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Feast of Tabernacles, Sukkot, joy, kingdom of God, ARBA minimum, sukkah, dependence on God, millennial kingdom, Zechariah 14, Leviticus 23, Shabbat, gospel, New Covenant, faith, trust.

SPEAKERS

Baruch Korman, Speaker 1

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Shalom andHhag Sameach, which is Happy Holiday. Now you have heard already, I'm sure that the emphasis of our life, if we're going to be disciples of the Messiah, the emphasis of our life, because the emphasis of His ministry was clearly on the kingdom of God. We see that when Messiah began his first message, he said, just like John the Baptist said, Repent, for the kingdom of heaven is at hand. And therefore we see that his emphasis was indeed the kingdom of God. We also know that his parables focus in as well on the kingdom of God. So we want to be faithful disciples. We want to be individuals that emphasize the kingdom of God. And why am I sharing that? Well, we're speaking at this conference. The emphasis is on the Feast of Tabernacles, also known in Hebrew as Sukkot. And when we look at this holiday, we see clearly that there's an emphasis on joy. So joy and kingdom mindedness go hand in hand. Now I want to share with you two of the primary commandments concerning the Feast of Tabernacles. We're going to see in the first passage that we're going to be studying, that there's an emphasis on first, what's called the ARBA minimum, which means the four species. Now the ARBA a minim have to do with four things. We're talking about, the etrog. That is that sisters fruit that is taken also we know the palm branch forms the basis for the lulav. And then we have the willows, and then finally, Myrtle. These four species are emphasized with a proclamation. We'll talk more about that later. The second commandment that uniquely focuses in on the Feast of Tabernacles is dwelling in a sukkah. Our holiday in Hebrew is called Sukkot. It's plural for sukkah. Sukkah is that booth, that tabernacle, or temporary dwelling place that the children of Israel were dwelling in during those 40 years in the wilderness or the desert, the Hebrew word mid bar. And whenever we come across this word mid bar in the Scripture. What should come into our mind? Well, what I've already said, dependence upon God, trusting in Him, relying upon Him for everything, especially for your daily provision. We pray, for example, in the Lord's Prayer, we talk about, give us our daily bread. This is provision, and we need to live with that mindset that we take one day at a time. We realize that our life here is temporary. We are going to be taken from this world. The sooner, the better, in my opinion, and we're going to be removed from this world of darkness, this world of falsehood, deceit, lies, and we are going to be placed into the kingdom of God, a perfect kingdom. And we know as well when we look at the prophecy of Zechariah and chapter 14, we see that the festival that is mentioned there. Now I believe that the basis for the millennial kingdom, those 1000 years. Of course, the basis is the law of God, also known as the law of Moses. We see here that it is going to be the Constitution for the

millennial kingdom, and we know that because of that, all the holidays are going to be observed. But in Zechariah 14, there's an emphasis on the Feast of Tabernacles. Why we are called to remember, to trust God, to depend upon Him, to rely upon Him daily and when we do. And another important truth of this festival is that it's known as Chag simchatinu, which means the festival of our joy when we trust. God, rely upon God. Depend upon God. That is an invitation to him to bring joy into our life. Well, what I'd like to do is we're going to look at two places of Scripture. The first is found in Leviticus, chapter 23 and we're going to begin in verse 39 and what's interesting here is that the very first word in the Hebrew text, which many Bibles simply leave out, the first word, is a word of emphasis. Notice what it says, and we can translate it in a variety of ways. If you look at verse 39 of Leviticus, chapter 23 It begins by saying the Hebrew word ACH. Ach is a word of emphasis. Sometimes it can be translated indeed or surely. But the point here is to say that what comes after this word has great significance. So we read surely on the 15th day of the seventh month when you gather the produce of the land, what should we do? We'll keep reading. We have a word for to celebrate now. It's in the command form, and it simply says you will celebrate. And notice how this festival is called from a rabbinical standpoint. That doesn't mean it's right, but I think we need to give some some thought to it. Notice how this festival is spoken of. It's simply called the Festival of the Lord. We see from that rabbinical perspective that that is why it's mentioned in the feast, or this feast is mentioned in Zechariah 14, which has a Kingdom Connection. It is the festival that speaks boldly about the main teaching of this festival. We realize that it's the Festival of the Lord, and this festival speaks about dependence, trust, reliance upon God. This is the primary message that God has for humanity. And how do we understand that? Very simply, that God is trustworthy. We can rely upon him, that we can depend upon him, and we're not going to be discouraged by that trust, that dependence, that reliance. In other words, when we do so, it is going to be a catalyst for joy to come into our life. So we see here. Look again. It says in verse 39 the entire verse surely on the 15th day of the seventh month, when you gather the produce or the yield of the land, you shall celebrate the festival of the Lord. And notice the emphasis seven days on the first day. And we have a term shabbatone, meaning you treat that first day, whatever day of the week it falls upon. It's not important, whatever day it's treated like a Shabbat. And we see here as well. It says, and on the eighth day, Shabbaton, an eighth day, it's also treated as a Shabbat. Now we need to learn something. We were told, how long is this festival? Seven days, but we make mention of an additional festival. This festival is known as shemeni at Serret. I want to remind us that last year, on October 7, and really I'm speaking about 2023

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two years ago, on October 7, it was this festival shemeni at seret, which is known in English as the eighth day assembly. And most scholars see that this festival, this eighth day assembly, has much to do with the kingdom of God. Now we know something in the kingdom of God, we're going to experience a change. What change for those of faith, those who depend upon God, those who rely upon him. And how do we demonstrate that? By receiving the gospel, we are going to be forever changed by faith, by that trust in God, that belief in Messiah, and it is going to change us so that we become that new creation, that kingdom creation, whereby we trust in God, we demonstrate the will of God, and we are recipients of the joy of God. Again, we need to remember that this festival is called Chag simkhaatenu, the festival of our joy and. When we trust, depend and rely upon God, it is an invitation for God to bring joy into our life. Notice what it says on the first day, meaning day one of these seven days, we have a Shabbat. The day can be any day of the week, but it's treated as a Shabbat in the book of John,

chapter 19, verse 31 it's called a great Shabbat or a high Shabbat. And we also know that the eighth day, which is not part of the Feast of Tabernacles, it is a separate holiday, and it is also treated as a high Shabbat or a shabbatone. Let's keep reading. We read in verse, verse 39 at the end, and on the eighth day, it said, again, shabbatone. It is that, that that sacred festival. Verse 40. What should we do now? We're coming to the first of the primary commandments of Sukkot, the Feast of Tabernacles, it says, And you shall take for yourselves. Now this is an important term. It's simply the Hebrew phrase Lechem, but when we rightly translate it, it speaks about for you, and it's in the plural, for yourselves, meaning, if we do this, it's going to be a catalyst to a blessing that God's going to move in our life. So it's an important commandment, and we need to get away from a false teaching that much of the church embraces, and that is that the law of God today for believers is no longer relevant. That is false. When we look, for example, at the book of Acts, we see, for example, that those who were believers in Messiah, Jewish believers, that we see that they were all zealous for the law, and we see as well, when we look at Scripture, that there's one law for the ezech, meaning the natural born Israeli, the Jewish one, but also for the ger meaning the sojourner, the one who dwells in the land of Israel. That same law, that same Torah is also equally relevant for this one, because God's law is for humanity. Now let me just share with you that this is very controversial today. In fact, many messianic organizations do not want me to come and speak or teach there. Why? Because I have that view. But that's okay. They can make their decisions, but I want to, in my estimation, follow what the Scripture says, and that is what that there's one law for humanity, and we see that God uses this law for what purpose, primarily to convict us of sin and to drive us to something else. If you read carefully the teachings of Paul, we find that the law shows us that we're sinful, that we're inadequate, that we are not righteous, but rather we are very unrighteous in our flesh, and therefore the law teaches us that we should be driven to the same faith that Abraham had, where it says in the scripture that Abraham believed in God, and through that belief, that faith, we find that it was credited to him as righteousness. When we receive the gospel, God doesn't work in our life, a wonderful work. And what is that? He makes us into the righteousness of God? So we see here, look again at verse 40, and you shall take for yourselves on the first day. And we have the expression pre ETZ Hadar. Now most have understood this. The word Hadar means something that is splendid, something that is pleasing to God, something that finds favor. And we have here this, this fruit of a tree, a splendid tree. And most people have understood this as meaning the etrog. That's how it's embraced today, within Judaism. And then we find that we're supposed to also take it says here kapot tamarim, which is simply palm branches. And then we see the enough ETS avot. Now here we're talking about about the myrtle tree. That's normally the branch that is used this, this fragrant branch of a Myrtle tree. And then we find our ve now, how? And this is the willow tree. Now. So it's these four species, let me say them again. We have the etrog that that citrus fruit that is used. We have the palm branches. We have the myrtle tree, and then the willows are mentioned as well. These four species, we say in Hebrew, are by meaning, these four species that we take and notice what it says here, and this is why we see biblically that this festival known as Sukkot, the Feast of Tabernacles, is related to joy. It says, and you are to rejoice or be glad. That word Simcha is better translated, you shall be glad before the Lord your God. For how long? Seven days. Now this is the second time it's been emphasized that this festival is seven days when the festival comes to a conclusion at the end of seven full days, the next day is another festival known as shemeni Atzeret, or the eighth day assembly, which has Kingdom implications. And let me just pause for a moment and share with you why it has Kingdom implications. The number eight, if we think about that number, we know something. For example, in First Peter, chapter three, in speaking about God's wrath, we know

that there were eight people that entered into Noah's Ark. And we find that these eight people, they were preserved, and they had a transition. They were not destroyed by the wrath of God through that flood, but rather, it was their faith that caused them to enter into that ark, Noah's ark, and it preserved them. Faith preserves us. Faith brings us into a new experience, a new reality. And therefore, these eight people now the number eight appears again early on in the Scripture. We see it, for example, in Genesis, chapter 17, where we learn that that Abraham and his son, they were, were circumcised on the eighth day. What is the message of circumcision? Very simply, circumcision announces the death of the flesh. Why was Abraham and his son circumcised? Very simply, because of faith. And what's the connection faith? Faith in Messiah, faith in that good news of redemption brings about a death of the flesh. Why? So that we can walk in the Spirit, and again, when we walk in the Spirit, we are going to experience that joy. So let's keep reading. It says at the end of verse 40,

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and you shall be glad before the Lord your God, seven days. Verse 41 again, we find a commandment to observe literally the word. Here is a word for you shall celebrate it, meaning this festival as what it says, chakra, Adonai, a festival of the Lord. This is the second time when we deal with this festival. It's called uniquely caglia donai, a festival of or belonging to the Lord. And we we celebrate it, as it says here the third time, seven days. And we find here seven days in a year. These are sanctified, set apart these seven days. And notice what it says, hukat Olam. Now that is an important phrase. The word hukat means a statute of a law of it's not the normal word for law that would be Torah, but it's a word for hope, meaning a law, a statute, a precept. But we have something. We have a very important word after that. That is word Olam. If you ask someone, what does the word olam mean? The simple meaning can be world, all of space, everything that God has created. But the word olam can also refer to time, what time in the same way that olam refers to all of God's creation, the word olam can also refer to all of time. And what we find here is that this word Olam, which can also be translated eternal or everlasting, we need to see that that word olam is an adjective that describes the kingdom of God. So I would would translate this perhaps a little bit different than most people, where it says one. Who cut Olam, they would say an eternal statute. I would translate it as a kingdom statute. Why? Because it foreshadows what we're going to experience in the kingdom of God. And what is that? This Simcha, this gladness, this joy, and all of this stems from two things, God's provision and God's presence. Those two things should always be emphasized in our life, that our God is a God that wants to be intimate with his people. He loves us. He wants us to experience his love. How do we do that? Only one way, only through the gospel. What causes us to receive the gospel? We realize that we must trust, we must depend, we must rely upon him. So it says here, and you shall celebrate it. This festival unto the Lord, seven days in a year. It is a kingdom statute throughout your generations in the seventh month, and this is the third or fourth time it says, ta, ho, Gu, O, toh, you shall celebrate it. Now this word for celebrating means to observe it. So we are told over and over in the law of God. We are told that this festival represents God's law, and when we apply it to our life by trusting Him, depending upon him, relying upon him, it is seen by him as an invitation from us to him to provide gladness joy into our life. Well, let's now go to verse 42 in verse 42 we see the second important commandment that's uniquely tied to this festival. What is it? Well, look with me to verse 42 where it says, Ba sukot In these, these temporary booths, in these, these structures which are temporary. Very important that we see that why? Well, what we are called to remember is this, our life is temporary in this world. How does Paul say it? Paul reminds us that we are our aliens and sojourners in this world. Our citizenship ultimately

does not belong to this world. Why we are a kingdom people, and not only that, if we look, for example, at the book of Exodus, chapter 19 and verse six, word calls the people of God. What does it mean? The people of God, those who are in a covenantal relationship with Him, those who are in a covenantal relationship with God, we become part of the family of God, and we're called am sigula, normally, that is translated a treasured people. But we also know something we're a treasured people by faith, through that covenant relationship, through that New Covenant, the gospel. But we also realize something else. We become a kingdom of priests. So we are a holy nation. What does that mean? Holy is related to the purpose of God. So we are people who are committed to God's purpose. That's how we demonstrate that we are dependent upon him, that we're trusting in Him, that we're relying upon him for all things when we choose his purposes instead of our selfish desires. And it's one of those two things you are either going to be someone whose prayer life is rooted in what you want. That's not good. If you want to know the peace of God, if you want to be content in all circumstances, if you want to have access to God's provision and see things from his perspective, then we have to be individuals that are committed to the purposes of God. This is what God wanted to teach the people those 40 years in the wilderness, not to desire the world, not to return to Egypt. Remember, Egypt is kind of a parallel word for the world. And this word Egypt, well, if we look at it, it's a word that speaks of that which is a narrow place. What does narrowness speak to? It speaks to stress, anxiety, trouble. We know that that there's an expression called Ben Hamid Sarim that is translated from the book of Lamentations among the straits or among the narrow places. And if you're trying to go through a narrow place, it becomes more and more uncomfortable as you squeeze. In and fill that and just think of it this way, if the walls are collapsing upon you, it's not pleasant. You're going to be full of anxiety, stress, unpleasantness, all of that comes from being part of this world and thinking as the world thinks. We're not called to do that. We're called to think differently with as the scripture says, with the mind of Christ, and it's only when we are walking in faith, depending upon him, trusting Him, relying upon him, then we are going to be learning and demonstrating the message of Sukkot. Now I want to pause. Look again at verse 42

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it says, in these temporary booths, you shall dwell seven days. And notice it says, Koha Ezra, all the citizens in Israel, they shall dwell in Sukkot. Now I want to stop for a moment and go back to this first commandment. What is the first commandment? Well, we saw it when we go to verse 40, where we take the arbaa, meaning these four species, and we do something, we take them together, and we are commanded to wave them in every direction. How many directions? Six, north, south, east, west, up and down, six directions. Why six is the number of grace. And what do we proclaim? We proclaim the grace of God, and we proclaim that grace for all of humanity, not just for Israel, but for all of humanity. Now we see something grace is emphasized here through the number six you say, where is that taught in the Bible? Well, one of the primary places is in Isaiah is called when Isaiah says that he is an unclean man dwelling among a people that are unclean. And remember what happened, we see that that one of the angels who had six wings, flew, taking a Ember from the altar, touching, touching Isaiah mouth and changing him, he received forgiveness. What is the catalyst for forgiveness? Obviously, the grace of God. How do we receive the grace of God today? Just one way, no other way, one way, that is through the gospel message. So if we are people who understand this Feast of Tabernacles, also called in Hebrew Sukkot, we are going to depend upon God. How do we do that? By receiving the gospel. When we receive the gospel, we are sharing with God. We are proclaiming to him

that we trust in Him. We depend upon him, we rely upon him, and that is we are demonstrating faith, and through that faith, we begin to live differently. Why? Because through that faith, it causes us to think differently. Instead of being committed to my desires, which are always sinful, it is only when I choose to submit to the purposes of God, then what I desire is pleasing to God. Then what I desire is related to his will, his plans, his purposes. But as long as I am doing what I want, it's going to be displeasing to God. We won't have access to God's provision. We won't experience his intimacy, his presence in our life, and we'll be alone. Why? Because we are not demonstrating a kingdom faith, but we're demonstrating a worldly perspective which is highly displeasing to God. Now I want us to look now to verse 43 where it says, on account that that you will know throughout your generations that in the temporary booths in Sukkot, I made the children of Israel to dwell Now this word here for ho shafty, it is in the hith El. Why is that important? Because it's the causative Hebrew stem. It shows that God made them to do that. Why? So that they would demonstrate faith. God expects us to demonstrate faith. How do we do that by being committed to the purposes of God. So let me just ask you a question, are you committed to your desires, which are sinful, or have you matured? Are you demonstrating faith? Are you walking in the Spirit and have a commitment to the purposes of God? So. That's what the children of God. That's what those who have a covenantal relationship with God, those who are part of being amsegula, God's treasured people. This is how we think, and this is how we behave. So he says here, and notice there's something that's very important in this verse. He says, on account that they will know throughout your generations that in these temporary booths I have caused the children of Israel to dwell and notice what it says,

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o tom when I brought them out. Now this word, hozi, it's from the same word in Hebrew for the Exodus from Egypt. But instead of being a noun, Exodus is a noun yetziah in Hebrew here, it's a verb that God caused them to come out. Now this word, the basic form of it. Let's set to come out. It is a word that, according to scholars, both Christian scholars and and and Jewish scholars. It is connected to redemption. And therefore, when we look at the Exodus from Egypt, we're talking about redemption. In fact, we see that the Exodus from Egypt is the first redemption. So he says here, when I brought them out from the land of Egypt, and notice, why did he do that? Because it's connected to this exodus from Egypt. This redemption is connected to who God is. Why do I say that ani Adonai, elohechem, I am the Lord your God. Now again, the only people that God says I am the Lord your God are those who have a covenantal relationship with him. So let me ask you a question, do you have a covenantal relationship with God today? There's only one way to have that relationship. It's not through the law of Moses, rather, it is through what's called the New Covenant. Now in the prophecy, we find that new covenant is also referred to by a different term, Brit, shalom. Most of you know the Hebrew word Brit is covenant, and we all know the word shalom relates to peace or the fulfillment of God's will. So we find that God's will is going to be fulfilled in our life when we take hold of that new covenant, that covenant of peace whereby we are transformed. No longer are we committed to our will, no longer are we in bondage to our desires, which, which, which come from our flesh, but rather through faith, in that gospel message, we become part of a new covenant, a covenant of peace which leads us to fulfill the will of God. That's what that word shalom is all about. You can only experience Shalom when you are fulfilling the will of

God. So understand what this festival is speaking about. We demonstrate, as it says Now, in this verse, verse 43 we demonstrate our trust, our reliance, our dependence upon God for seven days a year when we dwell in these temporary structures to remind us that our time in this world is short. It's temporary. It's not permanent. This is not our eternal place, our eternal place. And let me just simply say there's a preacher from California, and I would say that the vast majority of his teachings are excellent, but I don't know why he had a series a few years ago called heaven, our eternal home. Well, Heaven is not our eternal home. We always should put the emphasis on the kingdom, and we find and Paul teaches this, and I'll give you the citation Colossians. Chapter Two, especially verse 17. It begins with verse 16, and 17, but it talks about that these things, what things well, things like kashrut, what we are called to eat and drink, also new moon, Shabbat and these hagim, these appointed times of the Lord. They are all we go to verse 17. They are all shadows of what is coming. Now, when Paul says shadows of what is coming, what is he referring to? He's referring to the kingdom of God. That is what's coming. So we see here. Let's wrap up this first section. Look with me now to verse 44 where it says. Jesus and Moses spoke the festivals, or the appointed days of the Lord to the children of Israel. So at the end of this chapter, chapter 23 we have a summary statement what he talked about in this 23rd chapter. Have to do we see it at the beginning, we see it at the end. It all has to do with the MOA dei Hashem, the appointed days of the Lord. Now, that word for appointed is also a word that speaks about a destination. Where is our ultimate destination? Where does God want us to be? The answer is in His Kingdom. Well, for the sake of time, let's press on. Very quickly. Look with me, if you would, to the book of Deuteronomy, Deuteronomy and chapter 16. The Book of Deuteronomy. Chapter 16, I want to begin with verse 13, Deuteronomy. Chapter 16. Verse 13, very quickly we see here again talking about this festival, the Feast of Sukkot, or the Feast of Tabernacles. It says, The Festival of Sukkot, you shall do for yourself seven days when you gather from your threshing floor and from your vineyards, or literally, it's the word here for a winery. So it's talking about the produce of your field, and also the produce of your vineyards. And notice what it says verse 14, and you shall rejoice with your celebration, this festival you and your son and your daughter and your manservant and your maidservant, and the Levite and who else notice, and the one who dwells This is the sojourner, that alien, that one who is not a natural born Jew, but it says here and the ger that is the stranger, the one who is what. Well, keep reading. And also, we have the phrase for an orphan and a widow, which are in your gates. So all of these represent those who are strangers, the the stranger, the the orphan, the widow, all those who are in your gates. AND gates are important word it relates to justice. It's a place where justice is administered. So if we have the the trust in the Lord, we depend upon him, we're going to be people who want to execute justice for all of these strangers, those who are not Jewish by birth, but who are part who are dwelling in our cities. Now look at verse 15, where it says, seven days you shall celebrate unto the Lord your God in the place which the Lord will choose. And it says here, for the Lord, He will bless you. The Lord, your God, will bless you with all your produce, in all the doing of your hand. And it will be unto you surely gladness, this joy. So again we see how gladness joy is being emphasized in this, this passage very important. We go, Look now to verse 16, our last verse, where it says, three times in a year, every male, all your male, every of your males, shall appear before the Lord Your God, in the place which he will choose at the Festival of Unleavened Bread,

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at the festival of weeks, which is Pentecost and as the festival of Tabernacles. And then it says, And you shall not, or he shall not, appear before the presence of the Lord recom meaning empty handed.

So we come why to worship understand something. There is a biblical connection between worship and giving to God. It is a joy, it is a privilege, and what we give to God is only a portion of what God has given to us. So when we give to God, it is an acknowledgement, an acknowledgement that God has been faithful, that he has provided, that he has met our needs, and God, how does he give? Well, in Luke chapter six, we see a great verse of scripture that I frequently refer to in relating to character of God. God gives, it says, pressed down, shaken together and overflowing, meaning that our God gives abundantly. And how do we have access to this abundant provision of God one way and only one way, and that is when we trust, when we depend, when we rely upon God. And how often should we do this? Every day? And what is the callus catalyst for being able to do that? It's when we observe this Feast of Tabernacles, also known as Sukkot. When we make this the priority of our life, when I say, Make this, I'm talking about God's appointed days, we see that each one of these appointed days, they point to something that God has done in the past, his faithful acts in the past, but there's also a future fulfillment for each of these festivals. Why God is eternally faithful God, no one who has trusted God, who has depended upon God, who relies upon God, those who are in the kingdom, none of those people regret doing so. In fact, they would share with you their testimony. Would be it is only when you rely upon God, trust God, depend upon God, then, and only then are you brought into that intimacy with God, whereby God out of the goodness of who he is, out of his character, we will experience in a most generous way God's provision in our life. Why that's who God is. He is a generous God. Now for those who are currently going through times of scarcity in their life, meaning you're not experiencing God's provision. Understand that when you are in such a time, it's a time of testing. Do you panic? Do you begin to take matters into your own hands? Or do you say, God, I trust you, God, I depend upon you. I'm going to do the things that are prudent to do in the midst of this shortage, but I'm relying upon you, God, you provide. You give me the work. You bring me to the company. Whatever your will is I'm submitting to. I want to humble myself. I want to be used by you. I want to be an instrument that you are glorified through. When we affirm these things in these difficult times, it is a catalyst to God looking upon us and seeing just what we've been talking about, this trust, this dependence, this reliance upon God understand what the children of Israel needed to learn and why God brought them into that wilderness. For how long? For 40 years, that number 40 is a number of change. Every time we see it, announces a change that is coming. And we see that God wanted to change the children of Israel. How so to cause them to cease being worldly minded? What did the children of Israel want to do? They wanted to go back to Egypt. They wanted a different leader. They wanted to replace replace Moses with another leader that would lead them back to Egypt. Why? Because they were short sighted. They were individuals that focused upon the world. That's what Egypt is parallel to, poetically. So we see that God wanted us not to be worldly minded, but to be Kingdom minded and to focus about one thing, that is the law of God that leads us into the kingdom of God. Now the law is not the key to experiencing the kingdom. What is faith that faith that Abraham had? But when we have faith, we are going to be committed to the purposes of God, the plans of God, the will of God, the program of God, and the purposes of God. This is what faith and dependence and trust and reliance upon God produces in our life. And ultimately, remember what this festival is called. It's called hag festival, simchatenu of our gladness. It is when we demonstrate to God our dependence and trust and reliance upon him that we're inviting God to make us joyful. God's faithful God will bring that change into our life, but we need to be committed. To the things of God, and the way that we demonstrate that is embrace bracing these appointed days. Again, they speak about not what God has already done, but in addition to that, it speaks to the future, what God will do, and all of these things that God will do have a kingdom

implication to them, a Kingdom Connection. Does your faith, your behavior, have a connection to the kingdom of God? That's why we have gathered here, and I commend you for taking your time and your resources and making the effort. And for some of you, it was a sacrificial effort to come and to be together with God's people in order to worship Him on His appointed days. We thank you. We ask God to bless you and that you would be a recipient of this great joy that God has for each person who believes in the Son, who have received that gospel, who are part of that new covenant, that covenant of shalom, whereby that faith works in our life to cause us to be committed to the will of God, those Kingdom purposes. I'll close with that Shalom from Israel. You.