

THE BRIDE'S
ROBE MADE
WITH
INTEGRITY,
COMPASSION
AND MERCY

SUKKOT 2016

Amanda Buys' Spiritual Covering

This is a product of *Kanaan Ministries*, a non-profit ministry under the covering of:

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It's time for one of the annual cycle of Feasts.

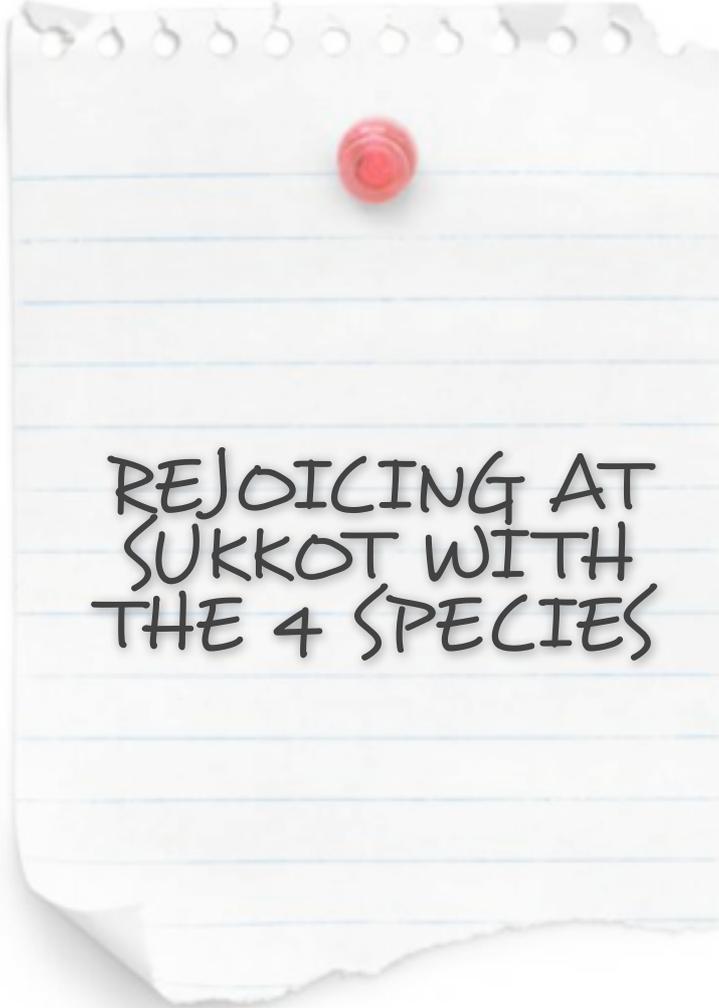
God destines that man will, in his *worship*, revolve around the Tabernacle during the course of the year being constantly reminded of the basic building blocks of our relationship with Him.

The Pesach/Passover allows us to think about our *deliverance* and to annually make sure that we are living as truly "free men".

The Shavout / Pentecost allows us to consider whether our diligence to study His Word and listen to the Holy Spirit are still at that level when we can safely say that we hear the Small Still Voice of God

This final set of Feasts, Sukkot / Tabernacles reminds us that we are the *Bride*. It is now time to consider whether our wedding robe is pure / unwrinkled and shining. The Feast of Trumpets heralds in this time of INTIMACY.

The trumpet is made of pure silver: *is your life reflecting the purity of an expectant Bride?*



REJOICING AT
SUKKOT WITH
THE 4 SPECIES

REJOICING AT SUKKOT WITH THE 4 SPECIES.

We all start down a path of wanting to worship God in Spirit and Truth. As young believers we turn to those, described as leadership - being the more mature believer. This in itself does not mean age, but rather the aspect of having a storehouse full of a wealth of experience.

Unfortunately, not everything that we learn or read from these people are lined up perfectly with the Word.



Over the years I have wanted to celebrate Sukkot in absolute *truth* and with the greatest of JOY. The one aspect that has always been a “black hole” in my understanding, is what exactly are the four species, and what should we do with the four species of plants described as part of Sukkot.

The **plain reading** of the Torah (Word of God) explains this aspect of our worship as follows:

Leviticus 23:40 And you shall take on the first day the fruit of **splendid trees**, **branches of palm trees** and boughs of **leafy trees** and willows of the brook, and you shall rejoice before the LORD your God seven days.

And it is after we have read this carefully that we should ask:

- 🕒 **What is it that we are doing?**
- 🕒 **Are these traditions of man?**
- 🕒 **What is the essence of the Feast that we are supposed to be celebrating?**

Let us be clear:

I am not against you using any of these symbols / actions as *prophetic declarations*. All I ask is that we do not make these mandatory obligations for the balance of the Body of Messiah that are still searching for the spiritual significance of these things.

SO LET US HAVE AN OPEN AND HONEST DEBATE ABOUT EXACTLY WHAT WE ARE CALLED TO DO.

1. **We must build booths and live in them**—*the question will be: what do we make them from?*
2. **We must gather the four species**—*but the question will be: what are we to do with them?*
3. **We must rejoice**—*the question will be: how?*

A WATER JUG

A recent finding of the type of water jug that would be used to draw water from the pool of Siloam, this in itself is of such *significance*. We have something tangible, of the time period, and of the water pouring ceremony.



Let us do some WORD study. This would help us to make some choices about what types of trees (as mentioned in *Leviticus 23:40*) and which actions we should be doing, to show that we are rejoicing.

A) THE FIRST PHRASE: *The fruit of beautiful / splendid trees (And you shall take on the first day the fruit of splendid trees).*

The Hebrew, translated as “**fruit**” is Strong’s 6529 “**periy**” with the following meanings:

- * Fruit of the ground, a result of labour.
- * Fruit of children.
- * Fruit of actions.

The Hebrew word translated as “**splendid**” is Strong’s 1926 “**hadar**” and you will note that this translation does not really reflect the meaning too well as we will note the following,

The additional meanings:

- * An ornament **Psalm 45:4**
- * Majesty **Psalm 104:1**
- * Honour / Glory **Psalm 149:9**

The Hebrew word translated as “**trees**” is Strong’s 6086 “**ets**” with the following meanings:

- * Trees / staff
- * Wood – post / stake / gallows **Genesis 40:19**
- * Tree Of life **Genesis 2:9**

SUMMARY OF THIS PHRASE

A FRUIT OF SOME KIND, WHICH REFLECT MAJESTY; GLORY , AND POINTS TO THE MEANING OF LIFE AT THE CROSS AND TO FRUIT, AND SPEAKS OF AN OFFERING.

B) THE SECOND PHRASE: *Branches of palm trees.*

The two Hebrew words that make up this phrase are:

1. Strong’s 3709 **palm** = “**kaph**”

- * Hollow of the hand – curved,
- * Power,
- * Sole of the foot - a quaint dwelling place hand shaped branch of the palm,
- * Hollow of the sling.

2. Strong's 8558 = "**tamar**"

* Date palm tree

John 12:13 They took palm branches and went out to meet him, shouting, "Deliver us! Blessed is he who comes in the name of ADONAI, the King of Isra'el!"

John 12:14 After finding a donkey colt, Yeshua mounted it, just as the Tanakh says ...

* Daughter of David

John 12:15 Daughter of Tziyon, don't be afraid! Look! your King is coming, sitting on a donkey's colt.

SUMMARY OF THIS PHRASE

A DATE PALM WITH THE BRANCH FORMING AN "OPEN HAND".



C) THE THIRD PHRASE: *And boughs of leafy trees.*

The two Hebrew words that make up this description are:

1. Strong's 6057 "**bough**" with the following meanings:

* Branch

Ezekiel 17:7-8 And the vine bent its roots toward him and put forth its branches toward him, so that he might water it more than in the bed where it was planted. 8 It had been planted in good soil, near plenty of water, so that it would produce branches, bear fruit and become a noble vine.

2. Strong's 5687 "leafy"

With the following meanings:

- * Interwoven foliage,
- * Dense leaves.

Ezekiel 6:13 *You will know that I am ADONAI when their slain men are lying among their idols around their altars on every high hill, on every mountaintop, under every green tree, under every **thick pistachio tree**, wherever they offered sweet-smelling sacrifices to appease their idols.*

In **Psalm 80:8-11**, we will read that the children of Israel are a "vine" and that the branches of this vine, are as big as cedars and cover the hills - more importantly these vines "replace" the corrupt vine of the Canaanites.

Psalm 80:8-11 *You brought a vine out of Egypt, You expelled the nations and planted it, You cleared a space for it; then it took root firmly and filled the land. The mountains were covered with its shade, the mighty cedars with its branches—it put out branches as far as the sea and shoots to the [Euphrates] River.*

Y'shua / Jesus, as Bridegroom, talks of His beloved Bride and calls her a vineyard with the choicest vine.

Isaiah 5:1-2 *I want to sing a song for Someone I love, a song about my Loved One and His vineyard. My loved One had a vineyard on a very fertile hill. He dug up its stones and cleared them away, planted it with the choicest vines, built a watchtower in the middle of it, and carved out in its rock a winepress. He expected it to produce good grapes, but it produced only sour, wild grapes.*

And finally we have the imagery that point toward the Feast of Sukkot. The WORD goes on to say that the day will come when every man will sit "under" his own vine and fig tree.

Micah 4:3-4 *He will judge between many peoples and arbitrate for many nations far away. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war. Instead, each person will sit under his vine and fig tree, with no one to upset him, for the Mouth of ADONAI-Tzva'ot has spoken.*

SUMMARY OF THIS PHRASE

The intent of the celebration is to recognize what God has done for us.

**The Sages will tell us that this represents the Myrtle tree--which has little substance
The Pistachio tree has no Biblical meaning at all, and in this case, points to idol worship.**

The “other” references point to the VINE, as this is one of the required First Fruit offerings, a branch that will reflect a noble wine - and the other references given and pointed out above, all testify to the vine as the main candidate plant that should be used here.

All of these references speak of the SPIRITUAL BLESSINGS / ATTRIBUTES OF THE BODY OF MESSIAH.

D) THE FOURTH PHRASE: *And willows of the brook.*

The two Hebrew words that make up this description are:

1. Strong's 6155 **Willow** – “*arab*” with the following meanings:

- * Poplar / willow,
- * Dark wood.

Psalm 137:2 On the willows there we hung up our lyres. For there our captors required of us songs, and our tormentors, mirth, saying, “Sing us one of the songs of Zion!”

2. Strong's 5158 **brook** – “*nachal*” with the following meanings:

- * Valley / Wadi - stream bed.

Genesis 26:19 (as in a well at a spring with water)

Torrent

Job 6:15 My brothers are treacherous as a torrent-bed, as torrential streams that pass away ...

SUMMARY OF THIS PHRASE



A WILLOW THAT CAN GROW AND STAND AGAINST / IN SPIE OF, THE RAGING WATERS OF LIFE

LET US PUT THESE SUMMARIES TOGETHER AND TRY TO BUILD A PICTURE THAT ONLY REFLECTS WHAT WE SEE, AND NOT WHAT PEOPLE HAVE TOLD US.

IMPORTANTLY, I am not suggesting that we ignore the words of the Sages past, only that we think carefully whether we will accept these ideas without a second thought or not.

I do not want to confuse you - but we are expected to *test everything*.
And we certainly do not want to be defending traditions of men when the Messiah comes again.

1]A fruit, which reflects the Majesty and Glory of the cross - we are told in tradition that this is the **ETROG**.

2]A date palm *with an open hand* - we are told in tradition that this must be a **long slender branch**.

3]A branch that will reflect a **noble wine** - we are told in tradition that this is the **myrtle**.

4]According to tradition, the willow that can grow and stand against / or in spite of the raging waters of life - is this specie that we should use at this time.



The question is, how close do you see these
FRUIT CHOICES COMPARE to the Bible ?
Is there reason for further study?

Now let us compare two scriptures that describe Sukkot. It is important to identify exactly what is written and that which is not. Let us make a note of these things that we see and then try to formulate an opinion.

Leviticus 23:40 *On the first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of ADONAI your God for seven days. You are to observe it as a feast to ADONAI seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month. You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am ADONAI your God.*

Nehemiah 8:15 *They found written in the Torah that ADONAI had ordered through Moshe that the people of Isra'el were to live in sukkot during the feast of the seventh month; and that they were to announce and pass the word in all their cities and in Yerushalayim, "Go out to the mountains, and collect branches of olives, wild olives, myrtles, palms, and other leafy trees to make sukkot, as prescribed."*

What is it that we can observe?

Firstly ...

It says we must celebrate, it does **not say**, "**wave the branches**".

Secondly ...

It says we must take the branches, but it does not say what we should do with them, until we read Nehemiah—**where we are told to "build the Sukkah"**.

Thirdly ...

In Nehemiah **it defines the trees** in far greater clarity.

DEBATE

1. ETROG OR THE OLIVE (the olive and the wild olive)?

The Etrog was found in Israel, AND its praises are sung by all of the Sages. Surprisingly, this tree has NO mention anywhere in the Bible.

On the other hand, the wild olive (**ets shamen**) is mentioned dozens of time, either as a tree or as the oil needed for the Menorah. This wild olive - better known as the “**oleaster** / Russian olive”, is native to most of the Middle East. It grows very well near water, but can also handle drought and heat. Today it can be found near Mount Tabor.



It can be used for:

- 👉 Oil from the flower that is used **in perfumes**.
- 👉 **Wood carving / posts / beams**.

Now think back - to the words that make up the Hebrew name - words like post / perfumes for majesty / oil for light!!!!

The priest Ezra tells us to go and fetch this branch in order to build the Sukkah. And he does so at a time when we had just finished building the wall of the city. In other words, almost as soon as we have some form of “**safety / security**” we go outside our homes and live in the open again.

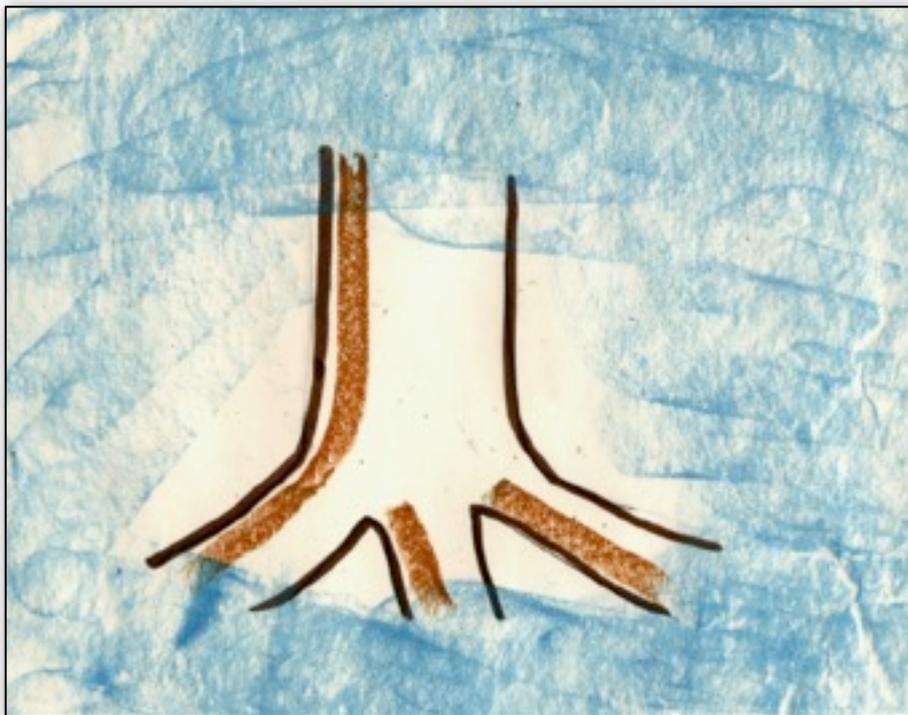
Are there other passages that would support the use of the olive as the tree referenced here? Let us look at the following:

Jeremiah 11:16(a) *ADONAI once called you an olive tree, beautiful, full of leaves and good fruit.*

Here we see that Israel is compared to the olive— **a fair, and of goodly fruit**. And again, let us consider the fact that the OLIVE is considered as the root system with the children of Israel as the NATURAL OLIVE and the Gentiles as the WILD OLIVE.

The root system has 3 sub-roots: Abraham, Isaac, and Jacob.

The Covenant developed over their lives, and the principles that they reveal as reflecting God (not everything they did was good) are the basis from which we draw inspiration.



All three of these men separated themselves from the world - they lived a Holy life.

Exodus 3:15 *God said further to Moshe, “Say this to the people of Isra’el: ‘Yud-Heh-Vav-Heh [ADONAI], the God of your fathers, the God of Avraham, the God of Yitz’chak and the God of Ya’akov, has sent me to you. This is My Name forever; this is how I am to be remembered generation after generation.”*

PAUL talks about the wild olive that is GRAFTED into the natural olive...he also says that this is the opposite of nature.

Normally we would GRAFT the good onto the wild so that we get good fruit. Grafting the other way around, sets the process at risk. The good / natural can be overcome by the wild!!!

Romans 11:17-27 *But if some of the branches were broken off, and you — a wild olive — were grafted in among them and have become equal sharers in the rich root of the olive tree, then don't boast as if you were better than the branches! However, if you do boast, remember **that you are not supporting the root, the root is supporting you.** So you will say, "Branches were broken off so that I might be grafted in." True, but so what? They were broken off because of their lack of trust. **However, you keep your place only because of your trust.** So don't be arrogant; on the contrary, be terrified! For if God did not spare the natural branches, He certainly won't spare you! So take a good look at God's kindness and His severity: on the one hand, severity toward those who fell off; but, on the other hand, God's kindness toward you — **provided you maintain yourself in that kindness! Otherwise, you too will be cut off!** Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because God is able to graft them back in. For if you were cut out of what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree! **25** "For, brothers, I want you to understand this truth which God formerly concealed but has now revealed, so that you won't imagine you know more than you actually do. It is that stoniness, to a degree, has come upon Isra'el, until the Gentile world enters in its fullness; and that it is in this way that all Isra'el will be saved. As the Tanakh says, "Out of Tziyon will come the Redeemer; He will turn away ungodliness from Ya'akov and this will be My Covenant with them, . . .when **I take away their sins.**"*

But John tells us that this is God's plan - the gentiles will be grafted in. Some will run wild, but will be cut off - that's the Laodicean church, which GOD will SPUE OUT OF HIS MOUTH, *why?*

Wild branches that DO NOT CONTINUE IN GOD'S GOODNESS, will be broken off again - you have to stay connected to the life in the root system and you have to produce fruit.

Revelation 3:16 *So, because you are lukewarm, neither cold nor hot, I will vomit you out of My mouth!*

THE OLIVE TREE REFLECTS THE SET-APART LIFESTYLE-THE WALK OF OBEDIENCE THAT WILL ENABLE US TO BECOME A NATION OF KINGS AND PRIESTS.



2. THE DATE PALM.

It seems plainly clear that the tree that has to be used is the date palm. All we have to debate is whether it is a young slender new branch or a large open hollow hand...

God tells us that He keeps us in the hollow of His HAND.

One of the most important stories is that describing Y'shua / Jesus entering the city on a donkey. The people think that they will experience a second victory of the sort that accompanied the Maccabees. They were waving branches - branches that could be laid

down in the form of a pathway.

IT SPEAKS OF WORSHIP, **WORSHIP OF A SET-APART LIFESTYLE, OF THE SERVANT LEADERSHIP.**

3. THE MYRTLE OR THE NOBLE VINE.

On face value I would make a first choice for the vine. However the Myrtle is mentioned specifically in Nehemiah.

In the Tanach (Old Testament) the vine is mentioned dozens of times, it is one of the first fruit products and it is associated with entering the Land of Promise. It is used at times of dedication. In the Book of John we see many references to the vine, to the fact that sons / daughters will be **grafted into** the vine. It speaks of **DESTINY**.

The myrtle is mentioned in **Zechariah 1:1-17** where the prophet sees a man on a red horse standing in a ravine filled amongst a group of these trees. It turns out that the angel is here to reveal judgment - a call for repentance. The picture is not negative one, it is a picture of God revealing a solution – one which shows that God shows mercy to those who will change.



It speaks of the promise of **SHALOM**.

As you can see, both of these concepts would fit into a reason to include this branch into our Sukkot.

4. THE WILLOW.

The willow is the other tree that seems to fit well, not only from the wording used, but also the spiritual meaning. The Babylon willow (weeping willow) grows all around the Mediterranean and is found on the plain of Sharon.

Psalm 137 spells out the dire straits of the Israelites while in captivity in Babylon.

They have reason to be sad. They are paying the price for the wrong choices that they had made.

The lyrics of the song say it all.



May we never again forget Jerusalem!!! May we walk in repentance? More importantly, may we hear and do whatever the FATHER asks of us!!

It speaks about remembering that **WE ARE SONS OF THE KING**.

AND THAT WE ARE FREE MEN WHO STRIVE TO FULFILL OUR POTENTIAL.

A FINAL THOUGHT

Do we wave the branches, or do we build the Sukkah with them? It is not clear.

Why do we not do both ...? AND REJOICE!!

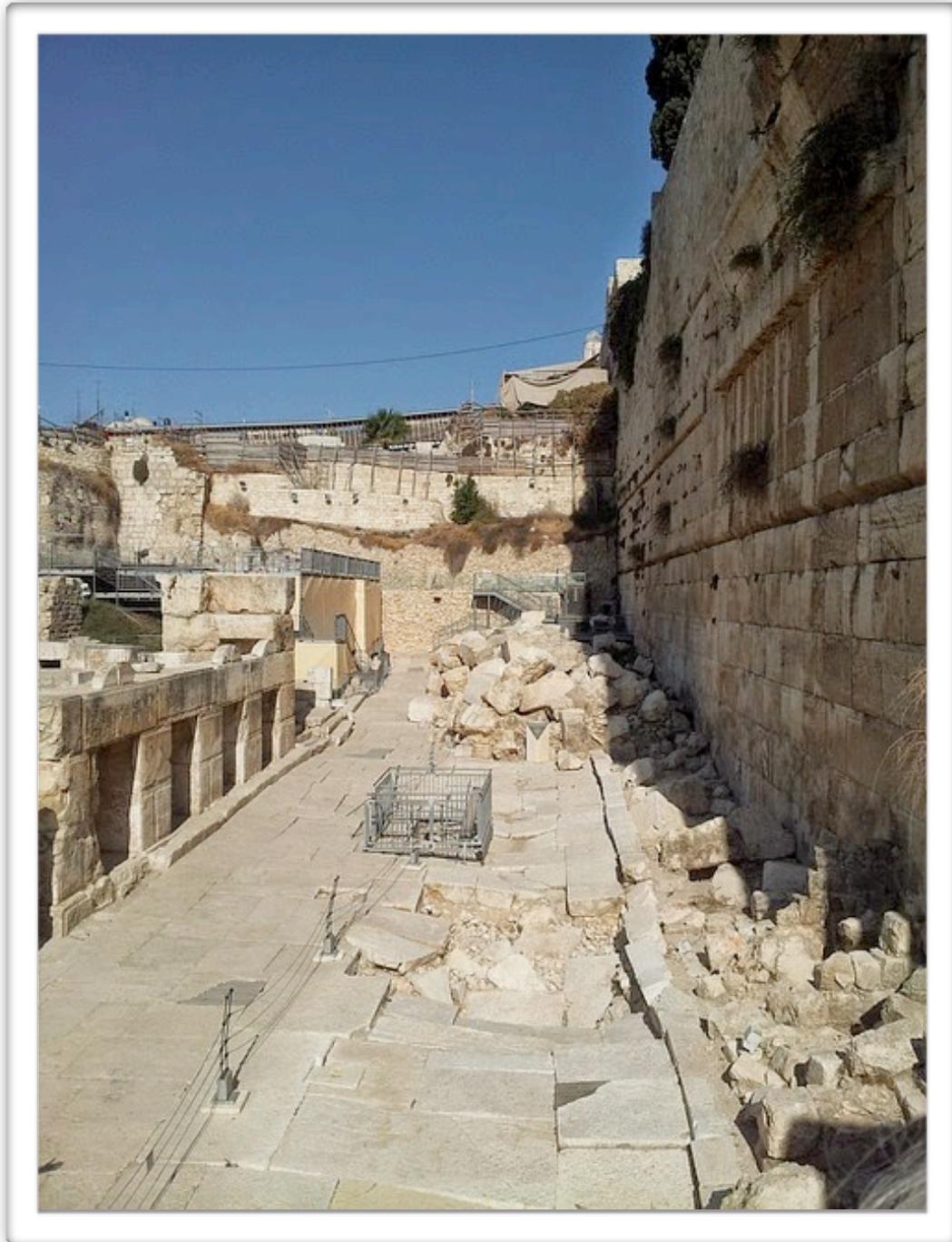
Why do we rejoice?

Simple. We have been set free—*this time*, not by an earthly king, **but by the KING OF KINGS**.

2 Chronicles 36:22-23 Now in the first year of Koresh king of Persia, so that the word of ADONAI spoken by Yirmeyahu might be fulfilled, ADONAI activated the spirit of Koresh king of Persia to proclaim throughout his entire kingdom, and put in writing as well: ***“Here is what Koresh king of Persia says: ADONAI, the God of heaven, has given me all the kingdoms on earth, and He has charged me to build Him a house in Yerushalayim, in Y’hudah. Whoever there is among you of all His people, may ADONAI his God be with him! He may go up”***

NOW THE KING OF GLORY SAYS... WE HAVE A PURPOSE - and we are all kings and priests in the Order of Mechizedek.

Ezra 1:5 *The heads of fathers' clans in Y'hudah and Binyamin, along with the cohanim, the L'vi'im, and indeed all whose spirit God had stirred, set out to **go up and rebuild the house of ADONAI in Yerushalayim.***



NOW THE SONS / DAUGHTERS OF ABRAHAM GO UP TO REBUILD... AND WE ARE BUILDING A TABERNACLE OF LIVING STONES.

1 Peter 2:4 As you come to Him, the Living **Stone**, rejected by people but **chosen** by God and **precious** to Him, you yourselves, as living **stones**, are being built into a spiritual house to be cohanim set apart for God to offer spiritual sacrifices acceptable to Him through Yeshua the Messiah. This is why the Tanakh says, “**Look! I am laying in Tziyon a Stone, a chosen and precious Cornerstone; and whoever rests his trust on it will certainly not be humiliated.**”

So if you know your **calling and you have a purpose**, and you have the branches of the olive, wild olive, the myrtle / vine, the date palm, open branch, and the willow... Then you should be able to dance and shout for joy for the full seven days!!

Why do we do this—simply because we have HOPE in the PROMISE OF ETERNITY.

If the Israelites could experience this joy after 70 years in exile, what will it be like after 1000's of years of waiting?

We are part of the tree of the Living... We have our feet in the Covenant of God and our source of Life is the Messiah.

We have the promise that the waters will flow from our Living Stone Tabernacle and change the Dead Sea salt water into *life*.

THOSE WHO HAVE LIFE WILL REJOICE - THOSE WHO REFLECT THESE ATTRIBUTES IN THE DAILY WALK, OF:

- 🕒 **The set-apart walk of obedience of the OLIVE,**
- 🕒 **The acts of worship of a servant leader of the PALM,**
- 🕒 **The spiritual blessing of Destiny and Shalom of the VINE,**
- 🕒 **The notion of free men living to their potential against the raging forces of this world of the WILLOW,**

WILL BE WAVING / BUILDING A SUKKAH WHICH WILL DRAW OTHERS TO GOD.

SHALOM.

The Priestly Blessing ...

Numbers 6:24-26

“²⁴ The LORD bless thee, and keep thee: ²⁵ The LORD make his face shine upon thee, and be gracious unto thee: ²⁶ The LORD lift up his countenance upon thee, and give thee peace.”

The Priestly Blessing ...

Hebraic Translation¹

"YHVH will kneel before you presenting gifts, and He will guard you with a hedge of protection, YHVH will illuminate the wholeness of His Being toward you, bringing order, and He will provide you with love, sustenance, and friendship, YHVH will lift up the wholeness of His Being and look upon you, and He will set in place all you need to be whole and complete."

¹ Translation by Jeff A. Benner, for more information, please see http://www.ancient-hebrew.org/12_blessing.html

The Priestly Blessing¹

יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ:

and may he guard you the LORD may he bless you

May the LORD² bless you³ and keep you⁴

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:

and show you favor on you his face the LORD May he shine

May the LORD make His face⁵ shine⁶ upon you and be gracious⁷ to you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

peace for you and establish on you his face the LORD may he lift up

May the LORD lift up⁸ his face to you and give you peace⁹

¹ This blessing is (ritually) recited (by the kohanim) during synagogue services during *Nesiat Kapayim* ("the Raising of the Hands"), though it is also recited over children on Friday night before the start of the Shabbat meal or as a bedtime blessing.

² The name *YHVH* (יהוה) represents God's attributes of love and mercy (מִדַּת הַרַחֲמִים), in contradistinction to the name *Elohim* (אֱלֹהִים), which represents God's attribute of justice and power as our Creator.

³ בְּרַכָּה (*b'rachah*). Jewish tradition considers this both material and spiritual prosperity. Pirkei Avot 3:15 says, "If there is no flour, there is no Torah," by which is meant that material benefits are intended to help you pursue study of Torah. The first occurrence of the word "blessing" in the Scriptures pertains to *pru urvu* (פְּרוּ וּרְבוּ), "be fruitful and multiply" (Gen. 1:22).

⁴ שָׁמַר (*shamar*): To guard, protect, heed, as in the exercise of diligent care. Only God has the power to secure the conferred blessing and keep it from turning sour or from fading away.

⁵ The word for "face" (פָּנִים) is plural with the 3rd person singular ending. It is considered metaphorical since God is incorporeal. The plural form is thought by some to indicate God's revealed and hidden attributes in creation.

⁶ The hiphil verb (יָאֵר) comes from the word "light" (אֹר), and is thought to refer to God's wisdom. "May God enlighten you" with His wisdom, i.e., the Divine Light that preceded the work of creation (Gen. 1:3).

⁷ May God grant you grace or favor (חֵן), i.e., to understand the "breadth and length and height and depth" of God's love (Eph. 3:18). Grace refers to the bestowal of an undeserved gift. The blessing is bestowed even though unearned or unmerited.

⁸ Since one's face is an indication of the heart's attitude, Rashi says that this means God will suppress His anger by "looking at you" (if God is angry at you, He "turns His face away" and refuses to admit your presence). The "lifting of face" also pictures God lifting you up as a father might lift up his child in joy. The "showing of face" indicates spiritual intimacy.

⁹ All of the other blessings are useless without the establishment of inner peace, and therefore it is the seal of the blessing. Shalom (שְׁלוֹם) is not simply the absence of strife, but a balance and harmony between the finite and infinite, the temporal and the eternal, the material and the spiritual realms. Shalom is a gift from Sar Shalom (שָׂר שְׁלוֹם), the Prince of Peace.