

## Remember the Sabbath day, to keep it separate

ד. זְכוֹר אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

le·ka·de·sho ha·shab·bat 'et·yom za·khor

*for holiness the Sabbath day Remember*

### Shabbat/7<sup>th</sup> Day

- To observe/keep holy the Shabbat for in six days G\_D created but on the 7<sup>th</sup> day HE rested (Ex. 20:7 – 10; Ex. 31:16-17; Lev. 23:3)
- The remember that Shabbat shall be kept as a perpetual sign between Israel and G\_D throughout all generations to recognize it is G\_D WHO sanctifies Israel (Ex. 31:12)
- To rest and convocate on Shabbat in all dwellings (Ex. 16:23; Ex. 23:12; 34:21)
- Not to perform common work on Shabbat (Ex. 20:9; Ex. 23:12)
- Not to travel unnecessarily on Shabbat outside the limits of one's place of residence or convocation (Ex. 16:29)

- That those who work on Shabbat shall be cut off from Israel (Ex. 31:14)
- To offer up an additional sacrifice every Shabbat of two lambs (Num. 28:9)
- To set the show-bread and the frankincense before the L-rd every Shabbat (Ex. 25:30)

Commentary:

Frankly there have been books and books about Shabbat crafted over the years and rightfully so. All the same let us at least uncover the surface of Shabbat.

As we move into the commandments associated with G\_D's "times" we can see from Holy Scriptures just how integral the 7<sup>th</sup> day (Sabbath) is to all of creation itself. Yes indeed ... the Shabbat is the commemoration of creation itself ... the day wherein ELOHIM restrained from creating by the works of HIS hands and rested.

The focus of Sabbath throughout Scriptures is prevalent and permeating. Sabbath ... "shavat" literally means seven and is derived from the Hebrew root word for rest and is so paramount to the life and culture of Israel that it serves quite frankly as an anchor of understanding, blessing and faith. Our LORD YESHUA even pronounced that HE HIMSELF is LORD of Shabbat.

The Sabbath is the linchpin of Israel's "holy days" ... a weekly gift that essentially declares Israel to be a "free people" ... non-slaves worthy of rest. The 7<sup>th</sup> day is by no means designed to be an hour long, go to service and get our religion requirement in for the week deal. Indeed not ... it is a celebration of life in G\_D ... it is a Holy convocation/assembly!

The 7<sup>th</sup> day commemorates all of creation ... and the creation of Israel itself. Only upon freedom from Egypt was Israel blessed with rest. But even more so the blessing from common work is not a mandate to sleep but rather a weekly appointment to come before and enter into the very goodness that is ELOHIM.

Let us recall that Israel was not freed from Egypt to simply join the world or become like other nations ... indeed not! Israel was freed from Egypt so that they could worship their LIVING G\_D! This is the core of Sabbath. It is all about the rest and human revitalization that results from entering into the human to G\_D relationship ... at the right time and in the right manner!

As for Sabbath and us modern believers: Well it all depends if we view ourselves as being grafted into Israel? It all depends if we see ourselves as children of the everlasting covenant? It all depends if we view G\_D's WORD as being authoritative or subjugated to the doctrines of man? It all depends if we see the Sabbath commandments as the shadow of perfection of YESHUA WHO is the re-creation of existence ... WHO is our freedom from sin and death ... WHO is the eternal rest and inheritance of the freed people; can we see Mashia'ch in Shabbat?

Let us ponder the glory of Shabbat through Hebraic eyes for a moment and rid ourselves of replacement theology. Let us consider the fact that the first day ... Sunday is not Sabbath. Let us realize that there exists no Scriptural basis for changing the Sabbath to any other day from the 7<sup>th</sup> day. Let us consider what possible motivations could have been at work ... and remain at work ... to get believers to abrogate such blessings while at the same time dishonor and disrespect the ONE WHO we worship and adore.

Please ... I pray thee ponder upon this Shabbat of ELOHIM! The Sabbath is fundamental to our very lives ... seriously! There is frankly no real optimal way to explain Sabbath ... in many respects Shabbat is like our LORD ... simply must be experienced!

If any reader can glean only one thing from this entire work the author would be thrilled if that one thing was to set out in observing the sacred Shabbat ... once you come you'll never go back ... ☺

---

## Mo'adim/Appointed Times

- That a single day be rendered as sunset to sunset ... evening and day! (Gen 1:5)
- To observe Nisan 1 as the first day of the first month of the year (Ex. 12:2)

- To observe and proclaim G\_D's appointed times and holy convocations (Lev. 23:1-2)
- To celebrate the sacred festivals: Pesach; Chag HaMotzi; Yom HaBikkurim; Shavu'ot; Yom T'ruah; Yom HaKippurim; Sukkot (Lev. 23:4-44; Num. 28:11-30:1)
- To observe the three pilgrimage festivals of Chag HaMotzi, Shavu'ot and Sukkot (Ex. 23:14-17; Ex. 34:23)
- Not to go up to the festival without bringing an offering (Ex. 23:15)
- To bring all offerings, whether obligatory or freewill, on the first festival after these were incurred (Deut. 12:5-6)
- Not to forsake the Levites but their gifts (dues) should be given to them, so that they might rejoice therewith on each and every festival (Deut. 12:19);
- That the kohanim shall serve in the Sanctuary in divisions, but on festivals, they all serve together (Deut. 18:6-8)
- To rejoice on the festivals (Deut. 12:12)
- Man shall not live beyond 120 years of age Gen (6:3)

Commentary:

Quite interesting is it not that the broader Festival commandments actually sit beneath the Sabbath commandment? Obviously this only cements the paramount importance of Sabbath ... but we also see revealed that G\_D's appointed times, like Shabbat, are meaningful, eternal and integral to the human experience of G\_D!

It should become apparent when we collectively view these commandments that G\_D reveals HIS supreme authority over all creation. In mortal terms we know that our most precious commodity is "time" ... a commodity that we have no control over. BUT ... ELOHIM ... now here is power and glory ... here is the AWESOME ONE WHO controls all things ... even time.

And even more so than just controlling time itself ... G\_D controls the events bringing about HIS will and plan for creation within the very context of HIS divine calendar. And this is why Israel does not conform to the global calendar but still functions within the auspices of G\_D's calendar.

So ... what if any points should be made since the vast majority of modern day believers in Mashíach operate not on G\_D's calendar but on the world's calendar and do not operate within G\_D's appointed times but celebrate festivals that were fashioned within man's doctrine/system?

Perhaps there really is only one question to be raised from the Hebraic vantage point ... "why do purported believers operate within a

calendar framework that obviously runs counter to G\_D's calendar?"

This is the only question that needs to be explored. Please seek an answer that is deeper than "this is the way we do things" ... please look for answers; you will in all likelihood be surprised!

---

## Pesach/Passover

- Passover is to be observed on Nisan 14 at dusk (Lev. 23:5 – Num. 28:16)
- To offer up an additional sacrifice on Passover (Lev. 23:36)
- To slay the Paschal lamb (Ex. 12:6)
- Not to break a bone of the Paschal lamb (Ex. 12:46)
- Not to slaughter the Paschal lamb while there is chametz/leaven in the home (Ex. 23:18; Ex. 24:25)
- To eat the flesh of the roasted Paschal sacrifice on the night Pesach (Ex. 12:8)
- Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9)
- To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11)
- To discuss the departure from Egypt on the first night of

Passover (Ex. 13:8)

- Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46)
- Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43)
- Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45)
- That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48)
- Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10)
- Not to leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt (Ex. 23:18; Ex. 24:25)
- Not to leave any portion of the festival offering brought on the fourteenth of Nisan unto the third day (Deut. 16:4)
- To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8)
- Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8)



- To observe the second Passover (Num. 9:11)
- Not to leave any flesh of the Paschal lamb brought on the second Passover until the morning (Num. 9:12)
- Not to break a bone of the Paschal lamb brought on the second Passover (Num. 9:12)

### Commentary:

Dear reader there is not enough time or words to adequately address the glory of Pesach/Passover; we should however have no problem recognizing the awesome shadows of Mashiach YESHUA. We should have no problems recognizing that Pesach represents the grace and mercy bestowed upon Israel ... G\_D's people ... HIS elect! Mashiach is our grace ... HE is our calling out of Egypt ... this world - olam hazeh. By HIS sacrifice are we spared judgment so that we have the right to become children of ELOHIM!

It is quite important that we view Passover (and all Mo'adim) within the broader framework of the covenantal relationship and Israel. We cannot understand the festival mysteries and continuing fulfillment by Mashiach without looking at these same festivals within the context of their original revelation to Israel and keeping in mind that collectively these Mo'adim reveal G\_D's broader plan for humanity's reconciliation.

As such Pesach (falling in the middle of the first month)

represents the beginning of G\_D's grand plan and will. Pesach essentially sets the stage for Israel's very existence. Pesach begins the extraction process of G\_D's people from the rest of the world ... as John the Immerser declared about YESHUA ... ""behold the lamb of G\_D who takes away the sins of the world!" Yes indeed the culmination of Mashiach's Pesach offering is the renewal of Israel ... well at least an offer as much for anyone willing to come out of olam hazeh!

So what pray tell then is the connection between "Easter/Resurrection Day" and the original Pesach? Or pray tell what relevance is "Good Friday" to Nisan 14? These are valid questions and all believers are strongly urged to seek even more answers as to why between 150 CE and 325 CE (Council of Nicaea) the early community of believers fought over the issue of Festival celebration ... and ultimately changed Pesach to Easter in order to celebrate the festival in alignment with the worldly Spring equinox and not in accordance to the Biblical commandment.

By the way please search The Scriptures and you will find that Pesach was the appointed time for YESHUA to be offered up ... the very day was orchestrated by ELOHIM! If the ordained day was of such importance then ... why is it not important today?

When did G\_D authorize the change in observance of Passover?

---

## Chag HaMotzi/Unleavened Bread

- To eat matzah while celebrating unleavened bread for the seven days ... Nisan 15-21 (Ex 12: 15)
- To rest, not to work, on the first day of unleavened bread ... Nisan 15 (Ex. 12:16; Lev. 23:7)
- To rest, not to work, on the seventh day of unleavened bread ... Nisan 21 (Ex. 12:16)
- To hold holy convocations on the first and seventh day of unleavened bread (Ex. 12:16)
- To not appear empty handed before G\_D during unleavened bread (Ex. 23:15)
- To remove chametz/leaven on the Eve of Passover (Ex. 12:15)
- That chametz shall not be seen in an Israelite's home during Passover (Ex. 13:7)
- That no chametz/leaven be in the Israelite's possession during Passover (Ex. 12:19)
- Not to eat chametz/leaven on Passover (Ex. 13:3)
- Not to eat any food containing chametz on Passover (Ex. 12:20)
- Not to eat chametz after mid-day on the fourteenth of Nisan

(Deut. 16:3)

- To eat matzah on the first night of Passover (Ex. 12:18)
- That Chag HaMotzi regulations pertain to the home born and the sojourner (Ex. 12:19)
- To cut off from Israel either home born or sojourner who breaks the Chag HaMotzi regulations (Ex. 12:19)

Commentary:

Obviously the Festival of Unleavened Bread is virtually a foreign event to the typical modern believer. But again the question is why?

Since Mashiach YESHUA is the pure and perfect “bread of life” can we not see this unleavened bread as representing Mashiach’s perfect submission and obedience to the will of ELOHIM ... even unto death?

In the original context of this Festival gifted to Israel, we see the need to “exit” Egypt quickly without the benefit of leavening or raising the bread. Important to note is that in a Biblical Hebraic perspective “leaven is a metaphor for sin”. When we look at the larger picture we see a direct relationship between “coming out of olam hazeh by grace” and the mandate to follow a steady diet of pure unleavened bread.

For the modern believer of Mashiach we then need to question

why the continued observance of this Festival in eating unleavened bread is not directly applicable to our mandate to stop ingesting the food of olam hazev (sin) and move to a diet of Torah obedience!

We should readily recognize the pattern of personal and communal movement revealed by these Festival commandments. Upon being spared by grace we are commanded to respond with a change of ways. We are commanded to stop consuming the sin of this world and consume the bread of life which is the character of G\_D as manifested in the life of YESHUA HaMashiach!

So ... does anyone still think this is a Festival for the Jew only and not applicable to all believers in Mashiach?

---

### Chag HaBikkurim/First Fruits

- To present the first fruits of the harvest to the Priest (Lev. 23:10)
- To offer the first fruits wave offering to G\_D (Lev. 23:11)
- And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the LORD. (Lev. 23:12)
- To offer up the meal-offering on First Fruits (Lev. 23:13)
- Not to eat bread made of new grain before the Omer of barley has

been offered up on First Fruits (Lev. 23:14)

Commentary:

In a general Hebraic perspective the Festival of First Fruits is the celebration of the early Spring crop ... the presentation to G\_D of the very first and best of the best of the crop ... the celebration that G\_D controls life and sustenance for humanity ... the celebration that G\_D renews life!

Can there be any doubt whatsoever that this Festival is the true Biblical "Resurrection Day"? Don't see it yet ... John 12:23 And YESHUA answered them, saying, The hour is come, that the Son of man should be glorified. 12:24 *Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abides alone: but if it dies, it brings forth much fruit!*

Mashiach is the "first fruits of the living" ... praise ELOHIM! Mashiach is the High Priest WHO is eternally qualified and blessed with being the ONE WHO offers up the wave offering ... just awesome!

In a pure Hebraic perspective the Biblical Festival of First Fruits, ordained by ELOHIM, is in no manner appropriately replaced by Easter ... this is the plain truth. In fact it is evident that "Easter" is a very poor man-conceived iteration/copy of the real Biblical Festival!

Once again it is our responsibility ... our obligation ... our right to joyfully receive the gift of this Festival through Mashiach! As we can readily see this Festival is completely integrated with both Passover and Unleavened Bread. These Festivals are conjoined and designed by G\_D HIMSELF to represent our very beginning ... these are the Spring Mo'adim and kick off our very lives and represent the promises to Israel contained within the eternal covenant.

Dear reader...please take in the Gospel account yet again while recognizing the relationship between these three early Spring Festivals from a purely Biblical perspective! Can there be any doubt that G\_D MOST HIGH designed a pattern ... depicted a plan within this specific orchestration which was of course executed perfectly by Mashiach? Is there any doubt that Mashiach took back HIS life on the very festival of First Fruits?

Yet again we are faced with the great question: "what was and remains the motivations behind keeping G\_D's children away from the very glory of Mashiach revealed through HIS appointed times?" Obviously there is a pattern in the question and sadly the answer as well!

---

## Shavu'ot/Pentecost

- To celebrate Shavu'ot (Lev. 23:16 Num. 28-26)
- To count forty-nine days starting from the day after bringing the

- first fruits wave offering ... seven full weeks shall be counted (Lev. 23:15)
- On the 50<sup>th</sup> day to bring an additional first fruits offering on Shavu'ot (Lev. 23:15; Num. 28:26-27)
  - To bring on Shavu'ot loaves of bread together with the sacrifices which are then offered up in connection with the loaves (Lev. 23:17-20)
  - The priest shall present the sacrifices and make a wave offering to G\_D (Lev. 23:20)
  - To rest and convocate on Shavu'ot (Lev. 23:21)

#### Commentary:

Yet again we see the revelation of a Festival within what seems to be a purely "agricultural perspective". BUT we already know that the picture painted once again focuses upon G\_D's willingness and desire to "renew" HIS creation ... renew HIS people!

From the Hebraic perspective this Festival is directly aligned to the giving of written Torah to Israel through Moses at Mount Sinai. Let us shake off the scales beloveds ... and accept the obvious: the giving of The Holy Spirit (Ruach HaKodesh) through YESHUA on Shavu'ot to the early followers is also directly connected to Torah. Not the written tablets but the indwelling of Torah as written



upon the believers' hearts as declared within Holy Scriptures.

The counting of the Omer is emblematic of the patient but eagerly anticipated release from our old burdens ... our old way of thinking. In a Hebraic perspective the seven weeks and one day is a picture of the Yovel/Jubilee of Israel. The time when the inheritance is restored to Israel's people!

In a Messianic perspective this time of anticipation and preparation represents our refinement and the culmination of our testing in the wilderness. The giving of HIS SPIRIT moves us beyond the baptismal stage. We no longer are a people that testify to HIS name through a public proclamation but rather we are a people renewed and reborn of HIS SPIRIT and we now testify to HIS NAME through our obedience and conformance to HIS character and life.

For one minute do we think that the early followers of Mashiach were not thinking in terms of Shavu'ot? For one moment do we think that they were not preparing in one accord for something wondrous to occur? For one moment do we think that they considered this Festival to be something new? Do we think for one moment that these early followers would abrogate Shavu'ot for Pentecost? Hmmm!

Not coincidentally this Festival falls within the middle range of the seven month Festival cycle declared by ELOHIM. Assuredly this renewal is of major importance to HIS plan and will for humanity but certainly it does not represent the end game. BUT we should continue to see the progression of revelation within the Festival

mystery: Grace ... Exodus ... Re-birth ... Indwelling! Simply amazing!

So ... what say us believers? Shavu'ot or Pentecost? The Yovel and Torah emblazoned upon our hearts in SPIRIT and TRUTH or the 50<sup>th</sup> day after Easter? So ... when do we think G\_D sends HIS SPIRIT ... on the very day that HE ordained or on the day that man ordained? Hmmm!

---

## Yom T'ruah/Rosh HaShannah

- To observe Yom T'ruah on the first day of the seventh month (Num. 29-1)
- To rest and convocate on Yom T'ruah (Lev. 23:24; Num. 29:1)
- That Yom T'ruah shall be a day of blowing of shofars ... a day of shouting (Num. 29:1)
- To offer up an additional sacrifices on Yom T'ruah (Num. 29:1-6)

### Commentary:

To understand this Festival in a Hebraic perspective we need to understand what shouting, shofar blowing and trumpet blasting was used for. Scriptures reveal to us that these soundings were affiliated with: the gathering and movement of the encampment; the offering of sacrifices to ELOHIM, the call to battle and the declaration of

G\_D as King! In a nutshell the sounding is a plea for G\_D's remembrance! A plea to remember the promises of the eternal covenant! A plea to remember and bless Israel for the sake of G\_D's faithfulness in delivering HIS promises!

In the Hebraic perspective this Festival is the beginning of the "days of awe" ... "Yamim Noraim"! This Festival begins the final season of the Fall Festivals and serves as not only the request to have the people be remembered by G\_D but as a wakeup call to all of Israel. A wake up call representative of what is still to come ... a wakeup call serving as a gut-check as to our personal and communal status in relation to ELOHIM!

It must be noted that over time this Festival became aligned with the traditional Jewish new-year and is theologically associated with the original creation believed to have occurred on this very day according Jewish tradition. The Festival carries significant importance to Israel.

As we put our Messianic perspective to this Festival it is quite difficult not to see the shadow of Mashiach's return within this Holy Festival. It is difficult to not see the great gathering of the faithful promised within Holy Scriptures! It is difficult not to see the return of the Temple and the sacrificial system! It is difficult not to see the call to battle wherein Mashiach will take up HIS issues with the nations of the Earth! It is difficult not to see this Festival as ushering in the millennial reign of our KING ... YESHUA HaMashiach!

Is this not then a Festival of great importance to all believers of

the G\_D of Israel ... YESHUA HaMashiach? In any manner do we not believe in or await the anticipated return of our KING? In any way do we want the day of “remembrance” to pass us by while we remain ignorant to its critical importance in our lives? In any manner do we want to be counted amongst the sleepers or do we want to commemorate our personal and communal awakening?

These questions may sound rhetorical yet they are assuredly not. Our very heritage, be we natural born or grafted in, mandates that we march to the drumbeat of ELOHIM as given to Israel. Sadly this very important Festival apparently does not even merit a replacement day in the church environment ... there has been a complete missing of the proverbial boat! In the churches there is not even a call of remembrance made to G\_D on this ordained day of remembrance! How utterly sad!

Rest assured however the Festival remains prominent and obligatory for Israel ... obligatory not really being a true reflection of how the Festival is viewed and revered by Israel ... like all other Festivals Yom T'ruah is cherished by Israel!

---

## Yom HaKippurim/Atonement

- To observe Yom Kippurim on the 10<sup>th</sup> day of the seventh month  
(Num. 29:7)

- To observe, on Yom Kippurim, the service appointed for that day, regarding the sacrifice, confessions, sending away of the scapegoat, atonement for the altar, sanctuary, priests, people and all Israel. (Lev. 16:3-34)
- To offer up additional sacrifices on Yom Kippurim (Num. 29:7-8)
- To offer the sin offering in addition to the atonement offering on Yom Kippurim (Num. 29:11)
- The High Priest shall bathe and attire himself in the Holy garments (Lev. 16:4)
- The High Priest shall perform the ritual of the sin offering and the scapegoat (Lev. 16:7-10)
- The High Priest shall make atonement for himself and his family (Lev. 16:11)
- The High Priest shall perform the ritual of incensing the Holy of Holies so that he dies not in the presence of THE LORD (Lev. 16:12-13)
- The High Priest shall sprinkle the ark cover with blood of his bullock sin offering (Lev. 16:14)
- The High Priest shall sprinkle the ark cover with blood of the goat

- sin offering ... for the people (Lev. 16:15)
- The High Priest shall make atonement for the Holy Place and the tent of meeting and the altar (Lev. 16:16-20)
  - The High Priest shall confess all the sins of the people of Israel and transfer them to the live goat set aside for Azazel before taking it to the wilderness (Lev. 16:21-22)
  - The High Priest shall cleanse himself and offer the burnt offerings to THE LORD to make atonement for himself and the people (Lev. 16:23-25)
  - The bullock and goat of the sin offerings shall be taken outside the camp and burned whole (Lev. 16:27)
  - Not to do work and convocate on Yom Kippurim (Lev. 23:31)
  - To afflict your souls in solemn rest (Lev. 16:29; Lev. 23:32; Num. 29:7)
  - Both the home born and the sojourner shall observe Yom Kippurim (Lev. 16:29)

Commentary:

There is no doubt that real justice herein cannot be given to this awesome Festival! (Note: as is the case with this entire sectional

discourse). Viewed by modern mainstream Judaism as the most sacred Festival, it is evident that “forgiveness from sin” is paramount to the covenantal relationship between Israel and ELOHIM! Forgiveness of sin has been and continues to be the key to our reconciliation.

In Messianic terms YESHUA is everywhere as we view these commandments. Mashiach is the “kapporah” ... Mashiach is Kohein HaGadol that can intercede behind the veil ... Mashiach once again is everywhere!

But let us remember that this Festival, though centric to atonement, is conversely just as centric to “judgment” applicable to those people(s) to whom the “kapporah” sadly does not apply. As such we then need to discern the shadow of the “White Throne Judgment” within this Festival. We need to see the Book of the LAMB as synonymous with the Book of Life!

In Hebraic thought Yom Kippurim is the day when the names of the “forgiven/righteous” are inscribed into the Book of Life and on this day the Book is closed! Obviously righteousness is not a human function but that of Mashiach. Obviously our human righteousness is a covering bestowed upon HIS believers. Obviously atonement for the genuinely repentant (t’shuvah in Hebrew – those that turn from lawlessness) results in removal of sin as represented by the transfer of sins to the goat! Ultimately in the end atonement results in the separation of the goats from the sheep!

Undoubtedly there can be no real understanding of this Holy Festival outside of the Hebraic perspective ... outside an Israel

perspective. In its true light this Festival is absolutely fundamental to our very existence ... foundational to the faith of believers ... foundational to our understanding of Mashiach's mission and glory. As such what believer would not want this Festival in our lives?

Yet again dear reader it is so very important that these Yom Kippurim activities and regulations be revisited and viewed within a Messianic perspective! When the proper framework is applied to the relevant Scriptures a much deeper understanding of Mashiach's wondrous works can be discerned ... simply awesome!

---

## Sukkot/Shelters

- To observe Sukkot beginning on the 15<sup>th</sup> day of the seventh month to the 21<sup>st</sup> day of the seventh month ... it is a feast to THE LORD (Lev. 23:34; Lev. 23:39; Lev. 23:41; Num. 29:12)
- To offer up an additional sacrifices on Sukkot according to the daily schedule provided by THE LORD (Num. 29:12-34)
- Not to do work and convocate on the first day of Sukkot (Lev. 23:35; Num. 29:12)
- To take during Sukkot a palm branch and the other three plants to present as first fruits before THE LORD and rejoice seven



days (Lev. 23:40)

- To dwell in booths seven days during Sukkot for all who are home-born (Lev. 23:42)
- To offer up an additional offering on the eighth day: Shemini Atzeret, which is a festival by itself (Num. 29:35-38)
- To rest and have a solemn assembly on the eighth day: the 22<sup>nd</sup> of the seventh month (Lev. 23:36; Num. 29:35)

Commentary:

Hopefully as we wind down the very brief discourses on ELOHIM's Shabbat and seven major Festivals we are not missing the critical emerging pattern which reveals ELOHIM's broad sweeping plan for humanity ... it is incredible. It should then be intuitively obvious to most that the last great Festival of Israel, Sukkot, represents the culmination of all things ... G\_D's very presence amongst HIS people! By this time should our understanding be any different?

The Hebraic perspective uplifts this awesome Festival as the time of greatest celebration. Sukkot is representative of the actual time in the wilderness when G\_D was amongst the people ... when G\_D took care of the people under the shadow of HIS wings.

How easy for us then to see our dwelling with G\_D in New

Jerusalem ... the wedding feast/festival of the LAMB? Immanu EL - G\_D is among us is the meaning of this Festival. And Scriptures reveal that Mashiach will be called Immanu EL ... how awesome is this?

Can we not see the tents/dwelling places of Israel as goodly ... as revealed to us through ELOHIM? Can we not see the shelter of the "chuppah/canopy" as a picture of the wedding feast? Can we not understand that we must then be incorruptible so as to not be destroyed by the very light which will be G\_D HIMSELF in that day? Woe is us and who has stolen for so many generations this heritage ... this birthright in Mashiach from the people? What motivations could drive such sheer hatred ... such sheer wickedness?

But let us not dwell upon the damage done ... rather let us dwell on the knowledge that ELOHIM has ordained and protected forever the sanctity and glory of HIS Mo'adim. All is not lost ... in fact nothing has been lost because G\_D is faithful and HE has raised HIS HAND and sworn by HIS HOLY NAME and there is none that can move HIM!

Within these seven high Festivals of Israel one can see if one looks with open eyes ... the complete picture of ELOHIM's righteousness, loving kindness and mercy for HIS creation.

Redemption to eternal glory and peace within HIM is revealed within the Mo'adim. These Mo'adim not only serve to shadow the picture of HIS LOVE but through these very Mo'adim and the works of HIS Mashiach YESHUA within the Festival framework is ELOHIM's SALVATION (YESHUA) wrought for

creation.

Admittedly the discourses on these High Festivals were far less tactical and certainly abstract to a certain extent. Yet this approach was inevitable given the priority of revelation versus obligation in pure Torah terms. Indeed the Festival commandments are obligatory but these represent the most elemental of Torah understanding when compared to the mystery of G\_D's plan revealed within the personage of Mashiach YESHUA!

These Festivals quite frankly exist to reveal the mystery and glory of YESHUA within the framework that is purely human ... time. These Mo'adim reveal the patterns of relationship between Israel and ELOHIM ... from tactical to abstract ... from physical to Spiritual ... from temporal to eternal. With such revelation what then should our human response to these Mo'adim be? Frankly we as believers should be breaking down every imaginable door, wall and barrier so that we can actively participate in Mashiach's works and glory ... we have no excuses but to pursue HIM because HE chose and pursued us first.

By the very SPIRIT of ELOHIM ye beloveds are urged to take this tremendously abbreviated explanation of HIS APPOINTED TIMES and be blessed by seeking the depths of HIS wonder on your own. Do not delay and do not be held back for if G\_D is with you pray tell who can stand against you?

Our AWESOME G\_D has graciously provided for us a wonderful depiction of HIS plan through this High Festival

framework. We see the:

- 1) Passing over – the blood of the LAMB (redemption) ...
- 2) Purification (the un-leavening and separation process/exodus from olam hazeah) ...
- 3) Rebirth/the first fruits - a baptism of water and death of the old man...
- 4) The late spring first fruits – an indwelling of righteousness through Torah upon our hearts in SPIRIT ...
- 5) The great shout/blast of awakening/remembrance ... the ingathering and return of the King Mashiach ...
- 6) The Day of Atonement – the White Throne judgment and the Book of the LAMB ...
- 7) Complete reconciliation in G\_D's presence – The Wedding Feats of Mashiach

It is hoped that what we can really see depicted herein is our ascent ... our aliyah towards reconciliation while realizing that we are the beneficiaries of Mashiach's wondrous works! Wondrous works aligned perfectly with ELOHIM's calendar and ELOHIM's

delivery of these Mo'adim to Israel within their originally delivered context.

Mashiach does only what is shown by ELOHIM ... Mashiach surely applied the revelation perfectly and in all ways fills up and completes the unfathomable orchestration of G\_D's plan for creation.

Can there be any doubts that this knowledge is paramount to HIS believers? Can there be any doubts that these High Festivals are integral to our existence? Can there be any doubts that these High Festivals are fundamental to Mashiach YESHUA?

With the answer being yes then how can we possibly choose other days to celebrate our salvation and life in Mashiach ... L'chayim b'Mashiach YESHUA?

---

## Rosh Chodesh/New Moon

- To blow with trumpets over the New Moon Sacrifices (Num. 10:10)
- To offer up an additional sacrifices every New Moon: a burnt offering, a meal offering and a sin offering (Num. 28:11-15)
- That the new month shall be observed and counted for the rendering of seasons, months and years (Ex. 12:2)

Commentary:

The Hebraic perspective accounts for the fact that ELOHIM and none other controls and orders the very nature of creation. Things did not happen by accident. It is ELOHIM ... HIS power and faithfulness that brings on the cycle and rhythm of life itself. Nowhere is this more apparent than with the constant renewal of the moon. And yes ... it is all about renewal and HIS promises to us.

Each and every month the cycle of renewal ... the bringing of light is manifested in the lunar cycle. Each and every month we are subjected to the horror of complete darkness only to be consistently reassured that HE will faithfully restore the light ... HE will never quench the flickering candle ... the light will always prevail over the darkness ... in HIS ordained time and manner.

The Hebraic perspective grasps the opportunity on a monthly basis to set aside the New Moon Festival in order to reflect upon our own renewal ... to strive for the light and in the upcoming month to be more like HIM ... YESHUA ... the light of men and the whole world.

It should also be noted that from a Hebraic perspective there is no valid calendar system but the lunar calendar revealed by ELOHIM! As for the solar calendar ... well this is the calendar for the rest of the nations ... for the self-purported enlightened ones!

So please ... take the time and follow the rhythm of the moon for just one month. Watch the ebb and flow of the cycle ... take in the glory of ELOHIM since HE is the architect and then look beyond the surface layer of the commandments. Surely there is more than can be seen at first glance. Surely there is mystery and revelation beyond all human comprehension ... but first we need to peer into the light!

---

## New Harvests

- To bring the first fruits to the Sanctuary in alignment with the pilgrimage feasts (Ex. 23:19)
- To present the first fruits of the harvest to the priests (Lev. 23:10)
- The priests shall wave the first fruits before THE LORD (Lev. 23:11)
- Not to eat roasted grain of the new produce before the first fruits have been presented to THE LORD (Lev. 23:14)

## Commentary:

Naturally given the timing of the High Festivals there is much harvest activity taking place around those Mo'adim ... not by coincidence of course. But these discrete commandments take into account all first harvests regardless of seasons or days.

Apparently the revelation of the commandments is simple: there is nothing that we can do without G\_D! Additionally there is no doubt that G\_D mandates and reserves for HIMSELF the first of all that springs forth from HIS bounty. What we see is G\_D not only mandating that we recognize HIM in the existence process but that we make sure that those that perform the “Avodah” ... the Holy Service share in the bounty ... those that by inheritance receive no land of their own from a personal perspective.

We continue to see G\_D's plan in all things and when a Messianic perspective is adopted we see how all sustenance is derived from the true vine ... YESHUA. On our own there is no good produce that comes forth! Furthermore the good that does come forth is designed to glorify ELOHIM ... hence the presentation to ELOHIM of what is produced.

Yet again we should see no disconnect between the Israelite Festival and our faith in Mashiah ... the two are inseparable.

---

## Shmittah/Sabbatical Year

- The seventh year shall be a solemn rest for the land (Lev 25:4)
- To sound the Ram's horn in the Sabbatical year (Lev. 25:9)
- To let the land lie fallow in the Sabbatical year (Ex. 23:11; Lev. 25:2)



- To release debts in the seventh year (Deut. 15:2)
- Not to demand return of a loan after the Sabbatical year has passed (Deut. 15:2)
- Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year (Deut. 15:9)
- To assemble the people to hear the Torah at the close of the seventh year (Deut. 31:12)

#### Commentary:

Although historical records may indicate that this Holy Year was virtually never celebrated within Israel ... we can see from Scriptures that ELOHIM is indeed serious about letting the land rest since Judah was banished to Babylon for a time frame equivalent to the number of Sabbatical Years not observed.

Obviously we can see the picture of the weekly Sabbath in these commandments ... but not for us people but rather the land itself.

Unlike the perspective of traditional modern believers in Mashiach, the Hebraic perspective understands the covenantal relationship and the integral relationship between G\_D ... the people ... and the land! It is a unique construct that simply can't be understood outside of the Hebraic perspective.

At the most summary level it should be noted that Israel ... the land ... is essentially for all relevant purposes the absolute center of everything ... and it does not matter what the scientists will tell us. These commands reveal that the land itself must remain healthy and receive its due rest. For this to happen the stewards of the land must know how to tend it and this is what the commands reveal.

So ... what then can we understand from these commandments ... how can we apply these principles and what do they mean for us? The answers are fairly straight forward. In accordance to G\_D's will all creation needs renewal ... all creation is subject to decay ... all creation needs the mandates of justice to properly function ... to remain in rhythm with ELOHIM.

We see once again the timely gut-check ... we see once again the need to remember and be remembered ... we see once again the mandate to deliver justice and mercy and love through HIS Torah! HE knows us quite well does HE not ... long before humans fashioned the seven year itch our ELOHIM already provided a cure!

The eternal principles revealed herein iterate yet again our human role as stewards of G\_D's creation ... but ... we also learn that even in stewardship we are dependent upon G\_D for success. We are mandated to know HIS rhythm so that HE can do what only HE does ... restore HIS creation!

---

## Yovel/Jubilee Year

- To count the years of the Jubilee by years and by cycles of the Sabbatical years; Seven years of Sabbaths shall be counted (Lev. 25:8)
- To make the proclamation of the Jubilee year on the 10<sup>th</sup> day of the seventh month: Yom Kippurim in the 50<sup>th</sup> year by sounding the shofar throughout all Israel (Lev 25:9)
- And the 50<sup>th</sup> year shall be hallowed and it shall be a Jubilee (Lev 25:10)
- To let the land lie fallow in the Jubilee year (Lev. 25:11)
- Every man shall be returned his possessions and every servant to his family in the 50<sup>th</sup> year (Lev 25:10)
- Transactions/Redemptions during the Jubilee year shall be righteous and in according to the value of produce and years of use ((Lev. 25:14-17)
- The land shall never be sold in perpetuity for the land is THE LORD's and the people are strangers and settlers (Lev. 25:23)
- To grant redemption to the land in the Jubilee year (Lev. 25:24-28)

- Thou shall honor the Levites and their rights under ownership and redemption ((Lev. 25:32-34)

Commentary:

Obviously the Yovel celebration represents the culmination of complete restoration and renewal of the people and land within the auspices of the eternal covenant. It is directly related to Sukkot and directly related to the fact that it ensues the year after seven Sabbatical years have been completed. Consequently this ties directly to Shavu'ot and is not a counting of weeks but a counting of years ... consequently this ties directly to Shabbat as well ... can we see the connections?

And the relevance? What appears to be revealed is the ongoing and generational perpetuation of the eternal covenant between G\_D and humanity ... between G\_D and HIS chosen people Israel. The Yovel cements G\_D's promises to Israel and serves to declare G\_D's eternal faithfulness in delivering what HE has sworn to uphold.

Ultimately ... wrapped within the promises of the land is G\_D's very promise that HE, as HE has declared in Scripture, will be our inheritance. Only Israel has this promise and only Israel will attain this inheritance.

From a Messianic perspective we recognize that it is Mashiach

YESHUA WHO is the Yovel ... WHO is the inheritance of the faithful. At the end of the day from both a Hebraic and human perspective it is YESHUA WHO is the "aleph" and the "tav" ... the alpha and omega ... the beginning and the end of all things. The continual perpetuation of life and existence ... the full embodiment of goodness, righteousness, justice and love as depicted within the commandments associated with the Yovel year ... bless HIS HOLY NAME!

---

#### 4th Commandment Summary – Remember The Sabbath Day For Holiness

Shabbat

Mo'adim

Pesach

Chag HaMotzi

Chag HaBikkurim

Shavu'ot

Yom T'ruah

Yom Hakippurim

Sukkot

New Moon

New Harvests

Sabbatical Year

Jubilee Year

Commentary:

It seems unimaginable that such pure grandeur, mystery and glory as revealed in the Mo'adim could even be contemplated in such an abbreviated manner and my apologies if such feeble efforts failed to even graze the surface. But let us for a moment presume that at least a glimpse of the fullness of ELOHIM's Mo'adim has been expressed herein. What then can we possibly do in response to such awesome glory?

To begin we can accept the fact that our one true G\_D Most HIGH ... EL ELYon ... has set forth for us a complete life-cycle framework in which we can interact with HIM on HIS terms and in accordance with HIS appointment book.

Praise G\_D ... we are minimally never more than six days away from HIM ... from our inherited rest. HE has also provided us a monthly appointment to ponder HIS power and faithfulness while at the same time retrospectively reviewing our lives and our walk along HIS path. HE has provided us the seven year period of rest and trust wherein we put ourselves into HIS hands! HE has provided us with the sacred Yovel as HIS promise that from generation to generation (l'dor v'dor) HE will maintain us along with the land of promise in accordance with the everlasting covenant. Barukh HaSHEM!

We should be downright awed and honored that through HIS High Festivals HE has revealed to us the timing and orchestration of HIS plan and will for humanity and even more so that HE has

revealed to us the works and glory of Mashiach YESHUA within the Mo'adim framework.

WHO could do such a thing? WHO can compare to you G\_D MOST HIGH and what is man that you visit upon us your grace and favor? Oh LORD we are indeed not worthy of such blessings and grace ... YOU are simply beyond our limited comprehension!

So ... do we still hold back? Do we still wonder what these Jewish Festivals are all about? Do we still view ourselves as distinct from Israel and from her sacred Festivals ... from G\_D's Festivals? Can we even possibly consider that somehow these Festivals are not relevant, critical and integral to the lives of every believer?

Sadly yet again we must turn our focus upon why these questions must be even raised. Why are these truths not understood and taught within the auspices of broader Christianity? Why does broader Christianity accept a human based and poorly constructed "shadow of the shadow" holy day framework?

How can a pagan solstice (Christmas) suitably replace the glory of Sukkot ... Immanu EL? How can a Spring equinox (Easter) replace the Pesach and First Fruit Festivals gifted to us by G\_D HIMSELF? How can Pentecost replace Shavu'ot ... on and on ...!

Something is very wrong! The lack of questions from the adherents point to an overwhelming and permeating complacency ... a fog ... a delusion!

It must be noted herein that despite so much confusion and ignorance apparent within broader Christianity when it comes to the Hebraic roots of the faith, the clarity ... truth ... and power of ELOHIM's Festivals surely cannot be glossed over even by the simple of minds ... with this author being the least of the simple! Surely there must be questions? Surely there must be many that contemplate the Biblical mandates to celebrate the Festivals of G\_D? Surely there must be many who question the man-made festival cycle and its Hellenistic pagan roots?

Please ... consider the ramifications of not only being given G\_D's Festivals and choosing others but also choosing other Festivals despite being commanded to keep (for our own good) G\_D's Festivals? These Festivals are for our blessing and HIS glory!

As for the Jewish brethren ... what gives? How can the fulfillment of these awesome Mo'adim in, by, with and through Mashiah YESHUA evade your grasps? The leaders remain asleep ... the brethren remain asleep and it is time to wake up and call upon HE WHO comes in the NAME of ADONAI!

What deviousness is at play? What is the possible benefit and who is the possible beneficiary of our human abrogation of these sacred Festival gifts? Faithfully G\_D shall not remove them from us or hold us back! Certainly no other power can remove them or hold us back from our inheritance. Therefore there is only one means by which we disavow our heritage and this is by personal choice ... and surely we



need to revisit the garden where our first parents fell prey to the guile of the serpent when it was uttered: "surely thou shall not die this day"!

Well ... if we are not interfacing with ELOHIM on HIS terms and on HIS time frame and in HIS revelation and in HIS rhythm ... then who are we actually interacting with?

We need to stand up ... both Jew and Gentile and reclaim our rightful heritage. For the Jew there needs to be the submission to YESHUA and for the Gentile there needs to be acceptance of the commanded orthodoxy and a movement out of the shadows and into the light of G\_D's power and truth.

Be not confused on this topic dear reader ... true Israel and even the nations themselves will be coming up to Jerusalem at the appointed times ... so says Scripture about the days of the KING!

So ... if the Mo'adim are going to be the Festivals of Mashiach's reign ... can there be any discussion as to what Festivals are legitimate this very day ... as they were when first handed down by ELOHIM?

Let us open our eyes to see and our ears to hear. The Sabbath is the first of our Holy days! If nothing else just start by honoring the Shabbat and you will readily see how the world is against Shabbat ... how the entire system is designed to defile the Shabbat. Then you will know beloveds ... then you will know!

Shalom Aleichem ... P. R. Otokletos

