

The Seven Ushpizin of Sukkot

1 Chronicles 29:10-13 (TLV) David blessed Adonai before the whole congregation saying, “Blessed are You, Adonai, God of Israel our father, from eternity to eternity! 11 **Yours, Adonai, is the greatness, the power (Gevurah) and the splendor (Tiferet), and the (Hod) and the majesty, indeed everything in heaven and earth. Yours is the kingdom (Malchut), Adonai and You are exalted above all.** 12 Both riches and honor come from You. You rule over everything. In Your hand is power and might, in Your hand, to magnify and give strength to all. 13 Now, our God, we give you thanks and praise Your glorious Name.”

Ushpizin is an Aramaic word that means guests. In mystical or spiritual thought, the seven days of living in Sukkot (Booths) is an opportunity to invite God into your sukkah – your heart – the place of intimacy and relationship. The commandment says, “You are to live in sukkot for seven days; every citizen of Israel is to live in a sukkah, so that generation after generation of you will know that I made the people of Israel live in sukkot when I brought them out of the land of Egypt; I am Adonai your God.” (Leviticus 23:42-43, CJB)

What does dwelling in [rickety shelters](#) for seven days help us to “know”? What are we to learn? To remember? And, what does this have to do with our redemption and salvation? Dwelling in sukkot was by no means a commemoration of simply wandering in the wilderness with its hardships and trouble; rather, it was and is a memorial of the grace, care, and miraculous protection Adonai bestows upon His people despite those very things.

“He led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water; He brought water for you out of the rock of flint. In the wilderness He fed you manna which your fathers did not know, that He might humble you and that He might test you, to do good for you in the end. Otherwise, you may say in your heart, ‘My power and the strength of my hand made me this wealth.’” (Deuteronomy 8:15-17, NASB)

This is why the feast of Sukkot is celebrated with great joy. God is our Provider, Protector, Savior, and He alone sustains us in this life. Even the trials and tests of life in our own wildernesses and hardships are a means for Him “to do good for you *in the end*.”¹ The vulnerable sukkah reminds one that it is not (human/flesh) power or strength that gains one safety or wealth (physical or spiritual), but it is the Holy Spirit of Adonai – His Divine Presence (Zech 4). [He is a pillar of cloud and fire Who surrounds you](#), one of His redeemed. And we should never forget that. A whole week is set aside every year in the seventh month so we will

¹ Deuteronomy 8:16

not only remember but learn this truth intimately. With Him, we can tread upon serpents and traverse the dry and thirsty places knowing that He gives water from the Rock.² After all:

I am a desert. I am laid bare before Him. His Word cuts through my very bone and marrow, my soul and spirit, and reveals all to the Holy One. (Hebrews 4:12-13 personalized paraphrase.)

Sukkot is a feast and a test, especially of our “harvest.” The minute one believes that their own hands and power are the reason the harvest came to fruition is the minute one has forgotten Sukkot. Whether that harvest is of the ground, of business, ministry, or the making of souls³, it is all from the LORD. We are just a vessel. Perhaps this is why the children of Israel are never said to have dwelled in sukkot in the Torah, but *ohalim*, tents. The Sukkot were the supernatural clouds of Presence and Protection of Adonai often dubbed The [Clouds of Glory](#).

The sefirah or trait for each of the seven days represents a unique aspect of the Godhead, and the fathers and mothers symbolize those who lived an earthy example of that characteristic in some way.⁴ The seven Ushpizin (Guests), sometimes called the Seven Shepherds of Israel,⁵ are meant to teach godliness and how proper fruit is produced through the examples of earthly Biblical figures. One anticipates the test, and seeks to correct areas where one lacks with the help of the Ruach HaKodesh. In this way, the guests “visiting our sukkah” are “teachers” and “inspectors.” They are parables of spiritual work dressed in human flesh.

The following chart lists the traditional Ushpizin who visit one’s sukkah, the avot or fathers. There are other traditional lists one could use for this practice. I have chosen to use both male and female (mothers) examples below, and in my own reflections during Sukkot to gain an expanded view of the various characteristics of Adonai. Use the models I have provided below, or consider the various traits and think of a Biblical figure that walked them out as a pattern to follow. Obviously, Yeshua can be found in each trait, as He is the very image of the invisible God.⁶

² Deuteronomy 8:15, Luke 10:19

³ “Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons (souls) which they **had acquired** (**Hebrew lit. [asah \[H6213\]](#) – made**) in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.” (Genesis 12:5, NASB)

⁴ God intends that we learn from our forefathers and mothers of faith – see Hebrews 11.

⁵ Micah 5:5

⁶ Colossians 1:15-20

15 He is the image of the invisible God, the firstborn of all creation.

16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

17 He is before all things, and in Him all things hold together.

18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

19 For it was the Father's good pleasure for all the fullness to dwell in Him,

20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Sukkot: Ushpizin

Day	<u>Avot</u>	<u>Emahot</u>	<u>Sefirah</u>	Meaning
One	Abraham	Sarah	Chesed	Lovingkindness
Two	Isaac	Miriam	<u>Gevurah</u>	Strength (Restraint)
Three	Jacob	Deborah	<u>Tiferet</u>	Beauty/Glory
Four	Moses	Abigail	Netzach	Victory/Eternity
Five	Aaron	Hannah	Hod	Splendor
Six	Joseph	Huldah	Yesod	Foundation
Seven	David	Esther	<u>Malchut</u>	Kingship/Sovereignty

The Seven Sefirot

Study Texts: 2 Samuel 7, 1 Chronicles 29, Psalm 89, Ezra 3:10-11, Acts 15:14-18, Colossians 1, 1 Cor. 3:9-23, Revelation 21

"Let them construct a sanctuary for Me, that I may dwell among them. [9] According to all that I am going to show you, as **the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.**" (Exodus 25:8-9 NASB)

"Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and **let them measure the pattern.** And if they are ashamed of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all its laws. **Write it down in their sight, so that they may keep its whole design and all its ordinances, and perform them.**" (Ezekiel 43:10-11, NKJV)

The Tabernacle in the wilderness and the Temple are [earthly shadows](#) of the heavenly reality. And the heavenly reality is built not with earthly stones, but people (1 Cor. 6:19, 2 Cor 6:16, Eph 2:19-22, Rev 3:12, Rev 21). Paul compared his ministry work to being a "master builder" who built on the foundation (yesod), which is Messiah Yeshua. He warns that our works, our building of Adonai's House, will be tried by fire, for that is the first element of the Tabernacle and Temple. The mizbeach or altar of sacrifice was fueled by fire from heaven and its flames were to be kept perpetually burning (Lev. 6:1; 9:24). Only those things that can withstand the fire will remain for a reward.

1 Corinthians 3:9-23 (TLV)

9 For we are God's co-workers; you are God's field, **God's building.**

10 According to the grace of God which was given to me, **like a skilled master builder I laid a foundation**, and another builds on it. But let each consider carefully how he builds on it.

11 **For no one can lay any other foundation than what is already laid—which is Yeshua the Messiah.**

12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,

13 each one's work will become clear. For the Day will show it, because it is to be revealed by fire; and the fire itself will test each one's work—what sort it is.

14 **If anyone's work built on the foundation survives, he will receive a reward.**

15 If anyone's work is burned up, he will suffer loss—he himself will be saved, but as through fire.

16 **Don't you know that you are God's temple and that the Ruach Elohim dwells among you?**

17 If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

18 Let no one deceive himself. If anyone thinks he is wise in this age, let him become a fool so he may become wise.

19 For the wisdom of this world is foolishness in the sight of God. For it is written, "He catches the clever in their craftiness."

20 And again, "The Lord knows the thoughts of the wise, that they are useless."

21 So let no one boast about men. For all things are yours—

22 whether Paul or Apollos or Kefa, or the world or life or death, or things present or things to come. All are yours,

23 and you are Messiah's, and Messiah is God's.

During Sukkot, we invite the Holy One into the "temple" we have built for Him. In one sense, we are that temple. In another sense, we are fellow workmen, like Paul, building and expanding the House of Adonai with precious souls. Each day's guest represents the consuming fire, the Holy Spirit, who inspects our work, and consumes our offering to Adonai. Just as His glory cloud filled the Tabernacle and Temple, may He fill us, as we end and begin a new growing cycle.

Where are the sephirot (guests) found in the Bible?

First, the word sephirot is the plural form of sephirah, which comes from a verb that means to number, recount, relate, declare, or to inscribe. [This word family](#) includes (counting) numbers (mispar/misparim), a scribe (sofer), book (sefer), story (sipur), etc. One of the most interesting etymological connections is *sapir*, the Hebrew word for sapphire. When Moses and the seventy elders "saw" Adonai, it says:

Exodus 24:10-11 (NASB) and they saw the God of Israel; and under His feet there appeared to be a pavement of **sapphire**, as clear as the sky itself. [11] Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank.

In Jewish writings, the Ten Words of the Covenant were hewn (cut – *brit*) from this sapphire payment. Later, Ezekiel’s vision of Adonai’s throne is compared to *sapir* or sapphire.

Ezek. 1:25-26 (NKJV) A voice came from above the firmament that was over their heads; whenever they stood, they let down their wings. 26 And above the firmament over their heads was the likeness of a throne, in appearance **like a sapphire stone**; on the likeness of the throne was a likeness with the appearance of a man high above it. (See also 10:1)

Whether this is what we know today as blue sapphire or lapis lazuli (as *sapir* is often translated), isn’t the point. These are earthly similarities of heaven realities. Look back to the contributions and building of the Tabernacle and the Temple, and Paul’s comparison of our works/offerings to jewels that can withstand fire/judgment. That is the point of the ushpizin. The noun sephiroth means a numeration. If one tried to list all of the characteristics of Adonai, numbering them one by one, there would be too many to count. But, for the sake of our finiteness, we will use seven that are associated with building the Temple to represent the seven days of Sukkot.

When King David came to the end of his life, he charged his son, Solomon, with the task of building the House of Adonai. David’s desire was to build a permanent structure for the Presence of Adonai to dwell among His people. But because David had shed blood, Adonai did not allow him to build His House. Instead, this work would be completed through his son of shalom, a man of peace (Solomon). David was allowed, however, to draw up the plans and secure free will offerings from the people of Israel for the construction of the House. David even contributed a great deal of his own wealth as outlined in 1 Chronicles 29.

For the best context, pause here and read the study texts listed above. As you read, remember that YOU are a type of the House or Temple, and you are one of its builders. Each precious metal, jewel, textile, and vessel figures the spiritual fruit and the souls who produce them. The following verses from the study texts lists the ushpizin in the chart above. Most are found in 1 Chronicles 29 from the context mentioned above. Chesed is found in numerous Biblical passages, and the foundation (yesod) is most often associated with the House of Adonai, for He is the Rock, the foundation stone, the one laid by God Himself, Yeshua the Messiah.

1 Chronicles 29:10-13 (KJV) Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. [11] Thine, O LORD, is the greatness, and the **power (Gevurah)**, and the **glory (tiferet)**, and the **victory (netzach)**, and the **majesty (hod)**: for all that is in the heaven and in the earth is thine; thine is the **kingdom (malchut)**, O LORD, and thou art exalted as head above all. [12] Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. [13] Now therefore, our God, we thank thee, and praise thy glorious name.

Ezra 3:10-11 (NASB) Now when the builders had laid the **foundation (yesod)** of the temple of the LORD, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD according to the directions of King David of Israel. [11] They sang, praising and giving thanks to the LORD, saying, "For He is good, for His **lovingkindness (chesed)** is upon Israel forever." And all the people shouted with a great shout when they praised the LORD because the **foundation (yesod)** of the house of the LORD was laid.

Day One of Sukkot: Chesed – Lovingkindness/Mercy

The first figurative guests or shepherds one invites into their sukkah at Sukkot are Abraham and Sarah, the father and mother of faith. Known for making souls in the place of their sojourning and bringing them to the Land of Promise, they represent those who show others the Way to Adonai's Tent. This can also be compared to the trait or sephirah of [chesed](#), which is the lovingkindness and covenant loyalty that Adonai lavishes on His people. It is also what draws the lost into His bosom.

Thus, chesed is naturally associated with hospitality or opening one's heart and resources to those in need. Chesed gives and loves without conditions or expectations. Covenantal love begins here. "For God so loved the world that He gave..." This is His Wisdom, Him giving Light to the World.

In our own sukkah, on the first day of Sukkot, we invite the Spirit of God into our dwelling place to inspect our own attribute of chesed. If we are wise and understanding, it will be revealed in the harvest of the seventh month because, "the seed whose fruit is righteousness is sown in peace by those who make peace." (Jam 3:18)

How are we measuring up as an image bearer of God in regard to His chesed towards us and others? Are we like our father Abraham and our mother, Sarah? Have we invited physical, human guests to our feasts without preconditions? Without the expectation that they will be able to return the favor? Have we reached out to the marginalized souls who are figuratively or literally naked, thirsty, and hungry? Have we shut our tent flaps or opened them wide in invitation? Or, have we caused division, strife, and the separation of brethren? Are we set on shalom, making those around us whole?

As you sit in your sukkah on the first day of Sukkot, examine your own heart and invite Adonai in to do the same. I have provided sample questions above but follow the prompting of the Holy Spirit and come up with your own questions too. At the end of the first day, consider whether you were tested in chesed. Perhaps, Adonai provided you with an opportunity to express chesed. Last year, I had a rather extraordinary experience (lesson) in Israel related to chesed and the next trait, Gevurah. Read about it [here](#).

Day Two of Sukkot: Gevurah – Power/Restraint

The second guest of the sukkah is represented by Isaac and Miriam. Gevurah is translated as power or strength, but the sort of power expressed by Adonai, Isaac, and Miriam is more akin to restraint and self-control. Sometimes gevurah is called *din* or judgment because it is considered the counterbalance of chesed. Without the restraint exhibited through gevurah, the world would be so overwhelmed by God's love or chesed that it would be destructive, because it would allow evil to proliferate unchecked. On the other hand, without chesed, judgment would also lead to the destruction of the world. For us to exist, there is a balance of justice and mercy, which is why they are found paired together in the Bible.

This is true in the life of humans too. Consider the creatures of day five and the fifth Spirit of Gevurah.⁷ God empowers the birds and fish to traverse the entire globe, yet there is also divine restraint in their migrations in the form of order and set paths, of which they are completely obedient. This is how chesed and gevurah work together to multiply and foster life. They are seeming opposing forces or traits, but when they work in tandem, a space for life is created.

How do the lives of Isaac and Miriam represent this godly trait? How do they demonstrate godly judgment, restraint, boundaries, and the power of Adonai? To aid this question, consider that both Isaac and Miriam are associated with water, particularly wells.⁸ Water is a great and powerful force that can be either destructive or foster life depending on whether boundaries are maintained or overwhelmed.

Miriam crossed a boundary she shouldn't have when she spoke badly about Moses' wife. She was punished for this transgression but then was restored back to the community after seven days.⁹ Isaac had to re-dig the wells of Abraham after the Philistines had filled them up with dirt.¹⁰ He also demonstrated self-control in the most profound way in Genesis 22, by willingly going up to Mt. Moriah with Abraham as a sacrifice. He was no small child, but a grown man who knew what was coming.

Ideally, we want to be servants like Isaac and Miriam who freely offer the life-giving waters of Yeshua, who show people the Way of salvation and sacrifice, and who quench the thirst of parched souls. But while doing so, we must be careful not to "drown" or "flood" seekers with unbalanced judgment, criticism, or harshness. To use another analogy, we don't want to be the ones who are throwing dirt into another person's well like the Philistines. Too many Believers fail to balance gevurah with chesed.

⁷ Gevurah is the fifth listed Spirit of God in Isaiah 11:2.

⁸ For Miriam's associations, see [this article](#); or, consider all the times she is mentioned in the narratives when water is also a figure in the story. Even at her death, the next verse says that the people had no water (Num. 20:1-2). For Isaac, see footnote 10. Also consider how he foreshadowed the work of Messiah, the Living Waters.

⁹ Numbers 12

¹⁰ Genesis 26:15-33

As an image bearer of Adonai, how can you express proper gevurah? Are you producing the fruit of self-control and restraint? Is your strength/power balanced with the love of God? Check it against 1 Corinthians 13. Another way to think about chesed and gevurah is by considering your zeal. Zeal can be wonderful and courageous, or it can be destructive and murderous. One's mouth or tongue reveals the origin or intent of our heart. [James 3](#) is a good passage to consider as he uses the analogy of both power and water to express the nature of the tongue.

At the end of the second day of Sukkot, ask yourself whether you were tested in gevurah. Perhaps you had an opportunity to show restraint or self-control? Or perhaps you were able quench the literal or physical thirst of someone in need? What about your "words?" Were they flowing with fresh, cool springs of truth, or the brackish words of gossip, criticism, and accusation? Slinging mud and clogging up the refreshment of others is sourced in the hellish "wisdom of below," according to James 3.

Day Three of Sukkot: Tiferet – Beauty/Glory

"You shall make holy garments for Aaron your brother, for glory and for **beauty (tiferet)**." (Exodus 28:2, NASB)

"And he decorated the house with precious stones for **beauty (tiferet)**, and the gold was gold from Parvaim." (2 Chronicles 3:6, NKJV)

"A man's discretion makes him slow to anger, and it is his **glory (tiferet)** to overlook a transgression." (Proverbs 19:11, NASB)

"Awake, awake! Clothe yourself in your strength, Zion! Clothe yourself in **beautiful (tiferet)** garments, Jerusalem, the holy city, for the uncircumcised and the unclean will never invade you again." (Isaiah 52:1, TLV)

In the above examples, tiferet is associated with a garment and precious stones in the House of Adonai. These figure something "seen" on a person or a house that is beautiful. Since true tiferet is unseen with the natural eye, these parables demonstrate how real, spiritual beauty is like an adornment that attracts and pleases one's spiritual sight. How does one get this type of beauty, splendor, or glory?

Garments require the weaving together of various threads to create a harmonized whole. Precious stones are created when heat and pressure transform rocks and minerals into a new creation. Both examples demonstrate change and the harmonization of different things creating something new and beautiful. In this way, tiferet is considered the balance of chesed and gevurah, a beautiful harmony of both, like a marriage which accepts opposites as necessary and valuable. Tiferet is being spiritually maturity enough to integrate opposites and accept paradox in order for unity or oneness to be realized.

The third guests of the sukkah are Jacob and Deborah. Jacob is the third patriarch, the father of the twelve tribes of Israel. Deborah was the fourth judge of Israel. Their lives were not without trials and testing, yet the pressure of these tests (or the weaving together of different textiles) is what produced tiferet, something new and beautiful. For Jacob, that something new was his transformation from Jacob the supplanter to become Israel. For Deborah, it was the legacy of being the only female Judge of Israel, and the only successful one aside from Samuel. Tiferet is directly mentioned when Barak tells Deborah he will not go to war at Mount Tabor with Sisera, the commander of the Canaanite king Jabin, unless she accompanies him.

She said, "I will surely go with you; nevertheless, the **honor (tiferet)** shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh. (Judges 4:9, NASB)

The harmonization of Barak and Deborah brought down the Canaanite kingdom of Jabin, whose name means, "He will understand."¹¹ Consider the third day of creation and the third Spirit of Adonai, Counsel¹², and how both exhibit the harmonization of opposites in order for new life to sprout to life.

As an image bearer of Adonai, designed to reflect His tiferet, His beauty and glory to the world, list some ways that you can do this. Were you challenged on the third day of Sukkot to harmonize opposites in some way? To accept a seeming paradox? Perhaps opposing opinions or another type of conflict tested you to take sides rather than seek a harmonious solution? Maybe the conflict was internal? How did you render judgment about the situation, and did it bring something beautiful or ugly to the forefront? Many of the Biblical references to tiferet are about the House of Adonai. Did you build and beautify His House, His people in some way? Are your spiritual garments being woven into something beautiful? Or are you trying to weave incongruent fabrics like wool and linen together?

Fourth Day of Sukkot: Netzach – Eternity/Victory

Strong's defines netzach as, "A goal, that is, the bright object at a distance travelled towards." It is often translated as forever, eternally, or perpetual. Netzach is the earthly form of chesed, mercy, and lovingkindness. As such, it is likened to the motivation required to achieve mastery, or the ambition to accomplish something in the world, while ALSO being aligned with Adonai's will. Like Chesed, Netzach is a giver set on victory, overcoming, winning the race, or achieving eternal goals. In this sense, it can also be compared with endurance, determination, and taking responsibility despite experiencing setbacks, obstacles, and hardships.

¹¹ <https://www.abarim-publications.com/Meaning/Jabin.html> Retrieved 9/22/23

¹² See Isaiah 11:2, and [The Creation Gospel](#) by Dr. Hollisa Alewine.

Netzach describes the Spirit of God empowering and enabling one to get up after a fall and to keep pressing forward to the victory. In relationships, it manifests as commitment and loyalty that will seek reconciliation to overcome wounds and hurts.

The fourth guests of the sukkah are Moses and Abigail. Moses' association with Netzach are rather obvious as he was the mediator of the enduring covenant between Adonai and Israel. And in his humanness, he indeed persevered despite losing entrance to the earthly Promised Land on account of his own sin/failings. His shortcomings did not keep him from taking his eyes off the greater reality, which is the victory and eternity found in Yeshua, the One that spoke to him "face to face."¹³ God has certainly given his servant Moses an enduring name in the earth as even the Torah of Adonai has become synonymous with his name.

Abigail was married to a wealthy fool, Nabal. He trusted in earthly riches and was not concerned about Adonai or His people. The narrative describes him as cruel, harsh, worthless, and evil.¹⁴ Can you imagine how bleak Abigail's future must have felt? But she didn't lose hope or faith. When the opportunity arose, she righted the wrongs of her husband, preserving her household. Judgment fell on Nabal, and he died. Later, David took Abigail as his wife, and at his proposal, she humbly washed the feet of his servants. What appeared to be a failed life, became a victory! Abigail could truly exult in the meaning of her name, "My Father is Joy."¹⁵ David, in this case, also represents netzach as a type of chesed extended to Abigail.

Just as chesed works in tandem with gevurah, netzach works in tandem with the next ushpizin, *hod*. We will consider them as a pair on the fifth day of Sukkot. For now, think of the visitor of netzach inspecting your active grace and mercy in the earth. Godly authority (government) was first mentioned on day four of creation. The authority that Yeshua gives to us is to be a humble servant like Moses and Abigail. Tyrannical rule and domination are how the beast kingdoms rule on the earth. But enduring, eternal rule is marked by chesed.

Were you tested in or by authority on the fourth day of Sukkot? Some symptoms of unrighteous authority are being like Nabal (trusting in self and earthly riches), a desire to control others (in order to feel safe or valued), manipulation (using subversive or passive aggressive tactics to bend others to your will), and dominating through power or force (a wrongful use of gevurah, which should be marked by restraint and self-control).

Good models of netzach and authority are the ushpizin, Moses and Abigail, and the Son of Man, Yeshua, who came not to be served, but to serve. Real victory, eternity, can be gained no other way.

"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:45, NASB)

¹³ Exodus 33:11, Deuteronomy 34:10-12

¹⁴ 1 Samuel 25

¹⁵ <https://www.abarim-publications.com/Meaning/Abigail.html> Retrieved 9/22/23.

Fifth Day of Sukkot: Hod – Splendor/Acknowledgment

Netzah (Victory) and Hod (Splendor) are counterparts of one another. They are viewed as the earthly versions of chesed and gevurah. Thus, hod conveys power or strength in the form of restraint and boundaries like gevurah. Most often, **hod is linked to humility**. Counter to what many believe, humility is not a weakness, but a powerful strength (gevurah)! Both Moses and Yeshua were called humble. And, both Moses and Yeshua are known for the power of prophecy. These two go hand in hand with one another, because humility is the active emptying out of our own will. It requires one to release the power of their own nephesh (flesh), ego, will, desires, and emotions and submit fully to the Will and Word of Adonai. Godly prophecy is a natural outflow of this strength, as breath – spirit – can only flow through a vessel free of inward flesh to become a prophetic voice like the shofar blow on the fifth moed of Adonai.

This is “splendor,” the key to a healthy relationship with Adonai and one’s neighbor. It creates space for the “other,” which opens one’s (spiritual) eyes to acknowledge and be thankful for every blessing – large and small – given by the Holy One. One can see past the imperfections in other people (empathy) and be grateful for the unique beauty that only they can reflect of the Creator.

Brown, Driver, Brigg’s Hebrew Definitions defines hod as splendor, majesty, and vigor. God told Moses to put some of his *hod* on Joshua so the people would listen to him. Most translations use the word authority for *hod* in this passage, but the Literal Standard Version chose the word splendor.

And YHWH says to Moses, “Take Joshua son of Nun to yourself, a man in whom [is] the Spirit, and you have laid your hand on him, and have caused him to stand before Eleazar the priest and before all the congregation, and have charged him before their eyes, and have put of your **splendor (hod)** on him, so that all the congregation of the sons of Israel listens.” (Numbers 27:18-20, LSV)

While authority could be deduced from this context, it loses its nuance with this simple English word. Hod encompasses the idea of power and majesty (rulership), but it is particularly tied to the previous trait of netzach, making it a strength borne from the outflow of chesed with the goal of eternity, not personal gain. This is splendor.

The ushpizin of the fifth day of Sukkot are Aaron and Hannah. What sort of hod or splendor or even gevurah do their lives exhibit? Aaron was the first High Priest of Israel and the mouthpiece for Moses. He made atonement on the Mercy Seat (Kapporet) for himself and all Israel in the Most Holy Place, a privilege and an office of authority only granted to High Priests. The Mercy Seat was like the very Throne room of Adonai, and only a select few were able to enter into this most holy of boundaries. In this, the majesty and splendor of Adonai is evident. But don’t miss the purpose. Aaron’s authority/power wasn’t on account of or only for himself. It was for all

Israel, to reconcile the whole assembly to the Holy One. It was a life of strict and selfless sacrifice.

Hannah also made a great sacrifice. The thing she desired the most was a son; and yet, she was willing to release this most precious gift back to the Holy One. True power and authority that results with splendor and majesty only occurs when we relinquish our deepest desires to God. The inspection of the fifth day of Sukkot is very much like the fifth moed of Adonai. Like the [change or shana](#) of the of year, the Holy Spirit matures one to the point of death, a willing death of self, so that one can really live anew and become a minister of reconciliation.

The way of life is death – death to self. If we release our dreams, goals, ambitions, desires, and needs over to Adonai as Hannah did, then we will finally begin to really live. Perhaps this is why Hannah’s prayer is so similar to the prayer of Yeshua’s mother, Mary.

How can you be an image bearer of the hod of Adonai? It will cost you everything, but you will gain eternity. Did the Father ask you to release something to Him that you have been clinging onto with a death grip? If so, you can trust Him with it. Consider the lived examples of Aaron and Hannah, and especially Yeshua. The death of the flesh sets one free to live and move and walk in real liberty. Hannah comes from the word *chanan*, meaning grace and favor.

If you are being taunted by someone (as she was), ignore their mockery, insults, and accusations. Take it to Adonai in prayer. For He is truly better than ten sons (multiply whatever your greatest desire is by ten!).¹⁶ It is in doing this that a Samuel is born – one whose name means, “God hears.”

The Sixth Day of Sukkot: Yesod – Foundation/ Being Rooted or Grounded

Then the king commanded, and they quarried great stones, costly stones, to lay the **foundation** of the house with cut stones. (1 Kings 5:17, NASB)

In the fourth year the **foundation** of the house of the LORD was laid, in the month of Ziv. (1 Kings 6:37, NASB)

"O afflicted one, storm-tossed, and not comforted, behold, I will set your stones in antimony, and your **foundations** I will lay in sapphires. (Isaiah 54:11, NASB)

By faith he (Abraham) sojourned in the land of promise, as in a strange country, **dwelling in tabernacles** with Isaac and Jacob, the heirs with him of the same promise: [10] For he looked for a city which hath **foundations**, whose builder and maker is God. (Hebrews 11:9-10, KJV)

¹⁶ 1 Samuel 1:8

Yesod (Foundation) is the sefirah that unites all the previous traits forming a connection like the Hebrew letter and number six, a *vav*. Like the sixth day of creation, reaching this point of the inspection is critical to completion. It requires the maturity to be able to bond or connect in a healthy way with others and with God. In a word, yesod or foundation IS relationship – most notably with the Cornerstone, Yeshua. Without proper relationship, one simply cannot have a firm foundation. All the previous “guests” help one to discover whether their foundation has been built on shifting sand or the Rock.¹⁷ It includes all of the previous traits refined and recharged through our relationship with Adonai. It is mature and selfless, much like the sixth Spirit of Adonai, Da’at (Knowledge/Sacrificial love).¹⁸

Yesod is knowing our significance and value (and our neighbor’s) as a walking, talking “image of God.” Each action, word, and deed is filtered through this most important truth, so that the image of God is not perverted in the earth. Yesod is often associated with a *tzadik*, a righteous person. On day six of creation, the first Adam was created as a *nephesh chayah* – a living being. Yeshua the Messiah, our Righteousness and the last Adam, became a life-giving spirit. (1 Cor 15:45) He is our Yesod, Foundation, the perfect example of proper relationship with Adonai and others. He connects us back to our former estate and reconciles us to the Father.

Ephesians 2:11-22 (NASB)

11 Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands—

12 remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,

15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace,

16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

¹⁷ Matthew 7:24-27 (KJV)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

¹⁸ Da’at is the sixth listed Spirit of Adonai in Isaiah 11:2. To learn more about Da’at, see [The Creation Gospel](#) by Dr. Hollisa Alewine.

17 AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR;
 18 for through Him we both have our access in one Spirit to the Father.
 19 **So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,**
 20 **having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,**
 21 **in whom the whole building, being fitted together, is growing into a holy temple in the Lord,**
 22 **in whom you also are being built together into a dwelling of God in the Spirit.**

The shepherds or ushpizin of day six of Sukkot are Joseph and Huldah. Both examples exhibit how one's life and actions can build upon the foundation laid by the Creator to build His glorious House or Kingdom. In Huldah's day, King Josiah, a righteous king, reigned in Jerusalem and started repairing the House of Adonai. While doing so, a Torah was found by the High Priest, and a scribe read it to Josiah. Upon hearing the words of God, Josiah tore his clothes and had the High Priest inquire of the LORD concerning His Word, for they had not been faithful to obey God.¹⁹

The High Priest inquired of the LORD through the prophetess, Huldah. She confirmed that Israel would be judged for her sins just as the Word says. But Josiah was granted grace from seeing this come to pass for his **humble** and repentant response upon hearing the Words of the Torah for the first time. Huldah's name means a weasel or some type of animal that burrows in the earth. In that sense, it means an "earthling."²⁰ Or, Chuldah could derive from the root cheled (H2465), which means an age, the world, or passing through a finite space and time. Either way, earthling or finite time/space, Huldah's name represents the condition of man. Our purpose, as Kohelet, the Preacher, says in the scroll read during Sukkot is:

"The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil." (Ecclesiastes 12:13-14, NASB)

This is a good summation of what the prophetess Huldah told King Josiah. This is reforming back to foundational (yesod) truth. Joseph, on the other hand, brought a different aspect of yesod to His brothers. His life foreshadowed the work of Yeshua most profoundly. He saved them when they least deserved it. He forgave them even though they left him for dead. Joseph reconciled the family despite the great pain he endured at their hands. This is only possible if one truly knows the love that God has for them. Fear and a desire to punish others for their mistakes is of the fleshly realm. God is our Vindicator. Joseph learned this through some mighty difficult life lessons. He stood firmly on the foundation, the yesod, of Adonai. This allowed him to say without regret or malice towards his brothers:

¹⁹ 2 Kings 22

²⁰ <https://www.abarim-publications.com/Meaning/Huldah.html> Retrieved 9/22/23.

"As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them. (Genesis 50:20-21, NASB)

Whether by bringing reform, saving the Body from famine (of the Word), forgiving the unforgivable, all these bring restoration and reconciliation, which IS building upon the foundation (yesod), not sand that shifts with every tremor in the earth (or in one's emotions).

On the sixth day of Sukkot, were you tested in yesod? What faulty foundations have you been standing on? Symptoms of a faulty spiritual foundation can be compared with physical building foundations. Here are some things that bring concern in manmade buildings. Consider what their spiritual counterpart would be.

1. Cracks – in walls, floors, doors, and windows. Since in the heavenly reality the Body is the House of Adonai, splits, divisions, and fractures in the Body are a warning sign that the foundation isn't stable.
2. Settlement – sagging porches, basement walls bowing, water intrusion (force of outside influence). The ground has moved, shrunk, or shifted, causing the foundation to shift with it. If not addressed, the house will collapse.
3. Misaligned doors and windows – doors and windows will not open and shut properly or get stuck. This either allows outside elements in or can trap one inside or prevent the proper use of a door (to come in and out) or window (see what outside/inside and allow fresh air to come in).

All these misalignments indicate that relationship is out of kilter (order) with Adonai or with one another. Love covers a multitude of sins. Joseph shows us the way, and Huldah shows us how to prevent the fracture in the first place.

Day Seven of Sukkot: Malchut – Kingship/Sovereignty

Malchut is the Sovereignty of God. Like the seventh day, this trait symbolizes God as Creator and Sustainer of All. He is the King of the Universe. The fullness of the traits rests here, and as His obedient servants, we acknowledge that it is His works that truly give one rest and shalom, which is wholeness and completeness (shalem). This is the only way that the fallen, fractured world and human hearts can be healed. In this sense, Malchut is the realm of receiving, not giving. This is heaven meeting earth. Just as Shabbat is often called the "Bride," and we seek to "receive" her as the sixth day closes, Malchut beckons one to receive from the Holy One, to be filled to the brim with His goodness and love.

This filling or receiving is like the roots of a tree, soaking up the nutrients and water from the soil of one's creation. It is only in this place of reception that one can then go forward into a new day, a new work week, with the capacity to birth newness and give of oneself as a true image bearer of Adonai. In this way, Malchut from an earthly perspective also figures leadership and being a sovereign agent or vessel in the earth as God's representative. This is our purpose – to lead a dark and dying world back into covenant with the Creator of the Universe, beginning with Chesed, His love.

Malchut is also one's devoted service to God, receiving upon oneself, in total commitment, "the yoke of the kingdom of heaven," and teaching others to do likewise. The previous sefirot or traits are a continuous stream (giving) from God, which sustain the world and humanity. When we absorb His attributes (are transformed into His image), when we find Him living in and through us, submit and change, then we are reflectors of His glory. This is Malchut. Hence, Malchut is the most important sefirah. In Malchut, God does not act by Himself; instead, He chooses to act in and through us – His vessels. This was His intention at the Creation of man.

The ushpizin for the seventh day of Sukkot are David and Esther. They obviously represent kingship as they were both monarchs. But how did they "give" to their people rather than seek to "receive" or benefit from them? A true king or queen will be an image bearer of Adonai, serving and giving with a generous heart to benefit others, not themselves.

Sometimes the ushpizin are called the seven shepherds from the following passage in Micah:

"And He will arise and shepherd His flock in the strength of the LORD, in the majesty of the name of the LORD His God. And they will remain, because at that time He will be great to the ends of the earth. This One will be our peace. When the Assyrian invades our land, when he tramples on our citadels, then we will raise against him **Seven shepherds and eight leaders of men.**" (Micah 5:4-5, NASB)

Shepherds guard, protect, and lead their flocks to green pastures and still waters. Despite the fearful nature of sheep and their lack of intelligence, a shepherd cares for them, even when, especially when, it is most inconvenient. This is how our King leads and loves us too. He gives and gives and gives without hesitation, even when we are our own worst enemy or when fear has gripped our hearts and we act irrational.

The whole world is looking for this kind of care, love, and devotion. You were chosen for such a time as this, like Queen Esther, to represent the King of All Creation to lost, ignorant, hurting souls who are enslaved to the realm of sin and death. Yeshua, son of David, said to pray this way:

"Your kingdom come. Your will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. [For Yours is the **kingdom** and the **power** and the **glory** forever. Amen.]" (Matthew 6:10-13, NASB)

Notice a few of the sephirot are listed in the prayer to exalt our Father. David penned some of the most awesome Psalms that do the same. The seventh day of Sukkot is often called Hoshana Raba (Great Salvation). Hoshanot (prayers for salvation) are prayed in seven processions while holding the lulav²¹ mirroring the seven days of Sukkot.

What have your “guests” discovered in their inspections? If you’ve never used the ushpizin as a spiritual exercise during Sukkot, give it a try this year. Be sure to make some journal notes for each day. I find that when I bring these attributes before the LORD in prayer, He always shows me something related to the themes of each day. Some are correction, some are just a lovely visit that encourages me to keep persevering. Some are like warm hugs in a lonely wilderness. No matter what, be thankful. This is the season of our joy!

Psalms 100:1-5 (NASB)

1 A Psalm for Thanksgiving. Shout joyfully to the LORD, all the earth.

2 Serve the LORD with gladness; Come before Him with joyful singing.

3 Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture.

4 Enter His gates with thanksgiving And His courts with praise. Give thanks to Him, bless His name.

5 For the LORD is good; His lovingkindness is everlasting And His faithfulness to all generations.

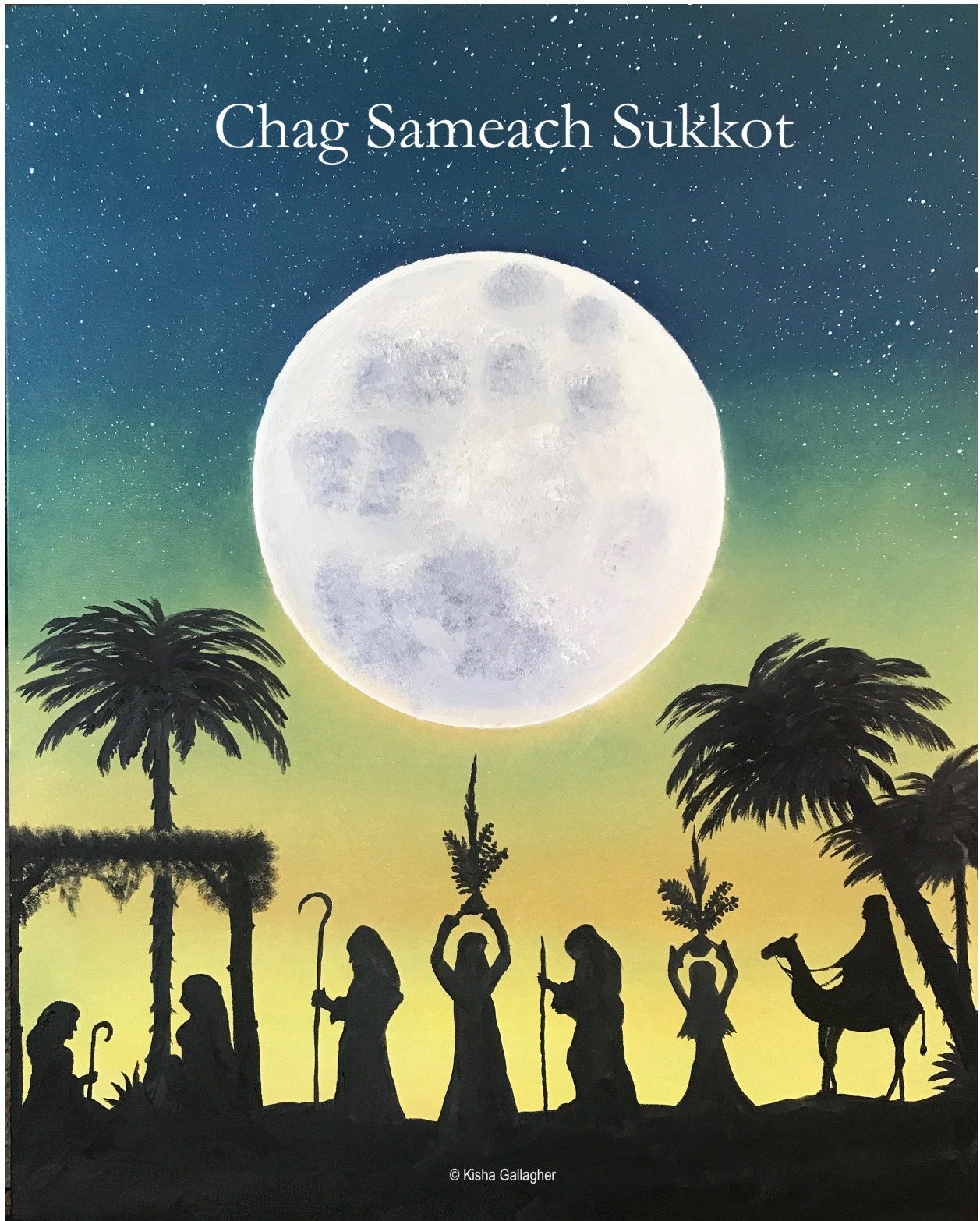
With the Shepherds inspection complete, one is ready to enter the Eighth Day and linger with Adonai. May you have a very blessed Feast of Tabernacles!

Post Script:

Several years ago, while pondering the ushpizin and the seven shepherds, I painted what I imaged with oil on canvas. The wording is not on the canvas, but overlayed onto a picture of the painting. To learn more about the seven shepherds, consider the BEKY Book by Dr. Hollisa Alewine entitled, [The Seven Shepherds: Hanukkah in Prophecy](#). Chanukah was a late Sukkot festival according to the book of Maccabees.

²¹ Lulav is the bundled branches used to worship the King during Sukkot: “On the first day you are to take choice fruit of trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and rejoice before Adonai your God for seven days.” (Lev 23:40, TLV)

Chag Sameach Sukkot



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