah of David once again. Through our hands and before our eyes, every sukkah waving in Judea, it's crying out, "The King is returning, HaShem dwells among us." Every sukkah proclaims that truth. And indeed, the sukkah is the only mitzvah that you can enter into completely – body, mind, and soul. Because faith isn't something that we believe in, it's something that we live in. And even if the world shakes, as alliances crumble and nations tremble, sparks of light are arising. Righteous souls are being drawn together beneath HaShem's canopy of faith.

And friends, I'm telling you, I just know, everything that can be shaken, will be shaken. And the sukkah trains us for that. To find joy in fragility, to find peace in uncertainty, and to find strength and faith, as Rebbe Nachman taught us:

The whole world is a very narrow bridge, and the main thing is not to be afraid.

• Rebbe Nachman

The sukkah is that bridge. It's very fragile, but it stands. It stands because HaShem is with us. So as we enter this Sukkot, let us remember, the sukkah is not just a structure. It is a state of faith, it is our declaration that we will not live in fear,

that we are going to live in trust. That we will not hide in fortresses of anxiety, but we will dwell beneath the shelter of HaShem's divine love.

So may HaShem bless us with the courage of David HaMelach. May He bless us with the joy of Sukkot, and may He bless us with the steadfast faith to stand firm, even when the world trembles. May our Sukkot, my friends, it's fragile, it's temporary, but may it become gateways to eternity. Every one of our sukkot should become another gateway to eternity and may our Fellowship, this gathering of hearts from across the world be counted in heaven as builders of the sukkah of David Ha'nofelet, the fallen sukkah of David. Not the sukkah of David that was destroyed, but it's only fallen and we are raising it together through faith and love and unity.

And by the way, if you find yourself in Israel during this holy festival, please reach out. Come visit us, sit with us beneath the sukkah on the mountains of Judea. Some people reached out to me and I reached out to them and I lost connection. I hate it when that happens, reach out to me again. If I don't respond, reach out to me again. Please, I'm asking you to. I want us to be together, let's sing together, let's pray together and let's rejoice together beneath the same canopy of faith. Because this Fellowship is not virtual, it's real. It's alive and it's a family and our sukkah is open to you. So may we soon see the sukkah of David standing tall once more. HaShem's Presence revealed in Zion, nations streaming to Jerusalem in peace and the joy of Sukkot filling the entire world with light. Chag sameach, my friends. May we all dwell together under the eternal sukkah of HaShem's peace. Back to you, Jeremy.

Jeremy

Wow, Ari, that was absolutely excellent. As you were talking, I just kept on thinking, last night there was a siren, and it's the middle of the night, my kids come in my room and they're nervous and what can kids do? Missiles are being shot at little kids. Even though I think, the chances of a rocket hitting an empty mountain top in Judea, there's nothing there. I'm not nervous at all. But I keep on thinking, what will it be like when we're sleeping in a sukkah when the sirens go off. Like the sukkah represents God's protection and safety. I'm pretty sure once the sirens go off, you got to make it into a safe room. But that's how we're going to be living, I just hope that we're able to sleep through Sukkot without those sirens going off so we can at least meditate and live in the experience of being protected by the clouds of glory. I really want that. But thank you, Ari, that was absolutely beautiful. The more sukkahs I see in Israel and in Judea, the happier it makes me.

So today, what I want to do, is I want to go on a journey. I want to go on the journey from revelation to relationship. A journey not in space, but in time. A journey that begins at Mt. Sinai, and then it winds through the heartbreak of the golden calf, climbs the mountains of

teshuva and Elul, and then we stand trembling before the King on Rosh Hashana, we're forgiven on Yom Kippur, and then finally we rest in the wings of the Shechinah and Sukkot.

And after the sin of the golden calf, we actually build a tabernacle. And perhaps that's what the sukkah also represents, our home, a dwelling place for God. And so, because the Hebrew calendar that's rooted in the Torah, it's not just marking days. It's charting the inner landscape of the soul. And it's the story of our relationship with God. It's our relationship with our loved ones, it's our relationship with the world. And every year, we're meant to experience that process over and over again. And each time, take another step closer, another step higher.

And so, I want to take us through the journey. First, it begins on Shavuot, where we received our mission. Shavuot we stood beneath Mt. Sinai, like a bride under their chuppah. God revealed Himself to us through fire, thunder, and love. Just an absolute, like a wedding. Like the band was rocking, people were dancing, the Torah was given, a covenant of eternity. The heavens opened and we heard God's Voice. And then at that moment of marriage, between God and Israel, we said, "Na'aseh v'nishmah," we will do and then we will understand. Before we even knew what the commandments were, we were all in. It was pure trust, pure devotion.

And the truth is, that's the essence of real relationship with husband and wife. The test doesn't happen under the chupah, under the wedding canopy. It happens afterwards. In a marriage, there's a moment under that wedding canopy, when two souls say yes to something they don't fully understand. They don't know yet, they don't know what life will bring, the joy, the pain, the challenge, the growth. But they commit under that chupah to walk together. That's na'aseh v'nishmah. They say, "Before I know all the details, before I understand everything, I trust you, I choose you." That's what Israel said to God.

And in truth, that's what God said back to Israel. He will be with us, always, eternally. Not because we were commanded to follow these ways, but because our hearts recognized who was speaking. Sinai was the contract, it was a covenant, and every true covenant begins with trust, with loyalty, before any understanding or comprehension. Now, in modern culture, we're taught the exact opposite. "I'll commit once I understand exactly who this person is, why I'm getting out of this, what does she do for me, what do I do for her? Let's move in together and live in the same apartment, we'll try each other out, see how it goes. If I can find anything better, if I can't...I guess, I'll go with you."

But real understanding follows the commitment. The commitment is the base. When a husband says to his wife, "I will be with you no matter what," he's not saying, "I already understand everything about you." He's saying, "I am devoted to you, even in the mystery of

life. I am committed.” The doing, is showing up, the faithfulness, the giving, that’s what creates the understanding. That’s what emunah is. Faith practiced with loyalty. You can really understand emunah, really only through marriage. That’s the emunah that we needed to have with God, that’s what we experienced at Sinai. Love is not built by explanations. It’s built by trust, it’s built by loyalty, it’s built by the covenant itself. That’s what God was waiting for at Sinai. Not servants who obey His will, but a bride that loves God.

A contract says, “As long as you do your part, I’ll do mine.” A covenant says, “Even if you fall, even if you change, I’m not leaving. I am all in, no matter what.” That is na’aseh v’nishmah, it’s not a business deal, it’s a vow, it’s a covenant. It was a moment that prepared Israel and the God of Israel for true love. A love affair between the children of Israel and the God of Israel for all times.

And then right at this climactic moment, the unthinkable happens. The 17th of Tammuz, 40 days later, Moses is still on a mountain, and the people despaired. They built the golden calf. Not because they wanted another god, but because they lost faith, because they let fear overcome them. They couldn’t feel God’s Presence anymore, and they literally heard the first two commandments directly from the mouth of God. “I am the Lord, you shall have no other gods before Me.” And immediately, they did exactly what they were told not to do. They build an intermediary and put another god before Him. You can’t make this stuff up. That’s literally what happened right after they experienced this climactic, covenantal moment.

And Moses, our faithful shepherd, descended the mountain, broke the tablets, the shattering of those stones was really the sound of a broken heart. The covenant of pure love, broken. And that’s where the real journey begins. The crisis created chaos, and then on Rosh Chodesh, the beginning of the month of ELUL, we went back up to Sinai. Moses went up and started to rebuild the relationship and restore what was broken. That’s what created the essence of ELUL, of coming back, of returning, of teshuva, it started exactly then. That’s what ELUL was, it was actually rectifying the original sin that happened at Sinai with the golden calf.

And then, ELUL, both didn’t give up. He went back up the mountain, alone. And for 40 days, he pleaded for mercy. And the time, on Rosh Chodesh Elul, the beginning of the month, and that became the spiritual DNA of the month. ELUL now is the month of teshuva, of returning. It’s not yet Yom Kippur, it’s not about guilt or forgiveness, or judgment, it’s about small rebuilding of the broken relationship. It’s about showing up every day and saying, “I am still here, God. I haven’t given up on us. I am to my Beloved, and my Beloved is to me. Even if I have fallen, I am never going to give up. I’m going to return, I will keep on climbing this mountain, trying to go back to You.”

And then, Rosh Hashana, ten days before Yom Kippur. That 40 days, that started in ELUL, first we have to make something shift in our lives. We don't come to Rosh Hashana asking for forgiveness. We come to crown the King because before we can fix what's wrong, we have to remember Who we're serving. We have to realign our priorities. We have to fully recognize that He is the source of everything in our lives before we can heal our hearts. We have to realign our lives with the truth that there is a King, a source, He is the source of everything, He is the King. He's not us. We're not Him. We align ourselves with the ultimate good. The shofar blast, it's like the sound of the soul remembering its origin. It's the sound we heard at the revelation at Sinai. But this time we crown God as King of our lives. The shofar at Rosh Hashana, it's like the breath of God blowing through creation again. It's allowing us a renewal because we are committing to making God King again in our life. He calls us to wake up, to live lives that reflect His Kingship in the world.

And then, Yom Kippur, that's the 40th day from the beginning of ELUL when Moses first went up to the mountain. He comes down with the 2nd tablets on Yom Kippur, the first Yom Kippur was the delivering of the 2nd tablets. Ten days after Rosh Hashana, 40 days after the 1st of ELUL, Moses comes down, it's the first Yom Kippur, and he's holding the 2nd tablets. God says the words that everyone was waiting to hear, longing to hear. "I have forgiven you." The first Yom Kippur was when Moshe brought down the second tablets. The idea of absolute forgiveness became solidified in time, not because we were perfect, not because we returned, but because we (loss of audio)

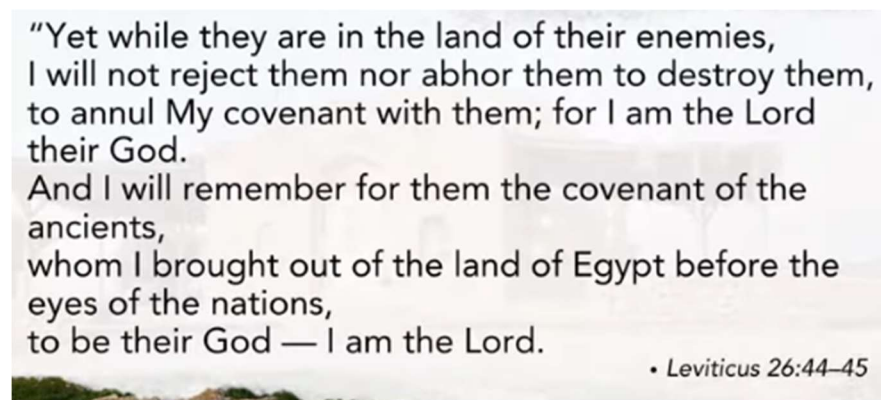
Also HaShem said He's going to be with us, no matter what. He is the God of Israel, and we are the people of Israel, no matter what. As long as Israel returns, He will always accept us. Even if Israel breaks the most fundamental principle and worships another God, could there be a bigger transgression, right after the giving of the Ten Commandments – the golden calf? I mean, right after we heard the first two commandments, that is exactly the expression of God's covenant with us. As soon as we return His love, His acceptance, it's always open to us. It doesn't matter what you did. If you return to Me, I will return to you. That's why the last prophet in the Tanach is Malachi, chapter 3:

"From the days of your ancestors, you have turned away from My laws and have not kept them. Return to Me and I will return to you," says the Lord of Hosts.

Even if your parents were away, even if your grandparents were away, just return to Me because I'm all in as well. That's God's covenant with Israel, that's Yom Kippur, the day when the deepest kind of love is born. A love that survives disappointment, a love that forgives, it's not the first love of Shavuot, it's not the wedding canopy, the celebration, the dancing, the

excitement, it's a tested love. A relationship that's been through the fire and come out purified. That purified love is what sets the stage for the happiest time of the year, Sukkot. That love is also what disproves all of the haters of Israel. With all of their forms of replacement theology, all the claims that God rejected Israel, destroyed Israel, the modern people of Israel today are not the ancient people of Israel, of the Bible? It's like, God does not undermine His own Word. It's trying to teach the world a lesson about His everlasting love, that's He's just waiting for the whole world to return to Him. His love is eternal. He made an eternal covenant with Abraham, Isaac, and Jacob and their descendants forever and nothing can break God's covenant.

And just as He accepts Israel's return, He's just waiting for humanity to choose Him in return. Look at what it says about God's eternal covenant with Israel. This is Leviticus, chapter 26, verses 44 and 45, after the curses come upon Israel:



"Yet while they are in the land of their enemies,
I will not reject them nor abhor them to destroy them,
to annul My covenant with them; for I am the Lord
their God.
And I will remember for them the covenant of the
ancients,
whom I brought out of the land of Egypt before the
eyes of the nations,
to be their God — I am the Lord.
• Leviticus 26:44-45

While the people of Israel
in the land of their
enemies, exiled from the
Land of Israel, God will
not annul His covenant
with Israel...EVER.
Happiness is knowing that
no matter what, God is
with you and you are with

God forever.

And then Sukkot comes. And five days after Yom Kippur, we enter the sukkah, the clouds of glory return, God's Presence wraps around us again. But now it's different. We're not standing at the Mountain of Thunder, we're not seeing the light show, we're sitting in a fragile little hut. The joy is a little bit quieter now, but it's deeper. It's the sound and light show of a wedding. But now, it's like an evening cup of tea at a sunset with a couple that's been through a few things. We have now been through so much together. We've been broken and forgiven. And now we can be just be with God.

Sukkot is the celebration of restored intimacy. It's not about revelation or repentance anymore. It's just about dwelling. Dwelling with God. It is the return of trust, the return of peace, it's to rest in His grip, to dwell in the clouds of glory again. There's no reason Sukkot should come out now. It should come right after Passover. If we're remembering the sukkot, the tabernacles and the huts that we lived in after we left Egypt, it should have been, "All right. Passover, Sukkot, and then it would climax with Shavuot." But here, the climax is specifically Sukkot.

And so, everyone, there's a deep process that everyone needs to go through, spiritually, psychologically. The holidays in the Torah are the blueprint, they're the map that we were given to navigate the way. And so, now, I want to just summarize to get us clear on all of this. I want to share the ark of the entire Torah and the holidays we celebrate to give us a bird's eye view of the process we're meant to go through as we begin this new year before we enter into Sukkot. Then I'm going to surprise you with a new way to understand the Torah, the holidays and the historic times that we're living in right now. But let's go through it. There are stages.

<u>Stage</u>	<u>Holiday</u>	<u>Meaning</u>
Covenant	Shavuot	We marry God at Sinai
Crisis	17 Tammuz	The bond is broken
Return	Elul	We climb back toward him
Renewal	Rosh Hashanah	We re-crown Him as King
Forgiveness	Yom Kippur	The covenant is restored with love
Joy	Sukkot	We dwell together again in joy

Covenant, crisis, return, renewal, forgiveness and joy. Those are the stages that we're meant to go through. Shavuot, we have the covenant. The 17th of Tammuz, that's when we sinned with the golden calf. ELUL, we climbed back up the mountain towards Him. Rosh Hashana, we coronate the King. We make Him King of our lives. And then, the covenant is restored with love because God forgives us. And Sukkot, we dwell together in joy. That's the ark of this entire time.

Every holiday builds on top of the other, and it allows us to be human. It allows us to make mistakes, it allows us to fall, and it gives us the strength to get back up and try again. To renew our covenant with God, to renew our relationship and each time we get stronger, we get better, we get closer to God.

And so, now that you see this in front of your eyes, that that's what the holidays are, Shavuot, the 17th of Tammuz, ELUL, Rosh Hashana, Yom Kippur, and right now we're about to enter into Sukkot, I want to tell you something. We've gone through the Torah from Sinai until Sukkot. I want to expand your minds and take you through the same pattern. But this time, in all of human history. Because we heard at Sinai, "I am the Lord, your God. Do not have any other gods before Me." And then, the one thing that we heard with our own ears, we immediately

transgress. I couldn't help but think this year, that is so reminiscent, that's exactly the story of all of humanity.

<u>Stage</u>	<u>Biblical Moment</u>	<u>Holiday</u>	<u>Meaning</u>
Covenant	Garden of Eden	Shavuot	Revelation - the world united with God
Crisis	Eating the Fruit	17 Tammuz	The Shattering - loss of innocence, exile
Return	Generations of Teshuvah	Elul	Humanity climbing back to God
Renewal	Abraham & Isaac	Rosh Hashanah	Re-crowning God as King
Forgiveness	Divine Mercy	Yom Kippur	Healing the wound of the fall
Joy	Final Rdemption	Sukkot	God dwelling again with humanity in peace

If you look at this last slide, there was a covenant that was made, the Garden of Eden and God said the one thing I ask of you, do not eat the fruit from the Tree of the Knowledge of Good and Evil. And after the revelation, when we were united with God in the Garden of Eden, there was a shattering, a loss of innocence and exile from the Garden. And then ELUL, humanity, trying to build its way back, build its way back, just keep on trying, keep on trying, God is waiting. WAITING, looking and God is like in search of man, waiting for us to choose Him.

And then, finally, humanity was able to crown the King. To crown God as King, that's when Abraham and Isaac were brought into the world. That's why we read the story of Abraham and Isaac on Rosh Hashana. This is another part of a blueprint of all of humanity. And then, God gives us Yom Kippur. He's like, "I want you to know eternal love, eternal healing. Don't worry, I am here in Divine mercy for you."

And then how does the Messianic era finally end? Zechariah says, the righteous among the nations will come every year to celebrate Sukkot. Sukkot represents the final redemption, the big blueprint that's actually encoded in the Torah, that we experience through the biblical feasts. It's a blueprint in time, a pattern in time of all of humanity. When we look at the entire story from the Garden of Eden and the giving of the Torah and the sin of the forbidden fruit to the sin of the golden calf, we realize something unbelievable. It's all one story. Adam and Eve in the Garden lived in perfect harmony with God. That's what Israel did on Mt. Sinai. Both were moments of pure revelation where we heard God with our own ear. Of oneness, of purity.

Heaven on earth, literally. And in both moments, humanity fell. The forbidden fruit was the golden calf of Eden. Both times, they were told by the mouth of God, “Don’t do this one thing.” And they went and transgressed the one commandment that mattered most, both times, almost immediately.

It’s obviously a blueprint for creation. Where we reach for control instead of connection, for knowledge, instead of for relationship. We’ve made the same mistakes again, but here is the beauty. God didn’t destroy the story, he expanded the story. The Torah tells us that the same 40 days that Moses climbed the mountain were woven into time as ELUL until Yom Kippur. So that very generation could climb the same mountain of return. What began as humanity’s fall, became the opportunity for all of us to rise. Our ability to rebuild is built into the system because the Jewish calendar is not just the story of Israel, it’s the story of all of mankind’s journey home. The covenant, the crisis, from return to renewal, from forgiveness to joy, it’s the roadmap of our souls. It’s written in creation, itself. It’s all saying, “Return to Me, and I will return to you.”

That’s why right after Yom Kippur, we build a sukkah. We don’t stay on the mountain top, we bring the mountain down to our backyard. We take branches and leaves and earth, the very materials of the physical world, we make them whole. Because Judaism isn’t about escaping the world. It’s about redeeming, rebuilding. We don’t run from the dust, we sanctify the dust. We don’t transcend the physical, we elevate it until it becomes a dwelling place for God.

The enemies of Israel – the Chamas, the Jihad, say the world is doomed. They hate this world. They worship death, not life. They want destruction, not building. The lovers of Torah are committed to rebuilding the Garden of Eden on earth and we are in a covenant with God. We will rebuild, one sukkah at a time. The Garden of Eden is not going to be restored by angels descending from heaven. It will be rebuilt by human hands, filled with emunah, filled with faith. Every act of kindness, every word of Torah, every home that’s filled with love and compassion, it’s another branch in the sukkah of redemption. And when we live that way, we turn our lives into the Garden of Eden again. A world where God can walk among us and dwell with us.

And so, as we transition now from the holiness and forgiveness of Yom Kippur, into the joy of Sukkot, may we carry this in our hearts. We were never meant to escape the world, we were sent here to transform it. And soon, evil will be destroyed, the world will come together and we will redeem the world together. Because Sukkot is the final holiday of redemption.

And with that great vision of King David’s sukkah being reestablished in Jerusalem, I want to bless you all with the blessing that the Priest would give everyone who came to Jerusalem to

the Temple, and as they visited during these days. From this Land, I want to bless all of you around the world.

Aaronic blessing (Hebrew)

May HaShem bless you and guard you. May HaShem shine His countenance upon you and be gracious to you. May HaShem lift His countenance upon you and bless you with shalom.

All right my friends, I can't wait for Sukkot, I can't wait to celebrate together. I want you all to know that in just an hour from now, the Women of Valor are gathering together with Tehila Gimpel, you don't want to miss that. And next Sunday, feel absolutely free to invite your friends, invite your families, to join us in the mountains of Judea in the Arugot Farm and we will literally be celebrating the celebration for all nations together. I can't wait to see you all. Have a beautiful holiday. Shalom, shalom.

