

# The Biblical Festivals



Messiah's Aliyah Of Glory

P. R. Otokletos

The Biblical Festivals  
Messiah's Aliyah Of Glory

A Messianic Jewish Commentary

By P.R. Otokletos

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## ABOUT P. R. OTOKLETOS

The author Andrew A. Cullen has been writing under the pen name of P. R. Otokletos since 2004 when he began writing/blogging Messianic Jewish/Hebraic Roots commentaries across a broad range of topics.

The author is part of an emerging movement of believing Jews as well as former Christians recapturing the Hebraic roots of the Messianic faith. A movement that openly receives not just the redemptive grace of the Gospel but also the transformational lifestyle that comes with joyful pursuit of G\_D's Sacred Torah ... just as it was in the first century Ce!

Despite a successful career in politics and business, the author is driven first and foremost by a desire to understand the great G\_D of creation and humanity's fate. To this end the author has spent years studying the Hebrew and Greek Holy Scriptures, in a Hebraic context in order to get past the delusions of mainline religions ... to get at the truth!

In 2005 the author completed his first book "The Seven Churches of Asia - The Path of the Chosen Revealed". A work which provides a Messianic Hebraic look into the Revelation of Jesus Christ (Yeshua HaMashiach in Hebrew/Aramaic) respective to the seven church messages found in the Book of Revelation.

His second full length book completed in 2013 "Mystery Babylon Exposed - An Attack On Lawlessness", provides a broad sweeping overview of how G\_D's adversary works against the children of men through confusion, lies and deceit to keep people from the truth of the Gospel Message and the Covenantal relationship offered by G\_D. The work exposes the false framework of wisdom woven into this temporal world (olam hazeh) and the solution for humanity (Grace and Torah) provided by G\_D through Yeshua HaMashiach. This work undertakes a broad overview of the Torah Commandments within a Messianic context provided to us by Yeshua ... The Master Rebbe!

This most recent book "The Biblical Festivals - Messiah's Aliyah Of Glory" was completed in 2014. In this work the Traditional and Messianic Hebraic perspectives relative to the Sacred Festivals are surfaced, discussed and reviewed in order to reveal the glory of G\_D through the awesome fulfillment and perfection of the Festivals by, in and through Mashiach Yeshua. This

work essentially reveals Yeshua's great "aliyah" (ascent) to glory and consequently the great aliyah of Mashiach's faithful community ... a.k.a.. Israel!

The author is convinced that nearly two thousand years of wayward understanding of the Biblical texts and man-made doctrine has significantly shrouded humanity's view of G\_D ... his Messiah ... and even the very Gospel message itself. Consequently the author has dedicated his time and efforts to offer humanity a different perspective of the G\_D of Israel ... a different perspective of Messiah Yeshua ... a different perspective of the Gospel message in the hopes that some might be awakened to and pursue a relationship with G\_D as defined within Holy Scriptures.

There is indeed a veil of ignorance that thickens all around us and is keeping us from our destiny ... from our restoration. Like others who can see past this shroud, the author labors for no other reason than to give G\_D the glory he is due and G\_D's just due comes by way of the Hebraic bias ... as the reader will soon see!

The author hosts a web-site " <http://pr.otokletos.org/> where numerous Messianic Hebraic materials are provided free of charge.

## INTRODUCTION

Ever since the Exodus and Wilderness experience well over 3,000 years ago, the Israelites (a.k.a. Jewish People) have steadfastly maintained observance of the commanded Biblical Festivals and to a greater extent the Biblical calendar. These Festivals (*Mo'ed* singular and *Mo'adim* plural in Hebrew respectively) actually translate literally in English as “appointed times”. Despite the fact that very few people observe these sacred Mo'adim ... the holiness, relevance and importance of the Biblical Festivals stand ... forever.

Although there are numerous passages within Scripture concerning the Holy Festivals, let us reference Leviticus 23: 1- 44 to get a summary list of these High Holy Days/Times:

And the LORD (G\_D in Hebrew) spoke unto Moses, saying: Speak unto the children of Israel, and say unto them: The appointed seasons of the LORD, which ye shall proclaim to be holy convocations, even these are my appointed seasons. Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a Sabbath unto the LORD in all your dwellings.

These are the appointed seasons of the LORD, even holy convocations, which ye shall proclaim in their appointed season. (#1) In the first month, on the fourteenth day of the month at dusk, is the LORD'S Passover. ...

(#2) And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation; ye shall do no manner of servile work. And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work. ...

And the LORD spoke unto Moses saying: Speak unto the children of Israel, and say unto them: (#3) When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. 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. And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the

LORD for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the offering of your G\_D; it is a statute forever throughout your generations in all your dwellings. ...

(#4) And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD. Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the LORD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor unto the LORD. And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest. And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no manner of servile work; it is a statute forever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shall thou gather the gleaning of thy harvest; thou shall leave them for the poor, and for the stranger: I am the LORD your G\_D...

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying: (#5) in the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto the LORD. And the LORD spoke unto Moses, saying: ...

(#6) Howbeit on the tenth day of this seventh month is the Day of Atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before the LORD your G\_D. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it

be that does any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work; it is a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your Sabbath. ...

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying: (#7) on the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be a holy convocation; ye shall do no manner of servile work. Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work. These are the appointed seasons of the LORD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the LORD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your G\_D seven days. And ye shall keep it a feast unto the LORD seven days in the year; it is a statute forever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your G\_D. And Moses declared unto the children of Israel the appointed seasons of the LORD. (Leviticus 23: 1- 44)

G\_D also prescribes additional “appointed times” in the form of the New Moon observance as well as the Sabbatical Year (7th Year) and the Jubilee Year (50th Year). These other Mo’adim are important and mandated ... but as will be seen compliment the High Festivals.

These Mo’adim have been ordained by G\_D for all time. From generation to generation; from father to son; from mother to daughter and so forth. The Biblical record is clear as it pertains to the relevance and duration of these High Festivals; forever means forever and within no place in



Holy Scripture have any of these commands from G\_D been annulled. Still further it must be declared that Jesus the Messiah (Yeshua HaMashiach in Hebrew), in no manner ever ... ever ... declared the annulment of any festival or commanded the observance of any other new Festival. This is a matter of Biblical and historical record and more importantly a matter of faith. Any changes made to the Festival Cycle did not come from G\_D ... but from man.

Believers normally agree that G\_D is eternal, perfect and is not subject to a changing character or determination as are we humans. G\_D knew, by virtue of creation ... what was, is and will be ordained. As such there would never be any need to “re-do” components of his great plan. Most assuredly G\_D as attested to in Holy Scriptures has assuredly revealed elements of his plan over time ... for instance G\_D revealed some things to Abraham ... more to Moses ... still more to David and finally all things in and through Yeshua The Messiah. Throughout Scripture G\_D has always made it clear that he and he alone will declare events before they happen and none can turn back his divine will. Therefore the only logical way to approach his “eternal” Mo’adim Cycle is to accept that it is pertinent for all peoples, all the time and within every context imaginable ... or at least most assuredly for all Israel.

\* \* \* \* \*

In a Messianic Hebraic perspective ... all things of G\_D are uniquely and perfectly integrated in, with and through Yeshua HaMashiach: The Creation ... The Torah ... The Sacrificial System ... The Priesthood ... The Mishkan (G\_D’s Earthly Dwelling Place) ... The Kingdom ... Human History ... and of course The Mo’adim. All of “This” is integrated in such a perfect and divine manner that complete human understanding and handling of the comprehensive truth is frankly not possible ... certainly not within one’s mortal limitations. He is the LORD and we are but dust from the Earth! We will have to await our transformation to incorruptible glory before we can really understand what it is that we can simply not even imagine today!

Consequently we humans at best can typically focus on some element(s) of G\_D’s revelation ... at some layer of depth ... to get a glimpse of his glory and awesome will for humanity and his creation. Although a complete discourse on the Mo’adim would naturally entail an incredibly deep study and introspection with respects to all of these integrated truths listed herein ... the practical reality is that this work will be limited to ponderings surrounding just the Mo’adim while exposing some key connections to some broader aspects of the greater truths ... as are necessary and

fundamental to the discourse. But ... let us not think that G\_D's glory cannot be revealed in such a limited study. Let us not think that he has left us ill equipped to ascertain the fundamental truths we need to understand so that we can live in accordance to his will and purpose. The bottom line is that even a cursory level understanding of G\_D's Mo'adim cycle is crucial to understanding his plan and purpose ... and therefore an excellent endeavor for his children ... the more we know about the G\_D of Israel the better we are for it!

Ultimately the Biblical Festivals and Shabbat handed down by G\_D can only be viewed as awesome and remarkable. These appointed times as will be seen serve not only as a guide to a believer's annual cycle of existence, but in similar fashion like Shabbat, serve as a shadow and fulfillment of G\_D's promise to his children Israel and all creation.

As will be seen within these ensuing Mo'adim discourses, the manner in which G\_D reveals eternal truths to his children is not coincidental and is fashioned, like Shabbat, within the context of a pattern. A pattern of revelation, fulfillment and promise! As will be seen ... each individual festival has real and purposeful meaning for the Hebrew people; the children of the covenant. Each individual festival has real and purposeful meaning for the children of Israel through faith by way of festival perfection in Yeshua HaMashiach. Each individual feast is relevant to believers in a broad theological context as well as being relevant as a means of practical living and Biblically correct religious practice. In Yeshua the perfected Mo'adim no longer serve only as a remembrance of the past but a remembrance and hope of the promises to come in and through Yeshua himself.

Essentially the Festival Cycle as will be seen perfectly encapsulates G\_D's divine plan for humanity and serves as a truly awesome revelation from our Creator. In the Mo'adim Cycle we not only see the perfection and divine wisdom of G\_D but we also see the glory of the Son, Yeshua, to whom all has been given by his Abba.

\* \* \* \* \*

It is the purpose ... or at least an attempt of this work to bring to light some very important aspects of the true Messianic Jewish faith within the Mo'adim (appointed time) construct. First and foremost to simply expose the glory of G\_D so that praise for him will grow and strengthen. Additionally ... for far too long the mainstream Jewish population has failed to grasp the glory of Yeshua HaMashiach ... leaving them incomplete and still wandering ... leaving them awaiting

receipt of their covenantal heritage. Perhaps ... just perhaps seeing the glory of Mashiach revealed within a traditional Jewish framework and perspective might lead even just one to call upon Mashiach. Conversely the adherents of thousands of diverse Christian faith systems, long ago torn away from the Hebraic roots of the orthodox faith, perhaps even just one might see Mashiach's glory in a proper Hebraic framework and consider the waywardness of the traditions handed down over time ... and be led back to the true Gospel delivered by Yeshua. A Gospel that does not abrogate but upholds Torah ... a Gospel that does not repudiate the Everlasting Covenant but upholds it ... a Gospel that does not disown or attempt to replace Israel the Jewish people but acknowledges their unique role as the apple of the LORD's eye ... as chosen people and the light to the nations!

Ultimately despite the incredible and unfathomable complexity that is our G\_D ... and his Word, there appear to be a few key perspectives that we can grasp onto in order to "get it" ... to understand the deal between G\_D and us people. Understanding the LORD's Festival Cycle is one such key perspective!

This ensuing Hebraic vantage point will by no means represent a traditional Greek or Hellenistic perspective ... essentially it is not a "relative perspective" that uses philosophical and dispensational bias to deal with G\_D's perfect and unchanging Word. Ultimately the Hebraic perspective deals in the reality and mandate that G\_D's Word be completely congruous and consistent from Genesis-Revelation. Holy Scripture as such cannot argue against itself or abrogate declarations and truths revealed.

Additionally the Hebraic perspective mandates that the understanding of the LORD's revelation to humanity be viewed within the auspices/context of the Chosen People Israel. The Holy Scriptures were given to Israel ... a.k.a. the Jewish people. As such the understanding of what G\_D's Word means ... naturally needs to be viewed within a Jewish/Hebraic context.

Furthermore as the reader may know it was and remains Israel's role to be the mediator for the nations ... it was Israel's role to spread the Kingdom of G\_D to all the Earth; as such it was clearly Israel's duty and right to understand, interpret and reduce to practice the workings of the Kingdom. Ultimately then it is incumbent upon us to accept the fact that the inspired writers of Holy Scripture were Jewish ... their thought processes were Jewish ... their selection of words and utilization of language idioms were Jewish ... the meanings that they were inspired to convey were

delivered within a Jewish context. Even the record in the Greek B'rit Chadasha (New Testament) can only truly be understood when realizing that the Greek words used were substitutions for Hebrew words and their particular context and use associated with same.

Consequently it would seem irrational to attempt to understand something that is fundamentally Hebraic ... in terms that are non-Hebraic! Although this may assuredly irk some individuals who do not believe such a Hebraic grounding is needed ... this is assuredly not the position of this messenger. The Hebraic bias exists because The LORD G\_D Most High selected the Hebrews to be the "chosen people". If a person has a problem with this selection of the Hebrews and subsequent Hebraic bias with respects to the biblical text and other matters of orthodoxy ... that person needs to address this matter with the G\_D of Israel and all creation!

In concluding this introduction it is important that we initially set the stage for proper evaluation of G\_D's Mo'adim and great plan for humanity in and through Mashiach Yeshua by exposing the key Messianic prophecies contained within the Tanakh (Jewish Bible ... a.k.a. Christian Old Testament). The importance and relevance in exposing these key Messianic prophecies will readily surface as we proceed within this work.

Messianic Revelations

### **Knowledge of Mashiach's Divine Nature:**

- To know that G\_D will come as Mashiach ... HIS ruling ARM (Isa. 40:10)
- To know that Mashiach will be from ancient days ... everlasting and eternal (Micah 4:14-5:2)
- To know that Mashiach will be ImmanuEl ... G\_D with us (Isa. 7:13-14)
- To know that Mashiach will come to HIS temple and deliver the covenant (Mal. 3:1)
- To know that Mashiach will be like unto the eternal but as a "Son of Man" coming in the clouds of Heaven (Dan. 7:13-14)
- To know that Mashiach will be "Pele-Joez-El-Gibbor-Abi-Ad-Sar-Shalom" - Wonderful Counselor, Mighty G\_D, Eternal Father, Prince of Peace ... Mashiach will be the exact image and likeness of G\_D ... a perfect unity (Isa. 9:5-6)
- A Psalm of David. The LORD says unto my lord: 'Sit thou at my right hand, until I make thine enemies thy footstool.' The rod of Thy strength the LORD will send out of Zion:

'Rule thou in the midst of thine enemies.' Thy people offer themselves willingly in the day of thy warfare; in adornments of holiness, from the womb of the dawn, thine is the dew of thy youth. The LORD hath sworn, and will not repent: 'Thou art a priest for ever after the manner of Melchizedek.' (Psalms 110:1:4)

The Tanakh clearly declares the awesome and divine nature of Mashiach without question!  
Praise G\_D!

\* \* \* \* \*

### **Knowledge of Mashiach's Redemptive Mission:**

- Bring good tidings unto the humble (Isa. 61:1; Nah. 2:1)
- Bind up the broken-hearted (Isa. 61:1)
- Comfort those that mourn (Isa. 61:1)
- Open the of the eyes to them that are blind (Isa. 61:1; Isa. 35:5)
- Open the ears of the deaf (Isa. 35:5)
- Free the tongue of the dumb (Isa. 35:5)
- Heal the lame (Isa. 35:5)
- Free the captives/possessed/unclean/infirm/dead (Isa. 61:1)
- Strengthen the weak and fearful (Isa. 35:3)
- Proclaim Jubilee (Isa. 61:1; Isa. 35:3)
- Disavow the curse of Israel's covenant with death (Isa. 28:16)
- Serve as the foundation stone for the renewed covenant (Isa. 28:16; Mal. 3:1; Jer. 31:30-33; Psa. 118:22)
- Build G\_D's eternal place of dwelling (2 Sam. 7:12-16; Isa. 28:16; Mal. 3:1; Jer. 31:30-33)
- Circumcise the remnant and put Torah upon their hearts (Jer. 31:30-33; Isa. 42:3)
- Guarantee the seed of Israel forever (Jer. 31:36; Isa. 49:5-6)
- Restore the pride of Jacob, as the pride of Israel (Nah. 2:1)
- Cut off the wicked one (hasatan) (Nah. 2:1)
- Minister Mercy in humility and meekness (Isa. 42:2-3)
- Sacrifice his righteous self for the transgressors (Isa. 53:10)

- Bear the iniquities of the transgressors (Isa. 53:11)
- Make intercession for the transgressors (Psa. 110:4; Isa. 53:12)
- Reconcile the transgressors to G\_D (Jer. 31:33; Isa. 53:11)
- Fill up the Torah as the prophet to come (Deut.18:15-19; Isa. 42:4; Nah: 2:1)
- Bring light to the darkness (Jer. 31:33; Isa. 9:1; Isa. 42:4)
- Teach the knowledge of G\_D (Isa. 2:3-4; Isa. 42:3; Isa. 42:18-21; Hab. 2:14)
- Fill the Earth with the knowledge of G\_D (Isa. 7:14; Isa. 42:4; Hab. 2:14)
- Deliver salvation to Israel (Psa. 14:7; Isa. 49:5-6)
- Deliver salvation to the ends of the Earth (Isa. 49:6;
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)
- Restore justice and righteousness (Isa. 9:6; Isa. 28:17; Isa. 42:4)
- Set things right in the Earth (Isa. 9:6; Isa. 42:4)
- Proclaim the day of The LORD's vengeance (Isa. 6:1; (Isa. 35:3)
- Proclaim judgment upon those without faith in HIM (Isa. 28:22; Isa. 40:10; Deut. 18:19)

The Tanakh paints a clear prophetic picture of Mashiach's mission which is focused upon healing, redemption, reconciliation, transformation and salvation. Praise G\_D!

\* \* \* \* \*

### **The life of Mashiach ... the suffering servant:**

- Born in Bethlehem (Mic. 5:1)
- Descended from the stock of Jesse (Isa. 1:1-2)
- Descended from the line of King David (Jer. 23:5; 2 Sam. 7:12-16)
- Miraculously birthed of a virgin girl (Isa. 7:14)
- Honored and Blessed by Kings bearing gifts (Psa. 72:10-11)
- Foreshadowed by the messenger ... a voice in the wilderness ... having a spirit of Elijah (Mal. 3:1; Mal. 3:23; Isa. 58)
- Imbued with unmeasured Spirit of G\_D (Isa. 42:1; Isa. 61:1)
- A loving delight to the soul of G\_D MOST HIGH (Isa. 42:1)
- Humble, meek, merciful and loving (Isa. 42:2-3)

- A most wondrous healer of ailments and torments (Isa. 35:5-6; Isa. 61:1)
- Ridden into Jerusalem triumphantly ... victoriously but lowly in humility upon a donkey (Zech. 9:9)
- Rejected by the leaders of Israel (Psa. 118:22-23)
- Betrayed by his own people (Psa. 41:6-10)
- Betrayed for thirty pieces of silver out of the Temple treasury (Zech. 11:12-13)
- Alienated from HIS people (Psa. 69:9)
- Abandoned when HE as the shepherd is smitten (Zech. 13:7)
- Beaten, spat upon and shamed by HIS tormentors (Isa. 50:5-7)
- Tested by HIS tormentors (Psa. 22:8-9)
- A reproach ... despised of the people (Psa. 22:7-9; Isa. 53:3; Psa. 69:20)
- Allowed to suffer without rescue (Psa. 22:2-3; Isa. 53:4-5)
- Robbed of HIS garments by way of the casting of lots (Psa. 22:19)
- Allowed to be offered up for slaughter (Isa. 53:7-8; Dan. 9:26)
- Sacrificed for Israel (Isa. 53:8-9)
- Wounded in the hands and feet (Psa. 22:17)
- Suffering no broken bones (Psa. 22:18)
- Given vinegar to drink (Psa. 69:22)
- Obedient unto death (Isa. 53:1-9)
- Die broken hearted (Psa. 69:21)
- Poured out like water (Psa. 22:15)
- Buried with the sinners (Isa. 53:9)
- Not be abandoned to the nether-world ... be raised from the dead (Psa. 16:9-10; Hosea 5:15-6:2; Jon. 2:3-10)
- Questioned about the wounds on HIS hands (Zech. 13:6)
- Remembered by Name forever (Psa. 72:17)

The Tanakh is most assuredly not short on prophetic passages depicting how Mashiach can and would be recognized. Praise G\_D!

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## **Mashiach is destined to be the KING OF KINGS:**

- Mashiach will wait to return as KING (Isa. 30:8-18)
- Israel will return to G\_D ... seeking Mashiach (Hosea 3:3-5)
- Israel in their time of distress will mourn their rejection of Mashiach and G\_D will be gracious unto Israel (Zech. 12:8-10)
- The nations shall rebel against G\_D and his Anointed King (Psa. 2:1-3)
- Mashiach will be given HIS inheritance (Psa. 2:6-12)
- Mashiach will crush rebellion upon the Earth (Isa. 63:2-6)
- Mashiach will set up HIS Kingdom (Hag. 2:5-9)
- Mashiach will build the temple, bear the glory and sit upon the throne as HE rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)
- Mashiach stands as an ensign of the peoples and HIM the nations shall seek (Isa. 11:10)
- Mashiach will rule all the nations ... HIS rightful inheritance as the Eternal Anointed ONE (Psa. 110:1-7; Dan. 7:13-14)
- Mashiach will reign with justice and righteousness ... HE shall prosper ... when Judah is saved and Israel dwells safely (Jer. 23:5-6)
- Mashiach will restore the glory of Israel (Psa. 45:14-18)
- Mashiach will reign for eternity (Dan. 7:14; 2 Sam. 7:13)

The Tanakh clearly depicts the destiny of Mashiach through numerous prophetic passages. Undoubtedly Mashiach as declared in the Tanakh is destined for eternal Lordship as the “Son of David” ... sitting upon the throne of the Kingdom Israel in glory and splendor. Praise Yeshua!

\* \* \* \* \*

Naturally the corpus of the Tanakh inspired writings, which declare, reference, imply and allude to Mashiach, are in no way limited to the discrete prophecies depicted herein. From a Messianic Hebraic perspective it is important to recognize and understand that in all ways the Tanakh is about G\_D's story for humanity as depicted through his chosen people Israel. As such the corpus is Messianic centric ... in all ways pointing to the restoration plan and works of G\_D ... and of course his Mashiach.



Consequently the patterns that surface with respects to G\_D's actions as well as the lives and actions of major Biblical characters such as: Joseph, Moses, Samuel, David, Zechariah, etc. ... inevitably point us towards the broader promise and persona of Mashiach himself.

Ultimately it is this framework of "pattern recognition" ... depicted within the Tanakh (The Testament of promise) that sets the stage for recognition of these promises within the auspices of the B'rit Chadasha (Testament of fulfillment).

Although these declared Messianic truths revealed within the Tanakh may be intuitively obvious to believers of Yeshua (The Christ/Anointed One) ... it is important in all ways that Mashiach's credentials be established within the Tanakh before they are established in the B'rit Chadasha (a.k.a. Christian New Testament). Ultimately there is little value in a testament of fulfillment (B'rit Chadasha) if said fulfillment cannot be reconciled to a previously declared promise/prophecy within Holy Scripture ... agreed? Understanding what is being fulfilled and correctly discerning the meaning and ramifications of fulfillment essentially mandate that we first understand correctly the context in which the promise/prophecy was made!

So ... with Mashiach's credentials firmly established and the critical prophecies related to him revealed ... let us proceed to see how Messiah fills up G\_D's plan for Israel and all humanity within the auspices of the sacred appointed times ... the Mo'adim.

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#### Author's Notes

From time to time the author will introduce some key Hebrew language words which are pertinent to a particular discourse. This will be done because there are too many cases wherein a non-Hebrew translation of G\_D's Word simply does not connote the proper context and use of the word. A prime example herein is the Name of Mashiach himself ... who is called Jesus in the Greek New Testament.

For the record this Name "Jesus" is simply an English transliteration of a purely Greek transliteration (Iesus) of the Hebrew Name Yeshu'ah or Yeshua in Aramaic. The key being "transliteration" meaning that an attempt was made to capture the sound of the Name ... not necessarily the meaning of the Name which is a quite important construct for the Jewish people.

In a Hebraic context a Name is not simply a “tag” that a person is given so that we can identify them ... rather a name embodies who and what an individual is or is supposed to be. In the case of “Jesus” ... which literally means nothing on its own linguistic basis in Greek or in English ... we see in Hebrew a completely different story ...

## Hebrew Dictionary (Lexicon-Concordance)

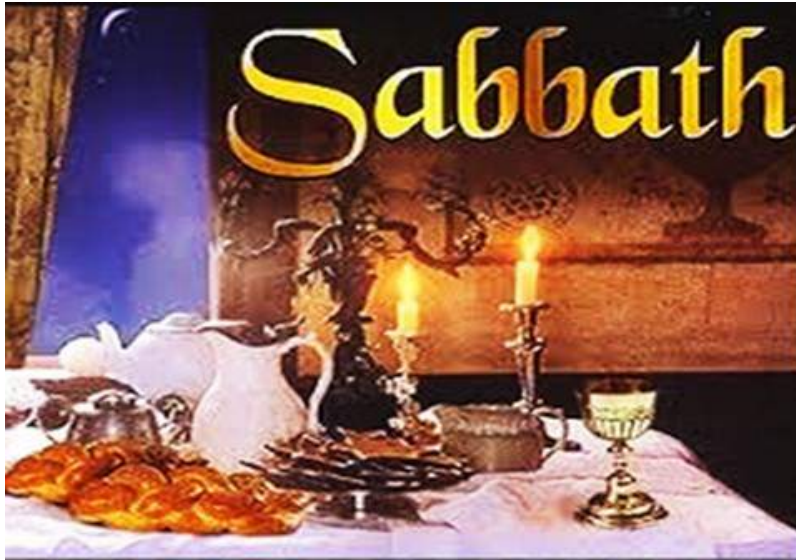
#3444 **יְשׁוּעָה** y@shuw`ah {yesh-oo'-aw}  
passive participle of **H3467**; TWOT - 929b; n f

1) salvation, deliverance  
1a) welfare, prosperity  
1b) deliverance  
1c) salvation (by God)  
1d) victory

As can be seen herein the very Name of Yeshua translates in Hebrew as “Salvation”. It should be noted as well that this very word/Name appears often in Holy Scriptures and embodies great relevance for the Biblical Text and G\_D’s revelation to us.

\* \* \* \* \*

## SHABBAT/SABBATH - TRADITIONAL HEBRAIC PERSPECTIVE



The institution of Shabbat is indeed one of the greatest gifts that The LORD has bestowed upon humankind. In fact this gift is so important that The LORD commanded its observance among the great Ten Commandments (Aseret Hadiberot) written on stone by his own finger!

Following are some critical passages from Holy Scriptures pertaining to Shabbat:

Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is a Sabbath unto the LORD thy G\_D, in it thou shall not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it. (Exodus 20:7-10)

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the LORD hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a yom kadosh (holy day), a Sabbath of solemn rest to the LORD; whosoever does any work therein shall be put to death. ... (Exodus 35:1-3)

And the LORD spoke unto Moses, saying: Speak thou also unto the children of Israel, saying: Verily ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations, that ye may know that I am the LORD who sanctifies you. Ye shall keep the Sabbath therefore,

for it is holy unto you; every one that profanes it shall surely be put to death; for whosoever does any work therein, that soul shall be cut off from among his people. ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever (Exodus 31: 12-17)

Observe the Sabbath day, to keep it holy, as the LORD thy G\_D commanded thee. ... And thou shall remember that thou were a servant in the land of Egypt, and the LORD thy G\_D brought thee out thence by a mighty hand and by an outstretched arm; therefore the LORD thy G\_D commanded thee to keep the Sabbath day. (Deuteronomy 5:11-14)

Ye shall keep my Sabbaths, and reverence my sanctuary (Leviticus: 19:30)

And thou shall take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shall set them in two rows, six in a row, upon the pure table before the LORD. And thou shall put pure frankincense with each row that it may be to the bread for a memorial-part, even an offering made by fire unto the LORD. Every Sabbath day he shall set it in order before the LORD continually; it is from the children of Israel, an everlasting covenant. (Leviticus: 24:5-8)

And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof. This is the burnt-offering of every Sabbath, beside the continual burnt-offering, and the drink-offering thereof. (Leviticus: 28:9-10)

And the LORD spoke unto Moses in mount Sinai, saying: Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a Sabbath unto the LORD. Six years thou shall sow thy field, and six years thou shall prune thy vineyard, and gather in the produce thereof. But in the seventh year shall be a Sabbath of solemn rest for the land, a Sabbath unto the LORD; thou shall neither sow thy field, nor prune thy vineyard. That which grows of itself of thy harvest thou shall not reap and the grapes of thy undressed vine thou shall not gather; it shall be a year of solemn rest for the land. And the Sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food. ...

And thou shall number seven Sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven Sabbaths of years, even forty and nine years. Then shall thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; (Leviticus: 25:1-10)

But if ye will not hearken unto me, and will not do all these commandments; and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant; I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall make the eyes to fail, and the soul to languish; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you and ye shall be smitten before your enemies; they that hate you shall rule over you; and ye shall flee when none pursues you. ...

And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass. And your strength shall be spent in vain; for your land shall not yield her produce, neither shall the trees of the land yield their fruit. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. ... And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. ...

And if in spite of these things ye will not be corrected unto me, but will walk contrary unto me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; ...

And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and my soul shall abhor you. And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it. And you will I scatter

among the nations, and I will draw out the sword after you; and your land shall be desolation and your cities shall be a waste. Then shall the land be paid her Sabbaths, as long as it lies desolate, and ye are in your enemies' land; even then shall the land rest, and repay her Sabbaths. As long as it lies desolate it shall have rest; even the rest which it had not in your Sabbaths, when ye dwelt upon it. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee, as one flees from the sword; and they shall fall when none pursues. And they shall stumble one upon another, as it were before the sword, when none pursues; and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against me, and also that they have walked contrary unto me. I also will walk contrary unto them, and bring them into the land of their enemies; ...

If then perchance their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. For the land shall lie forsaken without them, and shall be paid her Sabbaths, while she lies desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected mine ordinances, and their soul abhorred my statutes.

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the LORD their G\_D. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their G\_D: I am the LORD. (Leviticus: 26:14-45)

\* \* \* \* \*

As was declared in the brief introduction herein ... all “things” of The LORD are uniquely and perfectly integrated ... The Creation; The Torah; The Sacrificial System; The Priesthood; The Mishkan (The LORD’s Dwelling Place); The Kingdom; Human History; and of course The Mo’adim. Hopefully in reviewing and pondering just these selected Scripture passages associated

with the Sacred Shabbat, the reader can garner some appreciation regarding the integrated nature of the “things of The LORD” since Shabbat seems to “touch” or connect with so many different things. Clearly Shabbat cannot be summarized to merely be the “day we gather”!

Most assuredly, as can be seen within Scripture, there are numerous perspectives in how the Shabbat needs to be viewed and there are key relationships that need to be explored and developed so that we can ascertain the broad picture that Shabbat portrays. If we extract just the key elements from the related Shabbat Scripture passages we should be able to readily see the following traditional Hebraic perspectives:

Shabbat is a “zikaron l'ma-asay v'raysheet” or a “remembrance of the act of creation”. On this Yom Kadosh (Holy Day) believers pay homage through worship, prayer, study as well as familial and communal celebration because it is right to give The LORD thanks and praise for creation. On Shabbat, his children, the Israelites, have a weekly appointment with ABBA (Father), the creator of HaShomayim ve' HaAretz (Heaven and Earth).

Shabbat is a “zaykher litziat mitzrayim” or a “remembrance of the Hebrew exodus from Mitzrayim (Egypt)”. The LORD, through the Shabbat, pronounced liberty for the Hebrew people while ending their steadfast bondage to Egypt. It must be understood that only free people, not slaves, would have the luxury of resting on any given day. As such the day of rest not only signifies that the Hebrew people were free but also stands as a testimony forever that freedom came through the saving grace of The LORD. The Hebrew people did not earn their freedom; it was given to them freely out of love and mercy by The LORD.

Shabbat is an “ote hee l'olam” (everlasting sign) between The LORD and the children of Israel ... a sign of the Everlasting Covenant, marked by blood, wherein G\_D forged a nation from the children of Jacob ... a peculiar people ... a people set apart unto him for the specific purposes of ministering to him and leading the wayward nations of the Earth back to him. In this respect the Shabbat embodies the very special covenantal relationship between The LORD and the apple of his eye ... Israel!

Beyond these three core concepts we should also see where:

- Shabbat serves as a permanent memorial to the gift of the promised-land ... Israel's inheritance ... and is therefore integral to the Everlasting Covenant;

- Shabbat serves as a perpetual testimony to The LORD's continual sustenance of Israel ... week over week ... month over month ... year over year ... generation over generation;
- Shabbat is memorialized forever within the auspices of the Sacrificial System and the Mishkan;
- Shabbat serves a critical function with respects to the "sanctification-separation-holiness" (kadosh) of Israel ... Shabbat is a corner stone within the Torah;
- Shabbat serves as a definitive demarcation line between the children of Israel and those that do not belong to the Kingdom ... Shabbat then serves as a judgment!

And frankly speaking we could continue on ... seemingly in perpetuity regarding all the things that Shabbat reveals! But let us for the time being consider the previous declarations regarding Shabbat to be sufficient for purposes of understanding the basics of The LORD's Holy Shabbat.

So ... we have just in very simple terms described the most basic Hebraic perspectives when it comes to Shabbat. No hard thinking, no confusing theology, plain and simple language ... The G\_D of all creation - the G\_D of Abraham, Isaac and Jacob -The G\_D of Israel has required the observance of Shabbat and with little effort we should see how Shabbat is an everlasting memorial to:

1. Creation;
2. Redemption;
3. The Eternal Covenant and promises made to Israel
4. Holiness (Torah, Sacrificial System, Mishkan)

Clearly the vastness and significance of Shabbat cannot be understated when viewed in a traditional Hebraic perspective. So most assuredly there can be no doubt as to why Shabbat is so very special ... even more so when we consider the fact that it is The LORD who is doing all the lifting ... choosing, creating, redeeming, promising, enabling, blessing, rebuking ... everything! Shabbat undoubtedly stands as an eternal testament to the G\_D of Abraham, Isaac and Jacob.

In viewing Shabbat we should see the permanent memorial of how The LORD blesses Israel! Please let this fundamental and traditional Hebraic view of Shabbat sink in for a moment and let



us ask ourselves if this perspective alone is compelling enough to honor and observe Shabbat?  
Hmmm!

Most assuredly the non-Jewish reader should gain a heightened awareness and respect for Shabbat. Most assuredly the non-Jewish reader should gain a better understanding as to the importance of Shabbat to the Jewish people. Hopefully, with just what we've seen thus far, some badly needed focus and prominence to the 7th Day has been revealed!

Thus far we have taken a cursory view of Shabbat in a traditional Hebraic perspective. Now let us take a look at Shabbat in a Messianic Hebraic perspective ... a perspective that is Yeshua HaMashiach (The Anointed One ... the Christ) focused.

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## SABBATH - MESSIANIC HEBRAIC PERSPECTIVE

As awesome as Shabbat is within a traditional Hebraic perspective ... and with its wonderful associations to the Mo'adim ... the Torah ... the Sacrificial System ... and the Mishkan, it must be understood that these are but shadows/promises of the perfected Shabbat when viewed in the glory of Yeshua HaMashiach. Shabbat is so much deeper and even more important when perceived through Messianic Hebraic eyes.

Recounting the core Hebraic perspectives relative to Shabbat ...

1. A memorial of creation;
2. A memorial of redemption;
3. A memorial of the eternal covenant and promises to Israel;
4. A memorial to Holiness/Sanctification

We will take a look through the Holy Scriptures at Mashiach Yeshua's relationship with respects to these perspectives and get a Messianic Hebraic understanding of Shabbat!

In the initial context discussed we see Shabbat as a remembrance of the original creation. But Shabbat, when viewed outside the context of Yeshua Mashiach, is incomplete ... it is left soiled because of us people. Without Yeshua ... humanity is unfortunately left with a remembrance of creation wherein our parents Adam and Eve were initially undefiled by sin but lost their innocence while seeking G\_D-like autonomy; seeking to control their own destiny resulting in deprecation of the order established by The LORD ... resulting in the decay of the first creation which in Hebraic thought is "olam hazeh" ... or this temporary temporal world ... the world dominated by decaying flesh.

When viewed outside the context of Yeshua there is simply no hope for re-birth; only the memory of a crippled creation spiraling towards chaos. Fortunately for Messianic believers the remembrance of creation is only a shadow of the everlasting re-creation to come. When Shabbat, and hence creation, are viewed in the context of Yeshua HaMashiach what can be seen? The answer joyfully ... is Chayei (Life) anew.

In the beginning was the Word, and the Word was with G\_D, and the Word was G\_D. The same was in the beginning with G\_D. All things were made by him; and without him was not

anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness and the darkness comprehended it not. (John: 1:1-4)

For G\_D so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For G\_D sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believes on him is not condemned: but he that believes not is condemned already, because he hath not believed in the name of the only begotten Son of G\_D. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in G\_D. (John: 3:16-21)

For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. (John: 5:26-31)

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (1 Corinthians 15:51-54)

Holy Scriptures reveal clearly how Yeshua is HaDabar (The Word ... The Torah) of The LORD and how all things were created in and through The Word. It is revealed how Yeshua was The Word manifested on Earth and how Yeshua was LORD of the Shabbat and in him is life. Therefore Shabbat, the remembrance of the original creation, represents through Yeshua not only the original creation but also our potential re-birth and reconciliation with The LORD. Yeshua is the way back to the Garden of Eden when mankind dwelt with The LORD ... Yeshua is the means

by which order is restored ... Yeshua is the means through which life manifests over chaos/nothingness!

Is not the very premise of a Messianic believer's faith the truth that, in and through Yeshua, believers are re-born to life; created a-new? Of course this is the very foundation of the faith! Eternal life is the foundation of believers' hopes and the very heart of our existence. The LORD is the G\_D of the living therefore Shabbat is the eternal commemoration of creation and life in The LORD through Yeshua ... forever!

For believers of Yeshua ... these truths are not debatable. For believers the nature of Yeshua is a given. We know however that the TANAKH (Hebrew Testament of Promise) clearly reveals how only The LORD is the source of life ... G\_D alone. How then is the revelation of the B'rit Chadasha ... the revelation of Yeshua supported within the Tanakh? It is an important question for if the testaments are incompatible ... unsupportable ... then we have a problem ... agreed?

Referring once again to some key Messianic prophecies from within the Tanakh itself we find some very interesting revelations concerning Mashiach's nature that Israel is implicitly commanded to understand:

- To know that Mashiach will be from ancient days ... everlasting and eternal (Micah 4:14-5:2)
- To know that Mashiach will be like unto the eternal but as a "Son of Man" coming in the clouds of Heaven (Dan. 7:13-14)
- To know that Mashiach will be "Pele-joez-el-gibbor-Abi-ad-sar-shalom" - Wonderful Counselor, Mighty G\_D, Eternal Father, Prince of Peace ... Mashiach will be the exact image and likeness of G\_D ... a perfect unity (Isa. 9:5-6)
- To know that Mashiach will be Immanuel ... G\_D with us (Isa. 7:13-14)

Fortunately and not surprisingly we can see within the testament of promise ... the Tanakh ... that The LORD has revealed to us the nature of his Mashiach. Clearly the Tanakh declares that Mashiach is like unto The LORD and as such is indeed self-sustaining ... he is indeed life itself. Clearly within the Tanakh the credentials of Mashiach are revealed and declared!

Through the revelation of the B'rit Chadasha (the Testament of fulfillment) we undoubtedly cannot deny the role of Mashiach in the record of creation ... in the record of life. Furthermore it

is clear that Mashiach is also the force of sustaining life in the re-creation to come. As such Shabbat remains an eternal memorial to The LORD's creation ... but in richness and fullness through Mashiach Yeshua!

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The next key perspective associated with Shabbat as presented is “redemption” which is what took place when The LORD brought forth his people out of Egypt. Now in this context it was seen where Shabbat signified the liberty of the Hebrews as free people; freed from the bondage of slavery in Egypt. Clearly when Jacob and all the seventy souls had left the land of promise there was an abrogation of rights. Under the forced labor of Egypt the migration to Egypt became a prison and undoubtedly Israel was in need of a redeemer ... who of course was The LORD ... using Moshe (a Messianic archetype/motif) as his mechanism of deliverance.

Let us start first with a very brief and high level explanation of “redeeming” in a Hebraic perspective. In the Hebraic perspective, redemption is essentially the right of a “Goel” (redeemer) to purchase or take back ownership rights that have been temporarily abrogated or lost. A simple example would be in the case of property or a field that was sold or leased long term to someone outside of the family. In such instances a Goel (a blood relative) would be legally eligible to exercise the right of redemption to bring the property back into the hands of the family line.

As can be seen redemption is characterized by the following key aspects:

- a) An abrogated or lost inheritance/right;
- b) A rightful Goel-Redeemer;
- c) Payment of a debt

Again let us review Holy Scriptures to see how these perspectives are aligned with Yeshua HaMashiach.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served The LORD with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the LORD, and spoke of him to all them that looked for redemption in Jerusalem. And when they had

performed all things according to the law of the LORD, they returned into Galilee, to their own city Nazareth. (Gospel of Luke 2:36-39)

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of The LORD. For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (Romans 8:21-23)

That no flesh should glory in his presence. But of him are ye in Mashiach Yeshua, who of The LORD is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, he that glories, let him glory in the LORD. (1Corinthians 1:29-31)

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of The LORD; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible G\_D, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 1:17 And he is before all things, and by him all things consist. (Colossians: 1:9-17)

As the B'rit Chadasha declares ... it is Yeshua who is The LORD's Goel ... Redeemer. Through Yeshua's self-sacrifice, believers through faith and the grace of The LORD are once again made free. Israel is now freed from the slavery of sin and bondage of symbolic Egypt which is the temporal or decaying physical world (olam hazeh).

Is there any question why the message delivered by Yeshua in Hebrew is the "BESURAS HAGEULAH" or "Good News Of Redemption"?

And we know that Yeshua is the rightful Goel ... he is The Son ... the heir to The LORD and has all the rights of inheritance for he has the rights to all of creation ... all things are his. We must also keep in mind that in true Hebraic fashion the right of the Goel to exercise redemption came with a price tag ... Mashiach's life. Therefore when we consider our observation of Shabbat let us approach this Holy Day understanding just how enormous and precious the price that was paid to redeem us!

But ... we once again must revisit the issue of aligning the B'rit Chadasha with the Tanakh to yet again make sure that the testaments are compatible. Within the Tanakh we see these Messianic prophecies:

- Bring good tidings unto the humble (Isa. 61:1; Nah. 2:1)
- Bind up the broken-hearted (Isa. 61:1)
- Comfort those that mourn (Isa. 61:1)
- Open the of the eyes to them that are blind (Isa. 61:1; Isa. 35:5)
- Open the ears of the deaf (Isa. 35:5)
- Free the tongue of the dumb (Isa. 35:5)
- Heal the lame (Isa. 35:5)
- Free the captives/possessed/unclean/infirm/dead (Isa. 61:1)
- Strengthen the weak and fearful (Isa. 35:3)
- Proclaim Jubilee (freedom) (Isa. 61:1; Isa. 35:3)
- Disavow the curse of Israel's covenant with death (Isa. 28:16)

Once again we see within the Tanakh specific revelations with respects to Mashiach's glorious mission as Goel. There are no doubts that these prophetic passages are Messianic and point to the redemptive work of Mashiach in accordance to The LORD's will and plan for humanity. Consequently we can be assured that the Torah is upheld through and through ... beginning to end.

Let us also consider the fact that these Messianic revelations were given "after" the redemption of Israel from Egypt! As such the prophecies point towards the time when Israel would once more be under subjugation ... where Israel would be in need of redemption and restoration.

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The third primary perspective that we see aligned with the Sacred Shabbat is the relationship to the sign ... the Everlasting Covenant and testaments between Israel and The LORD.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the LORD G\_D of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spoke by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. (Gospel of Luke 1:67-75)

And as they were eating, Yeshua took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. (Gospel of Matthew 26:26-28)

For Moses truly said unto the fathers, A prophet shall the LORD your G\_D raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which The LORD made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first The LORD, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities. (Acts: 3:22-26)

For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, says the LORD, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (Hebrews: 10:14-17)

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that



time ye were without Mashiach, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without The LORD in the world: But now in Mashiach Yeshua ye who sometimes were far off are made nigh by the blood of Mashiach. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us (Ephesians: 2:11-14)

Once again we can only marvel at the revelation and fulfillment contained within the B'rit Chadasha renewed covenant. It is clear that the mission, works and goals of The LORD through Mashiach Yeshua are done so under the auspices of the covenantal relationship between Israel and The LORD. This is an extremely important Hebraic perspective since this perspective directly cements the relationship between The LORD and the fathers ... between The LORD and Israel. Between Yeshua and the eternal memorial that is Shabbat. Just as Shabbat is the eternal sign between the everlasting covenant between The LORD and Israel ... so to Yeshua is this eternal sign.

Let us also bring to mind that the covenants with the fathers and Israel were oathed in sacrifice ... codified in blood! How much more so than is the surety and finality of the testament delivered by Yeshua which was guaranteed with his own precious blood?

As was the model in the previous two instances let us once again look back to the Tanakh and see if we can find pointers regarding Mashiach and the everlasting covenant.

- Disavow the curse of Israel's covenant with death (Isa. 28:16)
- Serve as the foundation stone for the renewed covenant (Isa. 28:16; Mal. 3:1; Jer. 31:30-33; Psa. 118:22)
- Guarantee the seed of Israel forever (Jer. 31:36; Isa. 49:5-6)
- Circumcise the remnant and put Torah upon their hearts (Jer. 31:30-33; Isa. 42:3)
- Deliver salvation to Israel (Psa. 14:7; Isa. 49:5-6)
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)
- Deliver salvation to the ends of the Earth (Isa. 49:6)

And some passages from the Tanakh simply must be provided in detail and not referenced due to their importance:

Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke my covenant, although I was a lord over them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD, I will put my law in their inward parts, and in their heart will I write it; and I will be their G\_D, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the LORD'; for they shall all know me, from the least of them unto the greatest of them, says the LORD; for I will forgive their iniquity, and their sin will I remember no more. Thus says the LORD, who gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirs up the sea, that the waves thereof roar, the LORD of hosts is his name: If these ordinances depart from before me, says the LORD, then the seed of Israel also shall cease from being a nation before me forever. (Jeremiah 31:30-35)

Ho, every one that thirsts, come ye for water, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your gain for that which satisfies not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a prince and commander to the peoples. Behold, thou shall call a nation that thou knows not, and a nation that knew not thee shall run unto thee; because of the LORD thy G\_D, and for the Holy One of Israel, for he hath glorified thee. (Isaiah: 55:1-5)

Without doubt, as we can see even just in these selected prophecies regarding Mashiach's covenantal fulfillment, the delivery of the promises to Israel in Mashiach were guaranteed by The LORD. The Tanakh clearly points to G\_D faithfully upholding all of his promises and we readily can see the delivery of these promises through Yeshua within the B'rit Chadasha record.

As the reader may be aware there are numerous covenants that The LORD makes within Holy Scriptures ... among those pertinent herein are the covenants with Abraham, Isaac, Jacob as well as those at Sinai and Horeb. Additionally there is a notable covenant made to David wherein King Mashiach is promised. In the Hebraic understanding it must be noted that all of these

“agreements/promises” made by The LORD comprise “The Everlasting Covenant”! In essence there is one Covenant under which all of the various promises are testaments thereof. The testaments represent progressive addendums and sections as part of the “Contract” between G\_D and Israel. This is an important point to be made because in a Hebraic perspective the “testament” of Yeshua does not mandate an abrogation of the Everlasting Covenant. The B’rit Chadasha Testament is essentially the final “addendum”, albeit a HUGE addendum to The Everlasting Covenant.

Developing this core concept a bit further let us recall that we saw previously in Jeremiah 31:30-35 that The LORD clearly states that Israel will remain forever as a seed and kingdom as long as there is the sun and the moon ... or essentially until the time when all things are created a new! As such what The LORD is undoubtedly declaring, within the contextual revelation of the New Testament to come, is that Israel ... and all the covenantal promises made to Israel remain intact.

Additionally it should be noted that any ordinances, statutes, commands, etc. (are representative of G\_D’s complete “law”) and these same passages in Jeremiah declare that the law itself is not being abrogated due to the ushering in of the “New Testament”!

So what is the Hebraic reconciling of this “New Testament” really all about? We get the answer directly from Sha’ul (the Apostle Paul) ...

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou stands by faith. Be not high-minded, but fear: For if The LORD spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of The LORD: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they also, if they abide

not still in unbelief, shall be grafted in: for The LORD is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Romans 11:13-27)

So what do we see from Sha'ul in this inspired writing ... in conjunction with the other selected New Testament writings?

What we see is that the New Testament is consistent with the promises made to Israel ... but ... the New Testament also provides some key additions. First of all the New Testament essentially erases Israel's permanent guilt under the law for transgressing the Eternal Covenant ... in essence Israel's covenant with death (their sin and transgression) cannot be used by the accuser (hasatan) to disavow the promises made to Abraham, Isaac and Jacob. Through mercy and grace the righteous guilty verdict of not being able to be in compliance 100% to the law is waived in the face of "grace" and the righteous sin atonement/propitiation of Yeshua.

Secondly we clearly see established the introduction of the Gentiles into the fold that is Israel. Under the New Testament the Gentiles, former aliens to the covenant, can now be grafted into Israel through Yeshua HaMashiach.

Thirdly and most importantly we see however where it is Yeshua HaMashiach that is essentially fulfilling the human conditions of the Eternal Covenant ... on behalf of all humanity. Essentially it is the perfect man ... Yeshua ... serving as the sole representative for Israel/man-kind in satisfying the terms of the Everlasting Covenant. In Yeshua ... the man ... humanity can be counted as being covenantal before The LORD!

As believers in Yeshua HaMashiach ... either Jew or Gentile, we should be careful in our understanding of the nature of the Testament of Yeshua. Yeshua's Testament reaffirms the Everlasting Covenant ... it does not abrogate it. Yeshua's Testament formally (codified in his blood) expands the terms and conditions of the Everlasting Covenant to those who are outside the

immediate family of Jacob while ushering in the perfect revelation of The LORD's righteousness through grace and mercy in and through Yeshua himself ... bless his Holy NAME! But let us remember that Yeshua did not receive a pass ... or grace as do those that believe on him! Yeshua earned the righteous judgment of "innocent" because he did obey and perfectly apply Torah while manifesting The LORD's character in the fullest during his glorious life and ministry. Yeshua truly was perfectly covenantal!

As a consequence of Yeshua's Testament, believers should continue to view the Sacred Shabbat as a "covenantal sign" between G\_D and Israel forever. Even more so in light of this brief overview just conducted ... for no longer is the Shabbat a memorial to the covenantal promises codified through the blood of animals, but Shabbat is a memorial to the covenantal promises codified in the most precious blood of Yeshua ... the eternal Son Of Man ... the exact image and likeness of The LORD ... the exact image and likeness that we pursue and that Shabbat permanently memorializes!

\* \* \* \* \*

The last primary aspect of Shabbat that we need to view in a Messianic perspective deals with the Holiness of The LORD and the sanctification of Israel.

And the angel said unto her, Fear not, Mary: for thou hast found favor with G\_D. And, behold, thou shall conceive in thy womb, and bring forth a son, and shall call his name YESHUA. He shall be great, and shall be called the Son of the Highest: and the LORD G\_D shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also THAT HOLY THING which shall be born of thee shall be called the SON of G\_D. (Luke 1:30-35)

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Yeshua of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of G\_D. And Yeshua rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spoke among

themselves, saying, what a word is this! For with authority and power he commands the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. (Luke 4:33-37)

For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of G\_D; And are built upon the foundation of the apostles and prophets, Yeshua Mashiach himself being the chief corner stone; In whom all the building fitly framed together grows unto an holy temple in the LORD: In whom ye also are built together for a habitation of G\_D through the Spirit. (Ephesians: 2:18-22)

I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is the good, acceptable, and perfect will of G\_D. (Romans: 12:1-2)

Know not that ye are the temple of G\_D and that the Spirit of G\_D dwells in you? If any man defile the temple of G\_D, him shall G\_D destroy; for the temple of G\_D is holy, which temple ye are. (1 Corinthians 3:16-17)

But as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy. (1 Peter 1:15)

And he says unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. (Revelation 22:10-11)

As we review these few B'rit Chadasha references it is unmistakable that Yeshua is indeed most holy ... which should come as no surprise at all! But ... we also see detailed revelation in the B'rit Chadasha that Yeshua's Holiness is not something distinct and separate from his believers. In fact what we see is a clear picture of how his holiness is to abide within believers. And how do these inspired writers of Scripture present this picture of holiness/sanctification to us? They do so by presenting the renewed believer as: a priest ... as a holy nation set apart ... as a person not conformed to this world ... as a peculiar people ... as a sacrificial offering ... as an integral element of the Mishkan (Temple) ... as the actual dwelling place of G\_D!

Clearly the similitude of the various messages resonates with the truth that holiness and sanctification is the fundamental element of a believer's walk in the Gospel ... in the believer's path towards conformance to the very character and nature of the Holy One of Israel. On this point there should be very little debate!

Consequently there can be no doubts either that Shabbat, within a Messianic Hebraic perspective, remains a permanent memorial to The LORD's Holiness and the continuing sanctification of Israel leading headlong towards the very presence of G\_D Most High.

Before we continue on let us once more however look to confirm the B'rit Chadasha within the auspices of the Tanakh!

The selected Messianic prophecies below herein as can be seen depict Mashiach as the architect of the rebuilt Temple ... the capital and throne of the Kingdom Israel and even all the Earth. Clearly these prophetic revelations point towards Yeshua's majestic Earthly Kingdom and clearly point to the nature of the King ... holy!

- Build G\_D's eternal place of dwelling (2 Sam. 7:12-16; Isa. 28:16; Mal. 3:1; Jer. 31:30-33)
- Mashiach will build the temple, bear the glory and sit upon the throne as he rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach will set up his Kingdom (Hag. 2:5-9)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)

But there are as well some very poignant passages from the Tanakh that shed much light on the issue of holiness:

Now therefore, if ye will hearken unto my voice indeed, and keep my covenant, then ye shall be mine own treasure from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shall speak unto the children of Israel.' (Exodus 19:5-6)

And the LORD spoke unto Moses, saying: Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your G\_D am holy. (Leviticus 19:1-2)

And that ye may put difference between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.' (Leviticus 10:10-11)

And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goes in unto the holy place before the LORD, and when he comes out, that he die not. And thou shall make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO The LORD. And thou shall put it on a thread of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity committed in the holy things, which the children of Israel shall hallow, even in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. (Exodus 28:35-38)

It should be intuitively obvious just from these scriptures alone that “holiness” is clearly a very big deal between G\_D and Israel. We see a direct relationship between Israel and: the Holy Commandments; the Holy Priesthood; the Holy Mishkan and ultimately G\_D’s Holiness.

What should also be intuitively obvious as well is what the B’rit Chadasha writers had in mind and what they were attempting to convey. By revealing the richness and glory of holiness available to us within the auspices of Yeshua, the inspired writers did not make up some new allegorical framework ... they instead led us right back to the original Hebraic context of holiness ... the Mishkan (the source of Holiness of course being The LORD) ... and the requirement of Israel to emulate and strive for this same Holiness.

It certainly does appear that the perspectives related to Holiness, within the Tanakh and B’rit Chadasha, are absolutely in alignment. It certainly does appear that “sanctification” remains a critical component of Israel’s existence. It certainly does appear that Shabbat therefore stands as the valid memorial of the special Holiness that is G\_D’s nature ... and Israel’s destiny!

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In completing this short but hopefully succinct review of Yeshua and the Sacred Shabbat in a Messianic Hebraic perspective, we can only marvel and gasp at the astounding and awesome relationship that Yeshua has with Shabbat and subsequently Israel ... G\_D’s chosen people. Or at least we should be gasping and in awe!



In summary this unique relationship began by exploring in traditional Hebraic fashion the core focus of Shabbat and its relevance to G\_D and Israel. We readily could see Shabbat as:

1. A memorial of creation;
2. A memorial of redemption;
3. A memorial of the eternal covenant
4. A memorial of holiness

Standing just on its own traditional Hebraic perspectives there should be little debate as to the importance and relevance of Shabbat within G\_D's creation framework. There should be little debate as to why the Shabbat is far more than just a mandatory day of congregating and pondering the awesome G\_D of creation. There should be a far greater understanding as to why the Jewish people cleave so tightly to this first among The LORD's Mo'adim.

But ... all of this relevance and importance of Shabbat pales in comparison to Shabbat within the auspices of Yeshua HaMashiach. As we readily saw through our brief review, Shabbat now stands as the memorial of the original creation but just as well Shabbat stands for the promise of re-creation and life eternal in and through the Majestic Son who is and has LIFE unto himself.

Shabbat therefore is an everlasting memorial to The LORD and Yeshua ... LORD of Shabbat ... LORD of Life!

We have readily been able to see as well that Shabbat, the memorial of The LORD's redemption of Israel from Egypt ... also ... stands as a permanent memorial to Yeshua the Goel of The LORD ... HaMashiach of Israel and all humanity. A Goel who redeems across time and the boundaries of existence freeing Israel and people from the bondage of slavery and servitude to sin and olam hazeh. Freeing Israel and people from hopelessness enabling the restoration of the familial inheritance as children of G\_D!

Shabbat therefore is an everlasting memorial to The LORD and Yeshua ... LORD of Shabbat ... LORD of Redemption!

We have readily been able to see still further that Shabbat, the memorial of G\_D's Everlasting Covenant with Israel ... remains this sacred memorial but is now glorified under the auspices of

the B'rit Chadasha Testament which has been ratified and codified with the perfect and precious blood of Yeshua HaMashiach himself.

Shabbat therefore is an everlasting memorial to The LORD and Yeshua ... LORD of Shabbat ... LORD of The Everlasting Covenant!

Finally we have seen where Shabbat, the memorial of holiness ... remains a valid testimony to the holiness of G\_D ... Yeshua ... as well as the sanctification of Israel. We see within the auspices of the B'rit Chadasha how believers are essentially components of the eternal and holy Mishkan ... how believers are sanctified by the very presence of G\_D from within!

Shabbat therefore is an everlasting memorial to The LORD and Yeshua ... LORD of Shabbat ... LORD of holiness!

Ultimately what shall we say then ... has Shabbat been done away with by G\_D because the glory of Yeshua has been revealed? It is the hope of this believer that any reader responds with a fervent "Heaven forbid!"

Or pray tell ... should anyone think for a moment in light of what we see revealed in Scripture that Shabbat is simply a tradition for the Jews?

Or perhaps still further should anyone think for a moment, in light of what we see revealed in Scripture, that any day ... meaning days 1 – 6 could ever ... ever supplant the Shabbat as The LORD's weekly Mo'ed?

Dear readers ... there is a reason why this exploration relative to Shabbat has been covered carefully. As was declared previously Shabbat is the parent of all Mo'ed commandments respective to all appointed times. Shabbat therefore is the absolute most important "time" which G\_D has designated for all humanity.

So ... can we more firmly recognize the glory of G\_D ... of Mashiach ... that is represented in Shabbat?

Can we understand that failure to keep Shabbat as a memorial to The LORD and Yeshua is a blatant display of ignorance to the most fundamental aspects of faith (life, redemption, the everlasting covenantal relationship and holiness) in The LORD ... faith in Yeshua?

Do we not sense that failure to observe and keep the Shabbat is paramount to disobedience and exclusion?

Can we understand why The LORD declares that those people who do not honor his Sabbaths shall be cut off from Israel?

Please ... let us for a moment consider these implications and ramifications! For the traditional Jew that faithfully cleaves to Shabbat ... please consider carefully the rationale behind continued blindness to Yeshua and the B'rit Chadasha Testament; it would appear to be a matter of life and death.

For the purported believer in Yeshua ... the Christian, please consider carefully the rationale behind abrogation of the Everlasting Covenant and the blatant ignorance/rebellion of supplanting the Sacred Shabbat with the church made institution of the Sunday (1 Day) Lord's Supper. This believer shudders with respects to the ramifications!

Speaking frankly ... it is clear that any fruitful discourse on the festivals of The LORD is really meaningless without first and foremost understanding the broad sweeping perspective of Shabbat. As we've seen ... contained within Shabbat is the permanent memorial to G\_D's grand design: our redemption ... the covenantal relationship, holiness and ultimately life eternal. As such ... if nothing else at all can be discerned, remember that Shabbat represents the essential connection that believers have to The LORD through the Everlasting covenant with Israel. Shabbat is every believer's heritage!

In his wondrous glory G\_D has created and set aside for all Israel the sacred Shabbat. Our observance is not, or certainly should not be, about obedience. With even a rudimentary understanding as depicted herein we should be gasping and panting to be one with Shabbat because it is our chance to be in union with the only one, in all existence, that matters ... The LORD ... at the time he has declared this union to take place ... and through the only means that we can be in union with him ... Yeshua HaMashiach ... LORD of Shabbat.

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## SABBATH - TACTICAL PERSPECTIVE

In continuing this discourse on the Sacred Shabbat there should be no lingering doubts of confusion with respects to the relevance, importance and glory in the Shabbat ... especially when we introduce the perfection of Shabbat within the auspices of Yeshua HaMashiach. But let us look beyond the mind boggling ethereal aspects of Shabbat and consider what it means for us in tactical terms.

Shabbat is in no way shape or form a “tradition” or “remembrance” only for Jewish people. Yes it came to the Jew first but now equally and without bias to the Gentile. Shabbat, ordained by The LORD to be a Holy Mo’ed for all time, is designed to serve as the key stone in any believer’s life cycle. If one believes in Yeshua HaMashiach (Jesus the Christ) then Shabbat is for you! Yeshua cannot be separated from G\_D or The Word which of course is Yeshua himself. How can one separate something that is eternally inseparable? It is impossible!

On Shabbat believers gather to rest and hope in the promise still yet to come while giving thanks and praise for what has already been given. Shabbat represents the promise of a time when believers will be completely made whole and reconciled to G\_D through Yeshua by the glory of HaRuach Kodesh (Holy Spirit). In the meantime Shabbat is minimally the means of laying down the burdens of this temporal world (Olam hazeh) with all its defilement on a weekly basis. Shabbat is the means of renewal and re-committing oneself to The LORD. Shabbat is the time when believers gather in fellowship to worship, adore, ponder and rejoice in the unified G\_D through Yeshua the eternal High Priest (Kohen HaGadol)

But let us wait one moment ... was it not just declared that Shabbat serves as sort of an escape ... a rest from Olam Hazeh? Yes it was declared ... however the Israelites were not separated from Mitzrayim to go play and have fun; they were separated to go into the wilderness to serve and worship The LORD ... the living G\_D!

Israel was separated (freed) ... set apart and made holy (kadosh) for the good will of The LORD to serve him and be purposeful. Israel was set apart so that they would indeed simply labor for six days but most assuredly this labor was to be “avad’im - holy service”.

So what then does this reveal to us about Shabbat and the other six days? It reveals for one thing that our six days are not meant to be simply surviving the onslaught of Olam hazeh ... this in no way is purposeful holy service! No ... we are meant to labor for six days as his bond servants ... making sure that we work for the propagation of his kingdom! We are not set apart to survive ... we are set apart to thrive; in power and Spirit (Ruach)! We are set apart to be a peculiar and different people.

And if this be the work of six days then Shabbat is less about escaping Olam hazeh as opposed to a celebration for overcoming Olam hazeh! Ultimately beloveds .... What do we all want to hear? Of course it is those wonderful words from Yeshua: “well done good and faithful servant”! Well how can we receive these words if we spend six days simply coping with Olam hazeh on its terms and on the seventh day we escape? ... Where then is the service? Shabbat is not labor ... it is a festival day! This is not a game of our survival, this has already been secured by Yeshua’s most precious body and blood ... it is about his kingdom and how we as part of the realm serve our King!

Additionally ... the Shabbat as declared is our holy appointment to come before The LORD! This is not a “come as you are affair” ... the unfortunate fellow who did come to the wedding feast in this manner was sent packing ... with teeth gnashing! As such the six days of holy service is designed to prepare and clothe us so that we can be sanctified before The LORD! Do not for one moment think the wedding feast to be anything less than Shabbat ... and our celebration ... our jubilee ... our Yeshua! Do not think Shabbat to be anything less than the bride of Mashiach coming before him and being presented ... and certainly no bride is ready without meticulous preparation in order to be found beautiful, pure, joyful and passionate!

Shabbat is then of course the greatest of all Mo’adim and believers should realize that when viewed in the perfection of Yeshua HaMashiach “it doesn’t get much better than this”!

Remember that believers have been granted liberty from the defilement of olam hazeh and observing Shabbat allows us in faith to cast away the things of this world and rest in The LORD. Shabbat mandates putting away oneself so that Yeshua can emerge in great and mighty Ruach!

Despite the liberty and freedom graced to believers by The LORD it must be understood that Shabbat is still an appointed time or “Mo’ed””. As such it should not be profaned and mingled

with the common (unhallowed/unholy). What this means is that we as people are not at liberty to change The LORD's appointed time or cut it short for the sake of convenience.

Consequently the celebration of the Christian Sunday Mass or First Day Worship Service really does not stand up to The LORD's commandment. Given the definition of a day, revealed in Genesis to be sundown to sundown, there is no wiggle room around what a Shabbat consists of in time. It is roughly a 24 hour period .... end of debate. As far as the 7th day being a Saturday vs. any other day ... we must consider only the following: The record of Hebrew Scriptures is essentially Hebraic (the oracles of G\_D) and as such the determination of the 7th day was always left to the determination of the Hebrews. We also know that Yeshua himself never raised an issue regarding the day and celebrated this 7th day as he did all Mo'adim in perfect faith and obedience. So it would seem apparent that Shabbat was ... and ... remains sundown Friday to sundown on Saturday. It was good enough for the LORD and Master Yeshua so it surely is good enough for his bond servants.

Let's consider the ramifications ... wow ..... "talk about a killer" one might say at grasping the magnitude of this Shabbat reality. For everyone married to this world the mere thought of celebrating the true Shabbat would probably create great discomfort. Shabbat for the people of this world would constitute the elimination of the weekend as it is traditionally viewed around the world or most certainly in Western Culture. It can easily be understood why Shabbat observance would be viewed negatively by most people. People would in fact have to really turn away from this world and most of the personal things in which they delight. Observing Shabbat undoubtedly would be a profound and life changing decision! A whole new meaning to "living for the weekend"!

But then again perhaps this is what The LORD has in mind. Remember it is for the believers' benefit that The LORD is obeyed. What might seem like a real bummer from the initial perspective really must be viewed as the ultimate blessing. In Shabbat, The LORD not only allows believers the best kind of rest in and through Yeshua but also coincidentally schedules it at the time when people are most likely to be getting into trouble. A time when Egypt is at play .... a time when people are letting their hair down and blowing off steam! Essentially The LORD is optimizing all believers' time! He actually commands believers away from the most tempting of times while at the same time draws people near to himself. Shabbat most assuredly was made for man!

Embracing Shabbat for a believer then is a very real and tangible means of identifying with the chosen people Israel as well. It must be remembered that all faithful believers in Yeshua are part of Israel. First there were the sons of Ya'akov (Jacob) and then there were Gentiles (other nations ... a.k.a. Goy'im). Well it would seem to make sense that as part of Israel (having been grafted into the root which is Yeshua) one can be identified and affiliated with Israel via honor and observance of Shabbat. It says in the Scripture where "all Israel will be saved" so it should be noted that the true believers in Yeshua will be united be they Jew or Gentile. As such it should be noted that Shabbat was and is one of the most identifiable features of the Israelite culture. There is probably no better way of aligning with Israel than to cleave to Shabbat through G\_D's chosen people. In fact the case can be made that observance of Shabbat is the most identifiable halakhic (religious practice) tradition affiliated with the Hebrew faith and is supported by this quote from the Jewish Talmud: "In the law of the Sabbath is thus to be found the quintessence of Judaism."

Expanding upon the subject of Israel it should also be noted that with the Messianic Jewish movement emerging from under the cloud cover of 2,000 years, there is no longer any excuse for believers to miss out on the Hebraic experience. Believers in Yeshua (Jesus) no longer have to dream or conjecture as to what it must be like to experience Shabbat as it was done in the days of old ... how Shabbat was experienced by Yeshua himself.

Today it is possible for all peoples to recite and chant prayers that date back to the Exodus from Egypt. Today it is possible for all peoples to bask in the glory that is G\_D's Word and have it tied together from promise (Tanakh a.k.a. Hebrew Old Testament) to fulfillment (B'rit Chadasha a.k.a. New Testament). Today it is possible for all peoples to recapture the spirit, truth and traditions practiced by Yeshua and his very own disciples during the 1st century. Today it is possible for all peoples to experience true Hebraic Biblical celebration ... aka -Messianic Judaism ... aka HaDerech (The Way) which was the legacy gifted from Yeshua himself. In fact Yeshua was and forever more will be the Kohen HaGadol (High Priest) of the one true faith.

So the news must be shouted far and wide: "all believers in Yeshua come home, the tent of the meeting has been opened up once again!" The children of Jacob's seed are having their hearts transformed and with open arms accept the faithful coming out of Babylon (confusion). The children of Israel are being blessed with mighty RUACH HaKODESH (Holy Spirit) to lead the

nations back to The LORD. For all who have an ear listen: Sh'ma Yisrael ADONAI ELOHEYNU ADONAI Echad! (Hear oh Israel the LORD is our G\_D, The LORD is ONE)

Ultimately it must be concluded that ideally every day would be Shabbat and when Heaven and Earth are re-created this could indeed be the case. Until that time however there is only one weekly Mo'ed ordained by The LORD and upheld by Yeshua; the Seventh Day. Through Yeshua believers have been gifted with the hope of a new creation and freed from the bondage of death. Let all believers make sure then that honor and blessings are given to The LORD through Mashiach in the right mind set, at the right time and in the proper manner. Let all Israel honor the Son as LORD of Shabbat and do so on the yom kadosh (holy day) named and hallowed above all others by The LORD. Anything less than this would be unfaithful and unfortunately will not result in the blessings and benefits promised with the gift that is Shabbat!

Worse yet Scriptures (HaDabar – The Word) declare that a loss of blessings will be the least of one's concerns when we consider that The ONE WHO can kill both body and soul is The ONE WHO declared that people who fail to uphold HaShabbat shall be put to death! So if for no other reason at all ... observe HaShabbat with yirat G\_D (fear of G\_D) ... yes beloveds ... if nothing else at all consider this last advice to be true and worthy of acceptance!

So now that we know we must uphold the Shabbat ... and just how important Shabbat is for us people ... let us consider what it means to guard the Shabbat!

#### Guarding/Keeping Shabbat





Interestingly the 4th Commandment is repeated in Deuteronomy: "Keep The Sabbath Day "for holiness" as thy G\_D has commanded unto thee! The word "shamor" translates as: guard; trust; treasure; protect; watch-over.

A deeper Hebraic understanding of "guarding" the Shabbat translates as "treasuring Shabbat" and making sure that our observance is genuine, passionate and in keeping with the mandate to put down one's own matters to pursue separation and rest in The LORD.

What this really means then for us people is that we do our utmost to clear the slates so that Shabbat is ushered in properly. This does not mean by any implication that we ignore life ... or that we fail to uphold Torah for instance by looking the other way when others may personally need us. As Yeshua taught us ... it is good to do good on Shabbat ... but this of course does not abrogate Shabbat ... it simply means that if The LORD presents us with either a test or opportunity on Shabbat that we accord ourselves appropriately.

Ultimately it is imperative to remember as believers that our true calling is to be worshipping servants. Of course this may not sound all that appealing to most purported believers but at the end of the day Shabbat represents our calling ... our right to rest, worship and cement our relationship with The CREATOR. So ... are we worshipping at the right time and in the right way? ... If so than Shabbat is joyfully a foundation stone in our lives and further yet a promise of our destiny!

Hopefully the review of Shabbat, from a Messianic Hebraic perspective, has left the reader with no doubts as to the richness and fullness of The LORD's greatest of all Mo'adim within the auspices of Yeshua HaMashiach! Shabbat is indeed awesome!

But ... as we were readily able to see ... the Shabbat in a Hebraic perspective is deeply integrated with the: Torah, Everlasting Covenant, Sacrificial System and Mishkan. As such ... if indeed all things are gathered unto Yeshua ...

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Mashiach, both which are in heaven, and which are on earth; even in him: (Ephesians: 1:9-10)

... Than most assuredly we should be able to find within Holy Scriptures a profound relationship between Yeshua and Torah ... the Everlasting Covenant ... the Holy Service ... and the Mishkan!

\* \* \* \* \*

## SABBATH - THE BROADER PERSPECTIVE

Despite the fairly significant and hopefully enlightening review of the Shabbat in both traditional and Messianic Hebraic perspectives, it is very important to note that this by no means represents the fullness of the Hebraic perspective surrounding the Sacred Shabbat of The LORD. The previous review, despite its awesome outputs, does not yield for us the secrets of Shabbat with respects to the entire Mo'adim construct and The LORD's grand plan for humanity. Oh most assuredly at the highest of levels does: Redemption; The Eternal Covenant; Holiness and Life Eternal ... depict G\_D's awesome plan. Most assuredly have we already seen the outline of the plan and can be assured as well that Yeshua HaMashiach serves as the foundation for this plan. But ... we also know that G\_D's Word is so much bigger than what we've just reviewed. We know that G\_D's Word will not leave us wondering about the details of his glorious plan. As such it is our right and duty to peel back the onion still further ... so that we can understand how we are to approach this review of G\_D's Appointed Times.

The Hebrew word for Sabbath is "Shabbat". It means "to cease, desist, or rest." The word Shabbat, however, is a "relative" of the word "shevah", which is the number seven. In fact the entire "aura" of Shabbat revolves around the number seven. Accordingly, the number seven becomes a symbolic figure or portrait of Shabbat and as such, rhythm, order, completion and rest. Understanding this relationship between the number seven and the Shabbat is quite important in a Hebraic Biblical or Torah context. Not coincidentally there is also a relationship between seven and the Biblical Festivals or "Mo'adim" – "Appointed Times"!

Shabbat was given first before all other appointed times and Shabbat is one of the great ten Words/Commandments given at Mount Sinai. Shabbat thus stands above all other times and essentially serves as a portrait/witness to the fundamental truths of The LORD ... who he is ... what he has done ... what he stands for ... what his objective is ... when he acts ... how he acts ... how he loves his children! Yes dear reader ... all of this is encapsulated in Shabbat ... if one just ponders long enough with the right perspective.

Consequently contained within the Shabbat are the keys to understanding G\_D's broader order and design for creation. This is why Shabbat represents the singular most important element between G\_D and Israel ... and even all creation! Scripture even reveals that if a person does not

observe Shabbat they assuredly will be cut off from Israel ... and as we know at the end of the day it is only “all Israel” that will be saved! Shabbat is this important! There are reasons why The LORD wants us to understand the fullness of Shabbat ... so let us continue on.

So ... when we view “seven” in the context of Shabbat it should again be pointed out that the seventh day represents the completion of the “cycle” of creation. For six days The LORD did create and on the seventh day (Shabbat) he rested from all the works that he had done. Essentially the Shabbat was the culmination of creation’s journey from start to finish ... a cycle where we see in The Word a progressive pattern of revelation and actions undertaken by The LORD to achieve his will over a defined period of time. In plain terms Shabbat encapsulates the “ascent” (aliyah) of The LORD’s creation. Herein is a Hebraic view point that is crucial to really understanding not just Shabbat but the overarching plan and will of G\_D.

We should readily be able to discern from the record of creation a sense of both time and movement ... a starting point ... progressive movement ... and ending point; agreed? Additionally we should note that the movement is not undirected ... the progressive movement depicted within the record of creation is not coincidental but purposeful with each consecutive progression capitalizing upon previous progressions ... setting the stage for the subsequent progressions. In essence it is about order and dominion over chaos/darkness/nothingness! Additionally this convention of time and progressive movement should be viewed within the context of Israel, the Holy Service, The Mishkan and even humanity ... after all Shabbat was created for man and not man for Shabbat!

So if Shabbat does indeed present for us this portrait of divine progressive actions ... over time ... (this aliyah) how can we at a high level apply this Hebraic perspective to the Mo’adim ... The Appointed Times of The LORD? Just what is the relationship between Shabbat and the other Mo’adim ... can we definitively link Shabbat to these Festivals?

To begin the reader should understand the significance accorded to Shabbat within the giving of the Ten Great Words on Mount Sinai. This significance cannot be overstated! Because Shabbat serves as a parent commandment (mitzvah), under which all other appointed time commandments (mitzvot) hang ... there are fundamental characteristics, principles and patterns of the parent that apply to the children. As such the children commandments (Pesach; Shavuot; etc.) are connected to the parent commandment (Observe Shabbat) in that they can’t be separated and the

purposefulness of the children commands are ultimately to reflect the character of the parent command ... the child reflects the character of the parent! Hmmm!

When we consider this uniquely Messianic Hebraic perspective of understanding Torah (revealed to us by Yeshua HaMashiach the Master Rebbe wherein the Torah commands hang from branches like leaves), we should understand that the role of the children commandments, in this particular instance the Mo'adim, is to reflect the nature and character of the parent commandment ... the Shabbat. In essence the individual festivals, though unique unto themselves ... with their own special characteristics, ultimately serve to reflect and enrich the greater truths and principles of Shabbat. As such the individual festivals are elements of a greater whole. A greater whole, as revealed in Shabbat that reflects G\_D's dominion, creative will and purpose for his creation.

Again quoting from the Talmud: "The Sabbath and the festivals constitute one complete cycle of Jewish observance that preference has been given to the singular form."

Additionally then the Mo'adim should not only reflect the greater character of Shabbat but should also be viewed within the same pattern construct wherein we view the Mo'adim in a time and progressive action framework. Specifically we should view the Mo'adim as having a starting point ... a path ... and an end point ... just like the original record of creation. We should consider the individual festivals to be part of the ascent (aliyah) revealing G\_D's plan for creation.

But if Shabbat itself is a portrait of creation ... and it would appear that it is being implied that the Mo'adim as well should encapsulate an ascent (aliyah) ... what is this ascent emblematic of if specifically not creation ... given that this memorial of creation for all time has been designated by decree solely for the Shabbat? ... Good question!

Given the nature of creation ... and it's defilement by the sin of our first parents Adam and Eve ... it would seem that the aliyah we need to apply to the Mo'adim is an ascent not of creation ... but rather restoration ... re-creation!

Additionally it would seem apparent as well that we need to keep in mind that the entire "plan" of G\_D has been revealed to Israel within the auspices of the Torah and the Everlasting Covenant.

As such it would behoove us to take a brief look at these key elements in a Hebraic perspective to see what broader understanding can be ascertained.

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## **Torah & The Everlasting Covenant**

The reader may or not be surprised ... that the Hebrew word Torah comes from the Hebrew root word yarah. Yarah means “to throw, to shoot (as an arrow for example), to aim at.” Yarah then is the directional process taken by a propelled object aimed at a particular target or end point. Yarah certainly implies: a shooter, a starting point, a traveling process, and an ending point. As a derivative of the word yarah ... Torah in a Hebraic understanding means much more than a “legal code” or set of rules. Torah implies a starting point, a progression in a specific direction, and a final ending point.

By association of ideas Torah subsequently means, revelation, guidance and instruction and must not be interpreted in a solely legalistic (commands and statutes) sense! It is a way of life derived from the covenant-relationship between G\_D and Israel. That Torah is not only law can be seen from the fact that it is equally well prophetic utterance (i.e. Isaiah or Psalms) and the counseling of the wise (i.e. Proverbs or Job). It would appear when viewed objectively that commandment is supplementary to Torah but not identical with it.”

As such the usual English translation of the Hebrew word Torah - “law” can be seen to be much narrower than the meaning of the word itself and not very accurate when used in variable contexts. Subsequently a much better English translation of the Hebrew term "Torah" might be “Teaching”, “Instructional Journey” or “The Way”!

Interestingly enough The Word does show how the Israelites were chosen to be the people of “the way” ... HaDerech! The Israelites were commanded to stay upon HaDerech ... deviating neither to the left nor to the right ... but remain on the straight and narrow path.

In a Hebraic perspective the revelation of The LORD to humanity (Torah) is of course integral to peoples’ lives. It is integral to the everlasting covenant and the covenantal way of life. Torah represents the journey ... the path ... the mark that we are not to miss. And this life journey as

detailed in Holy Scriptures is also a progressive path for believers ... a path leading towards conformance to the righteous character of The LORD. Israel shall be holy for The LORD is holy!

Hopefully what is not being lost upon the reader at this point is the idea that “all of these things of G\_D” are connected. Additionally it is quite important to discern the pattern revealed to us by G\_D. We saw where Shabbat essentially encapsulates an “ascent” of creation. What must not be overlooked as well is the fact that Torah essentially represents a pathway (HaDerech) ... an ascent (aliyah) in its own right. If Torah encapsulates the character and nature of G\_D ... and Israel is ordained to reflect the light of this glory unto the Nations as revealed within the auspices of the Everlasting Covenant ... then it stands to reason that people and Israel must ascend from a condition of ignorance and weakness ultimately to be conformed to the character and nature of G\_D.

Tuning our focus and looking a bit closer at the Everlasting Covenant we should intuitively realize that this covenant ... initiated with promises to Abraham ... confirmed with Isaac ... yet again established with Jacob ... significantly enriched and codified at Mount Sinai ... again enriched and codified at Horeb (in the Sinai) ... enriched still further with the promises to David revealing the coming of Mashiach ... finally was revealed and manifested in its entirety and codified in the perfect and spotless blood of Yeshua HaMashiach.

What we should be able to discern is yet again a pattern of progressive revelation and action undertaken by G\_D to achieve his will and purpose. Within Torah itself we see the progression of how G\_D ... over time ... revealed the richness of HIS plan through the auspices of the Everlasting Covenant. We yet again see that the pattern of ascent (aliyah) readily applies to the Everlasting Covenant and we should also readily understand that when viewed in this pattern there is no different “New Covenant” but there is assuredly New Testaments which serve to provide detail and enrichment with respects to previous revelations thereof.

Just like we encountered with our review of the Shabbat ... Yeshua is paramount to everything. We have also seen in light of previous reviews that both Shabbat and The Everlasting Covenant remain in and through Mashiach critical elements for Israel ... but also are now critical elements to all peoples that have been grafted into the Kingdom Israel.

But as we know Torah and the Everlasting Covenant is not just for individuals ... but also for Israel, a nation forged by G\_D himself! Israel of course as we can see from the wilderness experience and the Holy Temple, is a community with G\_D at its center. So Torah represents not only the path for individuals but also the path for the nation ... the path for the kingdom where G\_D is KING.

In the Hebraic mindset the wilderness experience represents just as much a cultural and national evolution as it does a covenantal and religious dynamic. We see in the wilderness experience not just the establishment of the Mishkan ... the Holy Service ... and the Royal Priesthood but we also see the emergence of the governing social infrastructure wherein leaders are appointed over segments of the population and still further judges are appointed to mitigate social matters within the context of the laws handed down by G\_D.

As such we know that the extent of the covenantal relationship between G\_D and Israel extends far beyond the boundaries of religion and spiritual development. We know that Torah and the Everlasting Covenant are designed to be woven into the very fabric of the people, families, communities and nation of Israel.

Consequently the reader should have a better understanding of the nature of Torah in terms of the Covenantal relationship as viewed in the Hebraic perspective. Torah as such is not just something that is applied to the Jewish people ... Torah rather is designed to represent the very fabric of the society and culture of Israel which then by no means is ever, ever designed to be a “secular” nation. Israel rather is a theocracy governed by G\_D!

And ... when we introduce the critical aspect that G\_D is KING we assuredly must cast our attention towards the dwelling place of G\_D and the Holy Service through which Israel interfaces with the KING! At the heart of Israel’s culture and society resides the presence of G\_D!

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## **The Mishkan & Avodah**

At the center of the community/kingdom Israel is of course the Mishkan (dwelling place of G\_D) ... be it the Tent of Meeting (Ohel Mo’ed) ... translated literally as the Tent of Appointed Times or in later periods the Temple. The entire life of community Israel revolves around the



relationship with G\_D as expressed through the Holy Service (Avodah/Sacrificial System) conducted through the Priesthood.

As was detailed previously ... what the Mishkan represents is the pure holiness that is G\_D and as such the fundamental bond between G\_D and Israel is this holiness which G\_D reveals and manifests in order for Israel to become holy through G\_D.

So the Holy Service and Mishkan serve as the mechanism and place wherein Israel worships, honors and praises G\_D ... while at the same time reconciles their differences (their sin and separation) with G\_D and receives their instructions respective to holiness and how Israel is to operate internally and with the world round about them.

Although a full study on the Sacrificial System will certainly not be conducted herein, it must be noted that all Mo'adim are supported with specific sacrificial rituals and ceremonies which are very meaningful unto themselves. Also note as previously mentioned that the Tent of Meeting, by literal definition, is directly integrated into this G\_D-Israel relationship. Below is a table depicting the specific sacrifices associated with each festival.

To assist with rudimentary understanding of the provided table please note the following:

The "OLAH" is a whole burnt offering made entirely to and for G\_D ... the OLAH is a sacrifice tied to the eternal covenant and represents Israel's unique relationship with G\_D. The different animal sacrifices associated with the Olah are for the most part representative of "All Israel" ... Leaders ... Family ... Individuals. Then there is the "Chattat" or sin offering which is also required but not at all Mo'adim as can be seen.

**C: Table of Communal Sacrifices**  
**Red = Passover Classification**  
**Green = Yom Kippur Classification (Single Day)**

| Name of Day                              | Bulls (Olah)  | Rams (Olah)   | Lambs (Olah)  | Goats (Chatat) |
|--|---------------|---------------|---------------|----------------|
| Daily                                    | --            | --            | 2             | --             |
| Shabbat                                  | --            | --            | 4             | --             |
| New Moon                                 | 2             | 1             | 7             | 1              |
| Passover <sup>1</sup>                    | --            | --            | 1             | --             |
| Unleavened Bread (1 <sup>st</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (2 <sup>nd</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (3 <sup>rd</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (4 <sup>th</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (5 <sup>th</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (6 <sup>th</sup> day)   | 2             | 1             | 7             | 1              |
| Unleavened Bread (7 <sup>th</sup> day)   | 2             | 1             | 7             | 1              |
| Firstfruits <sup>2</sup>                 | --            | --            | 1 (50)        | --             |
| Shavuot (wave loaves) <sup>3</sup>       | 1             | 2             | 7             | 1              |
| Shavuot (Holy Day)                       | 2             | 1             | 7             | 1              |
| Yom Teruah - Rosh Hashanah: <sup>4</sup> | 1             | 1             | 7             | 1              |
| Yom Kippur                               | 1             | 1             | 7             | 1              |
| Tabernacles (1 <sup>st</sup> day)        | 13            | 2             | 14            | 1              |
| Tabernacles (2 <sup>nd</sup> day)        | 12            | 2             | 14            | 1              |
| Tabernacles (3 <sup>rd</sup> day)        | 11            | 2             | 14            | 1              |
| Tabernacles (4 <sup>th</sup> day)        | 10            | 2             | 14            | 1              |
| Tabernacles (5 <sup>th</sup> day)        | 9             | 2             | 14            | 1              |
| Tabernacles (6 <sup>th</sup> day)        | 8             | 2             | 14            | 1              |
| Tabernacles (7 <sup>th</sup> day)        | 7 (70)        | 2             | 14            | 1              |
| Tabernacles (8 <sup>th</sup> day)        | 1             | 1             | 7             | 1              |
| <b>Associated Minchah</b>                | 3/10 deal ea. | 2/10 deal ea. | 1/10 deal ea. | none           |
| <b>Associated Libation</b>               | 1/2 hin ea.   | 1/3 hin ea.   | 1/4 hin ea.   | none           |

- 1 The Passover sacrifice did not include the *Minchah* or the *Libation* and it was originally not a communal offering.
- 2 The landing of First Fruits is variable depending upon the day upon which Pesach begins!
- 3 The offering of the two wave loaves is unique in that it contains two lambs as *Shelamim* offerings. It is the only communal offering that does contain a *Shelamim* offering.
- 4 The sacrifices for Rosh Hashanah would have been in addition to the usual New Moon sacrifices, which would have occurred on the same day.

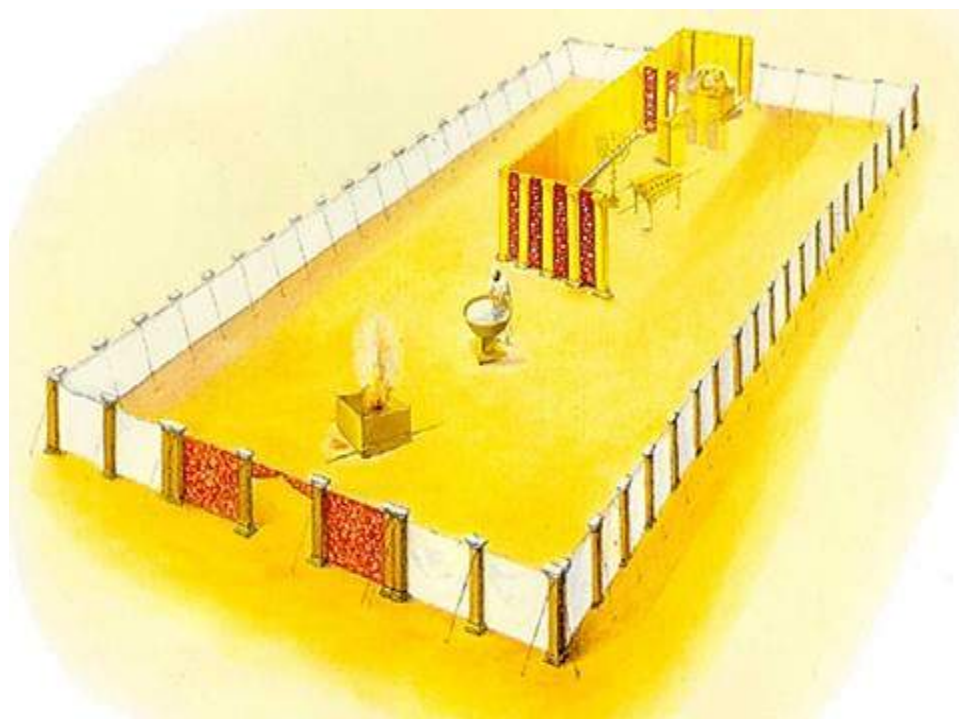
Although it should seem intuitively obvious that there are patterns and pattern breaks of notable interest within the sacrificial summary provided above ... the point to be made at this point in our journey is not overtly relative to the specific sacrifices but rather that we readily grasp the inseparable relationship between Israel and the Holy Service. This being stated however it should be noted that Shabbat is one of the exceptions wherein a “sin offering” is not made. In Hebraic terms this is indicative of the “goodness” of creation and the goodness of the recreation to come in the future ... wherein of course there is no associated transgression or sin. Also note how Israel is ordained to offer up double the “lamb olah” on Shabbat ... naturally signifying the very special nature of Shabbat as not just being “any day”.

To provide some more meaningful context of the avodah please refer to the following visuals:

## The Tent of Meeting ... Ohel Mo'ed



## The Sacrificial System Components



Besides the sheer awe of contemplating the actual presence of G\_D within the midst of the Israelite encampment, what should capture our attention is the sacred items and their placement which G\_D commanded to Moses regarding the “Tent Of Meeting”.

What we can see and should observe:

- 1) The Altar representing Sacrifice
- 2) The Laver representing Cleansing after the Sacrifice
- 3) The Show Bread representing G\_D’s continual sustenance
- 4) The Menorah representing the eternal light of G\_D’s Holiness
- 5) The Incense Table representing the sweet savor of offerings to G\_D
- 6) The Ark of the Covenant and Mercy Seat, separated by the veil, representing the righteous judgment of G\_D
- 7) G\_D’s Glorious Presence dwelling above the Mercy Seat

Please also keep in mind that inside the Ark of the Presence were: the Tablets of the Law given to Israel at Mount Sinai; the memorial jar of “Manna”; and finally Aaron the High Priest’s Staff! The placement of these items is not insignificant as the reader can probably surmise and is representative of: G\_D’s perfect righteousness/holiness ... G\_D’s continual provision of sustenance ... and finally G\_D’s control over life and death.

What is critical for us in a Hebraic perspective however is to yet again observe and discern the emerging repetitive pattern! Can we not intuitively grasp the pattern of ascent (aliyah) within this sacrificial framework? Can we not see the movement from “outside the tent towards the Holy Of Holies where the presence of G\_D resides”? Can we see the ascent as having a starting point ... being directed and purposeful ... displaying movement along an ordered path ... and having a clearly defined ending point? This end point of course being G\_D himself!

Let us also keep in mind that it is only the High Priest who, specifically anointed and attired in holy apparel and thoroughly set apart (kadosh/holy), is able to make “aliyah” beyond the curtain and into the Holy of Holies ... the presence of G\_D!

What this should reveal to us is that this pattern of ascent (aliyah) associated with the Mishkan is clearly related to the individual and corporate holiness of Israel. We assuredly know from the revelation within the B'rit Chadasha that Yeshua is the eternal Kohen HaGadol (High Priest), who makes intercession on behalf of Israel. But we also know as revealed within the B'rit Chadasha that the end game for true believers is to share in the glory of Mashiach and as such are able to exist in the presence of THE HOLY ONE of Israel!

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## SABBATH CONCLUSION

We began our review of the Mo'adim where one might expect ... or at least hopefully where the reader is now cognizant of where we should have begun ... with the sacred Shabbat and we saw that Shabbat in a traditional Hebraic perspective is viewed in the following core perspectives:

1. Memorial of Creation;
2. Memorial of Redemption;
3. Memorial of The Eternal Covenant and promises made to Israel
4. Memorial of Holiness (Torah, Sacrificial System, Mishkan)

We also saw where we could readily overlay the revelations of the B'rit Chadasha to enrich Shabbat in its fullness within the auspices of Yeshua HaMashiach and perfectly align the B'rit Chadasha with the Tanakh by way of Messianic prophecies and key Scriptural passage support.

What we are left with ultimately is a testimony to the continued importance of Shabbat in any scenario. Additionally what we have seen is that Shabbat and Mashiach Yeshua are deeply interconnected thereby not only establishing the relevance of Shabbat in a Messianic perspective but glorifying Shabbat even more so ... now that we see Shabbat revealed in such greater fullness and context!

Hopefully it is agreed that standing on its own merits Shabbat serves as a critical component of G\_D's plan ... a picture of the CREATOR's will and purpose for humanity perfected within the divine and human personage of Yeshua HaMashiach. Hopefully it is agreed that Shabbat is relevant and critical to the life of all believers in Mashiach ... Hopefully it is agreed that Yeshua HaMashiach is essentially THE Shabbat that all believers are seeking for completion, rest, life and glorification.

All of this glory however was still not sufficient to adequately encompass the fullness of the sacred Shabbat. As indicated and clearly shown, the Shabbat is deeply integral to the plan of G\_D and is essentially inseparable from the Torah, the Everlasting Covenant, the Holy Service and ultimately the Holy Mishkan ... the dwelling place of G\_D.

When we approached Shabbat with Hebraic eyes we readily could see depicted the pattern of ascent (aliyah) within the record of creation itself. Additionally when following the inseparable

threads we amazingly could also recognize this same repeating pattern of aliyah manifest with: the Torah ... the Everlasting Covenant ... and the Holy Service/Mishkan.

Still further we could see where Shabbat is deeply connected to all Mo'adim by virtue of Shabbat's position as the most regal Appointed Time while serving as the parent commandment sitting above all the Mo'adim created by G\_D. Within this unique relationship we then know that we should look to the individual Mo'adim as providing us with progressive details regarding this great plan of re-creation. Within Shabbat the master plan has been revealed ... within the Mo'adim we should then look for this plan to be enriched and also revealed within the auspices of Yeshua HaMashiach himself ... the fundamental component of life a-new!

We should be able to proceed with confidence that the Mo'adim should be approached in a context that accounts for:

- A. Revelation and details concerning the re-creation;
- B. Revelation and details concerning the grand plan of G\_D for humanity;
- C. Revelation and details depicting the fullness of the Mo'adim in and through Mashiach

But this is not the end of the insights that we have been able to gain within the Hebraic perspective. We have also seen where there is a consistent relationship and congruent pattern of ascent (aliyah) associated with: Torah, the Everlasting Covenant, the Holy Service/Sacrificial System and the Mishkan. As such it would seem apparent as well that to some degree these contextual perspectives will have relevance within the Mo'adim framework that cry out to be accounted for.

Finally ... as we tie all of these diverse perspectives together it would seem that we will have to look at the overall meaningfulness of Shabbat ... since it is the objective of the children festivals to reflect the greater principle and truths of the Shabbat.

Within the traditional Hebraic perspective of Shabbat and what it represents for Israel we should be able to ultimately see Shabbat representing:

- 1) The Redemption of the chosen people
- 2) The Chosen peoples' escape/separation from Egypt;
- 3) The renewal of the Chosen people as a nation;

- 4) The special relationship between the Chosen people and G\_D;
- 5) The perseverance of the Chosen people;
- 6) The judgment of G\_D upon the Chosen peoples' enemies ... and
- 7) The Rest/Peace /Holiness ... Shalom in G\_D

So as we prepare to dig into the Mo'adim of G\_D let us remember that we have used a Hebraic perspective to develop a contextual framework wherein we expect the Mo'adim to depict a progressive pattern of re-creation and to do so while expecting revelation of a representative pattern of events as outlined above ... and most assuredly to do so within the auspices of Yeshua HaMashiach ... while upholding the integrity and perfect harmony of: the Torah; the Everlasting Covenant; the Sacrificial System and the Mishkan!

Additionally the reader should understand that the original Hebrew Festivals ultimately serve as an awesome shadow of events to come wherein Yeshua HaMashiach, following the original pattern, will personally reveal the Festivals in their true Messianic context. The mysteries of the festivals of G\_D contain for believers the promise and hope of the perfection of G\_D's plan in and through Yeshua HaMashiach!

So the pattern is one where we shall see awesome events transpire between G\_D and the Israelites. These events serve as a shadow of things to be revealed to Israel by Yeshua HaMashiach who will perfect these Mo'adim in a personal and tangible manner. The Mo'adim of course also serve to reveal the promises and hopes for the true and faithful Body of Mashiach.

All of the Biblical Mo'adim are not only mandatory Festivals of G\_D but are prophetic and reveal great truths about the plans and counsel of G\_D. Still further the Biblical Festivals serve as an integral component of a believer's daily, weekly, monthly, annual and full life cycle.

Oh ... and one last note before we dive in ... not coincidentally there are three specific Mo'adim: Pesach, Shavuot and Sukkot respectively which are required pilgrimage feasts to the Mishkan! This means that Israel is required to observe these Pilgrimage Festivals in their times and at the place where G\_D places his NAME ... traditionally Mount Zion in Jerusalem... site of the Temple!

The Israelites as such are to await and ready themselves for the Mo'adim in order to "come up" to the Mishkan and present themselves and their offerings ... in the early Spring ... late Spring



and ... the Fall seasons ... at the appointed time. Clearly we do not need to look very far to confirm this pattern of ascent (aliyah) within the Mo'adim framework.

And if per chance the reader is thinking that all of this business about the Temple and the Mo'adim are purely studies of an ethereal or theological nature ... please consider the fact that Holy Scriptures clearly point towards the days of the King ... the millennial reign when Yeshua will rule the Earth and all nations. During this reign it is pretty clear that the Temple and associated Holy Services (Avodah) are restored ... it seems pretty clear in Holy Scriptures as well that the law of the land (The Torah ... The covenant) is restored ... and it is also pretty clear in Holy Scriptures that the Mo'adim are restored.

Let us therefore continue with great anticipation regarding the Mo'adim of G\_D ... the ascent (aliyah) of our King ... of our Kingdom ... of re-creation!

**End Shabbat Discourse**

## PESACH/PASSOVER - TRADITIONAL HEBRAIC PERSPECTIVE



Pesach (Passover)—begins at sundown on the fourteenth of Nissan and traditionally lasts for twenty-four hours running through the 15th of Nissan. It is treated as a full Sabbath. Passover is a recognition and celebration of the day in which G\_D “passed over” the firstborn children of Israel when he judged all the firstborn of Egypt and delivered the curse unto Pharaoh. This cemented Israel’s miraculous release from the cruel bondage of Egyptian slavery. The core of the Pesach Festival centers on redemption by G\_D ... using the sacrificial blood of the slaughtered lamb to separate Israel from Egypt.

Admittedly we have already covered at a high level, by way of the Shabbat review, the meaningfulness of Pesach with respects to the “redemption of Israel”! But as was declared, despite the fact that Shabbat encapsulates this “redemptive plan” the richness and fullness of this plan will be revealed within the auspices of the Pesach Festival itself!

To begin let us first and foremost explore Pesach within a traditional Hebraic perspective taking into account the meaningfulness of the festival and events associated therewith ... while maintaining focus upon the initial context that would have been understood by the Israelites over 3,000 years ago.

### **Related Tanakh Passages:**

And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel: I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments; and I will take you to me for a people, and I will be to you a G\_D; and ye shall know that I am the LORD your G\_D, who brought you out from under the burdens of the Egyptians. (Exodus 6:5-7)

And the LORD said unto Moses: 'Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence; when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.' And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said: 'Thus says the LORD: About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sits upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle. And there shall be a great cry throughout all the land of Egypt, such as there hath been none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog whet his tongue, against man or beast; that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down unto me, saying: Get

thee out, and all the people that follow thee; and after that I will go out.' And he went out from Pharaoh in hot anger. ...

And the LORD spoke unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying: In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household; and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. ...

Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep, or from the goats; and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk. And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain until the morning; but that which remains of it until the morning ye shall burn with fire. ...

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste--it is the LORD'S Passover. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD. ...

And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your generations ye shall keep it a feast by an ordinance forever. (Exodus 11:1-12-14)

And it shall be when the LORD shall bring thee into the land of the Canaanite, as he swore unto thee and to thy fathers, and shall give it thee, that thou shall set apart unto the LORD all that opens the womb; every firstling that is a male, which thou hast coming of a beast, shall be the LORD'S. And every firstling of an ass thou shall redeem with a lamb; and if thou wilt not redeem

it, then thou shall break its neck; and all the first-born of man among thy sons shall thou redeem. And it shall be when thy son asks thee in time to come, saying: What is this? that thou shall say unto him: By strength of hand the LORD brought us out from Egypt, from the house of bondage; and it came to pass, when Pharaoh would hardly let us go that the LORD slew all the firstborn in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that opens the womb, being males; but all the first-born of my sons I redeem. (Exodus 13:11-15)

When we review the Exodus passages referenced herein it should seem apparent that certain key observations can be made:

- The Pesach event represents a show-down between G\_D and Pharaoh ... between G\_D and the false gods of Egypt;
- The Pesach event represents the redemption of Israel from Egypt;
- The Pesach event represents G\_D staking a claim over the children of Israel;
- The Pesach event represents the beginning of a new time construct in which the children of Israel shall operate;
- The Pesach event represents a permanent testimony to G\_D's authority over life itself

\* \* \* \* \*

As we contemplate these primary Hebraic perspectives with regards to Pesach there is no surprise of course that “redemption” is the key element. Although we know that the freedom being sought by Israel was freedom from the slavery and bondage of Egypt, there is more to the story when we review the historical record.

Now there arose a new king over Egypt, who knew not Joseph. And he said unto his people: 'Behold, the people of the children of Israel are too many and too mighty for us; come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalls us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.' Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were a-dread because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives

bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor. And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah; and he said: 'When ye do the office of a midwife to the Hebrew women, ye shall look upon the birth-stool: if it be a son, then ye shall kill him; but if it be a daughter, then she shall live.' Exodus 1:8-16)

Ultimately what we see in the record is that slavery was only a part of Pharaoh's primary objective which was clearly to wipe out any potential threat by the children of Israel by removing "the seed" and therein integrate the slave people into the empire by mingling bloodlines.

Prior to the showdown with G\_D the record is clear that Egypt's design for the elimination of Israel was biological and cultural syncretism ... Egypt was going to breed out the robust (blessed) Israelite seed with the hopes of course that a more docile and manageable slave population could be realized. It is clear that Pharaoh wanted to remove the threat but at the same time maintain control over the slave population ... in perpetuity.

Consequently what we see is that the redemption needed by Israel was not simply for freedom ... but for existence and life itself. Clearly the stakes could not have been any higher.

What we also learn from this understanding is that it was in fact Pharaoh who was ultimately responsible for Egypt's final judgment. It was Pharaoh and Egypt that first sought to wipe out Israel's seed. It was Pharaoh and Egypt that first engaged in the taking of life. It was Pharaoh and Egypt that brought the plague of death upon them.

Most unfortunately we see within the Biblical record is that it was through the seed of Israel, in Joseph by the power of G\_D, that Egypt itself was spared great suffering and turmoil while being raised to prominence from an imperial perspective. Ultimately what we see in the Egypt-G\_D relationship is Egypt biting the hand that fed it! Clearly this Pharaoh did not know or seemingly desire to know what was really going on ... he was essentially "in the dark" so to speak.

As we continue to look at this redemption of Israel in more detail the reader is probably cognizant of the fact that Pesach is the tenth and final judgment that is brought against Egypt with respects to the release of Israel. As such we know that we need to look at Pesach within the context that it represents a significant battle of power, ownership and control wherein Egypt simply will not let Israel go despite the consistent and awesome pounding of The LORD.

From a Holy Scripture perspective the amount of details and record of events related to Pesach is quite frankly “significant” and we should not lose sight of the fact that the over-arching theme of Pesach is G\_D showing his might and majesty while affirming the truth that it is he and only he who is the G\_D of creation. What we see essentially is that the events of Pesach represent G\_D’s tangible control over the systems and false gods of Egypt. We also see the fairness of G\_D wherein Israel to a certain extent is recompensed for the dishonor and troubles brought upon them by Egypt.

G\_D therefore is the focus of Pesach! Consequently we really need to take a closer look at the Goel (Redeemer) and this redemption paradigm.

\* \* \* \* \*

## **The GOEL**

The very tenuous plight of the Israelites is a matter of record ... and we’ve already established the prominence and importance of how G\_D has made sure that we recognize his awesome hand in this record of redemption ... but we do need to look deeper to understand the nature of this redemption and the logical ramifications associated with same.

At first glance we all recognize that the redemption resulted in the exodus from Egypt ... and we also know what the primary reason for the exodus was:

And Moses said unto G\_D: 'who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' And he said: 'certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G\_D upon this mountain.' Exodus (3:11-12)

And the LORD said unto Moses: 'When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand; but I will harden his heart, and he will not let the people go. And thou shall say unto Pharaoh: Thus says the LORD: Israel is my son, my first-born. And I have said unto thee: Let my son go, that he may serve me; and thou hast refused to let him go. Behold, I will slay thy son, thy first-born.' Exodus 4:21-23)

So we immediately know from the record that the purpose of the redemption was much more than the Israelite freedom ... we see where G\_D was redeeming Israel for the specific purposes of becoming his treasured people ... his servant nation ... and that he did so using the clearly evident

construct of taking back parental custody of Israel! G\_D clearly declares Israel to be his first born son therein making this redemption about a very significant relationship ... a familial relationship.

And because G\_D has revealed to us this very distinct relationship we can readily gain insights as to why Israel was commanded to redeem their first born males. Now obviously when we view this post Exodus redemption construct it is really all about the dedication of the first born male to G\_D wherein the redemption price is paid by the natural father in lieu of sacrificing the child to G\_D.

This issue of redemption is quite important for us to understand in detail because it answers the questions surrounding why the Israelite households (every male) were required to sacrifice the lamb and place blood surrounding the doorposts.

Essentially we can see that it was the lamb itself that was the ransom paid for redemption and the covering ... though clearly protecting all Israel ... was just as clearly designed to protect the first born of Israel ... and it is not a difficult leap to conjecture that the first born being referred to was only the male Israelites.

With this male centricity being the apparent case what then can we see about this redemption? It would seem beloveds that we are dealing with an issue of seed defined within the framework of a father-son lineage. Especially when we consider Egypt's desire and attempts to wipe out the seed of Israel it becomes fairly clear that this great redemption of Israel seems to be about G\_D taking his people back from Egypt.

Although this issue of "taking back his people" seems quite strange ... in as much that G\_D is the creator, it would appear all the same that a redemption price was indeed paid and necessary! The big question is to whom the redemption price was paid?

In the Hebraic perspective there is one and only one source of authority and power and it is G\_D. But ... we also do understand that G\_D does indeed bestow authority ... as was the case with our first parents who were given authority over the Earth ... or in the case of Nebuchadnezzar king of Babylon who was given authority to conquer all the nations or in the case of Pharaoh as examples.



The point is that a redemption price was most certainly paid and it is also clear that G\_D did not mandate the payment of the ransom to himself. So again ... who was the recipient of the ransom?

For the LORD will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. (Exodus 12:23)

"Destroyer" ... in Hebrew the word is "shachath ". It means to corrupt, go to ruin or decay and in other contexts to pervert

## » H7843 «

#7843 שחַתַּח shachath (shaw-khath')  
a primitive root; TWOT - 2370; v

—Hebrew Word Study (Transliteration-Pronunciation Etymology & Grammar)

1) to destroy, corrupt, go to ruin, decay  
1a) (Niphal) to be marred, be spoiled, be corrupted, be corrupt, be injured, be ruined, be rotted  
1b) (Piel)  
1b1) to spoil, ruin  
1b2) to pervert, corrupt, deal corruptly (morally)  
1c) (Hiphil)  
1c1) to spoil, ruin, destroy  
1c2) to pervert, corrupt (morally)  
1c3) destroyer (participle)  
1d) (Hophal) spoiled, ruined (participle)

Now ... without launching into a deep Hebrew word study or connecting numerous dots, the reader should be aware that the receiver of the redemption ransom fee is none other than the “destroyer”!

It is assuredly clear that it was G\_D who made the declaration that Egypt was under judgment. It was G\_D who let loose the destroyer but it would seem apparent as well that the collection of either the life of the first born within Egypt ... or the redemption/ransom fee was due to the destroyer.

The destroyer ... hmmm! Frankly within the Tanakh there is no direct link between “the destroyer and hasatan” however by way of traditional Hebraic understanding the contexts in which the angel of death, destroyer and hasatan (adversary) are revealed ... lead to the conclusion that we are really discussing G\_D’s enemy. Some key passages from Scripture regarding the enemy:

Moreover the word of the LORD came unto me, saying: 'Son of man, take up a lamentation for the king of Tyre, and say unto him: Thus says the LORD G\_D: Thou seal most accurate, full of wisdom, and perfect in beauty, thou was in Eden the garden of G\_D; every precious stone was thy covering, the carnelian, the topaz, and the emerald, the beryl, the onyx, and the jasper, the sapphire, the carbuncle, and the smaragd, and gold; the workmanship of thy settings and of thy sockets was in thee, in the day that thou was created they were prepared. Thou was the far-covering cherub; and I set thee, so that thou was upon the holy mountain of G\_D; thou has walked up and down in the midst of stones of fire. Thou was perfect in thy ways from the day that thou was created till unrighteousness was found in thee. By the multitude of thy traffic they filled the midst of thee with violence, and thou hast sinned; therefore have I cast thee as profane out of the mountain of G\_D; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I have cast thee to the ground, I have laid thee before kings that they may gaze upon thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee, it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be appalled at thee; thou art become a terror, and thou shall never be any more.' Ezekiel 28:11-19)

That thou shall take up this parable against the king of Babylon, and say: How hath the oppressor ceased! The exactress of gold ceased! The LORD has broken the staff of the wicked, the scepter of the rulers, that smote the peoples in wrath with an incessant stroke, that ruled the nations in anger, with a persecution that none restrained. The whole earth is at rest, and is quiet; they break forth into singing. Yea, the cypresses rejoice at thee, and the cedars of Lebanon: 'Since thou art laid down, no feller is come up against us.' The nether-world from beneath is moved for thee to meet thee at thy coming; the shades are stirred up for thee, even all the chief ones of the earth; all the kings of the nations are raised up from their thrones. All they do answer and say unto

thee: 'Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the nether-world, and the noise of thy psalteries; the maggot is spread under thee, and the worms cover thee.' How art thou fallen from heaven, O day-star, son of the morning! How art thou cut down to the ground that didst cast lots over the nations! And thou said in thy heart: 'I will ascend into heaven, above the stars of G\_D will I exalt my throne, and I will sit upon the mount of meeting, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will be like the Most High.' Yet thou shall be brought down to the nether-world, to the uttermost parts of the pit. They that saw thee do narrowly look upon thee, they gaze earnestly at thee: 'Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?' All the kings of the nations, all of them, sleep in glory, everyone in his own house. But thou art cast forth away from thy grave like an abhorred offshoot, in the raiment of the slain that are thrust through with the sword, that go down to the pavement of the pit, as a carcass trodden under foot. Thou shall not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people; the seed of evil-doers shall not be named forever. Prepare ye slaughter for his children for the iniquity of their fathers; that they rise not up, and possess the earth, and fill the face of the world with cities. And I will rise up against them, says the LORD of hosts, and cut off from Babylon name and remnant, and offshoot and offspring, says the LORD. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, says the LORD of hosts. The LORD of hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand, That I will break Asshur in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulder. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? Isaiah 14:4-27)

Now it fell upon a day, that the sons of G\_D came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan: 'Whence come thou?' Then Satan answered the LORD, and said: 'From going to and fro in the earth, and from walking up and down in it.' And the LORD said unto satan: 'Has thou considered my servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that fears G\_D, and shuns evil?' Then Satan answered the LORD, and said: 'Does Job fear G\_D for naught? Has not Thou made a

hedge about him, and about his house, and about all that he has, on every side? Thou has blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he has, surely he will blaspheme Thee to Thy face.' And the LORD said unto satan: 'Behold, all that he has is in thy power; only upon him put not forth thy hand.' So satan went forth from the presence of the LORD. (Job 1:6-12)

What we should realize is that G\_D clearly has set up, within the auspices of his plan, a scenario wherein he has issued/granted authority over the soiled creation to the adversary ... hasatan ... the destroyer. It would appear that hasatan's rights and inheritance pertain to those people that fall unfavorably under the judgment of G\_D.

Consequently when G\_D decreed the judgment upon the first born of Egypt it would appear that the Israelites as well would have been subjected to this penalty ... if not for the payment of the redemption fee ... which we can readily see was a "blood payment" ... a life payment!

Additionally we can deduce as well that this redemption simply did not spare the Israelites the penalty of this specific decree but more so reveals how G\_D adopted the seed of Israel therein taking them out from the seed of Egypt. As indicated this "familial construct" is of vital importance to the Pesach paradigm and sheds deeper insights with respects to the details associated with Israel's redemption. Ultimately we should be viewing this Pesach redemption within the context that "it is about pulling out and separating the seed of Israel from the seed that is of Egypt"!

Although it does seem clear that G\_D "paid the redemption fee" we also see that G\_D goes even further and essentially ransacks Egypt of its wealth and might ... removing from Egypt all the signs and produce of its glory while providing the lowly Israelite slave people with the wealth of the world upon their exodus from captivity and forced abasement.

What we in effect see is G\_D paying the ransom fee for the release of his children from slavery ... since this payment was due the one with granted authority ... but we also see G\_D exacting much more in payment from Egypt in return. We ultimately see G\_D declaring that everything is his and subject to his purpose and will. In this case there was a price to be paid for redemption but G\_D surely made it apparent that he would exact righteous recompense for any such payment.

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## **A New Beginning**

Another issue that was apparent from the brief review of the selected Exodus passages deals with the matter of G\_D declaring that Israel will culturally and socially operate under a new “annual” cycle beginning in Nisan, the month in which Pesach is observed.

It is hoped that the significance of what G\_D has implemented within this new “annual cycle” is intuitively obvious. Clearly G\_D is setting in motion the framework for development of a community ... a people ... a kingdom ... who will not be operating under the auspices of the imperial system of Egypt.

It would seem apparent that the declaration of a new annual cycle is indicative of a “new beginning”. A beginning integrally associated with Israel’s redemption ... a beginning with a foundation predicated upon G\_D’s order and timeframe. A beginning not rooted in mankind’s wisdom with respects to how the annual cycle of life is ordered and observed.

What we must also note herein is how G\_D mandated that Pesach be observed as a permanent memorial/testimony to what he has done! G\_D has mandated that the redemption of Israel be remembered and treasured.

Within a Hebraic perspective we memorialize Pesach not just as our Exodus from the bondage of Egypt but more importantly as the time when G\_D declared that he in fact adopted Israel and declared that we were no longer sons of the Egyptian system but were now his child!

Within a Hebraic perspective we memorialize Pesach as the time when G\_D paid for the lives of our first born in blood while exercising supreme authority and judgment against Pharaoh and the gods of Egypt.

Within a Hebraic perspective we memorialize Pesach as the time when G\_D declared our new beginning and formally gave to us the framework that would define for us an annual cycle of life that was unique and wholly aligned with his order of time and events.

Ultimately then within a Hebraic perspective we memorialize Pesach as the time when G\_D declared to the nations that Israel was indeed to be his chosen people ... set apart to do his bidding!

In the most basic of Hebraic perspectives there should be no doubts as to why Pesach is such a revered festival/mo'ed of G\_D!

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Thus far we have covered the core traditional Hebraic perspectives related to Pesach ... in a context that only accounts for the events related to the Mo'ed itself. What we need to do next is look at Pesach in a broader context that considers its relationship to Torah; The Everlasting Covenant; The Holy Service and of course the Mishkan.

Because of the logical implications which hopefully have already surfaced let us begin broadening this Hebraic perspective of Pesach by looking at potential relationships to the Everlasting Covenant.

## **Pesach And The Everlasting Covenant**

To begin ... our focus immediately turns toward the promises made to Abraham, Isaac and Jacob.

And Abram said: 'Behold, to me Thou hast given no seed, and, lo, one born in my house is to be mine heir.' And, behold, the word of the LORD came unto him, saying: 'This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.' ... And he believed in the LORD; and he counted it to him for righteousness. And he said unto him: 'I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.' And he said: 'O LORD G\_D, whereby shall I know that I shall inherit it?' And he said unto him: ... 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. But thou shall go to thy fathers in peace; thou shall be buried in a good old age. And in the fourth generation they shall come back hither; for the iniquity of the Amorite is not yet full.' (Genesis 15:3-16)

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am G\_D Almighty; walk before me, and be thou wholehearted. And I will make my covenant between me and thee, and will multiply thee exceedingly.' ... And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an

everlasting covenant, to be a G\_D unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their G\_D.' .... But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.' ... (Genesis 17:1-21)

And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country. ... And it came to pass after the death of Abraham, that G\_D blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi. (Genesis 25:5-11)

And the LORD appeared unto Isaac, and said: 'Go not down unto Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves; because that Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws.' And Isaac dwelt in Gerar. (Genesis 26:2-6)

And his father Isaac said unto him: 'Come near now, and kiss me, my son.' And Jacob came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son is as the smell of a field which the LORD hath blessed. So G\_D give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curses thee, and blessed be every one that blesses thee. (Genesis 27:26-29)

And Jacob went out from Beer-sheba, and went toward Haran. ... And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G\_D ascending and descending on it. And, behold, the LORD stood beside him, and said: 'I am the LORD, the G\_D of Abraham thy father, and the G\_D of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee

whithersoever thou go, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of.' (Genesis 28:10-15)

Clearly we will need little discourse to establish the critical relationship between Pesach and the Everlasting Covenant. The few passages from Scripture clearly connect the events of Pesach to the promises of the Covenant and assuredly uphold G\_D's faithfulness to Israel. So ... we know without hesitation that Pesach is integral to the Everlasting Covenant.

What we might not readily discern however is the importance of this "issue of seed" contained within the Scripture. There should be little doubt that the Covenant is clearly associated with the seed of Abraham, Isaac and Jacob. Consequently the Pesach Mo'ed is assuredly connected to redemption but also within a context of seed as it relates to the Everlasting Covenant.

We should also note the Pesach events clearly depict as well the continuing fulfillment of other terms of the Everlasting Covenant. Egypt while blessing Israel, through Joseph, prospered abundantly ... conversely when Pharaoh cursed Israel ... that same curse became the death sentence for Egypt's firstborn. As such we must understand that the Everlasting Covenant is not just pertinent to Israel but carries significant ramifications for the nations as well.

Still further it should be noted that in the traditional Hebraic perspective the act of marking the door surroundings in the blood of a lamb was known to represent a significant taboo in ancient Egypt. Without going into any lengthy discussions regarding Egyptian sacrifices it must be noted that any such activity by the Israelites would have been viewed as an abomination and still further a direct affront against Egypt in as much that in most cases Egyptian animal sacrifice was enacted and representative as a sacrifice against the "enemy".

The point being that ... the mandate to sacrifice the lamb and mark the door surroundings in blood would, for the enslaved Israelite, represent a potential death penalty if per chance THE LORD did not come through on his promises through Moses. As such the very act of complying with G\_D's commandment was rife with some risk and essentially entailed an act of faith on behalf of the Israelites.

Just as the original Covenant was through Abraham accepted in "faith" ... so too did the children of Israel accept the conditions of the Pesach in faith. As such it is clear that faith (a belief



that results in action) is an essential element of the Everlasting Covenant and assuredly the Pesach redemption.

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## **Pesach and the Holy Service/Mishkan**

As we can see from Scriptures, the Pesach events within their original context were not directly associated with any formal Sacrificial System or Mishkan dynamic. Essentially these Pesach events did transpire before formal establishment of the Holy Service and Mishkan in the wilderness.

Ultimately the Pesach events as recorded depict a more household centric framework. But ... we can however to some extent project some insights in light of historical events.

And it came to pass after these things, that G\_D did prove Abraham, and said unto him: 'Abraham'; and he said: 'Here am I.' And he said: 'Take now thy son, thine only son, whom thou loves, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.' ... And Abraham rose early ... and went unto the place of which G\_D had told him. ... And they came to the place which G\_D had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said: 'Abraham ... Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou art a G\_D-fearing man, seeing thou hast not withheld thy son, thine only son, from me.' And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. ...

And the angel of the LORD called unto Abraham a second time out of heaven, and said: 'By Myself have I sworn, says the LORD, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast hearkened to my voice.' (Genesis 22:1-18)

What we should learn from the “sacrifice of Isaac” record within Scripture is that this event was indeed a “redemption of the first born to G\_D” picture which was formalized through the Pesach events. We should clearly discern that the issue of blood redemption for the first born of G\_D existed prior to the events of the exodus but still within the auspices of the Everlasting Covenant.

We should also note that G\_D did not command Abraham to simply sacrifice Isaac in or around his own dwelling place ... but rather that G\_D commanded Abraham to travel (come up to ... make aliyah) to a place where G\_D had placed his NAME ... where Abraham constructed a sacrificial altar. This pattern is certainly not meaningless!

Additionally it should be noted that this provisioning of the substitute sacrifice for Isaac by G\_D himself points to the real Goel ... the real Redeemer. As such it was less about Abraham redeeming his son as opposed to G\_D himself redeeming Isaac! As previously noted this is quite important because upon redemption the potential inheritance flows from the Goel ... in this case G\_D instead of Abraham!

We should also note the sacrifice and binding of Isaac surely do represent a significant picture of faith based redemption. Clearly Abraham and his grown son Isaac were aware of the promises made by G\_D. Clearly the offering up of Isaac resulting in his death would have meant that G\_D would have to deliver some miraculous works to fulfill the promises made. As such it would seem clear that both Abraham and Isaac were convinced that G\_D would bring Isaac back to life so that the promises made to their “seed” could be fulfilled. There is clearly much more to this event than meets the eye!



What we also should deduce from this pattern of events is that the Israelites were assuredly well founded and correct in their later practices of formalizing the Pesach offering(s) within the confines of the Holy Service and Mishkan ... upon the formal and approved sacrificial altar ... an altar where G\_D would place his NAME!

With respects to the Mishkan it is evident that the Pesach Mo'ed is forever linked to the “altar of sacrifice” ... this should be intuitively obvious. It is important to remember however that there are numerous sacrifices associated with the Holy Service, Altar and Mishkan ... both individual and communal offerings related to: Worship; Redemption; Prosperity; Purification; Trespass and Sin. Important to this discourse it must be noted that the relationship of the Pesach sacrifice to the altar is for the purposes of “redemption” ... as Scripture clearly depicts. The reader will hopefully recall as well that the Pesach is one of those exceptional festival events when a “sin offering” is not presented to G\_D ... thereby confirming that Pesach is central to redemption and not necessarily sin atonement.

But there is another relationship between Pesach and the Mishkan that needs to be surfaced that deals directly with the issue of redemptive inheritance. As was previously declared the Holy Service and Mishkan essentially represent the relationship between G\_D and his people. But ... it is so important to note that without redemption first there is no relationship ... there is no “right

of approach” ... there is no right to “come up” to the place where this relationship is conducted. As such the redemption must be viewed in the context of the special familial relationship established by the Goel wherein redemption provides the right of approach and therefore is the first element of restoration.

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## **Pesach and Torah Mitzvot**

- Passover is to be observed on Nisan 14 at dusk (Lev. 23:5 – Num. 28:16)
- To slay the Paschal lamb (Ex. 12:6)
- Not to slaughter the Paschal lamb while there is chametz/leaven in the home (Ex. 23:18; Ex. 24:25)
- Not to break a bone of the Paschal lamb (Ex. 12:46)
- Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9)
- To eat the flesh of the roasted Paschal sacrifice on the night Pesach (Ex. 12:8)
- Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10)
- To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11)
- Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46)
- Not to leave any portion of the festival offering brought on the fourteenth of Nisan unto the third day (Deut. 16:4)
- 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)
- To discuss the departure from Egypt on Passover (Ex. 13:8)
- Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43)
- That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48)
- Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45)
- To offer up an additional sacrifice on Passover (Lev. 23:36)

- To observe the second Passover if need be “in accordance to all the regulations set forth for the Passover Mo’ed” (Num. 9:11)

As can be seen there are some key commandments regarding Pesach that go beyond the obvious mandate to “observe” the Mo’ed or remember the events in perpetuity ... generation to generation.

When we ponder these commandments while eliminating the obvious aforementioned mandates, we see two major themes surface:

- 1) The handling and the treatment of the lamb/sacrifice is of the utmost importance ... and
- 2) The condition of the person consuming the Pesach meal is extremely important.

As mentioned previously, although the initial Pesach events did not initially integrate with the Holy Service, it would seem clear that the commandments surrounding the Pesach offering assuredly attest to the fact that the Pesach offering is indeed a fundamental element of G\_D’s sacrificial system.

As is always the case with any offerings ... they are carefully inspected, handled and given the respect due an offering made by fire unto G\_D. This being stated however we should see clearly that the regulations concerning the Pesach offering are quite specific and undoubtedly full of meaning.

From a traditional Hebraic perspective the consumption regulations symbolically paint a picture of: immediacy; haste, bitter memory and intimacy. Clearly any subsequent joy associated with the exit of Egypt is not prevalent at the Pesach service within the auspices of the mitzvot. Clearly the sacrifice of the redemption offering, in conjunction with the symbolic memorials to the hardships and abasement of Egypt, serve as a “bitter-sweet” event.

To this day it is traditional Jewish custom to recite the events of the first Pesach Mo’ed while recalling the plagues G\_D brought upon Egypt ... while recalling the death of the Egyptian first born ... while recalling the harshness of bondage in Egypt. To this day Pesach remains a bitter-sweet memory for the Jewish people.

Just as notable are the restrictions regarding the consumption of the Pesach offering by those individuals not covered within the auspices of the Everlasting Covenant ... those that have not

been redeemed as well as those that have been redeemed but are unfaithful in keeping and observing G\_D's Torah.

Undoubtedly we should see the connections between the Pesach mitzvot and the Everlasting Covenant and Mishkan. Together we see the clear picture of how the Pesach events and offerings are truly reserved for the people of the redeemed seed.

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### **Traditional Hebraic Perspective Conclusion**

To begin it was stated that we should expect each individual Mo'ed to shed more details and insights with respects to the broader restoration plan of G\_D which was revealed within the Sacred Shabbat. It would seem apparent respective to Pesach that this was certainly the case.

Undoubtedly the primary aspect associated with Pesach is "redemption" and hopefully what the Hebraic perspective and review provided was a much richer understanding of what this redemption was really all about.

As was hopefully revealed during this brief review, the redemption can be summarized in the following manner:

- The redemption represents G\_D separating his chosen people from the authority of imperial Egypt;
- The redemption represents G\_D not just freeing the chosen people from Egypt but saving them from extinction;
- The redemption represents G\_D claiming familial rights ... via adoption of the seed of Israel;
- The redemption represents G\_D himself exercising supreme authority over Pharaoh and the gods of Egypt;
- The redemption represents G\_D passing judgment upon all Egypt;
- The redemption represents G\_D himself paying the redemption price for those Israelites exercising faith in him;
- The redemption represents G\_D declaring victory over the adversary;

- The redemption represents G\_D keeping faith to the Everlasting Covenant promises made to Abraham, Isaac and Jacob;
- The redemption represents G\_D providing Israel the right of approach with respects to the Holy Service ... the Mishkan ... G\_D's dwelling place for purposes of relationship;
- The redemption represents G\_D beginning the process wherein his chosen people will be forged into a unique nation with a unique relationship bound to him alone.

What we can see from this summary list herein is that the traditional Hebraic perspective, when viewed in some detail, is assuredly much broader than the common understanding associated with the Exodus record.

There should be no doubts that even within the auspices of the initial Pesach events and the record contained within the Tanakh ... we are presented with a very clear picture of what G\_D is doing with respects to his plan of reconciliation and restoration.

We should have no doubts that redemption is the first element of G\_D's plan ... but we have also seen that this plan of redemption is rife with many details and some key notable aspects that will provide us our basis for exploring the perfection of Pesach within a Messianic Hebraic perspective ... a Yeshua HaMashiach perspective.

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## PASSOVER - MESSIANIC HEBRAIC PERSPECTIVE

Before we review Pesach in the fullness of Mashiach Yeshua it is very important to note that the sacrificial offering of Yeshua is by no means limited to the Pesach Mo'ed. Most assuredly the singular sacrifice of Yeshua is integral to other Mo'adim (Yom Kippur as an example) and aspects of G\_D's great plan for restoration. Despite this reality it is the objective herein to remain focused upon the specific Mo'ed of Pesach since our objective herein is to review the individual Mo'adim within the context of the patterns established in Holy Scripture exposed herein previously. As such we will remain careful not to jump forward with our Messianic perspective but stay within the boundaries associated with the Pesach Mo'ed.

### **Redemption from Whom:**

He is also called "the dragon," "the old serpent" (Rev. 12:9; 20:2); "the prince of this world" (John 12:31; 14:30); "the prince of the power of the air" (Eph. 2:2); "the god of this world" (2 Cor. 4:4); "Beelzebub, the prince of the devils" (Matthew 12:24).

His power is very great in the world. He is a "roaring lion, seeking whom he may devour" (1 Pet. 5:8). Men are said to be "taken captive by him" (2 Tim. 2:26); "the spirit that now works in the children of disobedience" (Eph. 2:2); Believers are warned against his "devices" (2 Cor. 2:11), and called on to "resist" him (James 4:7).

He is "the constant enemy of G\_D, of Mashiach, of the divine kingdom, of the followers of YESHUA, and of all truth; full of falsehood and all malice, and exciting and seducing to evil in every possible way."

Again, the devil takes him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the glory of them; And says unto him, All these things will I give thee, if thou wilt fall down and worship me. Then says Yeshua unto him, Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy G\_D, and him only shall thou serve. (Matthew 4:8-10)

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## **Redemption from What:**

For the wrath of G\_D is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of G\_D is manifest in them; for G\_D hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and G\_D-head; so that they are without excuse: Because that, when they knew G\_D, they glorified him not as G\_D, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible G\_D into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. ... Wherefore G\_D also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of G\_D into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause G\_D gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain G\_D in their knowledge, G\_D gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of G\_D, spiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of G\_D, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Romans 1:18-32)

Now we know that what things so ever the law says, it says to them who are under the law: that every mouth may be stopped, and the entire world may become guilty before G\_D. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin! ... But now the righteousness of G\_D without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of G\_D which is by faith of Yeshua Mashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come

short of the glory of G\_D; Being justified freely by his grace through the redemption that is in Mashiach Yeshua: Whom G\_D hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of G\_D; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Yeshua. .... Seeing it is one G\_D, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? G\_D forbid: yea, we establish the law. (Romans 3:19-31)

Even as David also describes the blessedness of the man, unto whom G\_D imputes righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the LORD will not impute sin. (Romans: 4:6-8)

Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? G\_D forbid! But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. (Romans 7:12-14)

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### **The Goel:**

And when the days of her purification according to the law of Moses were accomplished, they brought Yeshua to Jerusalem, to present him to the LORD; (As it is written in the law of the LORD, Every male that opens the womb shall be called holy to the LORD) ... And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served G\_D with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the LORD, and spoke of Yeshua to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the LORD, they returned into Galilee, to their own city Nazareth. (Gospel of Luke 2:22-39)

And when they were departed, behold, the angel of the LORD appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the

young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of Egypt have I called my son. (Gospel of Matthew 2:13-15)

In the beginning was the Word, and the Word was with G\_D, and the Word was G\_D. The same was in the beginning with G\_D. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not. ... There was a man sent from G\_D, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of G\_D, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of G\_D. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (Gospel of John 1:6-14)

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## **The Mission**

Behold my servant, whom I uphold; mine elect, in whom my soul delights; I have put my spirit upon him, he shall make the right to go forth to the nations. ... I the LORD have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. I am the LORD, that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. (Isaiah 42:1-9)

And it came to pass, when Yeshua had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Mashiach, he sent two of his disciples, And said unto him, Art thou he that should come,

or do we look for another? Yeshua answered and said unto them, go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. (Gospel of Matthew 11:1-6)

And Yeshua said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Yeshua said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remains. (Gospel of John 9:39-41)

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## **Two Kingdoms**

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve G\_D and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (Gospel of Matthew 6:24-25)

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spoke and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said; this fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Yeshua knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of G\_D, then the kingdom of G\_D is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house. He that is not with me is against me; and he that gathers not with me scatters abroad. (Gospel of Matthew 12:22-30)

Then Yeshua went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying; Send her away; for she cries after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said ... It is not meet to take the children's bread, and to cast it to dogs. And she said, truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Yeshua answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. (Gospel of Matthew 15:21-28)

Then Yeshua sent the multitude away, and went into the house: and his disciples came unto him, saying; declare unto us the parable of the tares of the field. He answered and said unto them, he that sows the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sows them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Gospel of Matthew 13:36-43)

Matthew: But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. ... Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. ... Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchers of the righteous and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye are witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill you up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ... Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of

them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that kill the prophets, and stone them which are sent unto thee, how often I would have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that comes in the name of the LORD. (Gospel of Matthew 23:13-38)

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## **The Pesach Redemption**

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew 10:45)

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believes in him should not perish, but have eternal life. For G\_D so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For G\_D sent not his Son into the world to condemn the world; but that the world through him might be saved (redeemed). (Gospel of John 3:14-17)

Then cried Yeshua in the temple as he taught, saying; ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said; when Mashiach comes will he do more miracles than these which this man hath done? (Gospel of John 7:28-31)

And Yeshua answered them, saying, the hour is come, that the Son of man should be glorified. 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. He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor. Now is my

soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by and heard it said that it thundered: others said an angel spoke to him. Yeshua answered and said; this voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. (Gospel of John 12:23-33)

Now before the feast of the Passover, when Yeshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. (John 13:1)

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## **The Inspired Teaching**

Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with G\_D. (1Corinthians 7:23-24)

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are the children of G\_D: And if children, then heirs; heirs of G\_D, and joint-heirs with Mashiach; if so be that we suffer with him, that we may be also glorified together. (Romans 8:15-17)

And as Isaiah said before, except the LORD of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah. Romans 9:29)

To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, G\_D hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son then an heir of G\_D through Mashiach. (Galatians 4:5-7)

Saying, I will declare thy name unto my brethren; in the midst of the community will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which G\_D hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power

of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. (Hebrews: 2:12-16)

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible G\_D, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. (Colossians: 1:12-17)

And from Yeshua Mashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto G\_D and his Father; to him be glory and dominion forever and ever. Amen. (Revelation 1:5-6)

I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, acceptable, and perfect will of G\_D. (Romans 12:1-2)

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:17-18)

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Because a decent amount of effort in reviewing Pesach within its original Hebraic context was undertaken previously ... essentially utilizing no B'rit Chadasha materials or understanding, it would seem most reasonable to approach the Messianic perspective within the auspices of the aforementioned traditional Hebraic framework:

- The redemption represents G\_D separating his chosen people from the authority of imperial Egypt;



- The redemption represents G\_D not just freeing the chosen people from Egypt but saving them from extinction;
- The redemption represents G\_D claiming familial rights ... via adoption of the seed of Israel;
- The redemption represents G\_D himself exercising supreme authority over Pharaoh and the gods of Egypt;
- The redemption represents G\_D passing judgment upon all Egypt;
- The redemption represents G\_D himself paying the redemption price for those Israelites exercising faith in him;
- The redemption represents G\_D declaring victory over the adversary;
- The redemption represents G\_D keeping faith to the Everlasting Covenant promises made to Abraham, Isaac and Jacob;
- The redemption represents G\_D providing Israel the right of approach with respects to the Holy Service ... the Mishkan ... G\_D's dwelling place for purposes of relationship;
- The redemption represents G\_D beginning the process wherein his chosen people will be forged into a unique nation with a unique relationship bound to him alone

As we contemplate the established Hebraic perspective and do so in light of the selected B'rit Chadasha revelations it should be intuitively obvious that Yeshua HaMashiach and the inspired Talmidim (disciples) were acutely aware of the "redemption dynamic" and they were clearly aware:

- Of what kind of bondage Israel and all humanity was subjected to; the bondage of being born under the seed of rebellion and incapable of being lawful ... a slave to past sins;
- That hasatan is the power that subjugates Israel and all nations;
- That redemption (freedom) was needed; redemption from rebellion and past sins keeping us from adoption into the seed of G\_D;
- That the entire creation is under G\_D's judgment;
- That the redemption price was Mashiach Yeshua himself; the lamb of G\_D;
- That the redemption objective was the adoption of Israel into the "seed of G\_D" so that man could be lawful;

- That the results of redemption is to be the establishment of G\_D's kingdom which is to stand in opposition to the kingdom of hasatan for purposes of separation, judgment and ultimately restoration;
- That adoption into the kingdom was to result in a personal relationship between an individual and G\_D defined within the auspices of the Holy Service;
- That Pesach was Yeshua's appointed time ... the time he was to be offered up ... the time that redemption/adoption was declared ... the time that Yeshua took back parental authority.

Ultimately then we can state without any doubts at all that the B'rit Chadasha conforms thoroughly and consistently with the Hebraic perspective with respects to redemption and of course redemption within the auspices of the Pesach Mo'ed. But ... we can also readily see how the Messianic perspective clearly reveals G\_D's plan in a much broader perspective than what was originally revealed within the Tanakh and the first Pesach Festival.

There should be no doubts whatsoever that the B'rit Chadasha revelations represent a tremendously enriched perspective of G\_D's redemptive plan not just for Israel but also for the nations and therefore all humanity. Assuredly the believers of Yeshua understood this expansion of the Everlasting Covenant ... in a Hebraic context. Assuredly believers of Yeshua have no problems with the B'rit Chadasha understanding of Mashiach's mission with respects to redemption.

But how do we know that this will and purpose of G\_D, as declared within the B'rit Chadasha is not simply a superimposed view of Yeshua and his followers? Essentially we need to answer the challenges that can be and are raised with regards to "how do we know this is what G\_D planned?"

Naturally our first witness comes from the Gospels and not the inspired teachings handed down after Yeshua's earthy life and ministry. Clearly the record of Yeshua's words/revelation during his life and ministry spoke of these matters prior to the events of "the Pesach" and his glorious redemptive works. Clearly all of these prophetic portents revealed by Yeshua would have been rendered moot if the actual historical record of events did not support what Yeshua revealed. As we know the historical record did serve to witness to Yeshua.

But assuredly if the initial Pesach redemption was not sufficient for Israel ... and in effect served only as a promise of a better more permanent redemption to come ... where is the record then of such matters within the Tanakh to support this reality?

Once again let us go to the Tanakh and review the revelations with respects to Mashiach's Earthly mission:

- Bring good tidings unto the humble (Isa. 61:1; Nah. 2:1)
- Bind up the broken-hearted (Isa. 61:1)
- Comfort those that mourn (Isa. 61:1)
- Open the of the eyes to them that are blind (Isa. 61:1; Isa. 35:5)
- Open the ears of the deaf (Isa. 35:5)
- Free the tongue of the dumb (Isa. 35:5)
- Heal the lame (Isa. 35:5)
- Free the captives/possessed/unclean/infirm/dead (Isa. 61:1)
- Strengthen the weak and fearful (Isa. 35:3)
- Proclaim Jubilee (Isa. 61:1; Isa. 35:3)
- Disavow the curse of Israel's covenant with death (Isa. 28:16)
- Serve as the foundation stone for the renewed covenant (Isa. 28:16; Mal. 3:1; Jer. 31:30-33; Psa. 118:22)
- Guarantee the seed of Israel forever (Jer. 31:36; Isa. 49:5-6)
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)
- Proclaim judgment upon those without faith in HIM (Isa. 28:22; Isa. 40:10; Deut. 18:19)

And before we make comment with regards to Mashiach's mission as prophesied within the Tanakh let us also see what the Tanakh reveals with respects to the personal pointers regarding Mashiach:

- Born in Bethlehem (Mic. 5:1)
- Descended from the stock of Jesse (Isa. 1:1-2)
- Descended from the line of King David (Jer. 23:5; 2 Sam. 7:12-16)
- Miraculously birthed of a virgin girl (Isa. 7:14)
- Honored and Blessed by Kings bearing gifts (Psa. 72:10-11)

- Foreshadowed by the messenger ... a voice in the wilderness ... having a spirit of Elijah (Mal. 3:1; Mal. 3:23; Isa. 58)
- Imbued with unmeasured Spirit of G\_D (Isa. 42:1; Isa. 61:1)
- A loving delight to the soul of G\_D MOST HIGH (Isa. 42:1)
- Humble, meek, merciful and loving (Isa. 42:2-3)
- A most wondrous healer of ailments and torments (Isa. 35:5-6; Isa. 61:1)
- Ridden into Jerusalem triumphantly ... victoriously but lowly in humility upon a donkey (Zech. 9:9)
- Rejected by the leaders of Israel (Psa. 118:22-23)
- Betrayed by his own people (Psa. 41:6-10)
- Betrayed for thirty pieces of silver out of the Temple treasury (Zech. 11:12-13)
- Alienated from HIS people (Psa. 69:9)
- Abandoned when HE as the shepherd is smitten (Zech. 13:7)
- Beaten, spat upon and shamed by HIS tormentors (Isa. 50:5-7)
- Tested by HIS tormentors (Psa. 22:8-9)
- A reproach ... despised of the people (Psa. 22:7-9; Isa. 53:3; Psa. 69:20)
- Allowed to suffer without rescue (Psa. 22:2-3; Isa. 53:4-5)
- Robbed of HIS garments by way of the casting of lots (Psa. 22:19)
- Allowed to be offered up for slaughter (Isa. 53:7-8; Dan. 9:26)
- Sacrificed for Israel (Isa. 53:8-9)
- Wounded in the hands and feet (Psa. 22:17)
- Suffering no broken bones (Psa. 22:18)
- Given vinegar to drink (Psa. 69:22)
- Obedient unto death (Isa. 53:1-9)
- Die broken hearted (Psa. 69:21)
- Poured out like water (Psa. 22:15)
- Buried with the sinners (Isa. 53:9)
- Remembered by Name forever (Psa. 72:17)

Wow ... it would most assuredly seem that the prophetic portents of Mashiach within the Tanakh are by no means scant ... unless of course one simply denies that these references are

prophetic. It is however assuredly clear that G\_D, through the Holy prophets of Israel, wanted and demanded that:

1. His chosen people be aware that redemption would be once again necessary;
2. Israel know that he would send the redeemer (a redeemer that we previously reviewed would be majestic and like unto G\_D himself);
3. Israel know what Mashiach's Earthly mission would look like in terms of the redemption;
4. Israel know how Mashiach's Earthly life would play out.

G\_D clearly provided to Israel all the information they needed to recognize his coming ... to recognize his person ... to recognize him within the auspices of the inspired Jewish writings ... including the B'rit Chadasha. Let's face it beloveds ... the last thing the orderly, loving and merciful G\_D of Israel wanted was for his chosen people to miss Mashiach. Unfortunately ... G\_D even foretold that this would happen.

For purposes of brevity the author will ask the reader to confirm the fulfillment of the Messianic prophecies that were not supported with discrete B'rit Chadasha excerpts herein ... these prophecies are most assuredly accounted for and recorded in the inspired historical record! In fact the reader should assuredly be confirming all matters referenced herein on their own as a matter of faith and common sense.

In any event we can surely be confident that the B'rit Chadasha inspired writings do not stand alone or represent some corpus of materials that are unaligned with the Tanakh. We can surely be confident that the understanding and delivery of the B'rit Chadasha revelations are in no way a super-imposition or overlay of ideas that are inconsistent with G\_D's redemption plan. Ultimately, based solely on the text we can be confident that the B'rit Chadasha represents the delivery of the promises made to Israel within the auspices of the Tanakh!

Still further we see as well that the revelation of G\_D's redemptive plan for humanity within the B'rit Chadasha clearly points to an expanded testament associated with the Everlasting Covenant ... in that not only Israel but all humanity is invited to share in the kingdom/family of G\_D through adoption into the holy "seed" that is Yeshua! An adoption that reconciled believers to G\_D by not imputing "past" sins to the believer ... an adoption that removed the innate condition

of the believer to be anything but “lawless” ... an adoption that allowed a believer to “start over” with respects to having a relationship with G\_D!

Now if per chance there still remain questions with respects to G\_D’s redemptive plan for Israel and all humanity ... let us look at a few more Scriptures with respects to this issue so that the plight of Israel and her ultimate fate is no longer an issue moving forward ... let us really understand why G\_D would let these things happen to Israel:

Therefore will the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory there shall be kindled a burning like the burning of fire. And the light of Israel shall be for a fire, and his Holy One (Yeshua) for a flame; and it shall burn and devour his thorns and his briars in one day. And the glory of his forest and of his fruitful field, he will consume both soul and body; and it shall be as when a sick man wastes away. And the remnant of the trees of his forest shall be few, that a child may write them down. And it shall come to pass in that day, that the remnant of Israel, and they that are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. A remnant shall return, even the remnant of Jacob, unto G\_D the Mighty. For though thy people, O Israel, be as the sand of the sea, only a remnant of them shall return; extermination is determined, overflowing with righteousness. For an extermination wholly determined shall the LORD, the G\_D of hosts, make in the midst of all the earth. (Isaiah: 10:16-23)

The judgment has been commenced ... all who belong to the kingdom of hasatan will be exterminated ... just like the first born of Egypt!

Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke my covenant, although I was a lord over them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD, I will put my law in their inward parts, and in their heart will I write it; and I will be their G\_D, and they shall be my people; (Jeremiah 31:30-32)

The seed of Israel, set up to be the bearers of light to the nations, once more came under the bondage of slavery ... leaving all the Earth exposed to judgment!

Thus says thy LORD the LORD, and thy G\_D that pleads the cause of his people: behold, I have taken out of thy hand the cup of staggering; the beaker, even the cup of my fury, thou shall no more drink it again; And I will put it into the hand of them that afflict thee; that have said to thy soul: 'Bow down, that we may go over'; and thou hast laid thy back as the ground, and as the street, to them that go over. ...

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus says the LORD: Ye were sold for naught; and ye shall be redeemed without money. For thus says the LORD G\_D: my people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what do I here, says the LORD, seeing that my people are taken away for naught? They that rule over them do howl, says the LORD, and my name continually all the day is blasphemed. Therefore my people shall know my name; therefore they shall know in that day that I, even he that spoke, behold, here I am. ...

How beautiful upon the mountains are the feet of the messenger of good tidings, that announces peace, the harbinger of good tidings, that announces salvation; that says unto Zion: 'Thy G\_D reigns!' Hark, thy watchmen! They lift up the voice, together do they sing; for they shall see, eye to eye, the LORD returning to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our G\_D. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. For ye shall not go out in haste, neither shall ye go by flight; for the LORD will go before you, and the G\_D of Israel will be your rearward. ...

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. According as many were appalled at thee--so marred was his visage unlike that of a man, and his form unlike that of the sons of men-- So shall he startle many nations, kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive. 'Who would have believed our report? And to whom hath the arm of the

LORD been revealed? For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form or comeliness that we should look upon him, nor beauty that we should delight in him. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not. Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G\_D, and afflicted. But he was wounded because of our transgressions; he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. All we like sheep did go astray, we turned everyone to his own way; and the LORD hath made to light on him the iniquity of us all. He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away, and with his generation who did reason? For he was cut off out of the land of the living for the transgression of my people to whom the stroke was due. And they made his grave with the wicked and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.' Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand: Of the travail of his soul he shall see to the full, even my servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. ...

Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud, thou that didst not travail; for more are the children of the desolate than the children of the married wife, says the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. Fear not, for thou shalt not be ashamed. Neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and the reproach of thy widowhood shall thou remember no more. For thy Maker is thy husband, the LORD of hosts is his name; and the Holy One of Israel is thy Redeemer, the G\_D of the whole earth shall he be called. For the LORD hath called thee as a wife forsaken and grieved in spirit; and a wife of youth, can she be



rejected? Says thy G\_D. For a small moment have I forsaken thee; but with great compassion will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have compassion on thee, says the LORD thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains may depart, and the hills be removed; but my kindness shall not depart from thee, neither shall my covenant of peace be removed, says the LORD that hath compassion on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shall thou be established; be thou far from oppression, for thou shall not fear, and from ruin, for it shall not come near thee. Behold, they may gather together, but not by me; whosoever shall gather together against thee shall fall because of thee. Behold, I have created the smith that blows the fire of coals, and brings forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shall condemn. This is the heritage of the servants of the LORD, and their due reward from me, says the LORD. Ho, every one that thirsts, come ye for water, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your gain for that which satisfies not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a prince and commander to the peoples. Behold, thou shall call a nation that thou knows not, and a nation that knew not thee shall run unto thee; because of the LORD thy G\_D, and for the Holy One of Israel, for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto the LORD, and he will have compassion upon him, and to our G\_D, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain comes down and the snow from heaven, and returns not thither, except it water the

earth, and make it bring forth and bud, and give seed to the sower and bread to the eater; So shall my word be that goes forth out of my mouth: it shall not return unto me void, except it accomplish that which I please, and make the thing whereto I sent it prosper. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress, and instead of the brier shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off. (Isaiah 51:22-55:13)

The plan of redemption is laid out. Israel is to be redeemed by Mashiach and it will be Mashiach in whom the nations are gathered unto G\_D.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partake of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou stands by faith. Be not high-minded, but fear: For if G\_D spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of G\_D: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G\_D is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away unG\_Dliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Romans 11:13-27)

The temporary rejection of Israel by G\_D results in the grafting in of the nations to the seed of G\_D through Mashiach for the mercy of G\_D extends to all of his creation and children from every nation and tongue.

And ... finally for those unbelieving traditional Jews that say: “where is this great redemption that Mashiach was supposed to deliver ... as is promised within the Tanakh?

The answer is pretty simple: Holy Scripture points to a two-fold redemption pattern of Mashiach. The first events, as described herein, represent Mashiach manifesting in the flesh to complete the redemption sacrifice ... Mashiach as the “suffering servant”!

The promise of the kingdom redemption and the restoration of Israel to its glory to come is obviously a future event ... but it also is declared in Scriptures.

Messianic prophecies regarding Mashiach the King (The Reigning Son of David) contained within the Tanakh:

- Mashiach will wait to return as KING (Isa. 30:8-18)
- Israel will return to G\_D ... seeking Mashiach (Hosea 3:3-5)
- Israel in their time of distress will mourn their rejection of Mashiach and G\_D will be gracious unto Israel (Zech. 12:8-10)
- The nations shall rebel against G\_D and HIS Anointed King (Psa. 2:1-3)
- Mashiach will be given HIS inheritance (Psa. 2:6-12)
- Mashiach will crush rebellion upon the Earth (Isa. 63:2-6)
- Mashiach will set up HIS Kingdom (Hag. 2:5-9)
- Mashiach will build the temple, bear the glory and sit upon the throne as HE rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)
- Mashiach stands as an ensign of the peoples and HIM the nations shall seek (Isa. 11:10)
- Mashiach will rule all the nations ... HIS rightful inheritance as the Eternal Anointed ONE (Psa. 110:1-7; Dan. 7:13-14)
- Mashiach will reign with justice and righteousness ... HE shall prosper ... when Judah is saved and Israel dwells safely (Jer. 23:5-6)
- Mashiach will restore the glory of Israel (Psa. 45:14-18)

- Mashiach will reign for eternity (Dan. 7:14; 2 Sam. 7:13)

Now it is apparent of course that the Jewish people were only focused upon Mashiach Son of David when Yeshua manifested as Mashiach the suffering servant. But clearly the Tanakh describes a two-fold pattern of redemption. The later triumphant prophecies just listed herein.

Although it is always a good time to discuss the glory of Mashiach, the discussion of the triumphant King Mashiach needs to be discussed within the auspices of another Mo'ed. Rest assured however the B'rit Chadasha in detail covers these events ... and if one can't wait for that discourse please refer to the Book of Revelation ... the last inspired writing contained within the Jewish Bible.

\* \* \* \* \*

## PASSOVER - CONCLUSION

What we were able to ultimately discern within this review of the Pesach Mo'ed was the following:

- Israel and all humanity is subjected to the bondage and slavery of the imperial systems of the fallen creation;
- Hasatan is the power that subjugates Israel and all nations ... the systems of this world belong to him and are part of his kingdom;
- Redemption (freedom) is needed for Israel and all humanity; redemption from innate lawlessness to a condition of lawfulness;
- The fallen creation is under the judgment of G\_D;
- The redemption price is Mashiach Yeshua himself; the lamb of G\_D;
- The redemption objective is the adoption of Israel and all humanity into the “seed of G\_D”;
- The result of redemption is the establishment of G\_D’s kingdom which is to stand in opposition to the kingdom of hasatan for purposes of separation, judgment and ultimately restoration. It is the Kingdom of light;
- Adoption into the kingdom is to result in a personal relationship between an individual and G\_D defined within the auspices of the Holy Service;
- The inheritance of the children of “olam hazeh” is what the destroyer brings ... death;
- Pesach was Yeshua’s appointed time ... the time he was to be offered up ... the time that redemption/adoption was declared ... the time that Yeshua took back the authority.

Hopefully there are no doubts or confusion remaining that the events which transpired in Egypt over three thousand years ago were assuredly meaningful to the Israelites within its own context ... but ... assuredly these events also served as a model of promise and future fulfillment within the auspices of the Hebrew Mashiach ... Yeshua.

As this brief review detailed, Pesach begins the plan of G\_D wherein he exercises his right of redemption as The Goel. What we’ve also seen as well is that the fulfillment of these promises did take place within the glorious life and ministry of Mashiach Yeshua. As such then we really need to understand what these things mean to us today ... as people ... in our modern world!

What we ultimately must realize is that all people are inherently children of “olam hazeh” and subjects to the world’s systems that are ruled over by G\_D’s adversary. As such there is only enslavement resulting in lawlessness and death ... unless ... we can be remembered by G\_D and redeemed.

What this Pesach review has showed us however is that redemption is only considered by G\_D when we cry out ... “ABBA save me from what owns me ... save me from what I am not able to extricate myself from ... redeem me and give me the chance to be adopted into your family ... into your seed”. And we know further that this redemption cry can only be issued in faith through the redemptive power of Yeshua HaMashiach alone ... the one who has paid the redemption price.

It is paramount for all people to recognize the utter lack of power that we have in this matter. It is paramount that all people recognize our state (lawless and unacceptable to G\_D) while we belong to the seed of “olam hazeh”. It is paramount that all people understand that our pathway to G\_D lies in redemption that brings us into alignment with the Everlasting Covenant via adoption into the seed of Yeshua ... the Holy One of Israel ... into the Kingdom of light. It is paramount that all people understand that our extrication from olam hazeh and the forgiveness of past sins is designed for the sole purpose of having us integrated into the servant kingdom Israel ... ultimately to become an integral part of the Holy Service and permanent Mishkan that Yeshua is building.

As we have seen herein, the Pesach Mo’ed is all about “redemption” ... it is all about adoption ... it is all about the “right to approach”. Pesach as we have seen represents not the end state ... but the very beginning stages of our restoration towards acceptability.

Clearly we have not seen within the Pesach framework the details associated with ongoing or perpetual sin atonement, cleansing, eternal life and the world to come ... “Olam habah”. Obviously as the reader can surmise these details will surface as we progress down the path of subsequent Mo’adim reviews ... as we make aliyah!

What we can be confident in however is that Pesach represents this first step of our “aliyah” back to G\_D ... through Yeshua HaMashiach. We should therefore as modern day Messianic believers remain cognizant of the importance of this redemption and just how important Pesach is

to G\_D's plan. We must be cognizant of how integral Pesach is to Yeshua HaMashiach ... the one who is making this happen.

Let us not lose sight that Pesach was ordained "forever". Let us not forget that all redeemed people belong to the kingdom of Israel through Mashiach and are naturally bound to the Everlasting Covenant ... which is a beautiful thing! Let us not forget that partaking of the Pesach sacrifice is an absolutely necessary element of redemption and a right reserved only for the faithful children of G\_D.

When we view Pesach in purely Messianic terms, like we did with Shabbat, it should be abundantly clear that Pesach is an inherited right to all who are adopted into G\_D's family. Pesach stands therefore as the permanent memorial to Yeshua's redemptive works as Goel and the suffering servant and ... also ... as the additional promise to come when Yeshua will permanently redeem us from the corruption of olam hazeh as Mashiach Ben David ... King of Kings!

So ... is there any doubt that Yeshua, who paid the price for redemption with his life, wants and assuredly deserves Pesach honored forever?

Is there any doubt that our minimal response to the revelation of Pesach in its full Messianic glory is to grasp onto our redemption in Mashiach Yeshua?

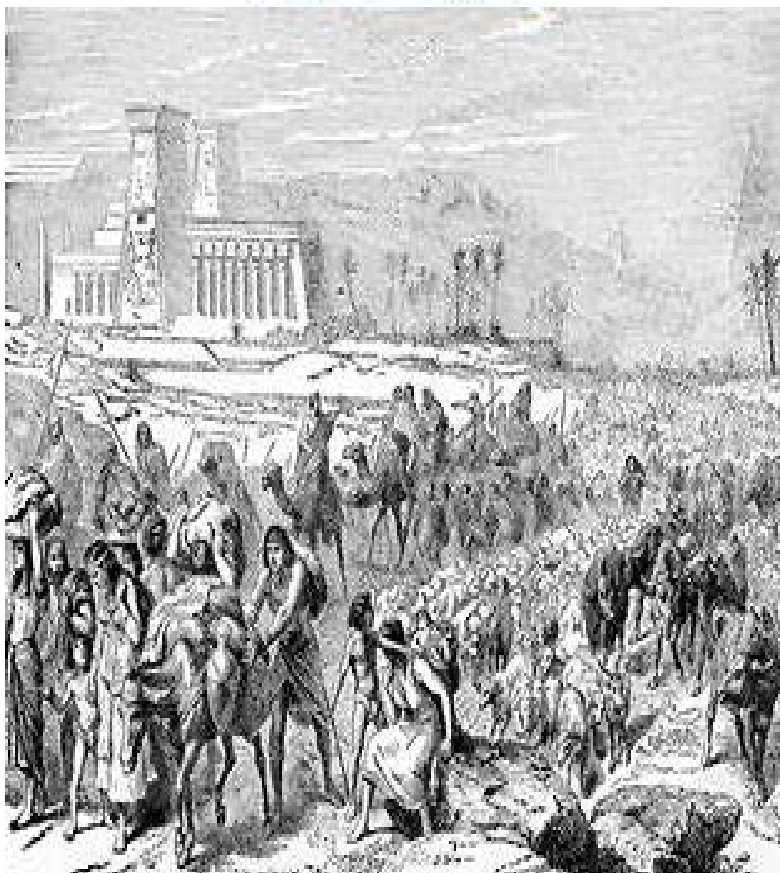
Is there any doubt that Pesach remains and should be an integral component of the believer's annual life cycle?

Do we really think that G\_D accepts any form of substitute for Nisan 14 ... the day which he has established as the Appointed Time of redemption?

So ... what do we think of any person or system ... knowing the truth ... that tells us not to honor and obey G\_D's Pesach ... to what Kingdom do we think they belong to ... the Kingdom of light or the kingdom of darkness? Hmmm!

**End Pesach Discourse - Aliyah Step 1**

## CHAG HAMATZOT/UNLEAVENED BREAD - TRADITIONAL HEBRAIC PERSPECTIVE



Unleavened Bread (Chag HaMatzot)—The Festival of Unleavened Bread as can readily be seen is connected to the Passover. It formally begins on Nisan 15 but for practical purposes commences with the Passover meal and continues for seven full days as a week-long cycle of observance. Both the 15th and 21st days of Nisan serve as holy convocations ... (miqra kodesh) ... days of no work and gathering.



## **Relevant Scriptures:**

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your generations ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance forever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eats that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.' ...

And it came to pass at midnight, that the LORD smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night and said: 'Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also.' And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.' And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of

gold, and raiment. And the LORD gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians. ...

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the LORD went out from the land of Egypt. It was a night of watching unto the LORD for bringing them out from the land of Egypt; this same night is a night of watching unto the LORD for all the children of Israel throughout their generations. (Exodus 12:12-42)

And the LORD spoke unto Moses, saying: 'Speak unto the children of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel: They are entangled in the land; the wilderness hath shut them in. And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the LORD.' And they did so. And it was told the king of Egypt that the people were fled; and the heart of Pharaoh and of his servants was turned towards the people, and they said: 'What is this we have done, that we have let Israel go from serving us? And he made ready his chariots, and took his people with him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; for the children of Israel went out with a high hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, in front of Baal-zephon. ... And the angel of G\_D, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. (Exodus 14:1-20)



## **Chag HaMatzot/Unleavened Bread Commandments**

- 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 the seven days (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 HaMatzot 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 HaMatzot regulations (Ex. 12:19)

Of course we know that in the context of the original Chag HaMatzot Festival that the eating of unleavened bread signified the hasty departure from the cruel and harsh bondage of Egypt. There simply would not be enough time to prepare the bread as is normally done given the circumstances. Chag HaMatzot essentially commemorates the actual day of liberty (separation) when the Israelites were delivered out of bondage. Chag HaMatzot commemorates the actual Exodus event!

Additionally we can see how Pharaoh, despite Egypt being thoroughly ruined and devastated, simply could not let Israel leave in peace ... he had to go after them ... he had to either get them back or make them pay. But ... as Scriptures reveal G\_D would not undue the separation which he had initiated ... G\_D would not let his redemption fall prey to Pharaoh. G\_D miraculously intervened and The Angel of the LORD stood fast between the Egyptians and Israel making sure that Israel's separation would not be undone.

From a straight forward perspective we really need not put a tremendous amount of thought into the literal meaningfulness of the "Chag HaMatzot" festival within its overt and simple Hebraic context. The festival is clearly related to the redemption that occurred on Nisan 14 (The Passover) as well as the ensuing liberty and protection which G\_D provided.

This of course represents the most basic level of Hebraic understanding associated with the Mo'ed ... but even in traditional Hebraic understanding there is much more to the story.

Perhaps the reader may not know that "leaven" or yeast from a Biblical perspective is viewed as being symbolic of decay or sin while salt on the other hand is associated with spiritual purity. This of course makes sense given the nature of yeast within the fermentation process and salt within the preservation process respectively.

Scripture reveals to us in both Exodus and Leviticus how certain offerings made to G\_D have to be made without leaven. Exodus 34:25 Thou shall not offer the blood of my sacrifice with leavened bread; and Leviticus 2:4 And when thou bring a meal-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers spread with oil.

Conversely with some other offerings the presentation of leavened bread is allowed. Clearly the association with leaven and sin is implied when viewed within the context of the sacrificial system.

Additionally the association of the unleavened bread with the Pesach lamb offering is traditionally viewed as revealing the “unblemished” state of the redemptive lamb sacrifice itself.

Another traditional Hebraic perspective that is relevant to this discourse is that “unleavened bread” is also viewed within the auspices of the Exodus from Egypt as the “bread of affliction”. Within this perspective the unleavened bread itself is viewed as a permanent reminder that Israel was beaten down and flattened by the Egyptians. The unleavened bread therefore points to the physical hardships and suffering that was endured by Israel within Egypt.

Still further in a traditional Hebraic perspective the unleavened bread by its nature is stiff and essentially cracks or cleanly rips upon breaking. As such the unleavened bread is also representative not just of the back breaking bondage the Israelites were under but also is symbolic of how G\_D in turn broke the back of Egypt with his awesome works of wonder and judgment.

Finally in traditional Hebraic perspective the unleavened bread, commanded to be consumed for an entire week, is also representative of G\_D’s continued provision of sustenance for the Israelites. G\_D assuredly did not redeem and free Israel so that they would starve right out of the gates of Egypt.

When viewed in the perspective of “sustenance” it should be noted that it is clear that G\_D, though sustaining Israel with unleavened bread, is symbolically declaring that Israel will indeed be different. In conjunction with the mandate to begin the new-year (annual cycle) in the month of Nisan, G\_D is furthering the aspect of separation between Israel and Egypt ... even to the point that the very sustenance consumed will be different.

Further to the point of separation from Egypt we must note that the Mo’ed cycle starts and ends with a “holy day” wherein the entire Mo’ed cycle is contained within a week long or seven day event! The significance of the book-end “holy days” is clearly associated with the notion of a sanctification period and process; to the point of being indicative of a cleansing/purification period to some extent ... as in a mini-aliyah!

\* \* \* \* \*

Now that we've looked at Chag HaMatzot in a purely tactical Hebraic perspective it would behoove us to briefly look at this particular Mo'ed within the broader auspices of any potential relationships that can be garnered with respects to the Torah, Everlasting Covenant, Holy Service and the Mishkan.

## **Unleavened Bread And The Torah Mitzvot**

Regarding the Torah commandments we should readily discern the serious nature of G\_D's design. Clearly the command to observe the festival and these regulations annually, point to the continued relevance of Chag HaMatzot and the consistent personal and communal reflection that G\_D expects of his children ... in perpetuity!

What we should find interesting is that G\_D has clearly declared as well that these regulations pertain not just to the Israelites but also to the people who travel with, live amongst and in no uncertain terms count themselves as being cleaved to the G\_D of Israel ... G\_D.

Still further we once again see G\_D declare, without any confusion, that failure to abide by the Chag HaMatzot observances will in similar fashion to those who break the Pesach regulations, be cut off from Israel.

In broader terms it would seem apparent that G\_D's mandate to clear out "all of the leaven" from Israel during this Mo'ed cycle is not just representative of sanctification of the people Israel ... but everyone else within the land as well. Even more so it appears that G\_D is declaring that there is simply no room for Leaven within his Kingdom!

Consequently this particular Mo'adim is most assuredly deeply rooted within and connected to the Torah ... and therefore is clearly aligned with the personal and communal aliyah (ascent) respective to Israel's character development along the path to becoming closer to G\_D. Since Torah is a reflection of G\_D's righteousness and by definition ... exposes sin/leaven; Torah then is the means by which the leaven is first found and then put out.

So as the physical leaven is removed from the homes of Israelites ... it is the righteous pattern of the sacred Mitzvot that symbolically serve as the spotlight that we shine throughout the nooks and crannies of our personal walk to discover and root out all things that are unrighteous.

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## **Unleavened Bread And The Everlasting Covenant**

The next relationship that we need to look at is any potential connection between Chag HaMatzot and the Everlasting Covenant.

To begin we know by the very fact that this festival is deeply connected to Pesach ... the redemption ... that Chag HaMatzot is effectively associated with the Everlasting Covenant.

As we saw with Pesach ... the passing over and adoption of Israel into the seed of G\_D was the beginning of the fulfillment of promises to Israel to restore them to the land of promise! As such it should be intuitively obvious that Chag HaMatzot, ushering in the physical extrication from Egypt, represents a progression along the path towards the inheritance. Essentially G\_D is declaring that the redemption is being followed with a swift and faithful act wherein “liberty” has not just been proclaimed but has immediately been delivered.

When viewed within the covenantal framework Chag HaMatzot clearly stands out as a time of great joy and new beginnings. Not only has G\_D spared us in accordance with the Everlasting Covenant ... he is now beginning the physical process of Israel’s restoration ... he is making good on the promises made to the Fathers and once again showing his dominion over all things.

Just for one moment attempt to visualize the jubilant but chaotic events of the actual Exodus from Egypt. Millions of down trodden Israelites and others leaving Egypt ... not knowing exactly where they were going or what was going to happen ... not knowing anything other than the fact that their bondage and hardships under Egypt had graciously come to an end by the power and might of G\_D ... the G\_D of all creation who did this because he had made promises in the past to Abraham, Isaac and Jacob! It is quite an astounding picture is it not?

Still further consider the fact that Israel not only left Egypt with the riches and spoils of their might ... their wealth ... but the Israelites were also leaving a place that had become an absolute abomination ... a land thoroughly decimated with plagues, blight, infestations and death ... a land that was quite frankly gross by any standards. Essentially the Israelites were not just getting out of bondage ... they were getting out of a thoroughly polluted and putrefied place. The place that had been their home for four hundred years ... for four long generations ... the place where they had grown and thrived despite challenges and hardships!

Ultimately then we should assuredly view Chag HaMatzot as being deeply connected with ... and integral to ... the Everlasting Covenant between G\_D and Israel. We should see Chag HaMatzot as a progressive action towards the ultimate completion of the promises made within the Everlasting Covenant.

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## **Unleavened Bread And The Holy Service/Mishkan**

Finally we should see the Chag HaMatzot Festival as well being connected to the Holy Service and Mishkan ... simply by virtue of its multiple Holy Day observance and indisputable association with the Pesach offering.

As we reviewed herein already the Chag HaMatzot Festival is about separation and sanctification ... a.k.a. holiness. We also know that holiness is essentially associated only with G\_D ... who is holiness and the source through which all other created things are sanctified or made holy. The Mishkan itself is the “place” where the holiness of G\_D dwells and the place from which holiness emanates out upon Israel ... via the Holy Service. The unleavened bread represents the picture of purity from both a sacrifice and sacrificial system perspective.

\* \* \* \* \*

Now that we’ve taken a tactical Hebraic look at the Chag HaMatzot Festival and broadened our view to account for “connections” to the: Torah, Everlasting Covenant, Holy Service and Mishkan ... we should be able to define a fairly concise Hebraic framework in which we can view this festival of G\_D.

We should see that Chag HaMatzot represents:

- A permanent memorial to the Exodus ... the physical and psychological liberty from the bondage of Egypt;
- A permanent memorial to escape from a thoroughly corrupt and abominable place of sheer squalor;
- A permanent memorial to the separation of Egypt and its way of life ... the separation from leaven/decay;



- A permanent memorial to when G\_D miraculously intervened and kept Pharaoh's army away from the Israelite encampment;
- A permanent memorial to the hardships that were endured under slavery;
- A permanent memorial to how G\_D broke the back of Egypt and ripped apart their power
- A permanent memorial to G\_D's faithfulness in fulfilling the promises made within the auspices of the Everlasting Covenant;
- A permanent memorial to unblemished nature of the redemption lamb ... the sacrifice;
- A permanent memorial to the sanctification/cleansing process of Israel begun by G\_D;
- A permanent memorial to joy in spite of the uncertainty of the future;
- A permanent memorial to how G\_D sustains Israel.

It would appear not surprisingly that we are in broad terms once again discussing a Mo'ed within a framework that is G\_D centric. Yes indeed the Chag HaMatzot festival can be internalized from a human perspective to be viewed in an "us" paradigm ... but at the end of the day the festival is clearly all about G\_D ... all about what he does! As for the Israelite perspective ... well we are simply the beneficiaries of promises that were made under the Everlasting Covenant to the Fathers.

Clearly the pattern within the Hebraic perspective is continuing to take shape. It is all about what G\_D is doing ... it is all about the progressive actions that he is doing! Yet at the same time we can begin to see the interaction with his creation through these events as defined within the auspices of the Everlasting Covenant and the events of the Exodus.

Hopefully we should begin to see more clearly how Chag HaMatzot ... though connected with Pesach ... is unique unto itself. The Hebraic perspective review has shown how this festival is clearly part of a bigger picture but most assuredly meaningful within its own right. Though separation is assuredly connected to redemption we should see through this Mo'ed framework how the separation is represented by its own unique events and actions by G\_D.

And now that we have a more concise and broader Hebraic understanding of Chag HaMatzot, we are prepared to explore the fullness and richness of this perspective in a Messianic Hebraic perspective ... a Yeshua HaMashiach perspective.

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## UNLEAVENED BREAD - MESSIANIC HEBRAIC PERSPECTIVE

### **The Bread of Life**

And when the tempter (hasatan) came to him, he said; if thou be the Son of G\_D command that these stones be made bread. But he (Yeshua) answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of G\_D. (Matthew 4:3-4)

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Yeshua said unto them, they need not depart; give ye them to eat. And they say unto him, we have here but five loaves, and two fishes. He said, bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. (Matthew 14:15-21)

Yeshua answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you: for him hath G\_D the Father sealed. ... They said therefore unto him, what sign do thou show us then, that we may see, and believe there? What dost thou work? Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat. Then Yeshua said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven. For the bread of G\_D is he (Yeshua) which comes down from heaven, and gives life unto the world. ... And Yeshua said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst. ... For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. ... The Jews then murmured at him, because he said, I am the bread which came down from heaven. ... Yeshua said - Verily, verily, I say unto you, he that believes on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the

wilderness, and are dead. This is the bread which comes down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eats of this bread he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world. ... Then Yeshua said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eats my flesh and drinks my blood has eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eats my flesh and drinks my blood dwells in me and I in him. (John 6:26-56)

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve G\_D and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ... O ye of little faith? Therefore take no thought, saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? For after all these things do the Gentiles (non-believers) seek ... for your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of G\_D, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matthew 6:24-34)

\* \* \* \* \*

## **Yeshua's Sacrifice**

And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of G\_D. And he took the cup, and gave thanks, and said, take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of G\_D shall come. And he took bread and gave thanks and broke it and gave unto them, saying; this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper saying; this cup is the new testament in my blood which is shed for you. (Luke 22:13-20)

And as they were eating, Yeshua took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. (Matthew 26:26)

But when they came to Yeshua, and saw that he was dead already, they broke not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knows that what he says is true, that ye might believe. For these things were done, that the scripture should be fulfilled, a bone of him shall not be broken. And again another scripture says; they shall look on him whom they pierced. (John 19:33-37)

Be ye therefore followers of G\_D, as dear children; and walk in love, as Mashiach also hath loved us, and hath given himself for us an offering and a sacrifice to G\_D for a sweet smelling savor. (1 Corinthians 5:1-2)

\* \* \* \* \*

## **Unleavened Bread**

We hear from Mashiach directly speaking on the symbolic meaning of leaven: Then Yeshua said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.... How is it that ye do not understand that I spoke it not to you concerning bread ... that you should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. (Matthew 16:6-12)

Your glorying is not good. Know ye not that a little leaven leavens the whole lump? Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Mashiach our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. For what have I to do to judge them also that are without? Do not ye judge

them that are within? But them that are without G\_D will judge. Therefore put away from among yourselves that wicked person. (1 Corinthians 5:6-13)

Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Mashiach? The bread which we break, is it not the communion of the body of Mashiach? For we being many are one bread, and one body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to G\_D: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the LORD, and the cup of devils: ye cannot be partakers of the LORD's table, and of the table of devils. (1 Corinthians 10:14-21)

\* \* \* \* \*

## **Separation from Where**

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2 Peter 1:1)

I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, acceptable and perfect will of G\_D. (Romans 12:1-2)

And Yeshua knew their thoughts, and said unto them, every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if satan cast out satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of G\_D, then the kingdom of G\_D is come unto you. (Matthew 12:25-28)

And I heard another voice from heaven, saying, Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached

unto heaven and G\_D has remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. (Revelation 18:4-6)

\* \* \* \* \*

## **Separation from What**

For the grace of G\_D that brings salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and G\_Dly, in this present world; Looking for that blessed hope, and the glorious appearing of the great G\_D and our Savior Yeshua Mashiach; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (Titus: 2:11-14)

Blessed be the G\_D and Father of our Lord Yeshua Mashiach, who hath blessed us with all spiritual blessings in heavenly places in Mashiach: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Yeshua Mashiach to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; ...

Be ye therefore followers of G\_D, as dear children; and walk in love, as Mashiach also hath loved us, and hath given himself for us an offering and a sacrifice to G\_D for a sweet smelling savor. But fornication and all uncleanness or covetousness, let it not be named among you, as become saints; neither filthiness nor foolish talking, nor jesting which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Mashiach and of G\_D. Let no man deceive you with vain words: for because of these things comes the wrath of G\_D upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the LORD: walk as children of light: For the fruit of the Spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the LORD. And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Ephesians Chaps 1 & 5)

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of G\_D, whereby ye are sealed unto the day of redemption. (Ephesians: 4:25-30)

Therefore my people shall know my name; therefore they shall know in that day that I, even he that spoke, behold, here I am. How beautiful upon the mountains are the feet of the messenger of good tidings, that announce peace, the harbinger of good tidings, that announce salvation; that says unto Zion: 'Thy G\_D reigns!' Hark, thy watchmen! They lift up the voice, together do they sing; for they shall see, eye to eye, the LORD returning to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our G\_D. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the LORD. For ye shall not go out in haste, neither shall ye go by flight; for the LORD will go before you, and the G\_D of Israel will be your rearward. (Isaiah 52:6-12)

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the LORD is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of G\_D, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to G\_D by Yeshua Mashiach. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believes on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time

past were not a people, but are now the people of G\_D: which had not obtained mercy, but now have obtained mercy. (1Peter 2:1-10)

Forasmuch then as Mashiach hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of G\_D. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, reveling, banqueting, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to G\_D in the spirit. ((1Peter 4:1-6)

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience G\_Dliness; and to G\_Dliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Yeshua Mashiach. But he that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Yeshua Mashiach. (2 Peter 1:5-11)

This then is the message which we have heard of him, and declare unto you, that G\_D is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua Mashiach his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. ...

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Mashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that



we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of G\_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked. (1 John 1:5-2:5)

\* \* \* \* \*

## **Cleansed**

Husbands, love your wives, even as Mashiach also loved the community, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:25-27)

Submit yourselves therefore to G\_D. Resist the devil, and he will flee from you. Draw nigh to G\_D, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. (James 4:7-8)

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: (Matthew 3:7-8)

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. (John 1:4)

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Yeshua Mashiach for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:37-38)

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## **The Inspired Revelation:**

Hopefully these relevant B'rit Chadasha inspired writings provide us with much to think about in terms of how Chag HaMatzot is integral to Mashiach and his perfect fulfillment of the Mo'ed. It would appear that the B'rit Chadasha inspired writings minimally reveal the following:

- Yeshua is indeed the true bread of life. The sustaining bread that is essentially his perfect and incorrupt body ... that is the unleavened Word of G\_D Most HIGH;
- The bread of life serves as the “food of the kingdom” which Mashiach is setting up;
- G\_D is the provider of the food for both the soul and the body ... he sustains us and is the source of our “daily bread”;
- Yeshua offered up his body so that we cannot only be redeemed but so that we can partake of this body through knowledge of and immersion into this Word.
- Yeshua suffered and was afflicted ... he paid our just due strokes for our rebellion and unrighteousness ... the sacrifice of his precious life was the price not only for redemption but also the penalty for our rebellion and unrighteousness which was bondage and sore affliction;
- Yeshua has paid the price so that we can be separated from the darkness/blindness of this temporal world ... separated from the Kingdom of hasatan ... separated from Babylon (a.k.a. confusion);
- Yeshua has paid the price so that we might be spared the inheritance of Babylon which is ultimately the plagues and judgments of rebellion and unrighteousness;
- Separation from this temporal world, olam hazeh, responsive to our redemption ... represents a fundamental shift in perspective putting us in opposition to the desires and machinations of the rebellious ... separation from the “wisdom” of this temporal world;
- Separation from this temporal world frees us from the bondage of sin enabling us to combat sin with a heart that is pliable and desirous of obedience and not rebellion;
- Separation from this temporal world gives us the authority as “freed people” to resist the power of this world;
- Leaven represents sin and decay and as such needs to be systematically purged so that it does not ferment and spread like cancer within a person or community;
- Leaven comes in many forms ... personal weakness, ignorance and most assuredly through unorthodox doctrine ... leaven therefore needs to be sought out and identified;
- Leaven is something that is prevalent not just in olam hazeh ... but it is something that consistently seeks to enter into and defile the kingdom. Leaven, therefore must be put out from within the body of Mashiach ... put outside the community ... put outside the camp ... when it is found;

- Yeshua's sacrifice represents a cleansing of a believer's past sins! Upon redemption the leaven is "put out" and escape from slavery enables us to cleanly leave this old life behind without the corruption of our past rebellion and transgression;
- G\_D's Word is the purging mechanism of leaven/sin. Immersion into the Word results in the cleansing/washing that consistently takes place over time;
- Chag HaMatzot has been commanded to be kept as a permanent memorial to Yeshua's awesome sacrifice and our separation from olam hazeh ... the kingdom of devils and rebels.

Before we conclude this specific discourse let us once again revisit the traditional Hebraic perspective regarding the Chag HaMatzot Festival:

- A permanent memorial to escape from a thoroughly corrupt and abominable place of sheer squalor;
- A permanent memorial to the separation of Egypt and its way of life ... the separation from leaven/decay;
- A permanent memorial to the hardships that were endured under slavery;
- A permanent memorial to how G\_D broke the back of Egypt and ripped apart their power;
- A permanent memorial to G\_D's faithfulness in fulfilling the promises made within the auspices of the Everlasting Covenant;
- A permanent memorial to unblemished nature of the redemption lamb ... the sacrifice;
- A permanent memorial to the sanctification process of Israel begun by G\_D;
- A permanent memorial to joy in spite of the uncertainty of the future;
- A permanent memorial to how G\_D sustains Israel

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## UNLEAVENED BREAD - CONCLUSION

It would appear that the B'rit Chadasha revelations concerning the deeper meaningfulness and fulfillment of Chag HaMatzot are thoroughly aligned with the traditional Hebraic perspectives associated with the sacred festival. Agreed?

Just as we saw with the Pesach Mo'ed, the completion of the promises foreshadowed within the Tanakh by Yeshua encompass a much broader and deeper dynamic for Israel and all humanity.

Despite the appearance of a more ethereal fulfillment we should be very careful as believers in understanding that the completion of Chag HaMatzot in Yeshua is no less tangible or meaningful than in its original context.

The Good News Gospel contains a consistent pattern of revelation and inspired teaching with respects to "separation from this temporal world" which remains under the authority of hasatan. Despite this worldly subjugation the revelation does mandate that an exodus take place responsive to our redemption and adoption into the seed of G\_D through Yeshua HaMashiach.

Consequently it is conclusive that our redemption, though not creating a new in-dwelt and wise individual, is clearly designed to have us function with a new heart and mind attitude. An attitude that stands in opposition to the sin that a believer was once bound by ... an attitude that is able to shed the desires and passions of "this temporal world". Let's face it beloveds ... the cry for redemption itself is essentially the acknowledgement of slavery to sin and the innate fear of permanent death coming as a result of judgment. As such we should all understand that our redemption equals adoption and the very next step is to turn our backs upon our sin and passions. The very next step is to come out of the darkness and into the light that has been shown to us.

And we can see from the revelation provided to us that G\_D through Yeshua has paved the path for separation from the kingdom of hasatan in paying the horrible price for our rebellion and past sins. Clearly it is G\_D's plan that we don't take the step of separation burdened by the cancerous leaven that we people let build up inside of us.

What we should also recognize is that this change of heart attitude that accompanies this cleansing appears to carry an element of immediacy or haste. It would seem that the power of G\_D ... the power of adoption ... the power to resist what we know to be leaven/sin is provided to us

upon redemption. This is why we see Yeshua's disciples teaching this dramatic change in heart and behavior and mental perspective ... right out of the gate!

In a Hebraic perspective this translates to T'shuvah or repentance. But T'shuvah itself means to literally "turn back ... either to or from". In the case of separation and the Mo'ed of Chag HaMatzot it is clear that the believer must turn away from leaven/sin and turn towards the ways of G\_D. Ultimately this in pure Hebraic terms can be seen within the "baptism of water" delivered by John the Baptist ... whom came in the spirit of Elijah to prepare the way of The LORD!

What we see from the record is that the baptism of water represented a visual and public admittance to guilt as well as a visual and public commitment to changing one's sinful ways.

Therefore we should be able to see a pretty clear picture emerging. First there was redemption and secondly there is separation. A separation that is premised upon the admittance of guilt and the commitment to turning away from sin!

When we view this "baptism" within the aliyah framework, and as an integral element of our separation from "this world order", we should once more turn our attention to the pattern of the Holy Sanctuary.



Although the separation within the Chag HaMatzot Mo'ed is clearly represented with “unleavened bread” ... we should not look past the clues provided to us within the B'rit Chadasha which clearly depict the “mikvah”/baptism of water as also being a key element of separation. Within the B'rit Chadasha the living bread ... Yeshua ... The Word ... is clearly identified as being the source of cleansing.

#### John the Immerser & the Baptism of Water



When we view this step of separation within the context of the Mishkan we should clearly see how both the sacrificial altar and water laver/cleansing fount, though inside the broader Sanctuary, remain outside the “Holy Place” and outside the “Holy of Holies”.

We should then recognize within the pattern of ascent that a believer's path ... beginning with redemption and progressing to the baptism of separation is clearly part of the broader journey and is representative of the beginning stages of sanctification. When we also consider the fact that the Chag HaMatzot Mo'ed itself is sandwiched between two book-end “Yamim Kadosh” (Holy Days), we should get a firm understanding that the festival is just as much related to future preparedness as it is separation from the leaven/sin/decay/death of this temporal world.

Consequently we as modern day believers should understand that the Chag HaMatzot Mo'ed is a picture of how redemption causes a believer to chase after and immerse into G\_D's Word ...

For I will pour water upon the thirsty land, and streams upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up among the grass, as willows by the watercourses. One shall say: 'I am the LORD's'; and another shall call

himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel. (Isaiah 44:3-5)

But whosoever drinks of the water that I (Yeshua) shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:14)

So what then should be our final thoughts regarding this Holy Appointed Time of G\_D?

Should we consider yet again that this Mo'ed has been ordained and set aside for the Jewish people alone?

Should we conclude that the B'rit Chadasha writings have no relation to this Mo'ed and that it is strictly another abrogated element related to the "old testament"?

Should we conclude that Yeshua really did not mean it when he commanded that we now consume the unleavened bread "in his memory"?

At the end of the day this Chag HaMatzot Festival is about G\_D ... about Yeshua ... and what has been done on our behalf to allow us the liberty from this temporal world. He has not just separated ... his Word stands as a pillar of fire between the believer and olam hazeh.

This "unleavened bread" is symbolic of Mashiach's sore affliction undertaken on our behalf.

This "unleavened bread" is symbolic of the purity that is Yeshua HaMashiach himself.

This "unleavened bread" is about memorializing forever the price that Mashiach has paid not just for redemption but for our transgression ... he took our punishment.

This Chag HaMatzot Mo'ed is just as relevant today as it was over three thousand years ago ... as such we do partake in the bread of life festival ... and we should do so at the time appointed by G\_D!

**End Chag HaMatzot Discourse - Aliyah Step 2**

## YOM HABIKKURIM/FIRST FRUITS - TRADITIONAL HEBRAIC

### PERSPECTIVE



First Fruits (Yom Habikkurim) — And the LORD spoke unto Moses saying: Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the Sabbath the priest shall wave it.

#### **Yom Habikkurim Commandments:**

- 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)



As we can see from the introduction and the few specific commandments related to Yom Habikkurim ... we are at a surface level dealing with an agriculturally centric Mo'ed. Specifically we are dealing with the first fruits set-aside of the annual Spring barley harvest ... the early harvest.

In a traditional Hebraic perspective the significance of Yom Habikkurim is directly related to the fact that G\_D is the continued source of sustenance and blessings. G\_D is faithful in regenerating the land ... year over year and is the all-powerful source that controls nature.

Certainly we as people traditionally look upon "Spring" as the beginning season within our annual cycle (certainly even more so for Israel since Spring actually starts the Biblical year as ordained by G\_D) ... and naturally we people tend to associate this season with re-birth and hope. Spring represents the emergence from the traditional darkness, hardship and uncertainty of the Winter season. Spring represents the time when the land which was dead and unproductive regenerates and springs back into life.

The specific commandments related to Yom Habikkurim attest to this truth and also mandate that Israel bring to G\_D ... bring to the Priests ... the first fruit share of the land's produce. In fact the Israelites were commanded to not even partake or use any of the crop harvest until such time that the first fruit offerings were presented to the Mishkan ... at which time a "special wave offering" and "meal offering" would be presented to The LORD by the Priest on behalf of all the people of Israel.

At face value then we see that the Yom Habikkurim Mo'ed is designed to serve as a permanent memorial of G\_D's continued sustenance and blessings to Israel. We see further that the Mo'ed is also designed to remind Israel that it is G\_D who is ultimately responsible for the temporal regeneration of the land and that he controls all things ... including nature.

Although this traditional Hebraic perspective is by no means insignificant, we must look at a number of key factors surrounding G\_D's pronouncement of this festival to garner additional insights and context related to Yom Habikkurim.

First of all Yom Habikkurim is an agricultural based festival that was not kept for 40 years while the Israelites wandered in the desert. As such, when this mandate to keep the Festival was given by G\_D, it most certainly served as a future portent of things to come. A declaration by G\_D

that the promises of a temporal homeland made to Abraham, Isaac and Jacob had been declared and would assuredly be fulfilled at some point in the future.

Secondly we see in the timing of this festival by G\_D that Yom Habikkurim was by design intertwined with both Pesach and Chag HaMatzot. The festival itself by declared divine ordinance must fall within the timeframe of the Chag HaMatzot Festival days. In fact we can see by logical deduction that Yom Habikkurim, a festival indicative of the promised inheritance and temporal renewal of the land, is dependent upon the Hebrew Exodus from Egypt and their ultimate survival. Simply speaking there could be no festival of inheritance if there was no freedom from Egypt and subsequent occupation of the land of inheritance by the Israelites.

Our previous Mo'ed discourses herein discretely associated Pesach and Chag HaMatzot with G\_D's redemption and separation from Egypt respectively. We also could see where these Mo'ed were discretely represented and supported by the "hand of G\_D" within the Exodus account. So we undoubtedly see how the Biblical record depicts these redemption and separation events. But ... we also know that the Exodus was not the end of the Egyptian experiences ... the Exodus did not fully remove the Israelites from the shadow of Egypt ... from the shadow of death.

### **Relevant Scriptures:**

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the LORD. And they said unto Moses: 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke unto thee in Egypt, saying: Let us alone, that we may serve the Egyptians? For it was better for us to serve the Egyptians, than that we should die in the wilderness.' And Moses said unto the people: 'Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more forever. The LORD will fight for you, and ye shall hold your peace.'

And the LORD said unto Moses: 'Wherefore why cry unto me? Speak unto the children of Israel, that they go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground. And I, behold,

I will harden the hearts of the Egyptians, and they shall go in after them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.' ... And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ...

And the LORD said unto Moses: 'Stretch out thy hand over the sea that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen.' And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD; and they believed in the LORD, and in his servant Moses. ...

Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying: I will sing unto the LORD, for he is highly exalted; the horse and his rider hath he thrown into the sea. The LORD is my strength and song, and he is become my salvation (Yeshua); this is my G\_D, and I will glorify him; my father's G\_D, and I will exalt him. The LORD is a man of war, The LORD is his name. Pharaoh's chariots and his host hath he cast into the sea, and his chosen captains are sunk in the Reed Sea (Sea of Suph). The deeps cover them--they went down into the depths like a stone. Thy right hand, O LORD, glorious in power, Thy right hand, O LORD, dashes in pieces the enemy. And in the greatness of Thine excellence Thou over throws them that rise up against Thee; Thou sends forth Thy wrath, it consumes them as stubble. And with the blast of Thy nostrils the waters were piled up--the floods stood upright as a heap; the deeps were congealed in

the heart of the sea. The enemy said: 'I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.' Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto Thee, O LORD, among the mighty? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretched out Thy right hand--the earth swallowed them. Thou in Thy love hast led the people that Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation. ... All the inhabitants of Canaan are melted away. Terror and dread falls upon them; by the greatness of Thine arm they are as still as a stone; till Thy people pass over, O LORD, till the people pass over that Thou hast gotten. Thou brings them in, and plants them in the mountain of Thine inheritance, the place, O LORD, which Thou hast made for Thee to dwell in, the sanctuary, O LORD, which Thy hands have established. The LORD shall reign forever and ever. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea. (Exodus 14:10-15:19)



We can see from the Biblical record the awesome and miraculous crossing of the Reed Sea, undoubtedly one of the most heralded events within the auspices of Jewish tradition, is not just aligned with the Pesach Mo'ed but certainly an integral component thereof. We should see this Reed Sea crossing as the culmination of the Exodus/Egyptian experience. The event wherein the

shadow of Egypt and its stronghold was permanently removed from the Israelites! The event that solidified the destruction of Egypt wherein the power of its hosts were utterly put down into the watery graves of the Reed Sea!

As we ponder this amazing event it should seem apparent that this picture of all Israel descending by night into the darkness and desolation of the parted sea is representative of man's very struggle against the ultimate power of the grave and death itself. Perhaps Scriptures can shed even more light on this potential relationship between mankind's mortality and the sea.

Then Pharaoh called for Moses and Aaron in haste; and he said: 'I have sinned against the LORD your G\_D, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your G\_D, that he may take away from me this death only.' And he went out from Pharaoh, and entreated the LORD. And the LORD turned an exceeding strong west wind, which took up the locusts, and drove them into the Reed Sea; there remained not one locust in all the border of Egypt. But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go. (Exodus 10:16-20)

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. Daniel spoke and said: I saw in my vision by night, and, behold, the four winds of the heaven broke forth upon the great sea. And four great beasts came up from the sea, diverse one from another. (Daniel 7:1-3)

The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwells, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of the LORD. (Jeremiah 51:42-45)

Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be over-past. For behold, the LORD comes forth out of his place to visit upon the inhabitants of the earth their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. In that day the LORD with his sore and great and strong

sword will punish leviathan the slant serpent, and leviathan the tortuous serpent; and he will slay the dragon that is in the sea. (Isaiah 26:20-27:1)

Who is a G\_D like unto Thee, that pardons the iniquity, and passes by the transgression of the remnant of his heritage? He retains not his anger forever, because he delights in mercy. He will again have compassion upon us; he will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt show faithfulness to Jacob, mercy to Abraham, as Thou hast sworn unto our fathers from the days of old. (Micah 7:18-20)

And they said everyone to his fellow: 'Come, and let us cast lots, that we may know for whose cause this evil is upon us.' So they cast lots, and the lot fell upon Jonah. Then said they unto him: 'tell us, we pray thee, for whose cause this evil is upon us: ... And he said unto them: 'I am a Hebrew; and I fear the LORD, the G\_D of heaven, who hath made the sea and the dry land.' Then were the men exceedingly afraid, and said unto him: 'What is this that thou hast done?' For the men knew that he fled from the presence of the LORD, because he had told them. Then said they unto him: 'What shall we do unto thee, that the sea may be calm unto us?' for the sea grew more and more tempestuous. And he said unto them: 'Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.' ... We beseech Thee, O LORD, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood; for Thou, O LORD, hast done as it pleased Thee.' So they took up Jonah, and cast him forth into the sea; and the sea ceased from its raging. Then the men feared the LORD exceedingly; and they offered a sacrifice unto the LORD, and made vows. And the LORD prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his G\_D out of the fish's belly. And he said: I called out of mine affliction unto the LORD, and he answered me; out of the belly of the nether-world cried I, and Thou heard my voice. For Thou didst cast me into the depth, in the heart of the seas, and the flood was round about me; all Thy waves and Thy billows passed over me. And I said: 'I am cast out from before Thine eyes'; yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars closed upon me forever; yet hast Thou brought up my life from the pit, O LORD my G\_D. When my soul fainted within me, I remembered the LORD; and my prayer came in unto Thee, into Thy holy temple. They that regard

lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; that which I have vowed I will pay. Salvation is of the LORD. And the LORD spoke unto the fish, and it vomited out Jonah upon the dry land. (Jonah 1:7-2:11)

And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year, lest the land become desolate and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy border from the Reed Sea even unto the sea of the Philistines, and from the wilderness unto the River; for I will deliver the inhabitants of the land into your hand; and thou shall drive them out before thee. (Exodus 23:28-31)

Initially we see where the Reed Sea itself, within the very confines of the Exodus/Egypt experience, is the dumping ground for the hordes of locusts sent upon Egypt by G\_D. The Reed Sea in this instance has been defined as the place where G\_D's judgment will rest. And of course it is the very same Reed Sea that became the watery grave for the Egyptian army.

From the Scriptures however we see much more. We see where "the sea" is the place from where the "Beasts" ... the imperial powers of the Earth emerge.

We see where "the sea" is depicted as the awesome force that overflows and covers Babylon ... the picture being one of judgment.

We see where the serpent Leviathan (Death) will be punished by the LORD in the time when mankind's iniquity (slaying of the innocents) will be uncovered. Leviathan is likened unto the "Dragon" ... and therefore connected to the Beasts.

We see where "the sea" is where the LORD will cast away all iniquities from Israel in accordance to the promises of the Everlasting Covenant.

We see in the story of Jonah where "the sea" is likened to the pit ... likened to "sheol" or hell itself. The place where there is only blackness, separation from G\_D ... hopelessness.

And finally we see where the very place that the children of Israel emerged out of the Reed Sea actually represents a "border" of the promised-land.

When we aggregate all of these passages from Holy Scripture we should have little problem in discerning that the crossing of the Reed Sea is indeed symbolic of the children of Israel descending into the very grave and emerging safely because of G\_D's favor and faithfulness. We should recognize that Egypt, emblematic of olam hazeh and humanity in general, also descended into the grave ... but without G\_D's protection they were not spared the righteous judgment! In the Reed Sea the Egyptians met their fate ... they met death and went down to "sheol".

What we end up with is a grand picture of the permanent separation between light and dark. For it was in the morning, when the light shone forth, that G\_D's judgment fell upon the Egyptians. It was at this same emergence of light that the Israelites rose up out of the depths of the sea to stand on firm ground ... the ground that will ultimately serve as a southern border for the promised-land. It was at this same emergence of light that the Israelites escaped the very clutches of death itself!

Hopefully we should see within a Biblically Hebraic perspective how Yom Habikkurim is indeed a Mo'ed that memorializes regeneration. Most assuredly this Mo'ed points towards the annual regeneration of the land ... but ... just as importantly the Mo'ed points to the regeneration of the people, the nation of Israel.

In the broadened Hebraic perspective then we see where Yom Habikkurim is the Mo'ed that memorializes:

- The chosen people's complete separation from Egypt ... the complete elimination of Egypt's shadow;
- Israel's position/status, being G\_D's first born son, as representing the new first fruits of humanity ... the first fruits not from the seed of hasatan but as the firstlings of the seed of G\_D.
- G\_D's miraculous works in displaying his power over the very depths of the Sea ... over nature ... over death itself;
- THE LORD graciously guiding Israel through the darkness and terror of death to bring them up to their inheritance ... the land of promise;
- THE LORD beginning the process, in accordance with the promises of the Everlasting Covenant, of regenerating both the promised-land and his chosen people Israel.
- G\_D's glorious victory of light over darkness



Ultimately let us travel back in time and stand with the Israelites on the banks of the Reed Sea. We are harrowed, shaking, exasperated, dumbfounded and awestruck. Just moments after we assuredly thought we would be either crushed by the sea or overtaken by Pharaoh's army ... we find ourselves looking over the pit of death and the destruction of Egypt's glory. We know that Egypt poses no more threats to us ... we know that G\_D has severed all ties with their way of life ... we know that for us Egypt is "no more"! What can we say?

Thou didst blow with Thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto Thee, O LORD, among the mighty? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders? Thou stretched out Thy right hand--the earth swallowed them. Thou in Thy love hast led the people that Thou hast redeemed; Thou hast guided them in Thy strength to Thy holy habitation. ... Barukh HaSHEM!

It would appear that we now have a more succinct and deeper Hebraic perspective associated with the Mo'ed of Yom Habikkurim. A perspective that is thoroughly aligned with the Pesach and Chag HaMatzot Festivals and Exodus experiences. Now let us proceed to a review of this awesome festival fulfillment within the auspices of the B'rit Chadasha and Mashiach Yeshua.

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## FIRST FRUITS - MESSIANIC HEBRAIC PERSPECTIVE

### **Relevant B'rit Chadasha Scriptures**

#### **Mashiach's Resurrection**

Then said Martha unto Yeshua, Lord, if thou had been here, my brother would not have died. But I know, that even now, whatsoever thou wilt ask of G\_D, G\_D will give it thee. Yeshua says unto her, Thy brother shall rise again. Martha says unto him, I know that he shall rise again in the resurrection at the last day. Yeshua said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live: And whosoever lives and believes in me shall never die. Believe thou this? She says unto him, Yea, Lord: I believe that thou art the Mashiach, the Son of G\_D, which should come into the world. (John 11:21-27)

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here. (Matthew 12:38-41)

And Yeshua going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. (Matthew 20:17-19)

And Yeshua answered them, saying, the hour is come, that the Son of man should be glorified. 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. (John 12:23-24)

The first day of the week comes Mary Magdalene early, when it was yet dark, unto the sepulcher, and sees the stone taken away from the sepulcher. Then she runs, and comes to Simon Peter, and to the other disciple, whom Yeshua loved, and says unto them, they have taken away

the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then comes Simon Peter following him, and went into the sepulcher, and sees the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and sees two angels in white sitting, the one at the head, and the other at the feet, where the body of Yeshua had lain. And they say unto her, Woman, why weep thou? She says unto them, because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. Yeshua says unto her, Woman, why weep thou? Whom seek thou? She, supposing him to be the gardener, says unto him, Sir, if thou have borne him hence, tell me where thou has laid him, and I will take him away. Yeshua says unto her, Mary. She turned herself, and says unto him, Rabboni; which is to say, Master. Yeshua says unto her; Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my G\_D, and your G\_D. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. (John 20:1-18)

And as they thus spoke, Yeshua himself stood in the midst of them, and says unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish and of a honeycomb. And he took it, and did eat before them. And he said unto them, these are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Mashiach to suffer, and to

rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. (Luke 24:36-48)

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Yeshua and stood in the midst, and says unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. ... But Thomas, one of the twelve, called Didymus, was not with them when Yeshua came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Yeshua, the doors being shut, and stood in the midst, and said, Peace be unto you. Then says he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, my LORD and my G\_D. Yeshua says unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:19-29)

Then the eleven disciples went away into Galilee, into a mountain where Yeshua had appointed them. And when they saw him, they worshipped him: but some doubted. And Yeshua came and spoke unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:16-20)

### **Inspired Teachings**

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked for alms. ... And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have I give thee: In the name

of Yeshua Mashiach of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising G\_D. And all the people saw him walking and praising G\_D: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. ...

And when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The G\_D of Abraham, and of Isaac, and of Jacob, the G\_D of our fathers, hath glorified his Son Yeshua; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom G\_D hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, through ignorance ye did it, as did also your rulers. But those things, which G\_D before had showed by the mouth of all his prophets, that Mashiach should suffer, he hath so fulfilled. ...

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD; And he shall send Yeshua Mashiach, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which G\_D hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the LORD your G\_D raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which G\_D made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first G\_D, having raised up his Son Yeshua, sent him to bless you, in turning away every one of you from his iniquities. (Acts 3:1-26)

Men and brethren, children of the stock of Abraham, and whosoever among you fears G\_D, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet they desired of Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But G\_D raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, G\_D hath fulfilled the same unto us their children, in that he hath raised up Yeshua again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he says also in another psalm, Thou shall not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of G\_D, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom G\_D raised again, saw no corruption. (Acts 13:26-37)

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ... There is one body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one G\_D and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Mashiach. Wherefore he says, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) (Ephesians 4:1-10)

For Moses describes the righteousness which is of the law, that the man which does those things shall live by them. But the righteousness which is of faith speaks on this wise, say not in thine heart, who shall ascend into heaven? (That is, to bring Mashiach down from above) Or, who shall descend into the deep? (That is, to bring up Mashiach again from the dead.) But what says it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shall confess with thy mouth the Lord Yeshua, and shall believe in thine heart

that G\_D hath raised him from the dead, thou shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation. (Romans 10:5-10)

But we see Yeshua, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of G\_D should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. ... Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. (Hebrews 2:9-16)

For if the dead rise not, then is not Mashiach raised: And if Mashiach be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Mashiach are perished. If in this life only we have hope in Mashiach, we are of all men most miserable. But now is Mashiach risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Mashiach shall all be made alive. (1 Corinthians 15:16-23)

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of G\_D comes on the children of disobedience: In which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: (Colossians 3:5-10)

For the love of Mashiach constrains us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Mashiach after the flesh, yet now henceforth know we him no more. Therefore if any man be in Mashiach, he is a new creature: old things are passed away; behold all things are become new. (2 Corinthians 5:14-17)

Let this mind be in you, which was also in Mashiach Yeshua: who, being in the form of G\_D, thought it not robbery to be equal with G\_D: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore G\_D also hath highly exalted him, and given him a name which is above every name: That at the name of Yeshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yeshua Mashiach is Lord, to the glory of G\_D the Father. (Philippians 2:5-11)

And when he came to himself, he said, How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. ... Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gave me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found. (Luke 15:17-32)

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And Yeshua said unto him, why call thou me good? There is none good but



one, that is, G\_D: but if thou wilt enter into life, keep the commandments. He says unto him, which? Yeshua said, Thou shall do no murder, Thou shall not commit adultery, Thou shall not steal, Thou shall not bear false witness, Honor thy father and thy mother: and, Thou shall love thy neighbor as thyself. (Matthew 19:16-19)

And declared to be the Son of G\_D with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Romans 1:4-5)

What shall we say then? Shall we continue in sin, that grace may abound? G\_D forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Yeshua Mashiach were baptized into his death? Therefore we are buried with him by baptism into death: that like as Mashiach was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Mashiach, we believe that we shall also live with him: Knowing that Mashiach being raised from the dead dies no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he lives, he lives unto G\_D. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto G\_D through Yeshua Mashiach our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto G\_D, as those that are alive from the dead, and your members as instruments of righteousness unto G\_D. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? G\_D forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Romans 6:1-16)

My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Mashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that says, I know him, and keeps not his

commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of G\_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked. (1 John 2:1-6)

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he 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: For he looked for a city which hath foundations, whose builder and maker is G\_D. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. (Hebrews 11:8-13)

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Mashiach, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Mashiach. In whom ye also trusted (Ephesians 1:9-13)

Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (Colossians 1:11-13)

How much more shall the blood of Mashiach, who through the eternal Spirit offered himself without spot to G\_D, purge your conscience from dead works to serve the living G\_D? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (Hebrews 9:14-15)

\* \* \* \* \*

Although many more passages within Scripture could be used to assist us, these excerpts from the B'rit Chadasha should be sufficient for us to uncover the mystery and glory of Yeshua within the Festival of Yom Habikkurim.

Let us first recall the Hebraic perspective we could discern from our review of the Tanakh respective to Yom Habikkurim ...

- The chosen people's complete separation from Egypt ... the complete elimination of Egypt's shadow;
- Israel's position/status, being G\_D's first born son, as representing the new first fruits of humanity ... the first fruits not from the seed of hasatan but as the firstlings of the seed of G\_D.
- G\_D's miraculous works in displaying his power over the very depths of the Sea ... over nature ... over death itself;
- THE LORD graciously guiding Israel through the darkness and terror of death to bring them up to their inheritance ... the land of promise;
- THE LORD beginning the process, in accordance with the promises of the Everlasting Covenant, of regenerating both the promised-land and his chosen people Israel.
- G\_D's glorious victory of light over darkness

Within a B'rit Chadasha context ... within a Yeshua HaMashiach context ... it assuredly appears that the fulfillment of the festival is congruent with the Hebraic Biblical perspective but even far more spectacular with even greater ramifications.

The B'rit Chadasha record and inspired teachings reveal and declare the following:

- Yeshua HaMashiach, as foreshadowed by the prophet Jonah is the one who descended into Sheol ... into the pit ... only to rise up again to life.
- Yeshua HaMashiach is indeed the seed that renews ... to life from death. Yeshua is not just the seed of renewal but he is assuredly the First Fruits of the dead and he is assuredly the First Fruits of the living;
- The glory of G\_D's Salvation (Yeshua) is shown and made manifest in Yeshua's righteousness, power and might ... even Sheol could not hold him though he died in the flesh;

- Through faith in Yeshua Israel is promised a definitive temporal gift ... the renewal/re-generation of the human body. What was once a defiled human body, can be through faith in Mashiach made new to life in G\_D. Made alive while being dead to sin and corruption! Although this renewal is not the permanent transformation to incorruptibility that is ultimately promised ... it most assuredly represents a new state of life that is no longer bound to sin and the fear of death.
- Like Father Abraham, Israel though promised a temporal land now looks beyond the temporal inheritance and sees the eternal city that G\_D, through Yeshua, is building for us to dwell in when that day comes ... the inheritance of the saints;
- The renewal of the human body and mind through Mashiach now makes believers holy unto G\_D. No longer just separated from “olam hazeh” ... but physically renewed with the capabilities to become wholly distinct and unique from this temporal world ... a kingdom of priests ... a holy nation.
- The renewal of the human body and mind through Mashiach not only entails our freedom from sin but apparently mandates our conformance to the image and likeness of Mashiach in order that we continue to maintain our inheritance and blessings.

Ultimately there should be little doubt that the B'rit Chadasha revelation of Yom Habikkurim resonates with the principle of a “temporal inheritance” ... associated with the Everlasting Covenant. Undoubtedly Yeshua HaMashiach is this first fruit wave offering ... undoubtedly Yeshua is not just the emblematic renewal of life from the dead but he assuredly is life from the dead. Without Yeshua, the first fruit wave offering, there can be no partaking of the new harvest ... Yeshua had to rise first, be presented and found acceptable to G\_D!

Before we conclude this Yom Habikkurim discourse we should once again revisit the Tanakh to make sure that the B'rit Chadasha perspective is supported within the text.

#### Key Messianic Prophecies from the Tanakh:

- Bring light to the darkness (Jer. 31:33; Isa. 9:1; Isa. 42:4)
- Deliver salvation to Israel (Psa. 14:7; Isa. 49:5-6)
- Deliver salvation to the ends of the Earth (Isa. 49:6;
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)

- Be sacrificed for Israel (Isa. 53:8-9)
- Be obedient unto death (Isa. 53:1-9)
- Buried with the sinners (Isa. 53:9)
- Not be abandoned to the nether-world ... be raised from the dead (Psa. 16:9-10; Hosea 5:15-6:2; Jon. 2:3-10)
- Questioned about the wounds on HIS hands (Zech. 13:6)
- Remembered by Name forever (Psa. 72:17)

Once more we see a consistent pattern of promise and fulfillment. Undoubtedly the Tanakh points towards the coming of the awesome events which transpired in Jerusalem over 2,000 years ago. Beyond the Messianic prophecies that declare in advance this great sacrifice and rising from the grave to reconcile and bless all nations of the Earth ... there are some other Scripture passages that are relevant to this discussion:

And G\_D said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so. And G\_D called the dry land Earth, and the gathering together of the waters called he Seas; and G\_D saw that it was good. And G\_D said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and G\_D saw that it was good. And there was evening and there was morning, a third day. (Genesis 1:9-13)

And the LORD G\_D said unto the serpent: 'because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shall thou go, and dust shall thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shall bruise their heel.' (Genesis 3:14-15)

And the LORD said unto Abraham, after that Lot was separated from him: 'Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou see, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. (Genesis 13:14-16)

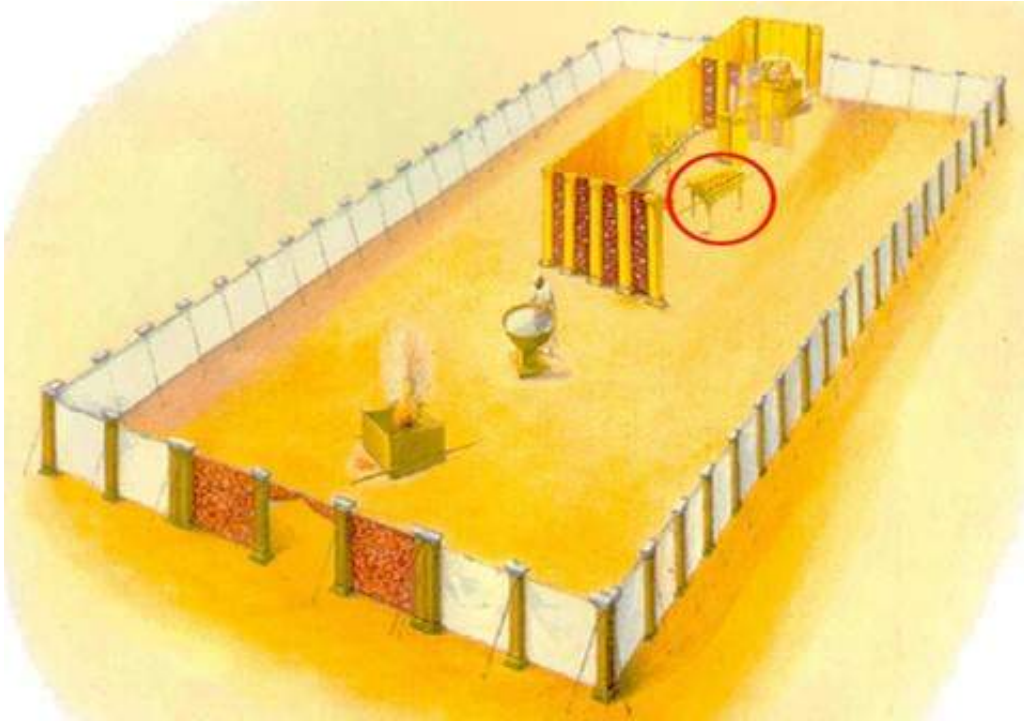
And he said unto Abraham: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. (Genesis 15:13-14)

When we view the selected Messianic prophecies and passages from the Tanakh we should most certainly be seeing this consistent theme of “seed” surface yet again within the auspices of the Mo'ed.

What we should be able to see is that the pattern of redemption, separation and renewal is fundamentally a regeneration of “seed” ... regeneration from the seed of hasatan to the seed of G\_D by faith through Yeshua HaMashiach. A renewal not just in mind but a desired renewal within our complete mortal fabric ... down to the bones and further still to the depths of our souls.

Please remember that at this point in time of our journey we must be careful not to jump ahead and over “spiritualize” all matters. As we can see from the review performed herein we should keep our focus upon a “temporal change” wherein this “seed” dynamic is viewed not in a strictly ethereal perspective but rather in a pure tangible human perspective.

Undoubtedly the wondrous works of salvation performed by G\_D ... and all things of G\_D for that matter are assuredly spiritual to some degree; we however need to remain grounded and let the Holy text and the orthodox Hebraic perspective drive our thought process and conclusions. To this end we should take a look at Yom Habikkurim within the auspices of the tangible and temporal guide ... the Holy Service/Mishkan pattern.



As the reader will recall the Chag HaMatzot Festival was directly related to the “water laver” representative of the baptism undertaken by a believer declaring their separation from the world’s systems ... from hasatan’s systems. With respects to Yom Habikkurim we see the next element associated with the Holy Service and Mishkan being the table holding the “show-bread”.

The continual show-bread placed before G\_D consisted of 12 loaves (one for each tribe of Israel) that resided within “The Holy Place” on a dedicated offering table. Traditionally the loaves remained upon the table for a week and were exchanged prior to each new Shabbat. The show-bread was dedicated for the Priest’s consumption ... and only within the Holy Place itself.

There should be no confusion that the continual showbread, provided by the tribes of Israel, represented the constant reminder that G\_D is due the first fruits of produce and that it is G\_D who sustains Israel. The continual memorial represents the ongoing covenantal relationship and dependence that Israel has upon G\_D ... just as it memorializes G\_D’s benevolence in allowing Israel to remain within the land itself.

Each and every week the show-bread is renewed ... bread that is provided by the people of Israel ... bread that serves as a permanent memorial to the renewed state of Israel with the bread being consistently presented to and watched over by G\_D. Holy bread which represents a

permanent relationship between Israel and G\_D wherein Israel, both personally and communally is regenerated by the grace and power of G\_D.!

Beyond this basic understanding we should not fail to see the significance of the showbread's location within "The Holy Place." We should readily discern that what is depicted is a total separation ... and not just separation but actual movement into a "the realm of holiness", relationship and proximity with G\_D.

With respects to Yom Habikkurim then we should recognize that our regeneration is much more than symbolic ... that our regeneration is very tangible and represents a significant step in the journey ... the aliyah ... towards the very essence of G\_D.

For modern Messianic believers we should view this transformation as not just coming out of and turning our backs upon olam hazeh ... but even more so as a physical grafting in to Israel ... the chosen people ... set apart for holiness unto G\_D. This represents a picture of temporal renewal wherein the believer is now part of the Holy Nation of Priests ... the Holy Nation of Israel.

For modern Messianic believers (Jew or Gentile) the transformation of our "seed" from olam hazeh to the seed of G\_D through Yeshua is encapsulated within the Festival of Yom Habikkurim.

\* \* \* \* \*



## FIRST FRUITS - CONCLUSION

There should be no surprises after this review that the Festival of Yom Habikkurim (First Fruits) ... as ordained by G\_D ... is and does forever encapsulate the principle of regeneration or renewal. There should also be no confusion that Yom Habikkurim, that 3rd day ... in that year ... at that appointed time ... is when G\_D, through Yeshua HaMashiach, delivered the means of humanity's own transformation!

There should be no doubts at all that "The Resurrection" of Yeshua is forever associated and permanently memorialized by G\_D within the Yom Habikkurim (First Fruits) Mo'ed!

So ... a question for the mainline Christian ... "what significance or relevance does the astrological Roman festival of "Easter" (a pagan fertility festival ... instituted long before the coming of Mashiach) have to do with Yeshua ... with the Everlasting Covenant ... with the Holy Service ... with the Mishkan ... with the Torah ... with the Biblical Hebraic perspective? Hmmm! Any attempt to remove Yeshua's glorious resurrection from the appointed time (Yom Habikkurim) is ... pun intended ... "fruitless"!

As for the mainline Jewish brethren ... within the very foundation of our Jewish prayer life, as depicted within the "Amidah" (daily prayers) ... is the second prayer the "Gevurot" or praises to the might of G\_D. ... Praises to the G\_D who raises the dead ... praises to the G\_D who brings forth "Yeshua/Salvation"!

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,

at-tah me-tim me-chai-yeh ADOXAI le'o-lam g'b'bor 'at-tah  
You are of the dead restorer O Lord forever mighty You are

רַב לְהוֹשִׁיעַ. מְכַלְכֵּל תַּיִם בְּחֶסֶד,

be-che-sed chai-yim me-khal-kel le-ho-shi'a' rav  
in kindness the living Who sustains able to save greatly

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,

me-tim me-chai-yeh be-ra-cha-mim rab-bim so-mekh no-fe-lim  
the dead who revives abundant with mercy the fallen who supports

וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

a-su-rim u-mat-tir cho-lim ve-ro-fei  
the captives and releases the sick and heals

וּמְקַיֵּם אֲמוּנָתוֹ לְיֹשְׁנֵי עָפָר.

e-far lish-nei e-muna-to um-kai-yem  
to those asleep in the dust his faith who maintains

מִי כַמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,

lekh do-meh u-mi ge-yu-rot ba'al kha-mo-kha mi  
to you compares and who of mighty deeds O Master is like you who

מֶלֶךְ מִמִּית וּמַחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

ye-sha'ah u-mats-mi'ach um-chai-yeh me-mit me-lekh  
salvation and brings forth who makes life and death O King

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.

me-tim le-ha-chayot 'at-tah ve-ne'e-man  
the dead to revive are you and faithful

בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

ham-me-tim me-chai-yeh ADOXAI 'at-tah ba-rukh  
the dead who revives Lord are you Blessed

Frankly ... when simply viewing this prayer one can only wonder and despair how the mainline Jewish believer fails to recognize the truth who is Yeshua HaMashiach ... Goel of Israel and all humanity! Yeshua who is the Salvation of G\_D!

It would sadly appear that honoring the First Fruits Mo'ed ... at the appointed time, without Yeshua, is presenting G\_D with tribute for blessings provided. Assuredly it can't represent us memorializing Mashiach for providing the means of our temporal transformation.

And let us not forget at this point that Mashiach revealed to Israel and specifically to a member of the Sanhedrin that "rebirth" ... temporal renewal was a requirement for citizenship into G\_D's Kingdom. Naturally Nicodemus was a G\_D fearer and observant Jew ... so clearly a pure mental disciplinary approach to Torah application is not something that will get us far in the eyes of G\_D since our works are as filthy rags when performed for merits.

Yes beloveds ... it appears that in pure Messianic Hebraic terms ... we have some serious problems in properly observing the glorious Mo'ed of Yom Habikkurim! On one hand we have ignorant observance of the event on a day not appointed by G\_D ... while on the other hand we have ignorant observance of the appointed time ... in both instances the fullness of Yeshua being sadly absent.

Clearly there are hearts and minds in both hands that want what we should all yearn for ... renewal ... leading to permanent life in G\_D. But just as clearly G\_D has ordained for us this special Mo'ed wherein we set aside the cares of this world and pay tribute to the one who: purges, transforms, sustains, guides, blesses and yes even punishes!

So hopefully there are no lingering doubts that Yom Habikkurim is indeed the only valid "appointed time" associated with The Resurrection of Yeshua HaMashiach. It is only in and through Yeshua where the ever present shadow of mortality and death is made void through light ... Yeshua is the one who leads us through the shadow of the valley of death onto dry land which is the inheritance made under the promises of the Everlasting Covenant ... we shall not fear!

OK ... since this is the case then what are people to do? Change the day upon which they observe the event? The answer to this is assuredly a yes if Yom Habikkurim is not the day upon which Yeshua's resurrection is celebrated!

Beyond the tactical question of observance however lies the crux of the issue ... personal transformation of the temporal human! We are indeed talking about the “new person” versus the “old person” ... a renewed mind versus the mind stuck in olam hazeh ... the response to the baptism of water that results in a regeneration of the temporal person!

Ultimately let us consider the Yom Habikkurim from our beloved Mashiach’s perspective for one moment. Do we think his heart is gladdened when billions of people by-pass the eternal Mo’ed to celebrate his taking back his life from the dead at a time appointed by men ... by pagan Rome?

Do we think Mashiach’s heart is gladdened when the seed of Jacob honors the Mo’ed but fails to recognize him at the festival’s center?

Let us remember that Mashiach ben Joseph, the suffering servant was ordained to die broken hearted ... do we want to continue breaking his most precious heart? Heaven forbid!

**End Yom Habikkurim Discourse - Aliyah Step 3**

## EARLY SPRING FESTIVAL SUMMARY

### **The First Pilgrimage Festival Cycle**

Before proceeding to review of the last four of seven high festivals it would seem to make sense to look at the early Spring festivals: Pesach, Chag HaMatzot and Yom Habikkurim from a collective perspective in as much that all three are deeply connected with each other and seasonally centered within the same time frame ... the early Spring season. Given the placement of these festivals within the annual cycle, and the relevance of the Spring season, there should be no doubt that collectively there is purpose and meaning with G\_D's festival design. If this is not yet apparent then this work is of course failing to reveal this truth.

As we begin this brief "Early Spring Mo'adim" overview let us recall that Chag HaMatzot (Unleavened Bread) is the first of three pilgrimage seasons and let us also recall that encapsulated within this first pilgrimage journey (this aliyah) are all of the early Spring Mo'adim ... Pesach, Chag HaMatzot and Yom Habikkurim. Consequently, by design, G\_D has forever wrapped up these Mo'adim into an aggregate festival component wherein Israel, by commandment, is mandated to come before G\_D.

As previously mentioned we as people traditionally look upon "Spring" as the beginning season within our annual cycle ... and naturally we people tend to associate this season with re-birth and hope. Spring represents the emergence from the traditional darkness, hardship and uncertainty of the Winter season.

When viewed simply in very tactical terms we should be able to intuitively grasp the significance of G\_D's design. The Mo'adim cycle represents much more than memorializing specific events ... the Mo'adim cycle intuitively encapsulates a broader plan and purpose wherein at the most rudimentary level the early Spring Mo'adim represent the beginning or start of the plan. And staying within a Spring renewal context it would seem obvious as well, without much pondering, that this very plan itself is all about renewal and regeneration ... as the sacred text has revealed when viewed within the Hebraic perspective. It would appear to be all about emerging from the cold and dark oppression of Winter into the warmth and light of Spring.

Prior to us taking a closer look at the Spring festivals we were guided by the Hebraic Biblical perspective to first consider the significance of the sacred 7th day ... the sacred Shabbat. When we did so, Scriptures revealed how Shabbat encapsulates G\_D's broad sweeping plan ...

- Creation;
- Redemption;
- The Eternal Covenant and promises made to Israel
- Holiness (Torah, Sacrificial System, Mishkan)

Furthermore when viewed within the glory of Yeshua we can see in a Messianic perspective how Shabbat now fully encapsulates the restoration or re-creation plan of G\_D through Yeshua HaMashiach ... perfectly.

We also, through the Shabbat and subsequent pondering of the Everlasting Covenant, Torah, Holy Service and Mishkan ... saw concrete patterns of ascent (aliyah) emerge time and time again. Additionally we were able to see how the Mo'adim are thoroughly integrated into the "things" of G\_D in a most profound and glorious manner. In essence nothing about the Mo'adim or the key elements of G\_D's plan is wholly distinct. Most assuredly the Mo'adim, Torah, Everlasting Covenant, Holy Service and Mishkan can indeed be viewed individually and reveal much about G\_D ... but the key to enrichment and garnering the fullness of G\_D's revelation to us is to view these things of G\_D collectively ... in a Hebraic perspective ... while understanding that everything is perfectly integrated in a manner which only a supreme and omnipotent G\_D could orchestrate. It is hoped that the attempts to depict this "connectivity" thus far herein have not been a failure and furthermore it is also hoped that there are no remaining doubts that the Hebraic perspective provides a concise framework through which we can properly view the Mo'adim and G\_D's great plan for humanity.

Most assuredly we can see the detailed manifestation of "redemption" encapsulated within the Pesach. Most assuredly we can see the detailed manifestation of "separation/liberty" encapsulated within the Chag HaMatzot. Most assuredly we can see the detailed manifestation of "temporal renewal" encapsulated within the Yom Habikkurim. But ... because these elements of G\_D's plan, in and through Yeshua, are all aggregated into one early Spring festival cycle (one

pilgrimage) ... we must consider them to be collectively representative of the beginnings of G\_D's grand plan. As has been declared numerous times herein ... it is a grand journey ... a comprehensive aliyah!

Interestingly enough we should also keep in mind that this mandatory early Spring festival pilgrimage is blanketed within a "seven day cycle" of unleavened bread and preceded by Pesach ... wherein unleavened bread is directly tied to the Pesach meal itself. Essentially then the entire Spring Mo'adim cycle is really a seven day cycle with a very discrete and important starting point ... in this instance Pesach ... or in some respects one might consider Pesach "the 8th day"!

Now we have already covered the issue of "ascent/aliyah" at a broad level ... and we know that the Mo'adim themselves represent an individual element of this grand aliyah towards restoration/re-creation. But we should marvel at how G\_D re-emphasizes this pattern of aliyah wherein, even within the Spring Mo'adim, we see a mini-ascent unfold. We see where "redemption" kick starts everything. We see where the seven days of "holy separation/purification", in response to redemption, represents the second step. We see where separation from this temporal world is designed to ready us for a renewal of mind and body. A renewal wherein believers, still in our temporal state of mortality, no longer are bound to the fate of mortals because we have been adopted into the seed of G\_D, by faith in and through Yeshua HaMashiach. But ... like the wayward prodigal son we must be aware that we assuredly can walk away from our heritage and inheritance.

Yes indeed beloveds ... through our review of the wilderness experience in a Hebraic perspective we need to be careful that we are not like the Israelites who, through lack of faith, failed to go up to the land of promise ... who right after the spectacular events of the Exodus began to murmur in discontent:

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness; and the children of Israel said unto them: 'Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.' Then said the LORD unto Moses: 'Behold, I

will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or not. And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.' And Moses and Aaron said unto all the children of Israel: 'At even, then ye shall know that the LORD hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the LORD; for that he hath heard your murmurings against the LORD; and what are we, that ye murmur against us?' And Moses said: 'This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD hears your murmurings which ye murmur against him; and what are we? Your murmurings are not against us, but against the LORD.' And Moses said unto Aaron: 'Say unto all the congregation of the children of Israel: Come near before the LORD; for he hath heard your murmurings.' And it came to pass, as Aaron spoke unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. (Exodus 16:1-10)

For modern believers we must realize that this translates into a failure to transform ... a failure to let the old person die on the execution stake with Yeshua ... a failure to emerge from the baptism of water and let G\_D soften our hard hearts and stiff necks. This uncertainty experienced by the Israelites is clearly indicative of a lack of faith ... a lack of trust in G\_D.

We must be very careful not to believe that this first mini-ascent ... encapsulated with the early Spring Mo'adim ... represents the entire plan that G\_D has set forth. Oh so very often we have heard the question ... "are you born again?" ... The bigger question, as we review this journey through G\_D's glorious Mo'adim is ... "what's next?" ... It most certainly appears as we view these matters from a Hebraic perspective that there is much more to the plan than what has been revealed within the first three Mo'adim. It most certainly appears that this temporal renewal, affording us the opportunity to combat the old person, is by no means the end of the journey. In fact it would appear that this renewal to life in G\_D through Yeshua ... is a kin to a re-birthing and as such we should think in terms of the newly born again person as being baby-like ... as being in need of nourishing, careful oversight and help. Frankly beloveds there should be no argument about this perspective. If we believe that our redemption is predicated upon a cry to ABBA G\_D for redemption ... than we are in effect declaring our helplessness.



As such we should fully consider the ramifications of separation and renewal ... consider that the separation is mandated by G\_D ... consider that the renewal itself is G\_D tenderizing our hearts ... consider that these early Spring Mo'adim essentially represent our adoption into his family ... into his fold. If we do so, than even with our limited thinking capabilities it would seem fair and objective to conclude that our next steps would be all about learning how his family operates ... how his family behaves ... how his family views the world we live in ... how we can remain united in the family ... agreed?

What we can learn from the Israelites is that our renewal is by no means the end of the matter. The renewal by no means provides us some magic ability to stop being human. The renewal does not set aside all the challenges that olam hazeh besets us with. The renewal represents the beginning of the walk of faith ... the beginning of the test wherein G\_D waits to see if we really trust him ... G\_D waits to see if we really did leave Egypt and death behind us.

Without attempting to downplay the beauty and joy of redemption, separation and renewal (Praise G\_D ... Praise Yeshua) we should bask in the warmth and revival of the early Spring knowing that what lies ahead is the rest of the year ... the rest of the plan ... the rest of the journey!

If nothing else the early Spring Mo'adim confirms G\_D's glory and might and most of all his love for us. Without G\_D ... without Yeshua we are captured in an eternal Winter of hardship, darkness and tribulation. But we can shout for joy because G\_D is awesome and faithful and he assuredly has a plan for humanity. Thus far we've seen the beginnings of the grand plan ... and shall we dare say that it is most wonderful ... and best of all ... it has only just begun!

The early Spring Mo'adim represent our calling out of darkness and adoption into the light of G\_D's Kingdom through Yeshua HaMashiach. The Early Mo'adim are now celebrated to commemorate the renewal of humanity and the firm establishment of the temporal and eternal inheritance of Israel ... of the saints ... to come. Mashiach is calling and waiting ... are we listening?

**End Early Spring Festival Discourse**

## Shavu'ot/Pentecost - Traditional Hebraic Perspective



Festival of Weeks (Shavu'ot)—As declared in Leviticus: And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.

Shavu'ot in similar fashion to Yom Habikkurim is a festival ordained by G\_D for the Israelites to celebrate whence they came into the land of promise, or if one prefers when Israel came into their inheritance.

### **Shavu'ot Torah Commandments:**

- 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 50th 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)

Like Yom Habikkurim, Shavu'ot is a festival with great agricultural significance. It is a festival where G\_D commands the presentation of a new meal offering which for the Israelites of the promised-land, would have meant an offering from the first of the late Spring wheat yield ... once again as a memorial to G\_D's benevolence and naturally to provide sustenance for the Priests and Levites who depended upon the sacrifices and tithes of Israel to survive, maintain the Mishkan/Holy Service and also to distribute sustenance to the orphans, widows and strangers in need.

When viewing the Commandments what is most noteworthy is the very specific nature of "counting the omer" for fifty days! It assuredly appears to be a declaration from G\_D that he is "going to deliver sustenance" ... if of course the Israelites are remaining in a relationship with him! It certainly does appear that G\_D, who watches over the promised-land always, is declaring for Israel that he will divinely deliver the harvest ... fifty days from the Spring barley harvest ... perpetually! Let this sink in for a moment!

First and foremost the festival in its original Hebraic context for the Israelites would have served as a memorial that yet again G\_D is the constant provider of sustenance and all things that are needed to survive. Quite simply there is no living without the constant nourishment from the storehouses of G\_D. And just like the first offspring of Israel are dedicated to G\_D ... so too is the offspring of the harvests.

Secondly we should note that the importance of the timing set forth by G\_D is clearly indicative of order and control. The declaration to observe the festival at the completion of seven Shabbat cycles (or a jubilee of days) shows how it is G\_D alone who controls all things in accordance to his design ... according to his patterns and schedule. In this festival, G\_D declares how it is he that orchestrates everything; the seasons, the rain, the crops, the timing and even the Israelites continued habitation of the land .... every aspect of existence!

At the most rudimentary level than we can parlay this Mo'ed to the early Spring Mo'adim and conclude that G\_D's work did not end when the Israelites came into the temporal land of promise. Clearly G\_D, in ordaining this perpetual Mo'ed, is minimally declaring that Israel is not in control but that he is in control. G\_D is declaring that he is the continued source of sustenance ... and, as previously revealed, the Israelites fortunes rest in their continued relationship with G\_D! This is the most basic traditional Hebraic perspective related to Shavu'ot.

As can be surmised however there is certainly much more relevance to Israel concerning this Holy Mo'ed in a traditional Hebraic perspective! As our last review of Yom Habikkurim (First Fruits) revealed there is this awesome integrated relationship between the Land, the People, the Torah, the Everlasting Covenant, the Holy Service and the Mishkan! Let us ready ourselves because within the auspices of Shavu'ot this amazing interwoven dynamic will bountifully emerge.

\* \* \* \* \*

Although this festival is a declared observance upon entrance to the land of inheritance it should be noted that the Israelite inheritance is far more than just the land. Their inheritance as the chosen people was not simply to occupy the land but to become a special nation; a kingdom of priests; a light to the nations. Essentially the Israelites were to receive not just the land but the very legacy of the seed they had been adopted into.

We also saw clearly how the land the Israelites were inheriting had been defiled by the sinfulness and rebellion of the indigenous peoples and that the land would be regenerated for the Israelites. As such there would be the need to educate the Israelites with the Wisdom of G\_D so that they would not defile the land as did the former inhabitants ... but prosper as just and able stewards. The Israelites needed to learn what this legacy of inheritance was all about!

### **Relevant Scriptures:**

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. ...; and there Israel encamped before the mount. And Moses went up unto G\_D, and the LORD called unto him out of the mountain, saying: 'Thus shall thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now therefore, if ye will hearken unto my voice indeed, and keep my covenant, then ye shall be mine own treasure

from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.' .... And Moses came and called for the elders of the people, and set before them all these words which the LORD commanded him. And all the people answered together, and said: 'All that the LORD hath spoken we will do.' And Moses reported the words of the people unto the LORD. And the LORD said unto Moses: 'Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee forever.' ... And Moses told the words of the people unto the LORD. And the LORD said unto Moses: 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their garments, and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon Mount Sinai. ... And Moses went down from the mount unto the people, and sanctified the people; and they washed their garments. And he said unto the people: 'Be ready against the third day; come not near a woman.' And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet G\_D; and they stood at the nether part of the mount. Now Mount Sinai was altogether on smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the horn waxed louder and louder, Moses spoke, and G\_D answered him by a voice. And the LORD came down upon Mount Sinai, to the top of the mount; and the LORD called Moses to the top of the mount; and Moses went up. ... And G\_D spoke all these words, saying: I am the LORD thy G\_D, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them; for I the LORD thy G\_D am a jealous G\_D, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto the thousandth generation of them that love me and keep my commandments. Thou shalt not take the name of the LORD thy G\_D in vain; for the LORD will not hold him guiltless that takes his name in vain. Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work; but the seventh day is a Sabbath unto the LORD thy G\_D, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy

cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the LORD thy G\_D gives thee. Thou shall not murder. Thou shall not commit adultery. Thou shall not steal. Thou shall not bear false witness against thy neighbor. Thou shall not covet thy neighbor's house; thou shall not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. ...

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off. And they said unto Moses: 'Speak thou with us, and we will hear; but let not G\_D speak with us, lest we die.' And Moses said unto the people: 'Fear not; for G\_D is come to prove you, and that his fear may be before you, that ye sin not.' And the people stood afar off; but Moses drew near unto the thick darkness where G\_D was. And the LORD said unto Moses: Thus thou shall say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven. Ye shall not make with me--gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shall make unto me, and shall sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause my name to be mentioned I will come unto thee and bless thee. And if thou make me an altar of stone, thou shall not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it. Neither shall thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon. Now these are the ordinances which thou shall set before them. (Exodus 19:1-21:1)

Behold, I have taught you statutes and ordinances, even as the LORD my G\_D commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that when they hear all these statutes shall say: 'Surely this great nation is a wise and understanding people.' For what great nation is there, that hath G\_D so nigh unto them, as the LORD our G\_D is when so ever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day

that thou stood before the LORD thy G\_D ... And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the LORD spoke unto you ... And he declared unto you his covenant, which he commanded you to perform, even the ten words; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves ... you hath the LORD taken and brought forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as ye are this day. ... Take heed unto yourselves, lest ye forget the covenant of the LORD your G\_D, which he made with you ... For the LORD thy G\_D is a devouring fire, a jealous G\_D. (Deuteronomy 4:5-24)

And now, Israel, what doth the LORD thy G\_D require of thee, but to fear the LORD thy G\_D, to walk in all his ways, and to love him, and to serve the LORD thy G\_D with all thy heart and with all thy soul; to keep for thy good the commandments of the LORD, and his statutes, which I command thee this day? Behold, unto the LORD thy G\_D belongs the heaven, and the heaven of heavens, the earth, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you, above all peoples, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For the LORD your G\_D, he is G\_D of gods, and LORD of LORDs, the great G\_D, the mighty, and the awful, who regards not persons, nor takes reward. He doth execute justice for the fatherless and widow, and loves the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. He is thy glory, and he is thy G\_D, that hath done for thee these great and tremendous things, which thine eyes have seen. (Deuteronomy 10:12-21)

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou should say: 'who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?' Neither is it beyond the sea, that thou should say: 'who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou may do it. See, I have set before thee this day life and good, and death and evil, in that I command thee this day to love the LORD thy G\_D, to walk in his ways, and to keep his commandments and his statutes and his ordinances; then thou shall live and multiply, and the LORD thy G\_D shall bless thee in the

land whither thou goes in to possess it. But if thy heart turn away, and thou wilt not hear, but shall be drawn away, and worship other gods, and serve them; I declare unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passes over the Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou may live, thou and thy seed; to love the LORD thy G\_D, to hearken to his voice, and to cleave unto him; for that is thy life, and the length of thy days; that thou may dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them. (Deuteronomy 30:11-20)

Happy is the man that has not walked in the counsel of the wicked, or stood in the way of sinners, or sat in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by streams of water, that brings forth its fruit in its season, and whose leaf does not wither; and in whatsoever he does he shall prosper. Not so the wicked; but they are like the chaff which the wind drives away. Therefore the wicked shall not stand in the judgment, or sinners in the congregation of the righteous. For the LORD regards the way of the righteous; but the way of the wicked shall perish. (Psalms 1:1-6)

For such as are blessed of him shall inherit the land; and they that are cursed of him shall be cut off. It is of the LORD that a man's goings are established; and he delighted in his way. Though he fall, he shall not be utterly cast down; for the LORD upholds his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. All the daylong he deals graciously, and lends; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the LORD loves justice, and forsakes not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever. The mouth of the righteous utters wisdom, and his tongue speaks justice. The law of his G\_D is in his heart; none of his steps slide. (Psalms 37:22-31)

And ye shall be holy unto me; for I the LORD am holy, and have set you apart from the peoples, that ye should be mine. (Leviticus 20:26)

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As can be readily deduced, the previous excerpts from Exodus and Deuteronomy depict the giving of G\_D's commands, statutes and ordinances to the Israelites through Moses at Mount



Sinai. This awesome and fearful event, in a traditional Hebraic perspective, is commonly referred to as “the giving of Torah”.

It should be noted that the time frame of this event is in the third month after the departure from Egypt. Hebraic tradition declares that this event took place on the 50th day after Yom Habikkurim. From a faith perspective it would seem perhaps immature to conjecture otherwise. Operating under the traditional Hebraic presumption that the giving of Torah and Shavu’ot are intertwined we see then that the festival takes on much more than simple agricultural significance.

The Festival of Shavu’ot then for the Israelites is not simply a celebration of G\_D’s omnipotence and control over all things in creation and the source of continual sustenance and blessings specifically for Israel ... Shavu’ot then for the Israelites is also the celebration of when G\_D gave to Israel their real inheritance. Shavu’ot is the giving by G\_D of the Way, the Truth and the Light in the form of his Word of Righteousness and Holiness; the Torah!

Additionally in a Hebraic perspective Shavu’ot serves as a permanent memorial and celebration as a time when G\_D physically manifested himself to the chosen people Israel. The festival then serves to remind the Israelites how G\_D is a personal and interactive G\_D ... a G\_D that is actively involved in their human experience!

In this broadened perspective we can see where Shavu’ot becomes an incredibly important festival:

- Deeply rooted in the continuation of Israel’s inheritance;
- Integral to Israel’s continued existence and receipt of blessings;
- Integral to the covenantal relationship;
- Integral to Israel’s uniqueness ... Israel’s distinctiveness;
- Integral to Israel’s mission to be a light to the nations;
- Integral to Israel’s pursuit of Holiness ... a.k.a. G\_D’s very character and essence.

When we view this broadened picture of Shavu’ot within the Hebraic perspective there are some other important aspects that we need to keep in mind.

- It becomes clear that redemption, separation from Egypt and acceptance of “the covenant” (renewal) is not sufficient for Israel to satisfy G\_D or deliver the objectives

which Israel has been tasked with in G\_D's great plan of restoration ... clearly Israel needs to be provided with this wisdom from G\_D ... this wisdom is conclusively not innate to people;

- It becomes clear that the “temporal inheritance” of the land is secondary to the “spiritual gift” of G\_D's supreme wisdom, righteousness and holiness since the retention of the temporal inheritance is dependent upon application of the Torah;
- It becomes clear that Israel's sustenance, prosperity and very existence all become totally integrated into the Everlasting Covenant wherein THE LORD will provide abundantly and on time if Israel responds ... and conversely G\_D will not provide if Israel fails to respond ... as such it becomes G\_D's seal of acceptance;
- It becomes clear that G\_D's desire ... his requirement ... is that his Torah not just visually reflect his chosen people Israel but that his chosen people Israel cut this Torah into their hearts ... just as G\_D cut this Torah into the tablets of stone;
- It becomes clear that the awesome fiery presence of G\_D is designed to seer into memory (reverent awe) the wisdom, righteousness and holiness contained within the Torah;
- It becomes clear that the Torah is synonymous with light

Ultimately than we should readily understand within the traditional Hebraic perspective that Shavu'ot, beyond all other Mo'adim, defines what it means to be Israel ... what it means to be Jewish ... what it means to be a covenantal people ... what it means to be distinct and peculiar. Most assuredly this understanding regarding the Torah was not lost to David the Psalmist who was the man whose heart G\_D loved! Though imperfect, David's heart longed for the glory of G\_D's righteousness and the day when all rebellion would be set aside upon the Earth. David most assuredly had inspired insights regarding G\_D's Torah:

The Torah of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; the ordinances of the LORD are true, they are righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. ... The Torah of G\_D's mouth is better unto me than thousands of gold and silver.

And he gave them (Israel) the lands of the nations, and they took the labor of the peoples in possession; that they might keep his statutes, and observe his laws. Hallelujah.

Happy is the man whom Thou instructs, O LORD, and teaches out of Thy Torah; That Thou may give him rest from the days of evil, until the pit be dug for the wicked. For the LORD will not cast off his people, neither will he forsake his inheritance. For right shall return unto justice, and all the upright in heart shall follow it.

The righteous shall inherit the land, and dwell therein forever. The mouth of the righteous utters wisdom, and his tongue speaks justice. The Torah of his G\_D is in his heart; none of his steps slide.

I am a sojourner in the earth; hide not Thy commandments from me. My soul breaks for the longing that it hath unto Thine ordinances at all times. Thou hast rebuked the proud that are cursed, that do err from Thy commandments. Take away from me reproach and contempt; for I have kept Thy testimonies. Even though princes sit and talk against me, thy servant doth meditate in Thy statutes. Yea, Thy testimonies are my delight, they are my counselors.

Teach me, O LORD, the way of Thy statutes; and I will keep it at every step. Give me understanding, that I keep Thy Torah and observe it with my whole heart. Make me to tread in the path of Thy commandments; for therein do I delight. Incline my heart unto Thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken me in Thy ways. Confirm Thy word unto Thy servant, which pertains unto the fear of Thee. Turn away my reproach which I dread; for Thine ordinances are good. Behold, I have longed after Thy precepts; quicken me in Thy righteousness.

Remove from me the way of falsehood; and grant me Thy Torah graciously. I have chosen the way of faithfulness; Thine ordinances have I set [before me]. I cleave unto Thy testimonies; O LORD, put me not to shame. I will run the way of Thy commandments, for Thou dost enlarge my heart.

I delight to do Thy will, O my G\_D; yea, Thy Torah is in my inmost parts. ... Open Thou mine eyes, that I may behold wondrous things out of Thy Torah.

Thy statutes have been my songs in the house of my pilgrimage. I have remembered Thy name, O LORD, in the night, and have observed Thy Torah. This I have had, that I have kept Thy precepts. My portion is the LORD, I have said that I would observe Thy words.

For with Thee is the fountain of life; in Thy light do we see light. O continue Thy loving kindness unto them that know Thee; and Thy righteousness to the upright in heart.

For thou hast delivered my soul from death; hast Thou not delivered my feet from stumbling? That I may walk before G\_D in the light of the living.

O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy mountain and to Thy dwelling-places. Then will I go unto the altar of G\_D, unto G\_D, my exceeding joy.

Blessed be he that comes in the name of the LORD; we bless you out of the house of the LORD. The LORD is G\_D, and hath given us light; order the festival procession with boughs, even unto the horns of the altar.

O ye that love the LORD, hate evil; he preserves the souls of his saints; he delivered them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Be glad in the LORD, ye righteous; and give thanks to his holy name.

When we put into context David's most beautiful desires and grasp his understanding of what G\_D wants for his creation, it should become clear that G\_D's Torah is the revelation of tender mercy and loving kindness. G\_D is love and it is his love that constitutes living ... it is his love that is destined for humanity! Surely David saw the light of G\_D as being Israel's true inheritance.

Shavu'ot therefore serves as a permanent memorial to when G\_D ... the G\_D of Abraham, Isaac and Jacob personally revealed his Holy character and imparted his very essence (wisdom, righteousness and love) to his chosen people through the Torah within the auspices of the Everlasting Covenant.

So now that we have a solid traditional Hebraic framework in place we can now proceed to a review of the B'rit Chadasha and see how Mashiach Yeshua perfected this awesome Mo'ed of G\_D!

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## PENTECOST - MESSIANIC HEBRAIC PERSPECTIVE

Since this Shavu'ot discourse has clearly taken a Torah centric path let us first pull back the covers from within the Tanakh and see how the Messianic prophecies and Torah mitzvot regarding Torah itself ... depict the relationship between Mashiach and Torah. It would seem that this is a good place to start given the fact that traditional Christianity holds to a doctrine wherein the law has been to a large extent abrogated or fulfilled while mainline Jews refuse to accept a Mashiach that purportedly has authorized the abrogation of Torah. Obviously these are broad brush comments ... but ultimately fairly indicative of the overall perspectives.

### **Key Messianic Prophecies**

- Fill up the Torah as the prophet to come (Deut.18:15-19; Isa. 42:4; Nah: 2:1)
- Teach the knowledge of G\_D (Isa. 2:3-4; Isa. 42:3; Isa. 42:18-21; Hab. 2:14)
- Fill the Earth with the knowledge of G\_D (Isa. 7:14; Isa. 42:4; Hab. 2:14)
- Bring light to the darkness (Jer. 31:33; Isa. 9:1; Isa. 42:4)
- Open the eyes of the eyes to them that are blind (Isa. 61:1; Isa. 35:5)
- Open the ears of the deaf (Isa. 35:5)
- Free the tongue of the dumb (Isa. 35:5)
- Circumcise the remnant and put Torah upon their hearts (Jer. 31:30-33; Isa. 42:3)

### **Key Torah Mitzvot About Torah**

- To know that all wisdom and knowledge comes from G\_D's Word -Torah (Psa. 16:2; Prv. 2:1-12)
- To know that G\_D's Torah is eternal (Psa. 48:15)
- To know that G\_D's Torah is pure, perfect and righteous (Psa. 19:8-10)
- To know that wisdom is G\_D's Torah and it is a tree of life and path of life to those that take hold of it (Psa. 3:13-18; Prv. 6:23)
- To know that Israel's wisdom and glory before the nations is obedience to Torah (Deut. 4:6)
- To know that G\_D sanctifies Israel through the Torah (Lev. 20:8; Duet. 6:17)
- To know that a discerning heart comes only from G\_D (Psa. 10:17; Prv. 20:12)

- To diligently learn, contemplate and teach the Torah of G\_D (Deut. 6:7; Psa. 1:2)
- To not take advice from a person that speaks contrary to or is ignorant of Torah (Psa. 1:1; Prv. 14:7)
- Not to change the commandments given by G\_D (Deut. 13:1)
- That the King shall write a scroll of the Torah for himself, in addition to the one that every person should write, so that he writes two scrolls (Deut. 17:18)
- To await the prophet (Mashiach) in WHOM G\_D's Word will be fulfilled (Duet. 18:15-19)

As can be seen from just these Messianic prophecies and Torah Mitzvot related to Mashiach and Torah respectively ... there can be no doubt whatsoever that the legitimate Mashiach of Israel was to fill up the Torah for Israel in a manner that only Mashiach would be able to do. In keeping with the truth of aligning the TANAKH with the B'rit Chadasha then ... it would be incumbent upon us to see within the B'rit Chadasha writings the fulfillment of and continued support for these revelations declared in the TANAKH ... while understanding that if the later does not support the former than those traditional unbelieving Jews previously mentioned herein would be correct in their denial of Yeshua as Mashiach of Israel. For if the testaments do not align and Yeshua did indeed abrogate the Torah ... then Scripture mandates his exclusion as Mashiach and worse yet declares him to be a false prophet and a liar. Conversely if the B'rit Chadasha record does in fact conform to the prophecies of Mashiach and the Torah mitzvot within the TANAKH, then it is clear that the traditional Jew is in fact denying the rightful Mashiach and on the other hand that the traditional Christian is cleaving to a wayward doctrine. Hmmm!

### **Key Quotes of Yeshua**

Ye are the salt of the earth: but if the salt has lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fill it up. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least

commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5:13-19)

It would appear that we really need not delve much further since the previous passages are definitively and declaratively testifying to Mashiach upholding G\_D's Torah ... or is there some other non-literal translation that should be adopted herein? Hmmm! In any event let us consider some additional testimony:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in there at: Because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it. ...

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that brings not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (lawlessness ... torahlessness). (Matthew 7:13-23)

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, why call thou me good? There is none good but one, that is, G\_D: but if thou wilt enter into life, keep the commandments. (Matthew 9:16-17)

Then Yeshua sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that sows the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall

send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity (lawlessness); and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father! Who hath ears to hear, let him hear! (Matthew 13:36-43)

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of G\_D, and have the testimony of Yeshua Mashiach. (Revelation 12:15-17)

Here is the patience of the saints: here are they that keep the commandments of G\_D, and the faith of Yeshua. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them. (Revelation 14:12-13)

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves making a lie. (Revelation 22:12-15)

From just these few passages with respects to Yeshua directly quoting upon the Torah mitzvot ... what can any reasonably objective person observe?

- Yeshua clearly declared that he was not here to abrogate Torah but to fill it up;
- Yeshua clearly associated “the light” with the goodness of Torah;
- Yeshua clearly associated “sanctification” with Torah;
- Yeshua clearly declares that the straight path is the path that leads to safety while the broad path of disobedience is the path to destruction;
- Yeshua clearly declares that anyone seeking eternal life will keep the commandments;
- Yeshua clearly upholds the teacher of Torah while rebuking those that steer people away from Torah;



- Yeshua clearly declares that the workers of “lawlessness” (against Torah) will be sent away from him for those that are lawless have no portion in him;
- Three times in Revelation ... the closing Book of Holy Scriptures does Yeshua declare how the righteous in him have faith ... and keep the commandments;
- Yeshua declares that pursuit of the commandments is directly related to partaking of the “tree of life”.

So ... it would seem to be a certainty that Yeshua HaMashiach in no way shape or form gave any indications that Torah ... the sacred mitzvot were to be abrogated. Oh most assuredly Yeshua chastised and rebuked the leaders of Israel for crafting and implementing their own torah ... but he assuredly made clear that G\_D’s Torah is forever!

With this being stated let us take a look at what Yeshua’s talmidim (disciples) had to say on the matter:

This then is the message which we have heard of him, and declare unto you, that G\_D is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness (outside of Torah), we lie, and do not the truth: But if we walk in the light (abide in Torah), as he is in the light, we have fellowship one with another, and the blood of Yeshua Mashiach his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:5-9)

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Mashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of G\_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked. (1 John 2:1-6)

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of G\_D; Having a form of G\_Dliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses (preached against the law), so do these also resist the truth: men of corrupt minds; reprobate concerning the faith. ... But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Messiah Yeshua. All scripture is given by inspiration of G\_D, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G\_D may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:1-17)

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believes that there is one G\_D; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? See thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which says, Abraham believed G\_D, and it was imputed unto him for righteousness: and he was called the Friend of G\_D. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. (James: 2:14-26)

But now the righteousness of G\_D without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of G\_D which is by faith of Yeshua Mashiach unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of

the glory of G\_D; Being justified freely by his grace through the redemption that is in Mashiach Yeshua: Whom G\_D hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of G\_D; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Yeshua. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the G\_D of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one G\_D, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? G\_D forbid: yea, we establish the law. (Romans 3:21-31)

Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? G\_D forbid! But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. (Romans 7:12-14)

I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of G\_D. (Romans 12:1-2)

If any man defile the temple of G\_D, him shall G\_D destroy; for the temple of G\_D is holy, which temple ye are. (1 Corinthians 3:17)

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and without blame and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (Colossians 1:21-23)

But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have

exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Yeshua Mashiach, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. (2 Peter 2:12-22)

And account that the longsuffering of our LORD is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Yeshua Mashiach. To him be glory both now and forever. Amen. (2 Peter 3:15-18)

Naturally we could review the entire corpus of the B'rit Chadasha Testament but such efforts are simply not necessary. With just a few passages we clearly see Yeshua's talmidim preaching the fullness of the Good News Gospel ... a Gospel of faith, grace and Torah observance ... and of course warning the faithful to stay clear of those false reprobate teachers that lead people away from the holy commandments.

When the B'rit Chadasha is viewed within the proper Hebraic perspective there is no disconnection or incompatibility with the Tanakh ... we should clearly see:

- By no means is the Torah abrogated because of grace and faith;

- Torah is declared to be Spiritual;
- Torah itself arbitrates between light and dark;
- The Gospel is a message of holiness, purity and light ... not darkness;
- A believer is expected to pursue holiness;
- Torah is the means of perfecting faith in Yeshua;
- The commandments reflect the love of G\_D;
- Walking in Torah is walking in the footsteps of Yeshua ... the Master Rebbe;
- A purported faith without the outward expression of Torah is a dead faith;
- A purported believer that does not abide by the Torah is a liar;
- People opposing the Torah are reprobate, corrupt and set aside for condemnation and destruction.

Yet again we see clearly and conclusively how the Torah is upheld within the B'rit Chadasha Testament ... this time through the writings of the Talmidim. It would seem safe to declare that Yeshua ... and the writings of his talmidim are consistent with the TANAKH's expectation of Mashiach. It would seem that the writings of the B'rit Chadasha are thoroughly consistent with the inspired writings of David!

OK ... so hopefully we've cleared up any confusion with respects to Yeshua upholding Torah ... as if the unchanging Word of G\_D in the flesh would negate or contradict what has already been revealed? Heaven forbid!

So now the challenges ... now the lingering question for the unbelieving Jew ... "do you still believe that Yeshua stands against the eternal and sacred Torah? Do you still believe that Yeshua stands against the Everlasting Covenant? Does Yeshua look more and more like the Mashiach of Israel? Can you now look beyond the wayward confusion of Christian theology/doctrine and see Mashiach for who he really is and what he really represents? Hmmm!

And for the mainline Christian adherent ... "do you still believe that any doctrine standing against Torah is a valid doctrine ... do you still believe that somehow Yeshua, G\_D manifested in the flesh, abrogated what he divinely revealed through Holy Scriptures? Do you still think that traditional Christian interpretation of pretty much Paul's writings alone, which when taken out of

context and appear to combat the application of the law ... are actually good interpretations? Well ...

Here is what Paul's writings deal with and what Paul states about his own writings:

- 1) If any man thinks himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the LORD.
- 2) Paul's aggregate listing of prohibitions:
  - a. Idolatry, Parental Disobedience Murder, Adultery, Theft, False Testimony, Covetousness, Unrighteousness, Evil thoughts, Wickedness, Maliciousness; Fornication, Homosexuality, Lust, Envy, Deceit, Dishonesty, Malignity; Gossip, Backbiting, Spite, Pride, Boasting, Conceit, Riotous Behavior, Vengeance, Drunkenness, Bitterness, Wrath, Anger, Ungracious, Ungrateful, Unthankful, Craftiness, Foul talk, Contentious, Striving, Blasphemy, Whore-mongering, Inordinate affection, Uncleaness, Misuse of G\_D's Word and Covenant Breaking;
  - b. Thou shall not commit adultery, Thou shall not kill, Thou shall not steal, Thou shall not bear false witness, Thou shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shall love thy neighbor as thyself.
- 3) All scripture is given by inspiration of G\_D, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G\_D may be perfect, thoroughly furnished unto all good works.

Objectively when one views Paul within a Hebraic framework ... it is clear that Paul is attempting to teach the Gentiles the Torah ... but in a crash course curriculum. Paul is synthesizing the aggregate of the personal behavior prohibitions and defining for his listeners how the commandments should result in these behaviors being rooted out of the individual. Paul is warning the Gentiles that if these behaviors abound than the purported believer remains in rebellion and is not walking in the light. Paul is teaching how Torah manifests within the character of the true believer to individuals who have not had the luxury of learning how this character development takes place via study of and obedience to Torah.

Unfortunately Paul's exquisite teachings with regards to "justification" and "sin atonement" through faith have been used as fodder by those that do not want the covenantal relationship, codified in blood through Mashiach himself, to be the standard of righteousness and holiness that a believer is accountable to. Frankly it would appear that most people prefer the promise of everlasting life without being accountable to the standards of the true Gospel ... which would of course mandate a tangible change in life-style! Hence we are left with the saying "the church is not under the law" ... rather than the saying "believers are no longer under the death penalty curse of the law"! There is a huge difference because within the later statement believers are still mentally and spiritually cognizant and desirous of being joyfully lawful ... as adopted citizens of the Kingdom. As opposed to convincing one's self and others that it is perfectly acceptable to be lawless because sin through faith is washed away! Hmmm! If such were the case then the Gospel of course has absolutely zero power to transform and adoption from the seed of hasatan (the lawless one) to the seed of G\_D (The Righteous One) would ultimately result in continued slavery to sin! So is there power in the Gospel to transform or not? One would conjecture that it depends upon whose Gospel one upholds! Hmmm!

Given the body of literal declarations, revelations and teachings by Mashiach and his talmidim, there objectively should be no debate as to the continuance and permanence of Torah and the works of Torah. As such ... if certain far less literal passages from Scripture are used to argue against this truth then it should seem obvious that either:

- a) Scripture would contain direct contradictions and negate itself and bring into question the very orthodoxy of the later writings ... namely the B'rit Chadasha writings of Paul ... or
- b) The selected Scripture passages being used by the unlearned to contest writings from the Tanakh and B'rit Chadasha (including those of Paul) that are consistent ... are essentially being misinterpreted or taken out of context.

Ultimately some writings of Paul can't be used to argue against Paul himself or against Mashiach, the other Apostles and the Tanakh. So ... the interpretation of Paul is either wrong or his writings should never have been deemed to be inspired! And frankly speaking the issue of "canonical works and the men who determined same" ... well that is an entirely other work all together! But ... given the revelation found in the writings of Paul and the testimony of Peter on

Paul's behalf, we should be quite comfortable in accepting these inspired writings ... if not the uninspired interpretations of unorthodox men!

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In any event it would appear that what we can learn from the B'rit Chadasha inspired writings is that the same themes associated with Torah within the Tanakh ... the inheritance; the uniqueness; the light, the holiness; the mission; etc. ... continue and have not changed! And ... now that we've addressed the issue of Torah in a Messianic perspective we can take a closer look at the glorious fulfillment and perfection of Shavu'ot by Yeshua HaMashiach.

### **Relevant Scriptures:**

I indeed baptize you with water unto repentance: but he that comes after me is mightier than I, whose shoes I am not worthy to bear: and he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3:11-12)

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Yeshua by night, and said unto him, Rabbi, we know that thou art a teacher come from G\_D: for no man can do these miracles that thou doest, except G\_D be with him. Yeshua answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of G\_D. Nicodemus says unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Yeshua answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of G\_D. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind blows where it lists, and thou heard the sound thereof, but cannot tell whence it comes, and whither it goes: so is every one that is born of the Spirit. Nicodemus answered and said unto him, how can these things be? Yeshua answered and said unto him, Art thou a master of Israel, and know not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. (John 3:1-13)



For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he asks a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:10-13)

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shall thrice deny that thou knows me. (Luke 22:31-34)

He that believes on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spoke he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Yeshua was not yet glorified.) (John 1:38-9)

He that hath my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas says unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Yeshua answered and said unto him, if a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loves me not, keeps not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. (John 14:21-27)

I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit he takes away: and every branch that bears fruit, he purges it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abides in me, and I in him, the same brings forth much fruit: for without me ye can do nothing. If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide

in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. ... he that hates me hates my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this comes to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning. (John 15:1-27)

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of G\_D: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, says he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. (Acts 1:3-5)

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Yeshua, and with his brethren. (Acts 1:13-14)

And when the day of Shavu'ot (50th day from First Fruits) was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in

Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of G\_D. And they were all amazed, and were in doubt, saying one to another, what means this? (Acts 2:1- 12)

Needless to say these excerpts from Scripture are most compelling and speak dramatically to the fulfillment and perfection of Shavu'ot in Yeshua HaMashiach. And what do we see in a Messianic Hebraic perspective? We should see:

- First and foremost where the Baptism of Water is a prerequisite to the Baptism of “Fire”, the indwelling of Ruach HaKodesh (Holy Spirit) sent through Mashiach;
- Repentance and genuine t’shuvah” (obedience to the commandments) is the proof that one loves Mashiach;
- The love of Mashiach is a prerequisite for the indwelling of G\_D’s Spirit ... the Spirit does not come upon the unfaithful and disobedient person;
- Mashiach is the sustaining root that is G\_D’s Spirit and only through abiding in Yeshua can a believer function and apply Torah Spiritually;
- The goal and power of the Spirit is to provide the believer with remembrance of Yeshua ... G\_D’s Word ... G\_D’s Torah;
- Spiritual indwelling and abiding in Yeshua will result in the manifestation of the good and righteous works of the commandments;
- The baptism of fire ... the indwelling of the light of G\_D’s own character, is a mandatory requirement for entry into G\_D’s Kingdom.
- Spiritual indwelling is directly connected to Yeshua’s own glorification;
- Yeshua specifically commanded his talmidim to await the gift of the Spirit ... to await the fulfillment of prophecy;
- The gift of the Spirit was delivered on the Mo’ed of Shavu’ot;
- The visible manifestation of G\_D’s presence came down upon Israel;
- The manifestation of G\_D’s presence was accompanied with signs and wonders

As we ponder the fulfillment and perfection of Shavu’ot within Mashiach Yeshua let us recall the original Hebraic context that was defined ... we recall that Shavu’ot is:

- Deeply rooted in the continuation of Israel's inheritance;
- Integral to Israel's continued existence and receipt of blessings;
- Integral to the covenantal relationship;
- Integral to Israel's uniqueness ... Israel's distinctiveness;
- Integral to Israel's mission to be a light to the nations;
- Integral to Israel's pursuit of Holiness ... a.k.a. G\_D's very character and essence.

And Shavu'ot reveals that:

- Torah, the "spiritual gift" is Israel's primary inheritance;
- Israel's sustenance, prosperity and very existence are totally integrated into the Everlasting Covenant ... as such Shavu'ot becomes G\_D's seal of covenantal acceptance;
- G\_D's desire ... his requirement ... is that his Torah be cut into the hearts of the Israelites;
- G\_D's fiery presence ... is the indwelling of wisdom, righteousness and holiness contained within the Torah;
- Torah is synonymous with light

As the B'rit Chadasha fulfillment of Shavu'ot is overlaid against this initial framework, is there any doubt at all what this sacred Mo'ed is all about? Is there any doubt that Shavu'ot within a B'rit Chadasha context is anything less than the circumcision of Torah upon a believer's heart ... fulfilling the covenantal promises prophesied through Moses and Jeremiah and written of, by David?

Can there be any doubt that the giving of Torah at Mount Sinai on Shavu'ot was a shadow ... a promise of the giving of Ruach HaKodesh on Shavu'ot through Yeshua?

Can there really be any doubts that the gift of Ruach HaKodesh ... just like the written Torah and all the other statutes, ordinances and commandments given to Moses ... is essential to Israel's existence, distinctiveness, well-being and mission?

Can there be any doubts that the inheritance of Ruach HaKodesh serves as the greater inheritance ... and points towards a permanent spiritual inheritance to come in the new age?

Can there be any doubts that the gift of Ruach HaKodesh is designed to promulgate the very character and righteousness of G\_D to all the Earth?

With very little analysis beloveds it would most assuredly appear that the B'rit Chadasha record of Shavu'ot fulfillment is thoroughly consistent with the Hebraic context manifest within the Tanakh ... with the exception of course that the ramifications are literally mind blowing for us simple minded mortals. Just think of it ... G\_D within us. Just think of it ... there is a chance to actually function in his image and likeness ... as we were created ... as was the original design! Just think of it ... a true believer can be sealed with the very presence of G\_D! And we must not take these truths to be some allegorical or theological and ethereal construct ... if one believes in Yeshua than this clearly must be real and tangible and life changing ... agreed?

\* \* \* \* \*

## PENTECOST CONCLUSION

As we begin the wrap up of this brief and hopefully enlightening Shavu'ot review ... we should realize that we still need to consider Shavu'ot within the broader Mo'adim, Covenantal, Holy Service and Mishkan perspectives.

As we embark on these perspectives there is something quite extraordinary about the B'rit Chadasha Shavu'ot experience that needs to be exposed. When we consider the supernatural record of peoples from so many diverse tongues being able to hear the news of Mashiach Yeshua ... from the followers of Yeshua who could not possibly have known all these languages ... we should look to Scriptures for additional context ... meaning and revelation. After all is this not the same question that was asked by those at the time ... "what means this?"

And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another: 'Come, let us make brick, and burn them thoroughly.' And they had brick for stone, and slime had they for mortar. And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.' And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech.' So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore was the name of it called Babel; because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis 11:1-9)

When we look back to the story of Babylon and the tower of Babel in Genesis we must recall that the "seed" in complete control of these people was that of the adversary and the desires and motives of those great builders was wickedness ... idolatry ... rebellion ... even after the great flood ... even after the great purge! As such the LORD took mercy upon humanity and the Earth while intervening so that the great evil would be stayed. This confusing of mankind by introducing

local languages and dialects was essentially an act of mercy! It appears that without G\_D's intervention the cup of Babylon's iniquity would be filled well before its due time!

Within Scriptures we do not see another such comparable record of supernatural language related events until the Festival of Shavu'ot as recorded in the B'rit Chadasha. But ... this time the supernatural event is not designed to confuse the people ... this time the supernatural event is designed to remove all confusion so that the truth would be made manifest. This time the people are not being dissuaded from building the great edifice and city but rather they are being called to participate in the greatest construction project of human history ... the rebuilding of the eternal temple!

We have already exposed numerous Scriptures herein where Yeshua and his talmidim depict the believer as a building block in the temple being built by Yeshua. We have seen where the believer is reckoned as being the temple itself ... with G\_D inside the believer. We have seen where the believer is to be part of the nation of Priests ... caretakers of the Holy Service and their very lives the sacrificial offering to G\_D ... just as Yeshua is! We have seen where the body of believers are to be as one ... united in Mashiach ... united in the faith ... united in the Kingdom.

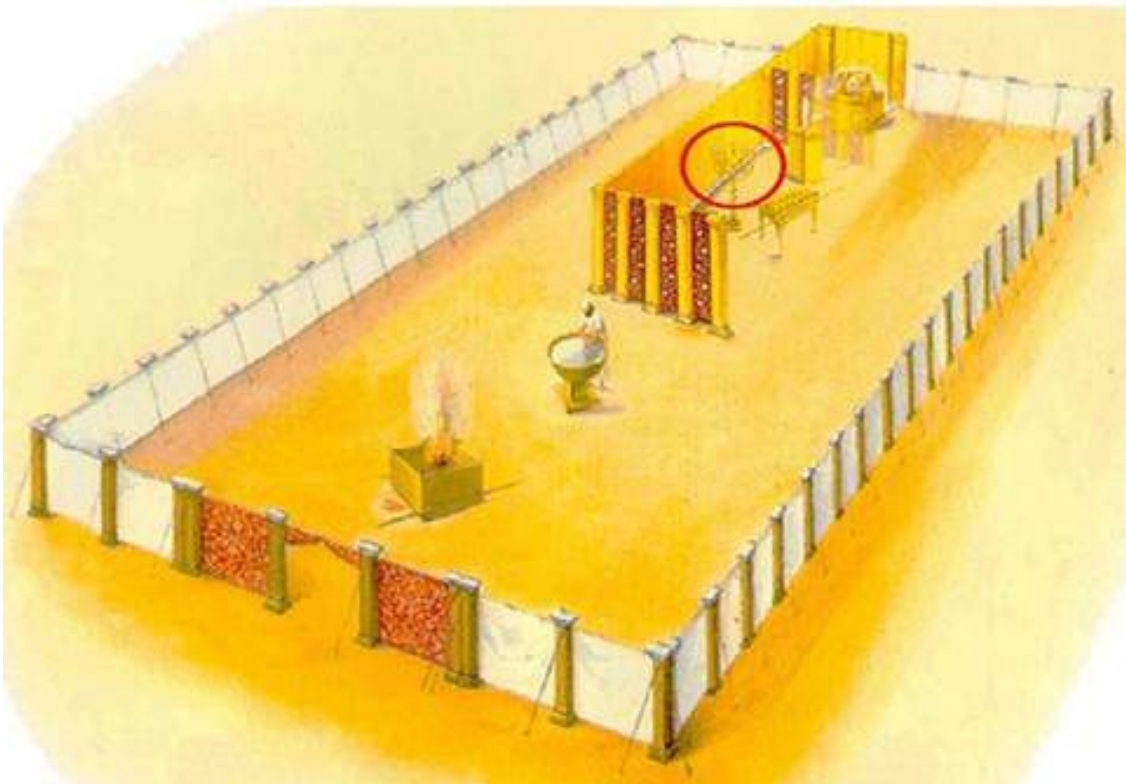
What we learn from these Shavu'ot events is that through Mashiach, G\_D can once again trust humanity. Through Mashiach this confusion (Babylon) and separation, implemented for humanity's protection has been lifted so that nothing will be withheld from us ... for our "seed" is righteous ... our motives are pure ... the outputs of the great construction are meant to bring G\_D glory and honor. In essence G\_D through Shavu'ot is declaring ... go ahead my children ... be all that you want to be and can be ... and he will not only keep from impeding our efforts but entrust us with the tools, knowledge and resources to get the job done ... for the sake of his Holy NAME alone!

We must remember that in this grand plan of G\_D ... all things are being aggregated into Mashiach Yeshua. Shavu'ot then represents this great Mo'ed of the elect wherein the true believers are no longer themselves ... but united in the Body of Mashiach through membership in the eternal temple and holy service.

The promise of Shavu'ot and the seal of election serve as a promise for the great day ... "And I John saw the holy city, new Jerusalem, coming down from G\_D out of heaven, prepared as a bride adorned for her husband." (Revelation 21:2)

But beloveds ... the building has already commenced and Shavu'ot serves as the great memorial to the beginning of the project! A project where believers are integral to the effort and serve the master builder ... Yeshua HaMashiach ... who most assuredly does not provide anything but uniform, clear, consistent and wise directives!

Now pondering a bit more upon the Mishkan and Holy Service ... we should note that this 4th Mo'ed would be aligned to the great Menorah within the Holy Place.



As the reader will recall the Yom Habikkurim (First Fruits) Mo'ed was aligned with the Table of Showbread ... representing the renewal of the temporal land and individual. As exposed herein however this Shavu'ot Mo'ed ... is thoroughly associated with Torah ... Israel's light as a reflection of G\_D's character. Although there are numerous Scriptures that reveal how "light" is thoroughly associated with G\_D ... with Yeshua ... with wisdom and the ways of righteousness,



it is going to be presumed that provision of such detail herein is not necessary. It is presumed that most readers are cognizant of these associated Biblical relationships be they Jewish or Christian.

The point to be made herein is that this continued ascent (aliyah) within the Mishkan is undoubtedly aligned perfectly with the Mo'ed yet again. In this case the Menorah, symbolic of G\_D's essence (G\_D is light) ... represents clearly the next stage of the holy servant's path. Redemption to Separation to Temporal Renewal to Spiritual Indwelling ... all enabled of course through the works and power of Yeshua HaMashiach. It remains all about Mashiach!

And because we have seen where the Shavu'ot Mo'ed is directly associated with G\_D's Torah, there should be no debate whatsoever that this light inside the indwelled believer is nothing less than this same Torah. The Torah of G\_D no longer written and subjected to sheer mental and physical interpretations ... but now circumcised upon one's heart by the master mason ... the master stone cutter ... Yeshua HaMashiach.

And should this come as any surprise? If believers are indeed to be the living temple ... than what good is a temple without light? What good is Israel if their wisdom before the nations is something other than what G\_D has declared to be wisdom? What good is knowledge without the heart and spirit of G\_D to properly utilize it? If one approaches the teachings of Yeshua in a proper Hebraic perspective it is clear that Yeshua goes beyond the tactical and literal nature of the commandments and teaches the Torah to the people in a manner so that they, like David, understand that Torah is in fact "spiritual" by nature and tangibly mental in a secondary fashion. The B'rit Chadasha shows us that as righteous and good as the works of the law are ... they cannot by themselves transform us. Mashiach taught us that obedience AND desire AND praying for this righteousness is what G\_D wants. THEN G\_D will send the gift of the SPIRIT ... THEN Torah can be wielded spiritually by believers.

Most assuredly Yeshua's revelation and delivery of real Torah to Israel is worthy of Mashiach ... Most assuredly there is only glory and no shame in Yeshua's B'rit Chadasha!

Through Mashiach Yeshua the perfection of Shavu'ot is manifested to all the Earth. So then ... is Shavu'ot a permanent memorial to the gift of the Holy Spirit that results in over 35,000 disparate communities, with their own edifices, doctrines and practices?

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit that results in each and every individual determining on their own how G\_D's character ... his essence ... is to manifest?

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit that results in every believer and community speaking a different language?

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit that results in confusion?

Or ...

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit through Mashiach ... which results in G\_D's Torah being written upon the hearts of believers?

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit through Mashiach ... that results in believers sharing a unique distinctness that is uniform, recognizable and directly related and aligned with the Everlasting Covenant?

Is Shavu'ot then a permanent memorial to the gift of the Holy Spirit through Mashiach ... that results in believers collectively moving in a manner that depicts the building of the eternal temple and new Jerusalem; a movement towards individual and communal holiness?

At the end of the day we are left with pondering: "what all of this means?"

What has been depicted herein, through review of the Shavu'ot Mo'ed in Traditional and Messianic Hebraic perspectives ... is that Shavu'ot represents a most critical element of both individual and communal ascent (aliyah) along our path back to G\_D's presence. Shavu'ot is the second mandatory pilgrimage for members of Israel.

We have seen where G\_D's Torah ... his LIGHT represents Israel's true inheritance as well as the path that his chosen people are to pursue ... specifically for the purposes of expressing his love for humanity to all peoples of the Earth. This is clearly revealed within the auspices of the Tanakh.

We also clearly see where G\_D's Torah ... his Word ... his Mashiach Yeshua has revealed himself to be: the way, the truth, and the life ... the light of the whole world ... the true and sustaining vine ... the bread of life ... the living waters ... the resurrection ... the inheritance

of the saints ... the good shepherd ... the master rabbi ... the builder of the eternal Temple ... the Everlasting Covenant ... the SON of G\_D!

Within the auspices of the Shavu'ot Mo'ed then ... believers should be forever celebrating this awesome gift of G\_D's SPIRIT with the heart and knowledge that we are being purposefully conformed to a state of being that is unachievable through human endeavor.

Shavu'ot is celebrated with humble gratitude that we as believers have been chosen from before time to live with G\_D's very presence inside of us.

Shavu'ot is celebrated by believers because we now walk confidently along the straight and narrow path of G\_D ... with this serving as G\_D's seal and the promise of immortal inheritance in and through Yeshua HaMashiach.

Shavu'ot is celebrated by believers because we truly have been made different, distinct and peculiar ... we are no longer bound to the legacy or expectations of this temporal world because Shavu'ot encapsulates the baptism of fire.

Shavu'ot is celebrated by believers because we truly are now consumed by G\_D through our LORD Yeshua HaMashiach ... we burn for HIS Word because within HIS Word is Life itself.

Shavu'ot is celebrated by believers because we have found our purpose in life and that is to lay down our mortal experience in the present for the hope of a better and permanent experience to come ... in that day.

Shavu'ot is celebrated by believers because we are now part of Kingdom Israel ... full citizens ... with all due rights and responsibilities ... providing witness to G\_D and his Mashiach Yeshua without shame.

Shavu'ot is celebrated by believers, at the properly ordained time, because this is what G\_D has revealed and declared ... and this is what Yeshua HaMashiach has upheld and confirmed ... and this is the truth that the Ruach HaKodesh confirms!

And when we view Shavu'ot collectively within the auspices of the entire Spring Mo'adim we should get a wonderful sense that these stages of development represent the re-birth and maturation phases of a believer. As the early Spring barley harvest represents the initial and somewhat immature grain ... we see in Shavu'ot the sprouting forth of mature and robust grain.

As such Shavu'ot culminates this aggregate Spring season leaving us: redeemed; separated; renewed and most assuredly equipped to perform our duties in conformance to the Everlasting Covenant and will of G\_D.

When we view the Spring Mo'adim collectively we should recognize through the Holy Service and Mishkan patterns that we have moved from aliens to a point of acceptable approach to a renewed mind and attitude to a point of innate divine wisdom that sanctifies us and makes us holy! Not because we are worth anything on our own but because of G\_D's eternal mercy and love ... he has given us Yeshua HaMashiach the way, the truth and the life.

So what then shall we say? Has all been revealed ... can there be anything at all of relevance beyond G\_D's SPIRIT within us?

We must not lose sight regarding the covenantal nature of this "G\_D to Israel" ... this "G\_D to humanity" relationship. G\_D has revealed his plan and he has implemented this plan at tremendous cost to himself! In total righteousness, mercy and love he has initiated the restoration of his beloved creation through the sacrifice, suffering and death of the beloved SON ... his own dear and perfect Word that is the exact manifestation of his own glorious character and essence ... Yeshua HaMashiach! This truth undoubtedly revealed in Holy Scripture ... both in the Tanakh and the B'rit Chadasha.

Consequently we really need to consider what we've been taught and how we've been raised with respects to our relationship with G\_D. From a Spring Mo'adim perspective can we really convince ourselves that we are serious ... that we are compliant to his requirements ... that we are really desirous of redemption, separation, renewal and Spiritual indwelling? These are important questions because if we are not then the subsequent meaningfulness of the Mo'adim reviews to come will undoubtedly be irrelevant. G\_D wants us to start ... Yeshua wants us to start ... we need to start our aliyah back home! We need to make the first two pilgrimages before we can undertake the third and final pilgrimage.

In tactical terms then ... if a person is a purported believer in G\_D the G\_D of Israel ... a purported believer in Yeshua HaMashiach the redeemer of Israel and all humanity; than what should be an adequate response to redemption, separation, renewal and Spiritual indwelling within the auspices of G\_D's Mo'adim cycle?

Yet again do purported believers shrug the shoulders and simply follow the customs and traditions handed down over time? Gentile customs which for the last 1,850 years have led Christianity away from observing the Mo'adim ... customs which represent mere man-made traditions ... customs which at the very best represent in some shadowy perspective a portion of the truth of Mashiach's glory and G\_D's great plan for Israel and all humanity. Hmmm!

Yet again do purported traditional Jewish believers shrug the shoulders and simply follow the customs and traditions handed down over time? Rabbinic customs which for the last 2,000 years have led the Jewish people away from observing the Mo'adim in the proper Hebraic Messianic context ... customs that have failed to recognize the glory of G\_D in and through Yeshua HaMashiach ... customs reflective of the original shadow associated with the Exodus and wilderness experience. Hmmm!

All the congregation of Israel shall keep it (Pesach). And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourns among you.' (Exodus 12:47-49)

In light of the Hebraic review of the Spring Mo'adim performed herein and the revelation provided by Scriptures ... do we believe in one Torah (teaching) for both Jew and Gentile? Do we believe that the Mo'adim are somehow irrelevant to G\_D's plan? Do we believe that G\_D really desires a divergent, fragmented and ignorant chosen people? Do we really believe as the Scripture reveals that all things are being drawn into G\_D through, by, with and in Yeshua HaMashiach?

This Biblical Hebraic perspective review hopefully thus far has shed much needed light upon the relationship between the Mo'adim ... G\_D's plan ... and of course Yeshua HaMashiach. If this be the case than what should the reaction of the purported believer be? Should there be any doubts regarding the meaning and purpose of his plan as revealed and manifested in and through Yeshua? Should there be any doubts as to why G\_D ordained the observance of the Mo'adim FOREVER?

Ultimately the early and late Spring Mo'adim collectively represent memorials of G\_D's work on our behalf and this work has been perfected by Yeshua HaMashiach. Do we then honor

Mashiach in the manner prescribed and commanded by G\_D or do we continue to “do as we please” and “do as tradition dictates”? Do we really believe in our hearts that G\_D’s Holy Spirit would teach and lead us away from the Torah ... that it is “OK” to disavow the commandments ... disavow the pursuit of purity and holiness? Hmmm!

The purpose of the Holy Spirit is to guide us in the ways of Mashiach ... in the ways of G\_D. If our behavior is not consistent with the character of the LORD ... If our behavior is not reflective of the Everlasting Covenant then we really need to consider the possibility that we people are attempting to be god ... that we people are in essence telling G\_D what is proper behavior ... telling G\_D how he is to deal with our definition of righteousness ... how he needs to dispense grace and mercy. Hmmm ... sounds like the same desires of Adam and Eve!

**End Shavu’ot Discourse - Aliyah Step 4**

## YOM TERU'AH / TRUMPETS - TRADITIONAL HEBRAIC

### PERSPECTIVE



Festival of Trumpets (Yom Teru'ah) — Leviticus 23:24 requires that, “in the seventh month, (Tishri) in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets.” Yom Teru'ah actually translates to “the day of shouting” or “the day of noise” and is also Biblically known as Zikaron Teru'ah, or a “remembrance of shouting”. In modern times however the festival is known as Rosh HaShannah, translated as “head of the year”, and serves as the Jewish New Year although in reality the 1st day of Nissan is the declared first day of the Biblical year making Nissan of course the first month.

To begin it must be noted that unlike all other Biblical Festivals there seems to be no clear definitive explanation or context within the Word as to the central focus or reason associated with the festival. In the Hebraic tradition however Yom Teru'ah is viewed within a central theme of judgment, by the KING ... G\_D ... and is also considered to mark the initial day of creation. Traditionally Yom Teru'ah formally kicks off the Fall season Mo'adim cycle and begins what is known as Yamim Nora'im ... or the Days of Awe!

Although this understanding of the Mo'ed is reasonably developed and documented within the teachings of the Jewish sages over time ... it is also evident that these same teachings reach said conclusions in a manner that would essentially be non-intuitive to the average person and believer. As such the intent herein is to follow the previously utilized pattern wherein Holy Scriptures is used as the primary mode of identifying and understanding the Hebraic context in which the Mo'ed is wrapped and perhaps even concealed.

What provides us our best insight is the actual naming convention of the festival which formally is Yom Teru'ah ... not Rosh HaShannah) where we see that the day is fundamentally a day in which Israel is to gather in holy convocation and essentially shout or make loud noise to G\_D.

## Hebrew Dictionary (Lexicon-Concordance)

#8643 תְּרוּעָה t@ruw'ah {ter-oo-aw'}

from H7321; TWOT - 2135b; n f

- 1) alarm, signal, sound of tempest, shout, shout or blast of war or alarm or joy
  - 1a) alarm of war, war-cry, battle-cry
  - 1b) blast (for march)
  - 1c) shout of joy (with religious impulse)
  - 1d) shout of joy (in general)

—Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon)



Although references to horns and trumpets are numerous within Scripture, there is one definitive reference, found in the Book of Numbers, detailing the primary use and purpose of trumpets/horns in the design of G\_D.

And the LORD spoke unto Moses, saying: 'Make thee two trumpets of silver; of beaten work shall thou make them; and they shall be unto thee for the calling of the congregation, and for causing the camps to set forward. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south side shall set forward; they shall blow an alarm for their journeys. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute forever throughout your generations. And when ye go to war in your land against the adversary that oppresses you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your G\_D, and ye shall be saved from your enemies. Also in the day of your gladness, and in your appointed seasons, and in your new moons, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a memorial before your G\_D: I am the LORD your G\_D.' (Numbers 10:1-10)

What we should gather from these passages within the Word is that the significance of the trumpets and blowing as it pertains to Israel has to do with:

- the calling together of the Israelites before G\_D;
- the moving of the Israelite Camp;
- warning the Israelite camp;
- the calling out to G\_D in times of distress and oppression by enemies;
- the calling out to G\_D in preparation for battling the enemies; and
- the calling out to G\_D to be remembered during sacrifices and festivals

Although there would be times after Israel came into their land to “sound the trumpets” for a vast array of events and occasions, it should be noted that in all probability we should look for a

significant event(s) in Scripture while the Israelites were wandering as an “encampment” since this is the backdrop in which all the Mo’adim were declared by G\_D.

Fortunately for us there are certain recorded events dealing with the Israelites entry into the land of promise which should be viewed in the context of Yom Teru’ah. These concluding wilderness experience events more so than other individual events in history exemplify all of the components set forth in “Numbers”: The gathering of the Israelites, the movement of Israel’s camp, the preparation for battle, the festival season and the remembrance of the covenantal relationship between Israel and G\_D!

Moses spoke to all of Israel just prior to their entry into the promised-land while the encampment was in Moab just east of the Jordan River, opposite the “plains of Jericho” ... and was gathered unto the fathers.

And Joshua said unto the people: 'Sanctify yourselves; for tomorrow the LORD will do wonders among you.' And Joshua spoke unto the priests, saying: 'Take up the Ark of the Covenant, and pass on before the people.' And they took up the Ark of the Covenant, and went before the people. And the LORD said unto Joshua: 'This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shall command the priests that bear the Ark of the Covenant, saying: When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.' ...

And Joshua said unto the children of Israel: 'Come hither, and hear the words of the LORD your G\_D.' And Joshua said: 'Hereby ye shall know that the living G\_D is among you, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite. Behold, the ark of the covenant of the LORD of all the earth passes on before you over the Jordan. Now therefore take you twelve men out of the tribes of Israel, for every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap.' And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that bore the ark of the covenant being before the people; and when they that bore the ark were come unto the Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water--for the Jordan overflows all its banks all the

time of harvest-- that the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho. And the priests that bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground, until all the nation were passed clean over the Jordan. ...

And it came to pass, when all the nation were clean passed over the Jordan, that the LORD spoke unto Joshua, saying: 'Take you twelve men out of the people, out of every tribe a man, and command ye them, saying: Take you hence out of the midst of the Jordan, out of the place where the priests' feet stood, twelve stones made ready, and carry them over with you, and lay them down in the lodging-place, where ye shall lodge this night.' Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; and Joshua said unto them: 'Pass on before the ark of the LORD your G\_D into the midst of the Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask in time to come, saying: What mean ye by these stones? Then ye shall say unto them: Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it passed over the Jordan, the waters of the Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever.' And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as the LORD spoke unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there. Joshua also set up twelve stones in the midst of the Jordan, in the place where the feet of the priests that bore the Ark of the Covenant stood; and they are there unto this day. And the priests that bore the ark stood in the midst of the Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; and the people hastened and passed over. And it came to pass, when all the people were clean passed over, that the ark of the LORD passed on, and the priests, before the people. And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, passed on armed before the children of Israel, as Moses spoke unto them; about forty thousand ready armed for war passed on in the presence of the LORD unto battle, to the plains of Jericho. On that day the LORD

magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. ...

And the LORD spoke unto Joshua, saying: 'Command the priests that bear the ark of the testimony, that they come up out of the Jordan.' Joshua therefore commanded the priests, saying: 'Come ye up out of the Jordan.' And it came to pass, as the priests that bore the ark of the covenant of the LORD came up out of the midst of the Jordan, as soon as the soles of the priests' feet were drawn up unto the dry ground, that the waters of the Jordan returned unto their place, and went over all its banks, as aforetime. And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho. And those twelve stones, which they took out of the Jordan, did Joshua set up in Gilgal. And he spoke unto the children of Israel, saying: 'When your children shall ask their fathers in time to come, saying: What mean these stones? Then ye shall let your children know, saying: Israel came over this Jordan on dry land. For the LORD your G\_D dried up the waters of Jordan from before you, until ye were passed over, as the LORD your G\_D did to the Reed Sea, which he dried up from before us, until we were passed over, that all the peoples of the earth may know the hand of the LORD, that it is mighty; that ye may fear the LORD your G\_D forever.' ...

And the LORD said unto Joshua: 'This day have I rolled away the reproach of Egypt from off you.' Wherefore the name of that place was called Gilgal, unto this day. And the children of Israel encamped in Gilgal; and they kept the Passover on the fourteenth day of the month at even in the plains of Jericho. ...

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him: 'Art thou for us, or for our adversaries?' And he said: 'Nay, but I am captain of the host of the LORD; I am now come.' And Joshua fell on his face to the earth, and bowed down, and said unto him: 'What says my lord unto his servant?' And the captain of the LORD's host said unto Joshua: 'Put off thy shoe from off thy foot; for the place where thou stands is holy.' And Joshua did so. Now Jericho was straightly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua: 'See, I have given into thy hand Jericho, and the king thereof, even the mighty men of valor. And ye shall compass the city, all the men of war, going about the city once. Thus shall thou do six days. And seven priests

shall bear seven rams' horns before the ark; and the seventh day ye shall compass the city seven times, and the priests shall blow with the horns. And it shall be, that when they make a long blast with the ram's horn, and when ye hear the sound of the horn, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall go up every man straight before him.' (Joshua 3:5-6:5)

Then Joshua built an altar unto the LORD, the G\_D of Israel, in mount Ebal, as Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones, upon which no man had lifted up any iron; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings. And he wrote there upon the stones a copy of the Law of Moses, which he wrote before the children of Israel. And all Israel, and their elders and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, that bore the ark of the covenant of the LORD, as well the stranger as the home-born; half of them in front of mount Gerizim and half of them in front of mount Ebal; as Moses the servant of the LORD had commanded at the first, that they should bless the people of Israel. And afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the assembly of Israel, and the women, and the little ones, and the strangers that walked among them. And it came to pass, when all the kings that were beyond the Jordan, in the hill-country, and in the Lowland, and on all the shore of the Great Sea in front of Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof, that they gathered themselves together, to fight with Joshua and with Israel, with one accord. (Joshua 8:30-9:2)

As we consider the events of the Israelites movement into the land of promise it must be noted that this significant amount of movement, activity, festival observance, preparation for battle and conquering of Jericho ... all within such a brief period of time would have entailed incredible logistics, organization and communication. Communication that we know would have been orchestrated through the use of the trumpets/horns ... and a whole lot of blowing! Additionally let us not lose sight of the divine and miraculous intervention of G\_D within these historical events. The Israelites entrance into the promised-land stands as one of the great and epic records in Biblical history; events that are uniquely associated with the blowing of horns and shouting to G\_D!

It is hoped that the selected record of events from Holy Scriptures herein does indeed portray the quintessential picture of the Wilderness experience that is most appropriately aligned with the awesome Mo'ed of Yom Teru'ah ... Festival of Trumpets.

Although it would certainly appear that the events surrounding the Israelites entrance into the promised-land align well with Numbers 10:1-10, we can also see that there is much more going on with respects to the entrance into the land of promise.

- We should see how this entrance is aligned with the original Pesach and G\_D's declaration that this is a new beginning for Israel ... a beginning when the Nation shall in fact become a temporal Earthly Kingdom;
- We should see how this entrance took place after many Israelites had been lost ... after a long and hard road rife with wandering, testing and contention from the peoples all around wherein the Israelites had become a pariah in the land ... making all the peoples uncomfortable;
- We should see how this entrance is set against a back-drop of war and strife where the judged peoples of the promised-land are G\_D's enemies and are not expected to roll over and give up what they have without a fight;
- We should see how it is G\_D that will be waging war upon the judged peoples;
- We should see, how at Pesach, the "captain/LORD" of G\_D's Host declares himself and how he like G\_D commands his servant to take off his sandals within his presence for the sake of his holiness;
- We should see how G\_D memorializes this entrance into the land within the auspices of the Everlasting Covenant ... making sure that each and every tribe of inheritance is represented and memorialized within the inheritance dynamic;
- We should see from the events of Jericho how none of the indigenous judged peoples, save Rahab and her family who are redeemed, have any portion of the promised-land;
- We should see how Jericho is taken out by supernatural actions ... taken out by the hand of the LORD of Hosts;
- We should see how the destruction of Jericho, the initial judgment, resulted in all the Kings and peoples of the land coming together in union to stand against the Israelites ... to stand against G\_D;

- We should see how the placement of his NAME ... the Ark of his presence ... his tabernacle is integral with the ushering in of G\_D's Kingdom;
- We should see where Joshua consecrated the land to G\_D and wrote in stone the Torah ... the constitution of the Kingdom ... so that all who enter the land would know who is King of Israel and what the governing laws of the Kingdom are ... as prescribed by the King!

When we view Yom Teru'ah then within a Biblically Hebraic perspective it is apparent that this Mo'ed succinctly encapsulates and memorializes:

- G\_D remembering his chosen people Israel;
- G\_D judging the children of hasatan;
- G\_D exercising authority over hasatan;
- G\_D personally waging battle on behalf of Israel;
- G\_D removing the reproach of his people Israel,
- G\_D physically establishing the temporal Earthly Kingdom of Israel;
- G\_D sanctifying the land and purging it of unrighteousness;
- G\_D placing into the land his Holy Presence with himself as King;
- G\_D establishing within the land the Holy Service;
- G\_D delivering the promises of the Everlasting Covenant;
- G\_D setting up Torah as the Kingdom's constitutional regulations

It is hoped that such a concrete framework surrounding this Mo'ed eliminates the need for further diligence with respects to how the Mo'ed itself may be connected to: The Torah, The Everlasting Covenant, The Holy Service and the Mishkan; it is hoped that suitable relevance has already surfaced within the tangible aspects of Yom Teru'ah! Needless to say the context in which Yom Teru'ah is to be viewed is quite extraordinary ... and quite frankly should indeed result in a resounding holler from all Israel ... "our G\_D rules" ... "he is awesome" ... "he is our banner" ... "he is our King"!

Consequently then traditional Judaism which views Yom Teru'ah from a perspective of: Judgment, Kingship and Creation are not significantly misaligned with the more discrete and Scriptural supported context depicted herein. Perhaps then the tradition of Rosh HaShannah ... the

Jewish New Year ... has some relevance after all ... or so it surely might seem to be the case with respects to the establishment of G\_D's temporal Earthly Kingdom!

In any event, as is the case with all the festivals, we will now look for the completion and deeper meaning of this festival in a Messianic perspective now that we have a concise framework developed from our review of the Tanakh.

\* \* \* \* \*



## TRUMPETS - MESSIANIC HEBRAIC PERSPECTIVE

### **The B'rit Chadasha Prophecies:**

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that kill the prophets, and stone them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that comes in the name of the LORD. (Matthew 23:34-39)

And Yeshua went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Yeshua said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. ... And as he sat upon the Mount of Olives, the disciples came unto him privately, saying; tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Yeshua answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Mashiach; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) Then

let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Mashiach, or there; believe it not. For there shall arise false messiahs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son of man be. For where so ever the carcass is, there will the eagles be gathered together. ...

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... But of that day and hour knows no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. (Matthew 24:1-41)

Then Yeshua sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that sows the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sows them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are

gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. (Matthew 13:36-43)

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS YESHUA THE KING OF THE JEWS. ... And they that passed by reviled him, wagging their heads, And saying, Thou that would destroy the temple, and build it in three days, save thyself. If thou be the Son of G\_D, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in G\_D; let him deliver him now, if he will have him: for he said, I am the Son of G\_D. (Matthew 27:34-43)

And the four and twenty elders, which sat before G\_D on their seats, fell upon their faces, and worshipped G\_D, Saying, We give thee thanks, O LORD G\_D Almighty, which art, and was, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou should give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and should destroy them which destroy the earth. And the temple of G\_D was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Revelation 11:16-19)

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child

was caught up unto G\_D, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of G\_D, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our G\_D, and the power of his Mashiach: for the accuser of our brethren is cast down, which accused them before our G\_D day and night. And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knows that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of G\_D, and have the testimony of Yeshua Mashiach. ... And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. ... And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against G\_D, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leads into captivity shall go into captivity: he that kills with the sword

must be killed with the sword. Here is the patience and the faith of the saints. (Revelation 12:1-13:10)

Here is the patience of the saints: here are they that keep the commandments of G\_D, and the faith of Yeshua. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth: Yea, says the Spirit, that they may rest from their labors; and their works do follow them. (Revelation 14:12-13)

And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of G\_D. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. (Revelation 14:14-20)

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of G\_D. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of G\_D. And they sing the song of Moses the servant of G\_D, and the song of the Lamb, saying, great and marvelous are thy works, LORD G\_D Almighty; just and true are thy ways, thou King of saints. who shall not fear thee, O LORD, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. ...

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of G\_D, who lives forever

and ever. And the temple was filled with smoke from the glory of G\_D, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

...

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of G\_D upon the earth. And the first went, and poured out his vial upon the earth; ... And I heard the angel of the waters say, Thou art righteous, O LORD, which art, and was, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, LORD G\_D Almighty, true and righteous are thy judgments. ...

Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before G\_D, to give unto her the cup of the wine of the fierceness of his wrath. ...

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sits upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. ... And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Yeshua: ...

The seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he comes, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition. And the ten horns which thou saw are ten kings, which have received no kingdom

as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is LORD of LORDs, and King of kings: and they that are with him are called, and chosen, and faithful. And he says unto me, the waters which thou saw, where the whore sits, are peoples, and multitudes, and nations, and tongues. ...

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and G\_D hath remembered her iniquities. ...

Rejoice over her, thou heaven, and ye holy apostles and prophets; for G\_D hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ...

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the LORD our G\_D: For true and righteous are his judgments: for he has judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. ...

And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of G\_D. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath

of Almighty G\_D. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ...

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great G\_D; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. ...

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Revelation 15:1-20:3)

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Yeshua died and rose again, even so them also which sleep in Yeshua will G\_D bring with him. For this we say unto you by the word of the LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are asleep. For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of G\_D: and the dead in Mashiach shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD. Wherefore comfort one another with these words. (1 Thessalonians 4:13-18)

As we can see within the awesome B'rit Chadasha inspired writings there are definitive prophecies related to Yeshua's second coming ... and the second coming is when Yeshua returns as Mashiach Ben David ... the conquering King. Praise G\_D!



It is hoped that the repetitive pattern of circumstances and events that transpired when the Israelites first entered the promised-land ... are intuitively manifest within these B'rit Chadasha prophetic writings ... hopefully we can readily see:

- The whole Earth like Canaan is filled with iniquity;
- The power behind the Earth's Kingdom is hasatan ... the destroyer;
- The Chosen people, called out from the seed of Babylon, are wandering and viewed as a pariah by olam hazeh;
- The Chosen people Israel and the remnant of her seed, those that have the faith of Yeshua and the Commandments of G\_D, are besieged by persecution and tribulation;
- The LORD pronounces Judgment upon the children of hasatan and the Kingdoms of the Earth;
- The LORD sends forth his Holy Ark of the Covenant to commence the judgment;
- The KING and LORD OFHOSTS reveals himself at Pesach;
- The LORD himself wages battle on olam hazeh;
- The LORD purges the land of the unrighteous;
- The LORD removes the reproach of his people;
- The LORD ushers in his Kingdom with signs and wonders;
- The LORD pronounces himself to be KING OF KINGS over all the Earth

We should also recognize within these revelations the specific pointers and connections to the Festival of Yom Teru'ah.

Initially we should see where "the moon" will fail to give its light". Traditionally we associate this time with the "New Moon" ... Rosh Chodesh; additionally let us recall that Yom Teru'ah is the only High Festival that indeed falls on the New Moon! There quite frankly is no reason that we should immediately take the declaration that the Moon will not give its light to mean that some supernatural astronomical event is the cause ... we must consider that this could simply be a pointer towards a New Moon/Yom Teru'ah association. Still further Yom Teru'ah is the Mo'ed associated with the King's judgment ... and also viewed as the "marker" for the start of the "regular year" in traditional Hebraic thought ... as well as the marker for the setting of "Sabbatical and Jubilee years".

Secondly we should note that Mashiach's return is ushered in by the great Trumpet blast and the Shout of the Archangel ... readying the Hosts for battle and sounding the alarm! These should be recognized as very distinct pointers to the events' associations with the Festival of Yom Teru'ah ... a Mo'ed of Trumpet blasting and Shouting. Additionally we should also see the similarity and relevance to the judgment of Jericho wherein the great Horn Blast and Shout commenced that initial judgment!

It would assuredly seem that, despite the fact we cannot definitively state that Mashiach will return on this specific day, we should be comfortable in recognizing that G\_D's great plan for Kingdom restoration and judgment of the kingdoms and peoples of the Earth appears to be encapsulated within the Festival of Yom Teru'ah.

We should also be comfortable that the B'rit Chadasha prophetic revelations point to the Earthly Kingdom wherein Mashiach Yeshua is indeed KING OF KINGS! Are we not yet shouting for joy? We should be!

\* \* \* \* \*

Although it certainly appears that the B'rit Chadasha record of G\_D's judgment upon the Earth readily aligns with the Hebraic perspective associated with the Israelites entrance into the promised-land, we would be remiss if we did not once again revisit the Tanakh ... the Testament of Promise ... to see if and how these events are depicted therein.

Initially let us once more detail the list of key Messianic prophecies associated with the coming of Mashiach Ben David ... the conquering King:

- Mashiach will wait to return as KING (Isa. 30:8-18)
- Israel will return to G\_D ... seeking Mashiach (Hosea 3:3-5)
- Israel in their time of distress will mourn their rejection of Mashiach and G\_D will be gracious unto Israel (Zech. 12:8-10)
- The nations shall rebel against G\_D and HIS Anointed King (Psa. 2:1-3)
- Mashiach will crush rebellion upon the Earth (Isa. 63:2-6)
- Mashiach will set up HIS Kingdom (Hag. 2:5-9)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)

- Mashiach stands as an ensign of the peoples and HIM the nations shall seek (Isa. 11:10)
- Mashiach will be given HIS inheritance (Psa. 2:6-12)
- Mashiach will rule all the nations ... HIS rightful inheritance as the Eternal Anointed ONE (Psa. 110:1-7; Dan. 7:13-14)
- Mashiach will reign with justice and righteousness ... HE shall prosper ... when Judah is saved and Israel dwells safely (Jer. 23:5-6)
- Mashiach will restore the glory of Israel (Psa. 45:14-18)
- Mashiach will build the temple, bear the glory and sit upon the throne as HE rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach will reign for eternity (Dan. 7:14; 2 Sam. 7:13)

In looking at just these Messianic prophecies from the Tanakh it would appear that even a casual observer would have to admit that the events described within the B'rit Chadasha certainly appear to line up ... though one would also have to agree that there seems to be scant information in the B'rit Chadasha regarding this Earthly Kingdom of Mashiach. As such it will be necessary to review specific passages from the Tanakh to see if we can find more information therein.

### **Israel's Repentance**

And the LORD said unto me: 'Go yet, love a woman beloved of her friend an adulteress even as the LORD loves the children of Israel, though they turn unto other gods, and love cakes of raisins. So I bought her to me for fifteen pieces of silver and an omer of barley, and a half-omer of barley; and I said unto her: 'Thou shalt sit solitary for me many days; thou shalt not play the harlot, and thou shalt not be any man's wife; nor will I be thine.' For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim; afterward shall the children of Israel return, and seek the LORD their G\_D, and David their king; and shall come trembling unto the LORD and to his goodness in the end of days. (Hosea 3:1-5)

The burden of the word of the LORD concerning Israel. The saying of the LORD, who stretched forth the heavens, and laid the foundation of the earth, and formed the spirit of man within him: ... And it shall come to pass in that day, that I will make Jerusalem a stone of burden for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of

the earth shall be gathered together against it. In that day, says the LORD, ... the LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that stumbles among them at that day shall be as David; and the house of David shall be as a G\_Dlike being, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me because they have thrust him through; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (Zechariah 12:1-11)

As we can see from these passages within the Tanakh, G\_D has declared that in the end of days, when all nations come against Israel, his chosen people will earnestly return to HIM and his Mashiach.

Israel will finally humble itself and recognize their transgression against the HOLY ONE ... Yeshua. Israel shall mourn in bitterness the events of the past and unfaithfulness to G\_D ... to Mashiach ... and they shall be given mercy and grace! Even more so Mashiach shall defend and save them from the onslaught of the nations that come against them. Barukh HaShem ... his mercy endures forever!

\* \* \* \* \*

## **The Day Of The LORD**

Hark, a tumult in the mountains, like as of a great people! Hark, the uproar of the kingdoms of the nations gathered together! The LORD of hosts musters the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole earth. Howl ye; for the day of the LORD is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be slack, and every heart of man shall melt. And they shall be affrighted; pangs and throes shall take hold of them; they shall be in pain as a woman in travail; they shall look aghast one at another; their faces shall be faces of flame. Behold, the day of the LORD comes, cruel, and full of wrath and fierce anger; to make the earth a desolation, and

to destroy the sinners thereof out of it, For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. (Isaiah 13:4-10)

For the day of the LORD is near upon all the nations; as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually, yea, they shall drink, and swallow down, and shall be as though they had not been. But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken. (Obadiah 1:15-18)

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as the LORD hath said, and among the remnant those whom the LORD shall call. For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will enter into judgment with them there for my people and for my heritage Israel, whom they have scattered among the nations, and divided my land. ... Put ye in the sickle, for the harvest is ripe; come, tread ye, for the winepress is full, the vats overflow; for their wickedness is great. ... For the day of the LORD is near in the valley of decision. The sun and the moon are become black, and the stars withdraw their shining. And the LORD shall roar from Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the LORD will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am the LORD your G\_D, dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. ... But Judah shall be inhabited forever, and Jerusalem from generation to generation. And

I will hold as innocent their blood that I have not held as innocent; and the LORD dwells in Zion.  
(Joel 2:15-4:21)

Blow the horn in Zion, sanctify a fast, call a solemn assembly; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth from his chamber, and the bride out of her pavilion. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say: 'Spare thy people, O LORD, and give not Thy heritage to reproach, that the nations should make them a byword: wherefore should they say among the peoples: Where is their G\_D?' Then was the LORD jealous for his land, and had pity on his people. And the LORD answered and said unto his people: 'Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the nations; But I will remove far off from you the northern one, and will drive him into a land barren and desolate, with his face toward the eastern sea, and his hinder part toward the western sea; that his foulness may come up, and his ill savor may come up, because he hath done great things.' Fear not, O land, be glad and rejoice; for the LORD hath done great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree bears its fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your G\_D; for he gives you the former rain in just measure, and he causes to come down for you the rain, the former rain and the latter rain, at the first. And the floors shall be full of corn, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty and be satisfied, and shall praise the name of the LORD your G\_D, that has dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your G\_D, and there is none else; and my people shall never be ashamed. (Joel 2:15-27)

Behold, a day of the LORD comes, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, but the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fights in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleft in the midst

thereof toward the east and toward the west, so that there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my G\_D shall come, and all the holy ones with Thee. ... And the LORD shall be King over all the earth; in that day shall the LORD be one, and his name one. All the land shall be turned as the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses. And men shall dwell therein, and there shall be no more extermination; but Jerusalem shall dwell safely.

As we view these few of numerous Tanakh prophecies that point towards and depict the great and terrible “Day of the LORD” ... we should immediately understand that this “Day” and the events described within the B’rit Chadasha regarding Mashiach’s return are undoubtedly the very same events ... on this issue there should be zero debate!

We should also recognize that the prophecies from both the Tanakh and the B’rit Chadasha contain similar pointers to Yom Teru’ah and as such this pattern of Mo’ed promise and fulfillment (yet to come) appears to be aligned.

What we do see from the inspired writings of the Tanakh that are not present in the B’rit Chadasha however is the revelation as to what “provokes” this great and terrible “Day of the LORD”. Oh admittedly the B’rit Chadasha paints a portrait of how the cup of Mystery Babylon’s Iniquity is overflowing ... so we know that we are dealing with a very wicked Earth. But within the Tanakh we see that this filled up cup of iniquity is apparently an ancillary issue while the driving reason behind Mashiach’s return is specifically to save his chosen people Israel first and then those who are the remnant of Israel’s seed ... those who have faith in Yeshua and keep the commandments.

Within the inspired writings of the Tanakh it certainly does appear that the return of Mashiach is a direct result of Israel’s genuine repentance and acceptance of him (Yeshua) ... in the face of overwhelming odds as the nations of olam hazeh are lined up to exterminate Israel.

From a purely historical perspective this prospect of the nations coming against Israel should really not come as a surprise. The historical record regarding numerous extermination attempts of the Jews by: Egypt, Rome, Persia, Russia and Nazi Germany as well as persistent persecutions by Catholics, Protestants and Islamists are well known. And certainly, in light of the return of the Jews to the land of Israel ... this prophetic prospect should take on even more importance.

Still further we need not look hard to see where Israel is threatened on all sides, at all times, and still in this present day Israel remains the only nation that is not permitted to serve on the United Nations Security Council. Israel today still contends with fanatical and dogmatic hatred wherein we see some nations with formal policies that even call for Israel's annihilation ... yet they are accorded membership within the United Nations! Hmmm!

Let's face it ... for the most part Israel stands alone despite the efforts of some nations that fraternize with Israel for political and or economic purposes. Consequently it assuredly appears that certain critical pieces of G\_D's plan are being put into place and the great and terrible "Day of the LORD" looms ever closer.

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### **The kingdom of hasatan**

As for thee, O king, thy thoughts came [into thy mind] upon thy bed, what should come to pass hereafter; and he that reveals secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou may know the thoughts of thy heart. Thou, O king, saw, and behold a great image. This image, which was mighty, and whose brightness was surpassing, stood before thee; and the appearance thereof was terrible. As for that image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou saw till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.



Thou, O king, king of kings, unto whom the G\_D of heaven hath given the kingdom, the power, and the strength, and the glory; and where so ever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath he given them into thy hand, and hath made thee to rule over them all; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaks in pieces and beats down all things; and as iron that crushes all these, shall it break in pieces and crush. And whereas thou saw the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the firmness of the iron, forasmuch as thou saw the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so part of the kingdom shall be strong, and part thereof broken. And whereas thou saw the iron mixed with miry clay, they shall mingle themselves by the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the G\_D of heaven set up a kingdom, which shall never be destroyed; nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand for ever. Forasmuch as thou saw that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great G\_D hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.' (Daniel 2:29-45) ...

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. Daniel spoke and said: I saw in my vision by night, and, behold, the four winds of the heaven broke forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked off, and it was lifted up from the earth, and made stand upon two feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and it was said thus unto it: 'Arise, devour much flesh.' After this I beheld, and lo another, like a leopard, which had upon the sides of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and broke in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came

up among them another horn, a little one, before which three of the first horns were plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was as white snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spoke, I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away; yet their lives were prolonged for a season and a time. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and he was brought near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. ...

As for me Daniel, my spirit was pained in the midst of my body, and the visions of my head affrighted me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things: 'These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.' Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell; even that horn that had eyes, and a mouth that spoke great things, whose appearance was greater than that of its fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given for the saints of the Most High; and the time came, and the saints possessed the kingdom. Thus he said: 'The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise; and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall

think to change the seasons and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall sit, and his dominions shall be taken away, to be consumed and to be destroyed unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; their kingdom is an everlasting kingdom, and all dominions shall serve and obey them.' Here is the end of the matter. As for me Daniel, my thoughts much affrighted me, and my countenance was changed in me; but I kept the matter in my heart. (Daniel 7:1-28)

When we account for the last great imperial kingdom of the Earth, as revealed by the prophet Daniel, we must note that it is indeed the very same kingdom declared to be in power when Mashiach returns according to the record of the B'rit Chadasha. The Testaments are yet again in sync!

Noteworthy also is when the combined records are reviewed we can see a somewhat symbiotic relationship between the temporal imperial kingdom of hasatan ... the kingdom of the beast ... and the great whore that is Mystery Babylon. What we should see from Scriptures is that the Whore at its very roots is supported by the very back of the dragon itself ... hasatan. This whore should be understood to be the representation of all "spiritual doctrine" that is unorthodox and combats the truth of G\_D. The whore should be viewed as the fundamental weapon wielded against the saints throughout time ... until such time that hasatan's temporal kingdom emerges in the last days. It would appear as well that the beast will not tolerate any power sharing ... or any religious unorthodoxy wherein hasatan is not the worshipped being. Let us recall the intent of hasatan is to set up his own throne in the heights of the heavens and supplant even G\_D himself. The good news as declared is that these attempts will prove feeble against G\_D and his Mashiach! But it also remains clear that hasatan once exiled from G\_D's heavenly domain seems to have little choice but to wage the battle!

From the perspective of the saints however the news in the end days appears to be a mixed bag. Most assuredly we see the saints under duress and persecution. It would appear that any notion of a rapture sparing the saints from this great tribulation is unfounded and incorrect. Still further it appears that the wrath of the beast is actually turned full force upon the saints (those that believe in Yeshua and keep the commandments) due to the fact that the beast is unable to exterminate Israel ... his primary target ... apparently because they are under the protection of G\_D!

What appears to work in the favor of the saints however is that G\_D has promised to keep the days of great tribulation shortened and provide protection for the saints so that they will keep their faith and not lose their reward. It would seem as well that the saints would not be subjected to the end day judgments that are sent forth by G\_D ... while conversely the saints will indeed fall prey to the persecutions of the beast and olam hazeh.

Ultimately however the beast shall not prevail over the saints. For those that are martyred ... they shall be resurrected upon Yeshua's return and the remnant that remains alive will be taken unto Mashiach. As Mashiach declared ... anyone that will save their life shall lose their life and anyone that shall give their life for Mashiach will be given life in Mashiach. For the true believers ... the kingdom of hasatan at the end of the day presents nothing to be afraid of!

For humanity however ... the kingdom of hasatan literally represents hell on Earth. They will be besieged not only with the judgments of G\_D but the forced subjugation by the beast and all of the woes and torments that come from the wicked one and his earthly ruler.

As stated previously the only good thing that can we can declare about hasatan's kingdom is that it will assuredly end and he will assuredly be crushed at the feet of Mashiach Yeshua.

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## **The Reign Of The King**

The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast increased their joy; they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian. For every boot stamped with fierceness, and every cloak rolled in blood, shall even be for burning, for fuel of fire. For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-Joez-El-Gibbor-Abi-Ad-Sar-Shalom; That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even forever. The zeal of the LORD of hosts doth perform this. (Isaiah 9:1-6)

And I will clothe him with thy robe, and bind him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a peg in a sure place; and he shall be for a throne of honor to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons. (Isaiah 22:21-24)

And this shall be the plague wherewith the LORD will smite all the peoples that have warred against Jerusalem: ... And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of the families of the earth go not up unto Jerusalem to worship the King, the LORD of hosts, upon them there shall be no rain. And if the family of Egypt go not up, and come not, they shall have no overflow; there shall be the plague, wherewith the LORD will smite the nations that go not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses: HOLY UNTO The LORD; and the pots in the LORD'S house shall be like the basins before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more a trafficker in the house of the LORD of hosts. (Zechariah 14:1-21)

In addition to the previous passages it should be noted that the largest and most detailed text within Scriptures regarding Mashiach's Earthly reign is contained within Ezekiel Chapters 37 – 48. The following excerpts from these chapters are provided to paint a picture of Mashiach's Kingdom.

Therefore say unto the house of Israel: Thus says the LORD G\_D: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye came. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, says the LORD G\_D, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I

will sprinkle clean water upon you, and ye shall be clean; from all your uncleanness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your G\_D. ...

And I will save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations. ... I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say: this land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I the LORD have builded the ruined places, and planted that which was desolate; I the LORD have spoken it, and I will do it. ...

The hand of the LORD was upon me, and the LORD carried me out in a spirit, and set me down in the midst of the valley, and it was full of bones; and he caused me to pass by them round about, and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me: 'Son of man, can these bones live?' And I answered: 'O LORD G\_D, Thou knows.' Then he said unto me: 'Prophesy over these bones, and say unto them: O ye dry bones, hear the word of the LORD: Thus says the LORD G\_D unto these bones: Behold, I will cause breath to enter into you, and ye shall live. ... And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said he unto me: 'Prophesy unto the breath, prophesy, son of man, and say to the breath: Thus says the LORD G\_D: Come from the four winds, O breath, and breathe upon these slain, that they may live.' So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great host. Then he said unto me: 'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them: Thus says the LORD G\_D: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into

the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I the LORD have spoken, and performed it, says the LORD.' ...

Thus says the LORD G\_D: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their G\_D. And my servant David shall be king over them, and they all shall have one shepherd; they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, forever; and David my servant shall be their prince forever. Moreover I will make a covenant of peace with them--it shall be an everlasting covenant with them; and I will establish them, and multiply them, and will set my sanctuary in the midst of them forever. My dwelling-place also shall be over them; and I will be their G\_D, and they shall be my people. And the nations shall know that I am the LORD that sanctifies Israel, when my sanctuary shall be in the midst of them forever.' (Ezekiel 36:22-37:28)

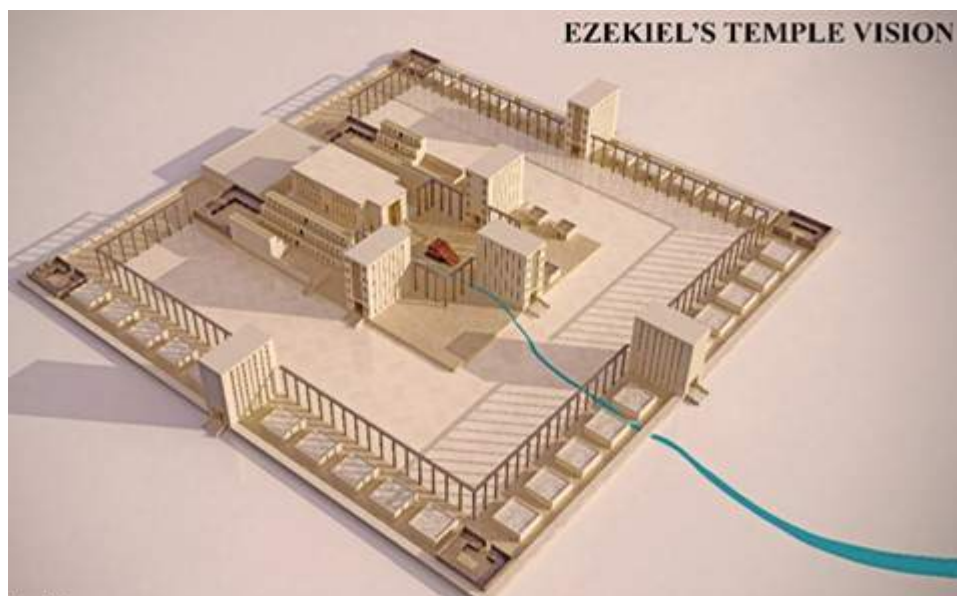
In the visions of G\_D brought me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south. ... And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me: 'Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee, for to the intent that I might show them unto thee art thou brought thither; declare all that thou sees to the house of Israel.' ... Now the temple, and the inner place, and the porches of the court, ...

Then said he unto me: 'The north chambers and the south chambers, which are before the separate place, they are the holy chambers, where the priests that are near unto the LORD shall eat

the most holy things; there shall they lay the most holy things, and the meal-offering, and the sin-offering, and the guilt-offering; for the place is holy. When the priests enter in, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister, for they are holy; and they shall put on other garments, and shall approach to that which pertains to the people.' ...

Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, .... Afterward he brought me to the gate, even the gate that looks toward the east; and, behold, the glory of the G\_D of Israel came from the way of the east; and his voice was like the sound of many waters; and the earth did shine with his glory. And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. And a spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. ...

And I heard one speaking unto me out of the house; and a man stood by me. And he said unto me: 'Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever; and the house of Israel shall no more defile my holy name, ... Now let them put away their harlotry, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. ...





And he said unto me: 'Son of man, thus says the LORD G\_D: These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to dash blood against it. Thou shall give to the priests the Levites that are of the seed of Zadok, ... Thou shall also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the house, without the sanctuary. ... And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, says the LORD G\_D.' ...

Then he brought me back the way of the outer gate of the sanctuary, which looks toward the east; and it was shut. And the LORD said unto me: 'This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the LORD, the G\_D of Israel, hath entered in by it; therefore it shall be shut. As for the prince, being a prince, he shall sit therein to eat bread before the LORD; he shall enter by the way of the porch of the gate, and shall go out by the way of the same.' ...

Thus says the LORD G\_D: No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, even any alien that is among the children of Israel. But the Levites, that went far from me, when Israel went astray, that went astray from me after their idols, they shall bear their iniquity; and they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering in the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. ... And they shall not come near unto me, to minister unto me in the priest's office, nor to come near to any of my holy things, unto the things that are most holy; but they shall bear their shame, and their abominations which they have committed. And I will make them keepers of the charge of the house, for all the service thereof and for all that shall be done therein. ...

But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, says the LORD G\_D; they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. ...

And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. And in a controversy they shall stand to judge;

according to mine ordinances shall they judge it; and they shall keep my laws and my statutes in all my appointed seasons, and they shall hallow my Sabbaths. ...

And it shall be unto them for an inheritance: I am their inheritance; and ye shall give them no possession in Israel: I am their possession. The meal-offering, and the sin-offering, and the guilt-offering, they, even they, shall eat; and every devoted thing in Israel shall be theirs. And the first of all the first-fruits of everything, and every heave-offering of everything, of all your offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house. ...

Moreover, when ye shall divide by lot the land for inheritance, ye shall set apart an offering unto the LORD, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand; it shall be holy in all the border thereof round about. ... It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto the LORD; and it shall be a place for their houses, and a place consecrated for the sanctuary. ... And five and twenty thousand in length, and ten thousand in breadth, which shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the offering of the holy portion; it shall be for the whole house of Israel. ...

And for the prince, on the one side and on the other side of the holy offering and of the possession of the city, in front of the holy offering and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border of the land; it shall be to him for a possession in Israel, and my princes shall no more wrong my people; but they shall give the land to the house of Israel according to their tribes. ...

Thus says the LORD G\_D: Let it suffice you, O princes of Israel; remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, says the LORD G\_D. ...

All the people of the land shall give this offering for the prince in Israel. And it shall be the prince's part to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the

feasts, and in the new moons, and in the Sabbaths, in all the appointed seasons of the house of Israel; ...

Thus says the LORD G\_D: In the first month, in the first day of the month, thou shall take a young bullock without blemish; and thou shall purify the sanctuary. ... And so thou shall do on the seventh day of the month for every one that errs, and for him that is simple; so shall ye make atonement for the house. ...

In the first month, in the fourteenth day of the month, ye shall have the Passover; a feast of seven days; unleavened bread shall be eaten. ... In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; to the sin-offering as well as the burnt-offering, and the meal-offering as well as the oil. ...

Thus says the LORD G\_D: The gate of the inner court that looks toward the east shall be shut the six working days; but on the Sabbath day it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of that gate before the LORD in the Sabbaths and in the new moons. ...

And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. But when the people of the land shall come before the LORD in the appointed seasons, he that enters by the way of the north gate to worship shall go forth by the way of the south gate; and he that enters by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. And the prince, when they go in, shall go in the midst of them; and when they go forth, they shall go forth together. And in the feasts and in the appointed seasons the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. ...

And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto the LORD, one shall open for him the gate that looks toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he doth on the Sabbath day; then he

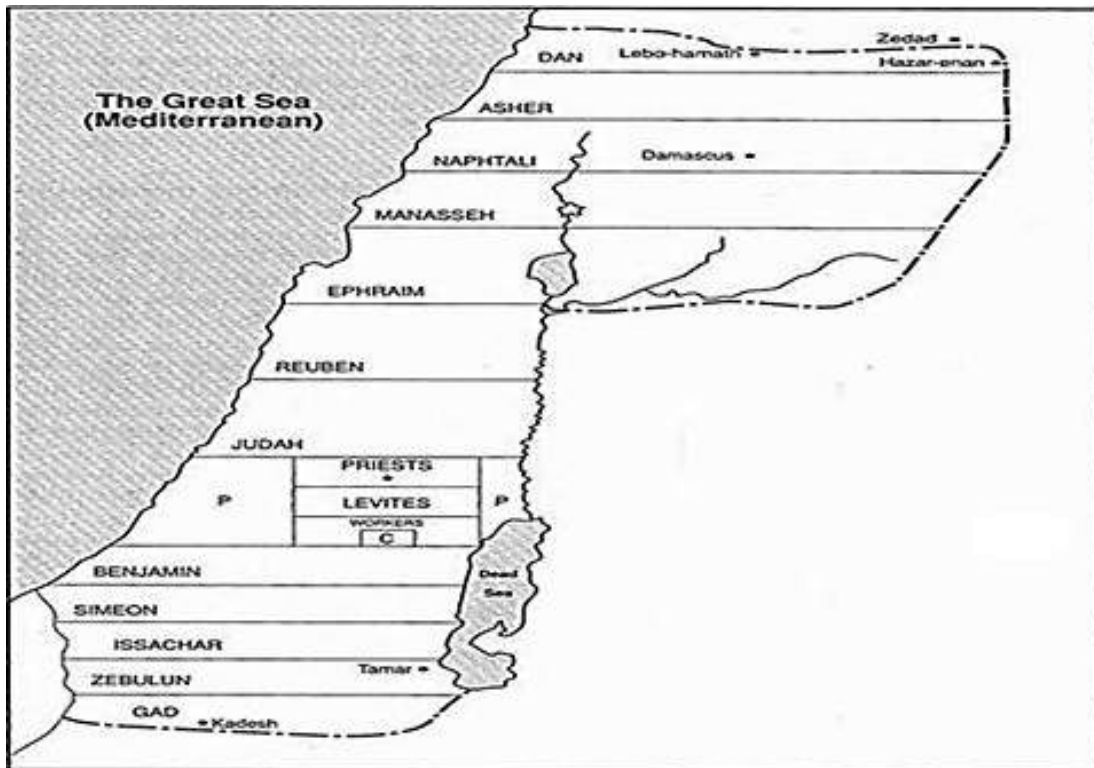
shall go forth; and after his going forth one shall shut the gate. And thou shall prepare a lamb of the first year without blemish for a burnt-offering unto the LORD daily; morning by morning shall thou prepare it. And thou shall prepare a meal-offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour: a meal-offering unto the LORD continually by a perpetual ordinance. Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering. ...

When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me: 'Hast thou seen this, O son of man?' Then he led me, and caused me to return to the bank of the river. Now when I had been brought back, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me: 'These waters issue forth toward the eastern region, and shall go down into the Arabah; and when they shall enter into the sea, into the sea of the putrid waters, the waters shall be healed. And it shall come to pass, that every living creature wherewith it swarms, whithersoever the rivers shall come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, that all things be healed and may live whithersoever the river comes. And it shall come to pass, that fishers shall stand by it from En-gedi even unto En-eglaim; there shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the Great Sea, exceeding many. ...

And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.' ...

Thus says the LORD G\_D: 'This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel, Joseph receiving two portions. And ye shall inherit it, one as well as another, concerning which I lifted up my hand to give it unto your fathers; and this land shall fall unto you for inheritance. ...

## Israel In The Millennial Kingdom



Without any doubt the picture of Mashiach's Kingdom ... the Kingdom of Sar Shalom (The Prince of Peace) ... the Kingdom of Yeshua is a Kingdom representative of G\_D's original design. It is a Kingdom with him at the very center. It is a Kingdom predicated upon righteousness and it is clearly a Kingdom destined to propagate sanctification and holiness.

We should see within this Millennial Reign of Mashiach a grand picture of temporal and spiritual restoration of the Earth. We should see that Israel is set up to be the light and how the nations are to be groomed in the ways of G\_D.

We should see depicted herein the deep integration of the Holy Service, the Mishkan and the Torah ... these components as depicted within Ezekiel's vision appear to be absolutely fundamental to the Kingdom of Mashiach.

Still further it would appear that this Kingdom is representative of a grand fulfillment of promises made within the auspices of the Everlasting Covenant. We see Israel's restoration ... We see Israel's reproach removed ... We see Israel's elevation and prominence ... We see Israel

dwelling in the best of the best land ... We see Israel's tribal inheritance delivered! We see the fulfillment of the promises made to Israel!

With respects to the nations it would seem apparent that they indeed are being ruled with the rod of iron. The harsh penalties associated with failing to come up (aliyah) to observe the Mo'adim serve as a stark reminder that this is a Kingdom ruled by a Prince that expects and tolerates nothing but compliance.

What we ultimately see is a grand picture of the nations being readied, by Mashiach, through Israel ... to be transformed. What we should see is a picture of how Torah will spread throughout the Earth under the righteous stewardship of Mashiach Yeshua ... G\_D's ANNOINTED KING!

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## TRUMPETS - CONCLUSION

We began this Yom Teru'ah discourse declaring that this festival, beyond all others, has traditionally been deemed to be somewhat mysterious in nature. Despite such challenges we can readily see in Scriptures where Yom Teru'ah is all about trumpeting and shouting ... Yom Teru'ah is about being called into remembrance by G\_D within the context of celebrating, sacrificing, warning, moving, battle preparation and judgment.

Within this basic framework, Scriptures readily provided us the wilderness experience (the entrance into Canaan) most exemplifying all of the Yom Teru'ah attributes. The subsequent review of these events enabled us to discern a very concrete outline of context and meaning within a Biblical Hebraic perspective:

- G\_D remembering his chosen people Israel;
- G\_D judging the children of hasatan;
- G\_D exercising authority over hasatan;
- G\_D personally waging battle on behalf of Israel;
- G\_D removing the reproach of his people Israel,
- G\_D physically establishing the temporal Earthly Kingdom of Israel;
- G\_D sanctifying the land and purging it of unrighteousness;
- G\_D placing into the land his Holy Presence with himself as King;
- G\_D establishing within the land the Holy Service;
- G\_D delivering the promises of the Everlasting Covenant;
- G\_D setting up Torah as the Kingdom's constitutional regulations

With this established framework we consequently looked within the B'rit Chadasha inspired writings and with little difficulty were able to establish the patterns and relevance within the context of Mashiach's return.

Upon further review we also readily could see where the prophetic fulfillment of Yom Teru'ah, in a B'rit Chadasha context, was thoroughly consistent with the Messianic Prophecies and End Days Scriptures contained within the Tanakh.

It would appear that an extremely strong case has been made linking Yom Teru'ah to the "Day of the LORD" and consequently Mashiach Yeshua's second coming to judge the nations of the Earth and establish his Earthly Kingdom!

Admittedly for some or possibly many readers this association may not have come as a surprise. In all probabilities however the path to this understanding did not come by way of viewing the Israelites entrance into the promised-land within a Yom Teru'ah context. It is hoped that this wilderness pattern Mo'ed promise and Messianic fulfillment in Mashiach Yeshua framework, has provided a more robust and richer understanding of the Mo'ed and G\_D's grand plan.

Additionally we should be strengthened and made more confident that the Hebraic perspective framework (Traditional-Messianic) is a framework that apparently overlaid nicely for those Mo'adim already fulfilled by Mashiach ... but just as well overlays nicely for this Mo'ed not yet fulfilled by Mashiach. We should be comforted and delighted that G\_D is true to his Word and will not leave us guessing ... he will not leave us wondering what it is that he wants us to understand!

As believers in G\_D ... in Mashiach Yeshua ... we really must take stock in what is revealed within his Word! What we've seen depicted within Scriptures concerning the tribulation to come and the establishment of Mashiach's Earthly Kingdom is for many folks assuredly a surprise.

As modern believers we should be willing to confront the Scriptural supported Messianic Hebraic perspective that depicts:

- A tribulation wherein the saints are under duress because of the faith and cleaving to the commandments;
- A tribulation wherein the adherents of Mystery Babylon the great whore ... adherents of unorthodox doctrine ... will be under the judgment of G\_D;
- A Millennial Kingdom of Mashiach that is Biblically Hebraic and Torah centric;
- A Millennial Kingdom of Mashiach that restores Israel and the Jewish people to prominence and well-being while chartering them with the stewardship of those left from the nations;
- A Millennial Kingdom of Mashiach that is all about grooming and sanctification ... a Kingdom that is geared to readying the people;



- A Millennial Kingdom of Mashiach wherein the Sar Shalom ... Yeshua ... is a King that expects and demands compliance;
- A Millennial Kingdom of Mashiach wherein those that are non-compliant will be punished and worse yet not be allowed to approach G\_D's presence.

Based on simple observation it would seem that this picture of Mashiach's rule ... this picture of life after death for some people ... essentially represents a significant shift in view ... and perhaps even sadly may represent a view that is not particularly inviting.

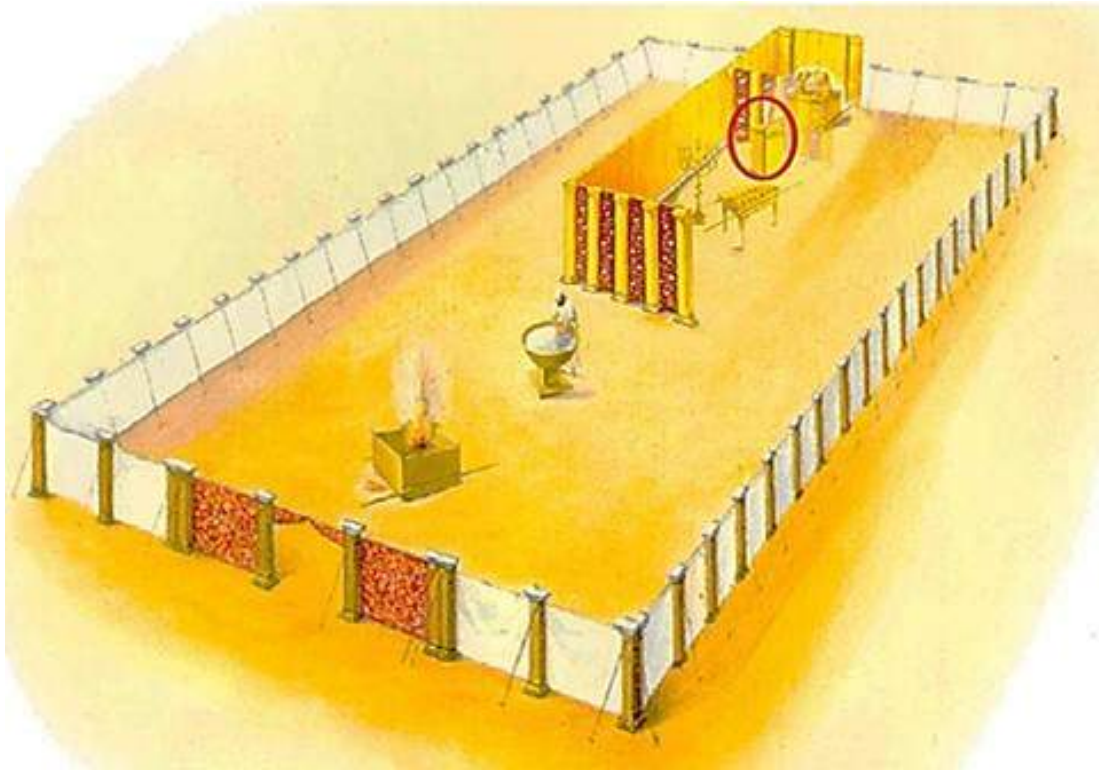
From a Messianic perspective however this picture is not only a picture of "how things should be" but it is a picture of "how we want things to be!" From a Messianic perspective this Kingdom of Mashiach is the only Kingdom that makes sense in accordance to the complete revelation of Holy Scriptures. In this Kingdom the Torah is upheld ... in this Kingdom the Holy Service is upheld ... in this Kingdom the Mishkan serves as the central focus of existence ... in this Kingdom every promise made under the auspices of the Everlasting Covenant is upheld. Let's face reality ... what good would G\_D's Word be to us if the end game of the Earthly Age were to result in anything but what he has already revealed to us?

And in case this picture of Mashiach's Kingdom alarms or frightens a believer in Yeshua ... fret not. It is the opinion of this author that the details associated with the Kingdom to come should provide nothing but hope. It certainly appears that Mashiach himself declares that his peoples will need to learn what is clean and unclean ... his peoples need to learn the laws of the House ... his peoples will essentially need to be taught the Kingdom rules and regulations. As such this more than implies that there are peoples within the Kingdom that have survived the tribulation ... but are not quite up to speed with how the Kingdom operates. This seems to imply that there will be resurrected persons of faith that will need to come up to speed with regards to how the Kingdom operates. This implies and upholds that faith in Mashiach and not the works of the law save! This implies and upholds that his mercy for the sake of HIS GREAT NAME is what this is all about.

Frankly in the opinion of this believer ... there are not many believers, Torah observant included, that are ready for graduation ... are ready to bypass training!

Perhaps a closer look at the Holy Service and Mishkan pattern can provide us a sense of perspective from a different vantage point. Not only have we seen specific Mo'ed alignment with

the patterns at each previous step of the “aliyah” but it seems to make sense given the tremendously important nature of Mashiach’s Temple within the Millennial Reign.



As can be seen within this Mishkan pattern the fifth Holy Service component is the Altar of Incense.

And thou shall make an altar to burn incense upon; of acacia-wood shall thou make it. ... And thou shall put it before the veil that is by the ark of the testimony, before the ark-cover that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet spices; every morning, when he dresses the lamps, he shall burn it. And when Aaron lights the lamps at dusk, he shall burn it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and ye shall pour no drink-offering thereon ... it is most holy unto the LORD.' (Exodus 30:1-10)

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before G\_D; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden

altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before G\_D out of the angel's hand. (Revelation 8:1-4)

But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered. And he that searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of G\_D. (Romans 8:25-27)

Let the word of Mashiach dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD. (Colossians 3:16) Note ... direct translation "soul melodies"!

I beseech you therefore, brethren, by the mercies of G\_D, that ye present your bodies a living sacrifice, holy, acceptable unto G\_D, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good acceptable, and perfect will of G\_D. (Romans 12:1-2)

Let us be reminded that Yom Teru'ah (Zikaron Teru'ah) at its very core is about shouting or trumpeting for the purposes of being "remembered by or being brought into the thoughts of G\_D". At its very root Yom Teru'ah is about communicating ... it is about resonating acoustically to G\_D!

And pray tell how does the "Altar of Incense" ... of smoke ... translate into audible, acoustic resonance?

We should see from Scriptures how the very prayers of the saints are contained within the incense smoke that rises before G\_D's throne ... presenting a sweet aroma.

We should see where it is Ruach HaKodesh (The Holy Breadth) that actually makes intervention on behalf of the saints. The Spirit of truth and soul searching that presents the groaning of our very souls to G\_D despite our human inability to make audible such pleas, yearnings, desires and prayers.

We should see where the very Word that is Mashiach inside of us creates soul melodies within us. Melodies that are used to communicate with the other body of believers and G\_D's creation! Melodies as a tangible expression of love that we as people in most instances cannot even fathom!

We should see where our very lives ... our walk in Mashiach is in fact a living sacrifice wherein our thoughts and actions are presented as a sacrificial offering before the throne of G\_D through Mashiach Yeshua the eternal High Priest.

Oh yes beloveds ... it assuredly appears that the seemingly inaudible nature of the "Altar of Incense" is in fact symbolic of a very real and tangible "resonant communication mode" between us and G\_D.

And ... when we view this next step in our aliyah ... moving closer and closer to G\_D through Yeshua ... doesn't this make sense? If in the previous step a believer is gifted with Ruach HaKodesh then how far of a leap is it to consider that HaRuach will actually work in us ... work for us?

Yom Teru'ah then ultimately provides us with an extraordinary picture of things that are ... and of things that are to come in the future!

Yom Teru'ah is a celebration of personal but even more so communal relationship with G\_D wherein G\_D eagerly awaits our call to remembrance ... eagerly awaits to hear from us;

Yom Teru'ah is a permanent memorial to acoustical resonance ... a memorial to the omnipotent power of G\_D's resonance ... a memorial to the very act of creation of itself ... a memorial to the RESONATING WORD ... a memorial to Earth's birthday;

Yom Teru'ah is a permanent memorial to the power and authority of the KING OF KINGS ... a memorial of his dominion over all of creation and Earthly Kingdoms;

Yom Teru'ah is a permanent memorial to G\_D's faithful restoration and cleansing of creation ... of his Earth;

Yom Teru'ah is a permanent memorial to G\_D's faithfulness of the promises made within the Everlasting Covenant to Israel ... the promises of an everlasting possession;

Yom Teru'ah is a permanent memorial to interoperating with G\_D through Ruach HaKodesh ... defining a path ... walking a path ... changing directions ... hearing alarms ... preparing for battles ... crying out in need ... crying out in joy ... giving praise and homage to G\_D! It is a memorial to life in Mashiach!

Let's face it folks ... Yom Teru'ah consequently is a Festival that encapsulates the perseverance of the saints ... that perseverance being nothing less than the love, mercy and benevolence of G\_D.

As believers we know that the walk is not always easy ... we know that the walk does not make us popular ... we know that the walk in fact separates us from the acceptance and love of olam hazeh ... it takes us away from "normal"!

The Mo'ed of Yom Teru'ah encapsulates both sides of the Israel equation. On one hand we are the pariah of humanity ... the ones with the target on our backs ... the ones whom this olam hazeh and the wicked one will come after. For Mashiach we are the fools of this world ... we are the people scorned for what the world does is not acceptable to our G\_D. On the other hand we are the children of the Everlasting Covenant ... the children of Mashiach's Kingdom to come ... the children of inheritance.

So in light of this review can we view Yom Teru'ah in a more meaningful light? Can we see the importance and continued relevance of this Mo'ed? Do we not want to use this appointed time to cry ... to shout out to G\_D that:

"I do not want to fall under the judgment of olam hazeh" ...

"I want to be remembered G\_D" ...

"I am willing to persevere for the sake of Mashiach" ...

"I want to be part of the Kingdom" ...

"I gladly await the KING and his righteous constitution"

Yom Teru'ah is that special day when G\_D is listening ... waiting to hear from us; are we going to call out and be remembered or just fade away into olam hazeh?

And ... let us keep in mind that as final as this coming of Mashiach Yeshua to rule the Earth may seem to be, that there is more to the story ... we've not quite reached to end game in a Biblical context as of yet ... but we are getting close!

**End Yom Teru'ah Discourse - Aliyah Step 5**

# YOM KIPPURIM/DAY OF ATONEMENTS - TRADITIONAL HEBRAIC PERSPECTIVE



Day of Atonement (Yom HaKippurim)—Leviticus 23:27 calls for a day of confession, a most Holy day! “Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.”

## **Yom Kippurim Torah Mitzvot**

- To observe Yom Kippurim on the 10th 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 Kippurrim (Num. 29:7-8)
- To offer the sin offering in addition to the atonement offering on Yom Kippurrim (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 Kippurrim (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 Kippurrim (Lev. 16:29)

From a traditional Hebraic perspective sin is most egregious to G\_D. Sin represents the very partition that keeps people from partaking of the created being to Creator relationship and represents a transgression against the Law and the Everlasting Covenant.

In traditional Rabbinic thought the means of combating sin and overcoming its consequences is achieved through introspection, confession, repentance and doing the commandments.



[Presumably this outlook is responsive to the destruction of the Holy Temple and the inability for the Jewish people to satisfy the requirements within the auspices of Torah.]

In traditional Rabbinic thought people are held accountable for their sins ... even every word and deed and if these sins are not balanced through a relationship with G\_D and the good works of the law than a person shall be blotted out of the book of life.

In traditional Rabbinic thought Yom Kippurim is the last day ... symbolic of the last chance that a believer has to make confession and clean the slates so that they can be placed into the book of life and have it sealed!

Consequently it is understandable why in most Jewish communities the Yom Kippurim Mo'ed is the holiest and most important day of the Jewish annual cycle. Per Chabad.org ... "Yom Kippur is the holiest day of the year—the day on which we are closest to G-d and to the quintessence of our own souls. It is the Day of Atonement—"For on this day he will forgive you, to purify you, that you be cleansed from all your sins before G-d" (Leviticus 16:30). ... For nearly twenty-six hours—from several minutes before sunset on 9 Tishrei to after nightfall on 10 Tishrei—we "afflict our souls": we abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from marital relations."

On Yom Kippur many Jews follow a tradition of symbolically casting their sins away within the rites of the "tashlik ceremony". In this ceremony Jews gather by a river or stream and cast pieces of bread, representative of their sins, into the water so that they will be consumed by fish and taken far away. Modern Rabbinic tradition upholds the custom although the traditional rite itself failed to be treated within the Talmud itself.

At first glance it would seem that the traditional Jewish perspective regarding sin and atonement are reasonable and in all probability in alignment with the Mo'ed as ordained within Holy Scriptures ... or at least one would think. Regarding Yom HaKippurim being the holiest of G\_D's appointed times however ... it is noted that with the evidence presented thus far we should readily acknowledge that there can be no Holy Day held in higher elevation than the sacred Shabbat ... the parent Mo'ed of all Appointed Times ... as declared by G\_D himself.

\* \* \* \* \*

Because the Yom HaKippurim Mo'ed would seem to be ... and is ... essential to G\_D's grand plan of restoration, we should have little difficulties finding suitable Holy Scriptures to provide details surrounding this specific Mo'ed and to a broader extent the issues of sin and atonement.

### **Relevant Scriptures from the Books of Moses:**

And the LORD G\_D commanded the man, saying: 'Of every tree of the garden thou may freely eat; but of the tree of the knowledge of good and evil, thou shall not eat of it; for in the day that thou eats thereof thou shall surely die.' ...

And the woman said unto the serpent: 'of the fruit of the trees of the garden we may eat; but of the fruit of the tree which is in the midst of the garden, G\_D hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.' And the serpent said unto the woman: 'ye shall not surely die; for G\_D doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as G\_D, knowing good and evil.' ...

And the LORD G\_D said unto the serpent: 'because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shall thou go, and dust shall thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shall bruise their heel.' ... And unto Adam he said: 'because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shall not eat of it; cursed is the ground for thy sake; in toil shall thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shall eat the herb of the field. In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shall thou return.' And the man called his wife's name Eve; because she was the mother of all living. And the LORD G\_D made for Adam and for his wife garments of skins, and clothed them. (Genesis 2:16-3:21)

And they shall make an ark of acacia-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shall overlay it with pure gold, within and without shall thou overlay it, and shall make upon it a crown of gold round about. ... And thou shall make an ark-cover of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shall make two cherubim of gold; of beaten work shall thou make them, at the two ends of the ark-cover. And make one

cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof. And the cherubim shall spread out their wings on high, screening the ark-cover with their wings, with their faces one to another; toward the ark-cover shall the faces of the cherubim be. And thou shall put the ark-cover above upon the ark; and in the ark thou shall put the testimony that I shall give thee. And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. (Exodus 25:10-22)

And Moses and Aaron went into the tent of meeting, and came out, and blessed the people; and the glory of the LORD appeared unto all the people. And there came forth fire from before the LORD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them. And there came forth fire from before the LORD, and devoured them, and they died before the LORD. (Leviticus 9:23-10:2)

And the LORD spoke unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died; and the LORD said unto Moses: 'Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he dies not; for I appear in the cloud upon the ark-cover. Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen tunic, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired; they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before the LORD at the door of the tent of meeting. And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement over him, to send him away for Azazel into the wilderness. And

Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he dies not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the ark-cover on the east; and before the ark-cover shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the ark-cover, and before the ark-cover. And he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins; and so shall he do for the tent of meeting, that dwells with them in the midst of their uncleanness. And there shall be no man in the tent of meeting when he goes in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness. And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness. ... And Aaron ... shall offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. And the fat of the sin-offering shall he make smoke upon the altar. And he that lets go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burns them shall wash his clothes, and bathe his flesh in water, and afterward he may

come into the camp. And it shall be a statute forever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourns among you. For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the LORD. It is a Sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute forever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments. And he shall make atonement for the most holy place, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year.' And he did as the LORD commanded Moses. (Leviticus 16:1-34)

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eats any manner of blood, I will set my face against that soul that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life. (Leviticus 17:10-11)

And the LORD said unto Moses: 'Hew thee two tables of stone like unto the first; and I will write upon the tables the words that were on the first tables, which thou didst break. And be ready by the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount. ... And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed: 'The LORD, the LORD, G\_D, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.' (Exodus 34:1-7)

### **Relevant Scriptures from the Books of the Prophets:**

Yet say ye: Why doth not the son bear the iniquity of the father with him? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sins, it shall die; the son shall not bear the iniquity of the father with him,

neither shall the father bear the iniquity of the son with him; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him; for his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? Says the LORD G\_D; and not rather that he should return from his ways, and live? But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? None of his righteous deeds that he hath done shall be remembered; for his trespass that he trespassed, and for his sin that he has sinned, for them shall he die. (Ezekiel 18:19-25)

I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was as white snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. (Daniel 7:9-10)

Add iniquity unto their iniquity; and let them not come into Thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous. But I am afflicted and in pain; let Thy salvation, O G\_D, set me up on high. (Psalm 69:28-29)

For the Leader ... A Psalm of David the servant of the LORD. Transgression speaks to the wicked, methinks--there is no fear of G\_D before his eyes. For it flatters him in his eyes, until his iniquity be found, and he be hated. (Psalm 36:1-3)

The sacrifice of the wicked is an abomination to the LORD; but the prayer of the upright is his delight. The way of the wicked is an abomination to the LORD; but he loves him that follows after righteousness. There is grievous correction for him that forsakes the way; and he that hates reproof shall die. The nether-world and Destruction are before the LORD; how much more than the hearts of the children of men! (Proverb 15:8-11)

Come, and hearken, all ye that fear G\_D, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I had regarded iniquity in my heart, the LORD would not hear; but verily G\_D hath heard; he hath attended to the voice of

my prayer. Blessed be G\_D, who hath not turned away my prayer, nor his mercy from me. (Psalm 66:16-20)

A Psalm of David. Happy is he whose transgression is forgiven, whose sin is pardoned. Happy is the man unto whom the LORD counts not iniquity, and in whose spirit there is no guile. When I kept silence, my bones wore away through my groaning all the day long. For day and night Thy hand was heavy upon me; my sap was turned as in the drougths of summer. Selah I acknowledged my sin unto Thee, and mine iniquity have I not hid; I said: 'I will make confession concerning my transgressions unto the LORD'-- and Thou, Thou forgave the iniquity of my sin. Selah (Psalm 32:1-5)

Remember not against us the iniquities of our forefathers; let Thy compassions speedily come to meet us; for we are brought very low. Help us, O G\_D of our salvation, for the sake of the glory of Thy name; and deliver us, and forgive our sins, for Thy name's sake. (Psalm 79:8-9)

I will hear what G\_D the LORD will speak; for he will speak peace unto his people, and to his saints; but let them not turn back to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth springs out of the earth; and righteousness hath looked down from heaven. Yea, the LORD will give that which is good; and our land shall yield her produce. Righteousness shall go before him, and shall make his footsteps a way. (Psalm 85:9-14)

Remember me, O LORD, when Thou favors Thy people; O think of me at Thy salvation; That I may behold the prosperity of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance. (Psalm 106:4-5)

Let Thy mercies also come unto me, O LORD, even Thy salvation, according to Thy word; that I may have an answer for him that taunts me; for I trust in Thy word. And take not the word of truth utterly out of my mouth; for I hope in Thine ordinances; so shall I observe Thy law continually forever and ever; and I will walk at ease, for I have sought Thy precepts; I will also speak of Thy testimonies before kings, and will not be ashamed. And I will delight myself in Thy commandments, which I have loved. I will lift up my hands also unto Thy commandments, which I have loved; and I will meditate in Thy statutes. (Psalm 119:42-48)

A Psalm. O sing unto the LORD a new song; for he hath done marvelous things; his right hand, and his holy arm, hath wrought salvation for him. The LORD hath made known his salvation; his righteousness hath he revealed in the sight of the nations. He hath remembered his mercy and his faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our G\_D. Shout unto the LORD, all the earth; break forth and sing for joy, yea, sing praises. Sing praises unto the LORD with the harp; with the harp and the voice of melody. With trumpets and sound of the horn shout ye before the King, the LORD. Let the sea roar, and the fullness thereof; the world, and they that dwell therein; Let the floods clap their hands; let the mountains sing for joy together; Before the LORD, for he is come to judge the earth; he will judge the world with righteousness, and the peoples with equity. (Psalm 98:1-9)

Hallelujah. Sing unto the LORD a new song, and his praise in the assembly of the saints. Let Israel rejoice in his Maker; let the children of Zion be joyful in their King. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp. For the LORD takes pleasure in his people; he adorns the humble with salvation. Let the saints exult in glory; let them sing for joy upon their beds. Let the high praises of G\_D be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the nations, and chastisements upon the peoples; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written; he is the glory of all his saints. (Psalm 149:1-9)

Upon the wicked he will cause to rain coals; fire and brimstone and burning wind shall be the portion of their cup (Psalm 11:6)

Thy hand shall be equal to all thine enemies; thy right hand shall overtake those that hate thee. Thou shall make them as a fiery furnace in the time of thine anger; the LORD shall swallow them up in his wrath, and the fire shall devour them. (Psalm 21:9-10)

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Upon review of the pertinent inspired Scriptures it would appear that traditional Jewish thought surrounding Yom HaKippurim ... as well as sin and atonement in general are at least grounded in fact. What we should recognize however is that the record within the Tanakh provides us with a significantly broadened perspective.



In a Biblical Hebraic perspective we should understand that the sacrificial rites were first exposed in Genesis when G\_D clothed Adam and Eve. The implication is that there was a “sin atonement offering” undertaken. As such we can be assured that the “grace and mercy” of G\_D was prevalent from the very beginning. But ... we also know that this sin still resulted in our first parent’s expulsion and exile from the Garden of Eden ... this sin resulted in separation from G\_D.

Within the revelation of the Sin Atonement Rite, provided to the Israelites in the wilderness, we assuredly gain greater insights into how this process actually works. Initially we are forced to look at the Ark of the Covenant/Testimony wherein we see the central focus of atonement activity taking place.

What we can readily see from the text is that G\_D, only one time in a year, communes with the High Priest above the Ark Cover ... while interestingly enough contained within the Ark itself are the tablets of the Law given to Israel by G\_D. We should hopefully see a discrete picture herein of just what the state of the man to G\_D relationship is all about at the most basic of levels. We should see that man’s approach to G\_D is predicated first and foremost upon a judgment respective to human behavior in light of the mandated behavior contained with G\_D’s Torah. But there is more to this Ark Cover than readily meets the eye in a typical English translation ...

## Hebrew Dictionary (Lexicon-Concordance)

#3727 כַּפֹּרֶת kapporeth {kap-po'-reth}

from H3722; TWOT - 1023c; n f

1) mercy-seat, place of atonement

1a) the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people

1a1) the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God

—Brown-Driver-Briggs (Old Testament Hebrew-English Lexicon)

As can be seen the actual Hebrew word for the Ark Cover is “kapporet” meaning “Mercy-Seat”. We really need to take a hard look at this because it expressly depicts for us the fundamental nature of the human condition and just how loving of us is our G\_D. Additionally we really need to view Yom HaKippurim in a dynamic that is not limited to atonement but is more discretely related to “mercy” ... and of course the one with the power and rights to dispense mercy.

Within the auspices of the Everlasting Covenant we then see that G\_D, through the Mishkan ... through the Holy Service ... through the Rites of Yom HaKippurim ... through his mercy, has provided Israel with the means of remaining in relationship with him on a perpetual basis despite their individual and corporate inability to remain in compliance with the Holy Law!

Furthermore as we can see there is much detail associated with the Sin Atonement Rite as depicted in Leviticus Chapters 16 & 17 respectively. The key aspects are listed herein:

- Sin is a transgression that infects the blood ... the very life of the transgressor ... it pollutes and decays the flesh;
- Sin can only be atoned for by the sacrificial blood of an unblemished offering;
- Sin atonement in accordance with the Everlasting Covenant is achieved only through the bringing of the blood of the sacrifice into the Holy of Holies ... to the mercy-seat of G\_D;
- Sin atonement in accordance with the Everlasting Covenant is achieved only through the intercession of the anointed High Priest;
- Approach to G\_D in an unauthorized state results in being consumed by fire;
- Sin atonement results in the transfer of confessed sins away from the people onto a host that is sent into the wilderness for destruction;
- The inheritance of those that die in sin is death and they are given over to the wicked one as his portion;
- The offerings of sin atonement are burnt (consumed) outside of the Tent of Meeting ... outside the camp.

The reader should note that beyond this “annual” Sin Atonement Rite the Torah of G\_D prescribes various sacrificial sin/guilt offerings that are to be made on a regular basis as circumstances dictate ... of which numerous details related to same are provided for in Torah. The key difference with all of these other prescribed sin offerings is that in no situation is the blood of

the sacrifice spread upon the kapporet ... or mercy-seat. In all other instances, depending upon the guilty party, the blood is spread upon the horns of either the “Altar of Incense” outside the veil or upon the horns of the Sacrificial Altar outside the Holy Place all together.

What should be noted then is that this Yom HaKippurim Rite is indeed special and unlike the standard sin/guilt offerings presented to G\_D. Unlike the standard sin/guilt offerings that enable an individual to remain in a covenantal relationship with G\_D, the Yom HaKippurim Rite is far more important and essential in that this Rite enables man to be in the presence of G\_D without being consumed ... this Rite enables man to actually have their sin not just forgiven but removed from within their very fabric ... this Rite actually creates for man a status of “living” as opposed to “dead” due to the “mercy” that is provided in addition to “forgiveness”.

But our brief review of sin atonement, within the original Biblical auspices depicted within the Tanakh, does not end just yet. The selected passages provide for us some other important details associated with this essential topic:

- Sin is transgression against the Law of G\_D;
- Sin brings temporal and spiritual consequences;
- The unrepentant individual has no fear of G\_D;
- G\_D does not give any accord to the prayer of the unrepentant;
- The individual who scorns correction will be accorded as unrighteous;
- Sin atonement is strictly a function of G\_D’s kind and long suffering mercy;
- Forgiveness and mercy are afforded to those who fear G\_D;
- The sins of an individual are not forgiven unless they are confessed with a humble and contrite heart;
- The individual who turns away from their sin and corrects their behavior to conform with G\_D’s Torah will have their past transgression forgiven;
- Mercy is a requisite element of salvation;
- A forgiven individual who turns away from G\_D’s Torah will not be deemed to be “righteous”;
- G\_D’s salvation is an “event” wherein the chosen saints are given their inheritance;
- G\_D will hold all people accountable for their words and actions;

- G\_D will righteously judge all the Earth;
- G\_D will remove from the “book of life” those individuals not in receipt of his salvation;
- The inheritance of those without salvation upon judgment inherit “fire”.

As can readily be seen even a cursory review of the inspired writings within the Tanakh do indeed provide for us a concise and robust framework whereby we can get our hands around this issue of sin atonement, forgiveness, judgment and salvation. Agreed?

We should see clearly how this separation from G\_D is strictly a function of human sin and rebellion. We should see clearly how sin represents the basic human condition that is embedded within our very fabric and causes us to not live within the auspices of G\_D’s mandatory behavior model. We should see how sin at its most rudimentary fabric is the desire to manage ourselves ... to determine what is good and evil ... to be like unto G\_D ... to be an idolater of ourselves. We should see how sin keeps us from having a relationship with G\_D and how this same sin ... if not atoned for ... keeps us from his very presence ultimately resulting in a judgment of fire.

We also see however that G\_D in his long suffering mercy and love has provided the means for us to mitigate this cursed condition. We see that humble and genuine acknowledgement of our transgressions, rooted in fear and awe of G\_D, allows us to cry out to him ... to hear our plea and our confession ... so that we can be forgiven. Request for mercy in any other human condition will be met with rejection and condemnation.

We should also understand that this plea is much more than sorrow ... this process entails personal affliction, repentance and the turning away from sin towards the good and righteous path manifest in G\_D’s Holy Torah. Sorrow without a change in behavior is equivalent to non-repentance.

We should finally recognize that the sin atonement dynamic remains predicated upon faith. As David points out: although forgiveness is declared he must patiently await and look for salvation ... salvation being the dispensing of mercy predicated upon G\_D’s promise that a steadfast walk in his paths will result in mercy!

But even considering this path provided to us by G\_D there is another significant component that he has established. There can be no forgiveness and permanent cleansing without the sin payment ... the blood offering of the unblemished/innocent sacrifice wherein this payment must be offered only by the pure intercessor (High Priest) and presented to the mercy-seat of G\_D sitting atop the Ark of the Covenant. It is clear that only life for life can satisfy the terms and conditions which G\_D has divinely implemented.

So without debate we can declare that this issue of sin atonement and specifically Yom HaKippurim is deeply integrated with the Torah, Everlasting Covenant, Holy Service and Mishkan. There appears to be no need to further develop these deeply connected aspects of G\_D's grand plan for humanity.

It would appear that we have a solid enough framework in which to explore the fulfillment of Yom HaKippurim within the auspices of the B'rit Chadasha ... within the auspices of Mashiach Yeshua!

But ... let us wait one moment! In all other Mo'adim scenarios associated with the Exodus/Wilderness experiences, we readily found where Holy Scriptures provided us an exemplary pattern of events that were aligned with each specific Mo'ed. At first glance it might appear that this Mo'ed is the exception and that this Mo'ed might solely be encapsulated within the Holy Service and Mishkan pattern. Is Yom Habikkurim then the exception to the rule?

When one ponders the Torah for wilderness experiences associated with: sin, judgment, fire, death, faith, intervention, forgiveness and mercy we fortunately can find one definitive event that depicts all of these fundamental aspects of G\_D's sin atonement dynamic.

And they journeyed from mount Hor by the way to the Reed Sea, to compass the land of Edom; and the soul of the people became impatient because of the way. And the people spoke against G\_D, and against Moses: 'Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, and there is no water; and our soul loathes this light bread.' And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. And the people came to Moses, and said: 'We have sinned, because we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us.' And Moses prayed for the people. And the LORD said unto Moses: 'Make thee a fiery serpent, and set

it upon a pole; and it shall come to pass, that every one that is bitten, when he sees it, shall live.' And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived. (Numbers 21:4-9)

Naturally this wilderness event might seem to pale in comparison to the Exodus, the LORD's appearance at Mount Sinai and the Israelite's entrance into the promised-land. All the same we simply can't ignore the fact that this event alone thoroughly aligns with the fundamental aspects associated with Yom HaKippurim. Despite what we may want Holy Scriptures to reveal to us we must stay the course and let the inspired Text speak for itself!

It would appear that we have finally reached a point of context in which the sacred Yom HaKippurim Mo'ed can be viewed within the auspices of the B'rit Chadasha.

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## DAY OF ATONEMENTS - MESSIANIC HEBRAIC PERSPECTIVE

### **The Gospel Of Mashiach Record**

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the LORD G\_D of Israel; for he has visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spoke by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham, ... That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shall be called the prophet of the Highest: for thou shall go before the face of the LORD to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our G\_D; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. (Luke 1:67-79)

Now the birth of Yeshua Mashiach was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shall call his name YESHUA: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G\_D with us. Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name YESHUA. (Matthew 1:18-25)

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the

LORD's Mashiach. And he came by the Spirit into the temple: and when the parents brought in the child Yeshua, to do for him after the custom of the law, Then took he him up in his arms, and blessed G\_D, and said, LORD, now let thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. (Luke 2:25-32)

There was a man sent from G\_D, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every man that comes into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of G\_D, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of G\_D. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, this was he of whom I spoke, he that comes after me is preferred before me: for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Yeshua Mashiach. No man hath seen G\_D at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (John 1:6-18)

The next day John (The Immerser) sees Yeshua coming unto him, and says, Behold the Lamb of G\_D, which takes away the sin of the world. This is he of whom I said, after me comes a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizes with the Holy Ghost. And I saw, and bare record that this is the Son of G\_D. (John 1:29-34)

And again he entered into Capernaum ... And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein



the sick of the palsy lay. When Yeshua saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? Who can forgive sins but G\_D only? And immediately when Yeshua perceived in his spirit that they so reasoned within themselves, he said unto them, why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he says to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified G\_D, saying, we never saw it on this fashion. (Mark 2:1-12)

The Jews therefore said unto him that was cured, it is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, he that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, what man is that which said unto thee, Take up thy bed, and walk? And he that was healed knew not who it was: for Yeshua had conveyed himself away, a multitude being in that place. Afterward Yeshua finds him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Yeshua, which had made him whole. And therefore did the Jews persecute Yeshua, and sought to slay him, because he had done these things on the Sabbath day. (John 5:10-16)

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. (Matthew 12:31-33)

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Yeshua sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touches him: for she is a sinner. And Yeshua answering said unto him, Simon, I have somewhat to say unto thee. And he says, Master, say there was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, See thou this woman? I entered into thine house, thou gave me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gave me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loved little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, who is this that forgives sins also? And he said to the woman, Thy faith hath saved thee; go in peace. (Luke 7:36-50)

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, G\_D, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, G\_D be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalts himself shall be abased; and he that humbles himself shall be exalted. (Luke 18:10-14)

Then said Yeshua again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? Because he says, whither I go, ye cannot come. And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, who art thou? And Yeshua says unto them, Even the same that I said unto you from the beginning. Then said Yeshua unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and

that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spoke these words, many believed on him. Then said Yeshua to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (John 8:21-31)

Then gathered the chief priests and the Pharisees a council, and said, what do we? For this man does many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spoke he not of himself: but being high priest that year, he prophesied that Yeshua should die for that nation; And not for that nation only, but that also he should gather together in one the children of G\_D that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Yeshua therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. (John 11:47-54)

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believes in him should not perish, but have eternal life. For G\_D so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. For G\_D sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believes on him is not condemned: but he that believes not is condemned already, because he hath not believed in the name of the only begotten Son of G\_D. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that does evil hates the light, neither comes to the light, lest his deeds should be reproved. But he that does truth comes to the light, that his deeds may be made manifest, that they are wrought in G\_D. (John 3:14-21)

And Yeshua going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles

to mock, and to scourge, and to crucify him: and the third day he shall rise again (Matthew 20:17-19)

Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. (John 16:7-11)

And as they were eating, Yeshua took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matthew 26:26-29)

And they that had laid hold on Yeshua led him away to Caiaphas the high priest, where the scribes and the elders were assembled. ... Now the chief priests, and elders, and all the council, sought false witness against Yeshua, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, this fellow said, I am able to destroy the temple of G\_D, and to build it in three days. And the high priest arose, and said unto him, answer thou nothing? What is it which these witness against thee? But Yeshua held his peace. And the high priest answered and said unto him, I adjure thee by the living G\_D, that thou tell us whether thou be the Mashiach, the Son of G\_D. Yeshua says unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye? They answered and said, he is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Mashiach, who is he that smote thee? (Matthew 26:57-68)

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And

the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, the field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value (Matthew 27:3-9)

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and says unto Yeshua, Whence art thou? But Yeshua gave him no answer. Then says Pilate unto him, speak thou not unto me? Know thou not that I have power to crucify thee, and have power to release thee? Yeshua answered, thou could have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever makes himself a king speaks against Caesar. (John 19:8-12)

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, his blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Yeshua, he delivered him to be crucified. Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast

lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS YESHUA THE KING OF THE JEWS. ...

Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that would destroy the temple, and build it in three days, save thyself. If thou be the Son of G\_D, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, he saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. he trusted in G\_D; let him deliver him now, if he will have him: for he said, I am the Son of G\_D. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Yeshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, my G\_D, my G\_D, why hast thou forsaken me? Some of them that stood there, when they heard that, said, this man calls for Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elijah will come to save him. (Matthew 27:24-49)

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Yeshua turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us. For if they do these things in a green tree, what shall be done in the dry? ... Then said Yeshua, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, he saved others; let him save himself, if he be Mashiah, the chosen of G\_D. And the soldiers also mocked him, coming to him, and offering him vinegar, ... and one of the malefactors which were hanged railed on him, saying, if thou be Mashiah, save thyself and us. But the other answering rebuked him, saying, dost not thou fear G\_D, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Yeshua, LORD, remember me when thou comes into thy kingdom. And Yeshua said unto him, verily I say unto thee, today shall thou be with me in paradise. And it was about the sixth

hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Yeshua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified G\_D, saying, certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. (Luke 23:27-49)

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other which was crucified with him. But when they came to Yeshua, and saw that he was dead already, they broke not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knows that he says true, that ye might believe. For these things were done, that the scripture should be fulfilled, a bone of him shall not be broken. And again another scripture says, they shall look on him whom they pierced. (John 19:31-37)

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## **The Inspired Teaching**

And all things are of G\_D, who hath reconciled us to himself by Yeshua Mashiach, and hath given to us the ministry of reconciliation; To wit, that G\_D was in Mashiach, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Mashiach, as though G\_D did beseech you by us: we pray you in Mashiach's stead, be ye reconciled to G\_D. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of G\_D in him. (2 Corinthians 5:18-21)

For this is thankworthy, if a man for conscience toward G\_D endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with G\_D. For even hereunto were ye called: because Mashiach also suffered for us, leaving us an example, that ye

should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judges righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Peter 2:19-25)

But to him that works not, but believes on him that justifies the unG\_Dly, his faith is counted for righteousness. Even as David also describes the blessedness of the man, unto whom G\_D imputes righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the LORD will not impute sin. ... But now being made free from sin, and become servants to G\_D, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of G\_D is eternal life through Yeshua Mashiach our LORD. ... For what the law could not do, in that it was weak through the flesh, G\_D sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ... Knowing that Mashiach being raised from the dead dies no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he lives, he lives unto G\_D. ... For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. ... And if Mashiach be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Yeshua from the dead dwell in you, he that raised up Mashiach from the dead shall also quicken your mortal bodies by his Spirit that dwells in you. (Romans 4:5-8:11)

There is one body, and one Spirit, even as ye are called in one hope of your calling; one LORD, one faith, one baptism, one G\_D and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Mashiach. Wherefore he says, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. (Ephesians 4:4-10)

For Mashiach also hath once suffered for sins, the just for the unjust, that he might bring us to G\_D, being put to death in the flesh, but quickened by the Spirit: By which also he went and



preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of G\_D waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward G\_D,) by the resurrection of Yeshua Mashiach: who is gone into heaven, and is on the right hand of G\_D; angels and authorities and powers being made subject unto him. (1 Peter 3:18-22)

This then is the message which we have heard of him, and declare unto you, that G\_D is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Yeshua Mashiach his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. ... my little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Yeshua Mashiach the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that says, I know him, and keeps not his commandments, is a liar, and the truth is not in him. But whoso keeps his word, in him verily is the love of G\_D perfected: hereby know we that we are in him. He that says he abides in him ought himself also so to walk, even as he walked. (1 John 1:5-2:6)

For the word of G\_D is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Yeshua the Son of G\_D, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. ... For every high priest taken from among men is ordained for men in things pertaining to G\_D, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant,

and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man takes this honor unto himself, but he that is called of G\_D, as was Aaron. So also Mashiach glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he says also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of G\_D an high priest after the order of Melchisedec. ...

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which G\_D hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Mashiach is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of G\_D for us: Nor yet that he should offer himself often, as the high priest enters into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Mashiach was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. ...

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of G\_D, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of G\_D afresh, and put him to an open shame. ... Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of

ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of G\_D, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongs unto me, I will recompense, says the LORD. And again, The LORD shall judge his people. It is a fearful thing to fall into the hands of the living G\_D. ...

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Yeshua the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of G\_D. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaks unto you as unto children, my son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of him: For whom the LORD loves he chastens, and scourges every son whom he receives. If ye endure chastening, G\_D deals with you as with sons; for what son is he whom the father chastens not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. ...

Yeshua Mashiach the same yesterday, and today, and forever. .... We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Yeshua also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to G\_D continually, that is, the fruit of our lips giving thanks to his name. (Hebrews – Various Chapter/Verse)

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Wow ... where can one possibly even begin ... how can a person take all of this in without suffering a complete loss for words? Let us for a moment consider the ramifications of G\_D's righteous Salvation as revealed within Holy Scriptures ... let us for a moment be humbled in the face of such divine love and power!

As we consider this B'rit Chadasha record respective to Yeshua's wondrous works of sin atonement and salvation, let us do so while keeping in mind the specific prophecies contained within the Tanakh regarding these works of ADAONAI on behalf of Israel and humanity for the sakes of his Holy NAME ... the prophecies declare that Mashiach will:

- Disavow the curse of Israel's covenant with death (Isa. 28:16)
- Serve as the foundation stone for the renewed covenant (Isa. 28:16; Mal. 3:1; Jer. 31:30-33; Psa. 118:22)
- Cut off the wicked one (hasatan) (Nah. 2:1)
- Sacrifice his righteous self for the transgressors (Isa. 53:10)
- Bear the iniquities of the transgressors (Isa. 53:11)
- Make intercession for the transgressors (Psa. 110:4; Isa. 53:12)
- Reconcile the transgressors to G\_D (Jer. 31:33; Isa. 53:11)
- Bring light to the darkness (Jer. 31:33; Isa. 9:1; Isa. 42:4)
- Deliver salvation to Israel (Psa. 14:7; Isa. 49:5-6)
- Deliver salvation to the ends of the Earth (Isa. 49:6;
- Bless all the families of the Earth (Isa. 49:6; Gen. 22:18; Gen 28:14)
- Proclaim judgment upon those without faith in HIM (Isa. 28:22; Isa. 40:10; Deut. 18:19)
- Be miraculously birthed of a virgin girl (Isa. 7:14)
- Be foreshadowed by the messenger ... a voice in the wilderness ... having a spirit of Elijah (Mal. 3:1; Mal. 3:23; Isa. 58)
- Be imbued with unmeasured Spirit of G\_D (Isa. 42:1; Isa. 61:1)
- Be rejected by the leaders of Israel (Psa. 118:22-23)
- Be betrayed by his own people (Psa. 41:6-10)
- Be betrayed for thirty pieces of silver out of the Temple treasury (Zech. 11:12-13)
- Be alienated from HIS people (Psa. 69:9)
- Be abandoned when HE as the shepherd is smitten (Zech. 13:7)

- Be beaten, spat upon and shamed by HIS tormentors (Isa. 50:5-7)
- Be tested by HIS tormentors (Psa. 22:8-9)
- Be a reproach ... despised of the people (Psa. 22:7-9; Isa. 53:3; Psa. 69:20)
- Be allowed to suffer without rescue (Psa. 22:2-3; Isa. 53:4-5)
- Be robbed of HIS garments by way of the casting of lots (Psa. 22:19)
- Be allowed to be offered up for slaughter (Isa. 53:7-8; Dan. 9:26)
- Be sacrificed for Israel (Isa. 53:8-9)
- Be wounded in the hands and feet (Psa. 22:17)
- Suffer no broken bones (Psa. 22:18)
- Be given vinegar to drink (Psa. 69:22)
- Be obedient unto death (Isa. 53:1-9)
- Die broken hearted (Psa. 69:21)
- Be poured out like water (Psa. 22:15)
- Be buried with the sinners (Isa. 53:9)
- Not be abandoned to the nether-world ... be raised from the dead (Psa. 16:9-10; Hosea 5:15-6:2; Jon. 2:3-10)
- Be questioned about the wounds on HIS hands (Zech. 13:6)
- Be remembered by Name forever (Psa. 72:17)

As we revisit the Messianic prophecies and nod our heads with approval that this is what the B'rit Chadasha Testament records ... let us allow the enormity of this sin atonement sacrifice to settle in a bit more. Let us visit the quintessential Tanakh prophetic passages that reveal the glory of G\_D's Salvation in Mashiach:

'Who would have believed our report? And to whom hath the arm of the LORD been revealed? For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him. He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not. Surely our diseases he did bear, and our pains he carried; whereas we did esteem him stricken, smitten of G\_D, and afflicted. But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed. All we like sheep

did go astray, we turned everyone to his own way; and the LORD hath made to light on him the iniquity of us all. He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away, and with his generation who did reason? For he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due. And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth.' Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand: Of the travail of his soul he shall see to the full, even my servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors. (Isaiah 53:1-12)

As difficult as it may be we need to press on for within all of this heartache, suffering and pain brought upon the beloved one (Yeshua) by us people ... there is glory and victory!

Without doubt the B'rit Chadasha confirms that the events which transpired in Jerusalem over 2,000 years ago represent exactly the fulfillment of the promises within the Tanakh respective to G\_D's deliverance of sin atonement, mercy and salvation ... in accordance with the Everlasting Covenant made to the Fathers ... made to Israel.

This being declared and even acknowledged however does not represent the end of the matter ... we have much more to ponder.

With respects to the Sacrificial Sin Atonement Rite as prescribed in Torah we should be able, from the provided Scriptures, to discern the following:

- Yeshua served as the perfectly unblemished Sin Atonement Offering presented blamelessly before the High Priest;
- Yeshua was the sacrificed Yom HaKippurim offering;
- Yeshua was offered up so that the nation Israel would not perish;

- Yeshua served as the “scape goat” ... upon Whom the sins of Israel and all humanity were placed ... via the declaration of the High Priest;
- Yeshua was the bearer of sins that was handed over to hasatan;
- Yeshua as the Yom HaKippurim offering sacrifice was sent outside of the camp;
- Yeshua became sin itself ... in the flesh;
- Sin itself was crucified in the flesh with Yeshua on the execution stake;
- Yeshua descended into Sheol for judgment;
- Sheol/hasatan could not hold the Righteous One under judgment;
- Yeshua ascended from the pit with the keys of hell and death;
- Yeshua earned the right to dispense grace/mercy;
- Yeshua removed the curse of death that comes with guilt by the law;
- Yeshua serves as the perfect Heavenly High Priest;
- Yeshua’s blood is what is offered for sin atonement within the Heavenly Holy of Holies and Kapporet/Mercy Seat;
- Yeshua’s sacrifice atoned for the past sins of redeemed individuals;
- Yeshua as the High Priest faithfully atones for the confessed sins of believers that are not in rebellion and abiding by his commandments;
- The Holy Spirit, working in conjunction with Yeshua, faithfully rebukes the genuine believer ... bringing sins to light for purposes of repentance and confession.

Beloved children of G\_D MOST HIGH ... do these points listed herein lack supporting evidence from Holy Scriptures? Do these points not represent the inspired teachings that we can readily see herein?

If the answer is yes than we must not only shout for joy praising G\_D and his Mashiach Yeshua ... but ... we must also take stock and reflect deeply to understand if we as believers are taking advantage of this awesome free gift of grace and mercy.

What we should readily see is that this unearned gift is not exercised by those individuals who are not: redeemed ... baptized in water ... baptized in fire ... walking in the righteous path of Mashiach’s footsteps! This unearned gift can’t be received by individuals who claim belief but live in olam hazeh and walk to its standards and purported wisdom! This unearned gift can’t be

received by individuals who don't genuinely confess and repent of their sins ... who don't genuinely afflict their souls knowing how G\_D ... how Mashiach is betrayed by our sin.

OK beloveds ... the point is this: "free" is not exactly the same as "unearned" ... with the latter being more representative of the covenantal relationship between G\_D and Israel. Free implies that something is just lying around awaiting pick up by anyone who might mosey along. Clearly the Scriptures paint a different picture. Clearly the Scriptures more than imply that there is nothing profane about grace! Perhaps a simple example in plain terms may help us better understand this dynamic:

Consider for a moment grace to be a covering ... a fine suit or dress for our soul ... like the Holy garments worn by the Priests for instance. But consider the soul for a moment to be akin to the body and the suit only covers us in a certain size ... and that the suit must be kept clean. In this analogy we then know that we need to maintain a certain physique and condition for the covering to fit. Now we don't own grace nor do we earn grace but we do need to make sure that this gifted suit fits. Now what happens when we consume leaven (fatty spiritual foods) without thought or care? What happens when our spiritual physique gets to a point where we can't fit into the covering? This then represents an individual that is non-repentant ... an individual that is not listening to the signals that we are out of shape ... an individual that simply presumes grace is given and willfully conducts behavior known to be sin. Do we think that Mashiach responds to this nonchalance by tailoring a new suit for the individual? Hmmm. What pray tell happened to the individual who showed up to the Wedding Feast not properly attired? Hmmm!

Conversely the believer that is working out their salvation in fear and trembling is trying to stay in shape ... they are making sure that the covering still fits ... but ... from time to time they dirty their covering ... from time to time they consume some leaven. We learn from Scriptures that this individual will receive a stern rebuking from The LORD and will respond by getting back into shape ... respond by cutting out the leaven from the spiritual diet. In this scenario the believer acknowledges the sin and with a genuine heart confesses the sin with trust that Mashiach will wash away the filth leaving us with a covering that is suitable for presentation to G\_D.

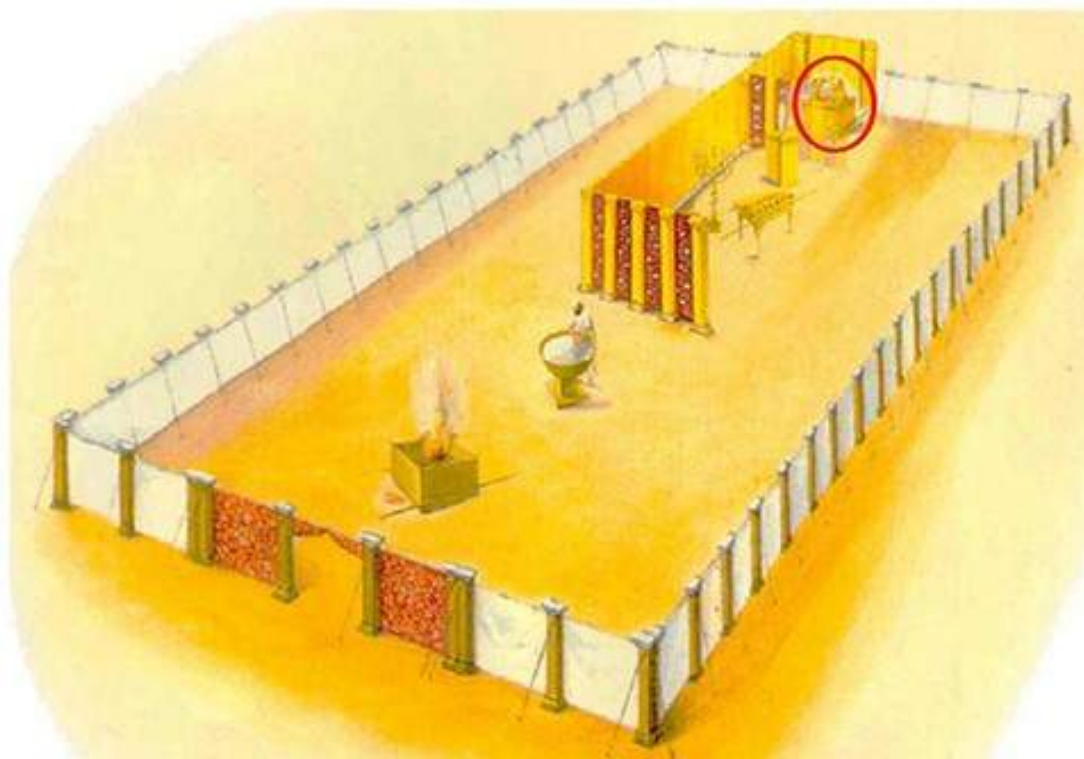
Does this make sense beloveds? Does this understanding reflect the inspired teachings that we can refer to within Holy Scriptures? If so then we need to look inwardly and determine if we are "presumptuous of grace" ... or conversely if we are operating with a healthy reverent fear of



G\_D ... if we are staying in shape and feeding ourselves with a good spiritual diet ... if we are paying attention to make sure that we are not getting out of shape.

Ultimately we must not take for granted our beloved Mashiach and his glorious works of salvation. If we are serious about accepting his benevolent grace and mercy then he will assuredly wash clean our garments.

Hopefully we now have a much better understanding of how this sin atonement/mercy dynamic is perfectly interwoven within the auspices of the Yom HaKippurim Mo'ed and the Sin Atonement Rite as depicted within Torah. With the Holy Service and Mishkan in mind let us delve just a bit deeper into the "Sanctuary Pattern" as has been previously done for the other Mo'adim.



Although the depiction of the Ark of the Testimony as provided herein is not very detailed, it is hoped however that the message is clear. This sixth Sanctuary element, as should now be readily understood, is directly related to the Yom HaKippurim Mo'ed. It is upon this very ARK Covering ... this Kapporet ... this Mercy Seat where the most precious blood of Mashiach is offered for the atonement of sins ... for the salvation of souls.

Within this Sanctuary Pattern element and progression we see the fullness of Mashiach Yeshua's perfected work. We see how Mashiach's glorious sacrifice has rent the partitioning veil itself ... enabling access to the throne of Almighty G\_D for believers ... in and through Mashiach the eternal High Priest.

We should see within this pattern the culmination of Mashiach's labors on behalf of G\_D in reconciling the creation to the CREATOR. We should see how all things have been drawn into Mashiach! Yeshua is the redemption that redeems us. Yeshua is the separation from olam hazeh. Yeshua is the newness of life to holiness. Yeshua is the very light, wisdom and truth within us ... within all the world. Yeshua is the glorious divine resonance within us ... the very resonance of creation and life ... the sweet fragrance before G\_D. Yeshua is the doorway through which we pass ... in his grace to make the personal plea for mercy. Yeshua is the aliyah through which the entire creation moves all the way from darkness and separation back to the very feet of G\_D ... back to where we belong!

\* \* \* \* \*

And now let us move on to the Yom HaKippurim review that we should all really want to discuss ... the very salvation of our souls.

As the Scriptures revealed ... Yeshua was sin lifted up on the pole that provided healing grace and mercy to those who would look upon this malady in faith. Yeshua conquered sin and death by his glorious and perfect self-sacrifice on behalf of humanity. Most assuredly then Yom HaKippurim is a permanent memorial to this most wondrous work. But ... Yom HaKippurim perfected in Yeshua HaMashiach also most assuredly points towards the fulfillment of the promise to come ... the supreme event that is G\_D's Salvation ... G\_D's Yeshua!

As David revealed to us ... despite forgiveness and our ability to operate within a covenantal relationship we must await the event to come that is judgment, mercy and ultimately salvation for the elect ... just as Paul confirmed within his inspired writings.

## **The Salvation Event**

The Revelation of Yeshua Mashiach, which G\_D gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant

John: who bare record of the word of G\_D, and of the testimony of Yeshua Mashiach, and of all things that he saw. ... Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Yeshua Mashiach, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto G\_D and his Father; to him be glory and dominion forever and ever. Amen. ... I was in the Spirit on the LORD's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: ... And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shines in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that lives, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Revelation 1:1-17)

He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit says unto the communities. (Revelation 3:5-6)

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yeshua, and for the word of G\_D, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Mashiach a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first

resurrection: on such the second death hath no power, but they shall be priests of G\_D and of Mashiach, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from G\_D out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. (Revelation 20:1:10)

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, LORD, when saw we thee hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, LORD, when saw we thee hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matthew 25:31-45)

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great,

stand before G\_D; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:11-15)

But some man will say, how are the dead raised up? And with what body do they come? Thou fool, that which thou sows is not quickened, except it die: And that which thou sows, thou sows not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But G\_D gives it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the LORD from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of G\_D; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to G\_D, which gives us the victory through our LORD Yeshua Mashiach. Therefore, my beloved

brethren, be ye steadfast, unmovable, always abounding in the work of the LORD, forasmuch as ye know that your labor is not in vain in the LORD. (1 Corinthians 15:35-58)

\* \* \* \* \*

Oh what inconceivable wonder and power is G\_D ... who through Mashiach has reconciled all things that will remain. As the B'rit Chadasha Scriptures reveal, in accordance with the promises of the Tanakh and the Everlasting Covenant, there will most assuredly be a day of reckoning. A day ... an event ... wherein all humanity that ever was will be brought forth before the King and the "books" examined.

There can be no doubt that G\_D: does not ... will not ... cannot ... suffer within his presence the corruption of flesh! Now knowing that all flesh perishes within his presence it must be that the elect from before time are transformed through the grace and mercy of Yeshua in preparation for the great presentation before the very G\_D of all existence!

This white throne judgment beloveds, though clearly revealing the fate of those not found in the book of life ... the same fate that is begotten by hasatan ... his minions ... death itself being banishment to the eternal lake of fire; is not the aspect of judgment that true believers need dwell upon. For true believers ... those worthy of Mashiach in faith and prepared by the Master Rebbe during the days of the King's Millennial Reign, will set their sights upon the trust of the Heavenly Mercy Seat ... the Kapporet ... the King Yeshua HaMashiach.

\* \* \* \* \*

## DAY OF ATONEMENTS – CONCLUSION

What began with a Torah commandment to keep the Festival of Yom HaKippurim, and the associated Sin Atonement Rites, has within a traditional and Messianic Hebraic perspective taken us from the events of the great fall of humanity all the way to the event that is the great restoration/perfection of humanity ... in, by, with and through Yeshua HaMashiach ... bless his Holy NAME!

As we ponder the awesomeness that is G\_D and his Holy Mashiach Yeshua let us consider the path undertaken thus far in its totality. Let us briefly review the aliyah of G\_D's grand plan of restoration from Pesach to Yom HaKippurim. Let us ponder the works of restoration undertaken by Mashiach.

The chosen people ... the elect are redeemed to the seed of G\_D by way of Mashiach's redemptive works encapsulated within Pesach;

The chosen people ... the elect are separated from olam hazeh by way of Mashiach's perfect and unleavened sacrifice as encapsulated within Chag HaMatzot;

The chosen people ... the elect are gifted with temporal renewal ... regenerated through the resurrection of Mashiach encapsulated within Yom Habikkurim;

The chosen people ... the elect are gifted with the indwelling of G\_D's Ruach HaKodesh through Mashiach as encapsulated within Shavu'ot;

The chosen people ... the elect are honed and prepared through Mashiach's righteous Millennial Kingdom as encapsulated within Yom Teru'ah; ... and

The chosen people ... the elect are created anew in the image and likeness of Mashiach as encapsulated within Yom HaKippurim.

If we can recall it was declared herein that G\_D has revealed the glory of his plan and for our benefit done so in great detail within the framework and details of his High Mo'adim Cycle ... Shabbat of course being the Mo'ed in whose glory all the Mo'adim reflect and enrich in their own unique manner.

It has also been declared herein how Mashiach Yeshua is THE foundational stone and author of this great plan of recreation set forth by G\_D. As we consider the revelation and perfection of Mashiach Yeshua within the auspices of the Shabbat and High Festivals, do we dare contest these revelations? Do we dare say that G\_D's great restoration plan for humanity through Mashiach Yeshua is some purely ethereal and allegorical construct fashioned by the Jews of old?

Let us really consider Mashiach's works:

And G\_D said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' And G\_D created man in his own image, in the image of G\_D created he him; male and female created he them. And G\_D blessed them ... And G\_D saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. And the heaven and the earth were finished, and all the host of them. And on the seventh day G\_D finished his work which he had made; and he rested on the seventh day from all his work which he had made. And G\_D blessed the seventh day, and hallowed it; because that in it he rested from all his work which G\_D in creating had made. (Genesis 1:26-2:3)

And the LORD spoke unto Moses in mount Sinai, saying: Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a Sabbath unto the LORD. Six years thou shall sow thy field, and six years thou shall prune thy vineyard, and gather in the produce thereof. But in the seventh year shall be a Sabbath of solemn rest for the land, a Sabbath unto the LORD; thou shall neither sow thy field, nor prune thy vineyard. That which grows of itself of thy harvest thou shall not reap, and the grapes of thy undressed vine thou shall not gather; it shall be a year of solemn rest for the land. And the Sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food. And thou shall number seven Sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven Sabbaths of years, even forty and nine years. Then shall thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty



throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. In this year of jubilee ye shall return every man unto his possession. (Leviticus 25:1-13)

As we can see Yom HaKippurim most assuredly represents the restoration of man ... Yeshua's final work. A work wherein the created being is in a condition to commune with G\_D G\_D ... as it was in the beginning! A time when the inheritance is pronounced because all the work is done and things have been set right!

As Leviticus 25:1-13 depicts Yom HaKippurim is tightly associated with the finality of work and rest in as much that on the Day of Atonements the Smittah Seven Year Sabbaticals and Yovel (Jubilee) Year are declared respectively. What this reveals to us yet again is how in Yom HaKippurim Mashiach concludes his works of restoration and the return of humanity's rightful inheritance as children of G\_D. Pray tell is there anywhere within Holy Scriptures that we turn our focus upon and are lacking G\_D's glory ... these deeply integrated connections seem to surface in an unending flow ... Barukh HaSHEM!

Beloved children of G\_D ... can we see more fully the glory of the Father through the works of the Son? Can we see more clearly how Mashiach, the exact image and likeness of G\_D ... has done and is doing exactly as the Father has shown him? Can we see how Mashiach has perfectly enriched G\_D's restoration plan for Israel within the auspices of the Mo'adim and his delivery of the promises made within the Everlasting Covenant?

If the answers are not clear than fault lies upon the shoulders of this messenger for assuredly the Word of G\_D cannot fail!

In any event ... what is an appropriate spirit filled human response to the Mo'ed of Yom HaKippurim? Do we dare let "the day" pass by without observance? Do we dare ignore the permanent memorial and hope of our mercy ... of our very salvation and transformation into the image and likeness of Mashiach Yeshua? Do we dare not afflict our very souls knowing that the sin of all creation was placed upon the Righteous Holy One out of love for us? Do we dare presume

that a belief in what is uncontested fact accords us permanent grace without genuine confession and repentance? Do we dare let the day pass without crying out for our eternal High Priest to go into the Heavenly Holy of Holies and make atonement for us?

Perhaps the Jews who hold this day above all others are not far from the truth. For if the blood atonement of Mashiach is not made on our behalf then by no means can our names appear in the lamb's book of life.

As we wrap up this Yom HaKippurim Mo'ed review let us with a glimmer in our eye keep in mind that we still yet have to conclude the great story of life anew in Mashiach. Though his work of restoration and salvation as depicted herein is formally concluded within Yom HaKippurim we are still confronted with the final chapter ... the presentation of Mashiach's bride to G\_D. Let us proceed and see how G\_D through Mashiach brings rest and shalom to the creation.

**End Yom HaKippurim Discourse - Aliyah Step 6**

## SUKKOT/TABERNACLES - TRADITIONAL HEBRAIC

### PERSPECTIVE



Tabernacles (Sukkot)—Leviticus 23:34 reads, “The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.”

And the LORD spoke unto Moses, saying: Speak unto the children of Israel, saying: On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD. On the first day shall be a holy convocation; ye shall do no manner of servile work. Seven days ye shall bring an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work. These are the appointed seasons of the LORD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the LORD,

a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your G\_D seven days. And ye shall keep it a feast unto the LORD seven days in the year; it is a statute forever in your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your G\_D. And Moses declared unto the children of Israel the appointed seasons of the LORD. (Leviticus 23:33-44)

Thou shall keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress. And thou shall rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shall thou keep a feast unto the LORD thy G\_D in the place which the LORD shall choose; because the LORD thy G\_D shall bless thee in all thine increase, and in all the work of thy hands, and thou shall be altogether joyful. Three times in a year shall all thy males appear before the LORD thy G\_D in the place which he shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy G\_D which he hath given thee. (Deuteronomy 16:13-17)

In traditional Hebraic thought G\_D wanted Israel to celebrate the fact that he provided shelter and protection for the Israelites in the wilderness. During this festival the Hebrews were commanded to live in “huts” (or tabernacles) as a sign that G\_D dwelt amongst them when they lived in the wilderness. Each year on Tabernacles, devout believers build little shelters or “booths” (sukkot) outside their houses and worship in them. Primarily Sukkot teaches us that G\_D

continually dwells in the midst of his people—even when they are in the “wilderness.” he will never leave us or forsake us.

In traditional Hebraic thought Sukkot is a Mo’ed of great joy ... a time of basking in the goodness and blessings of G\_D. Sukkot consequently memorializes forever the unique relationship that Israel has with G\_D ... a relationship wherein the chosen people Israel, alone among nations, not only receive the benevolence and special blessings of G\_D but are graced with the very presence of G\_D Most High.

As we can see as well from the Scriptures provided herein Sukkot is also a commemoration of the fruits of Israel’s own hands ... the bounty which is to be freely enjoyed and shared by all of Israel during this appointed time and at the appointed place.

Certainly it would appear than that Sukkot like Yom Habikkurim and Shavu’ot are land/inheritance centric festivals. But assuredly Sukkot, like the other Mo’adim and pilgrimage events, has broader and richer meaningfulness.

Because Sukkot is specifically declared to be an appointed time that deals with G\_D’s blessing and his dwelling amidst the Israelites, it would seem intuitively obvious that we seek greater meaning in this Mo’ed within the auspices of the Ohel Mo’ed ... The Tent of Meeting ... the Mishkan ... G\_D’s dwelling place.

### **Relevant Scriptures:**

And the LORD spoke unto Moses, saying: 'Speak unto the children of Israel, that they take for me an offering; of every man whose heart makes him willing ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass; and blue, and purple, and scarlet, and fine linen, and goats' hair; and rams' skins dyed red, and sealskins, and acacia-wood; oil for the light, spices for the anointing oil, and for the sweet incense; onyx stones, and stones to be set, for the ephod, and for the breastplate. And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it. ...

And Moses spoke unto all the congregation of the children of Israel, saying: 'This is the thing which the LORD commanded, saying: Take ye from among you an offering unto the LORD,

whosoever is of a willing heart, let him bring it, the LORD'S offering: ... And let every wise-hearted man among you come, and make all that the LORD hath commanded: the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars, and its sockets; the ark, and the staves thereof, the ark-cover, and the veil of the screen; the table, and its staves, and all its vessels, and the showbread; the candlestick also for the light, and its vessels, and its lamps, and the oil for the light; and the altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen for the door, at the door of the tabernacle; the altar of burnt-offering, with its grating of brass, its staves, and all its vessels, the laver and its base; the hangings of the court, the pillars thereof, and their sockets, and the screen for the gate of the court; the pins of the tabernacle, and the pins of the court, and their cords; the plaited garments, for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.' And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the LORD'S offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments. ... And they came, both men and women, as many as were willing-hearted ...

And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its sockets; ... According to all that the LORD commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it; as the LORD had commanded, even so had they done it. And Moses blessed them ...

And the LORD spoke unto Moses, saying: 'On the first day of the first month shall thou rear up the tabernacle of the tent of meeting. And thou shall put therein the ark of the testimony, and thou shall screen the ark with the veil. ... And thou shall put upon Aaron the holy garments; and thou shall anoint him, and sanctify him, that he may minister unto me in the priest's office. And thou shall bring his sons, and put tunics upon them. And thou shall anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; and their anointing shall be to them for an everlasting priesthood throughout their generations.' Thus did Moses; according to all that the LORD commanded him, so did he. ...

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle ... that Moses and Aaron and

his sons might wash their hands and their feet thereat; when they went into the tent of meeting, and when they came near unto the altar, they should wash; as the LORD commanded Moses. And he reared up the court round about the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work. ...

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the LORD filled the tabernacle (Exodus)

And it came to pass, when David dwelt in his house, that David said to Nathan the prophet: 'Lo, I dwell in a house of cedar, but the ark of the covenant of the LORD dwells under curtains.' And Nathan said unto David: 'Do all that is in thy heart; for G\_D is with thee.' And it came to pass the same night, that the word of G\_D came to Nathan, saying: 'Go and tell David my servant: Thus says the LORD: Thou shall not build me a house to dwell in; for I have not dwelt in a house since the day that I brought up Israel, unto this day; but have [gone] from tent to tent, and from one tabernacle [to another]. In all places wherein I have walked among all Israel, spoke I a word with any of the judges of Israel, whom I commanded to feed my people, saying: Why have ye not built me a house of cedar? Now therefore thus shall thou say unto my servant David: Thus says the LORD of hosts: I took thee from the sheepcote, from following the sheep, that thou should be prince over my people Israel; and I have been with thee whithersoever thou went, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disquieted no more; neither shall the children of wickedness waste them anymore, as at the first, even from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that the LORD will build thee a house. And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be to him for a father, and he shall be to me for a son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in my house and in my kingdom forever; and his throne shall be established forever.' According to all these words, and according to all this vision, so did Nathan speak unto David. (1 Chronicles 17:1-15)

And G\_D gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. ... And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom. ... 'Thou knows how that David my father could not build a house for the name of the LORD his G\_D for the wars which were about him on every side, until the LORD put them under the soles of my feet. But now the LORD my G\_D hath given me rest on every side; there is neither adversary, nor evil occurrence. And, behold, I purpose to build a house for the name of the LORD my G\_D, as the LORD spoke unto David my father, saying: Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name. ...

And the word of the LORD came to Solomon, saying: 'As for this house which thou art building, if thou wilt walk in my statutes, and execute mine ordinances, and keep all my commandments to walk in them; then will I establish my word with thee, which I spoke unto David thy father; in that I will dwell therein among the children of Israel, and will not forsake my people Israel.' ...

So was he seven years in building it. And Solomon was building his own house thirteen years, and he finished all his house. ...

Thus all the work that king Solomon wrought in the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD. ...

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast, in the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the LORD unto its place, ... There was



nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel when they came out of the land of Egypt. ...

Then spoke Solomon: I have surely built Thee a house of habitation, a place for Thee to dwell in forever. And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel stood. And he said: 'Blessed be the LORD, the G\_D of Israel, who spoke with his mouth unto David my father, and hath with his hand fulfilled it, saying: Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be there; but I chose David to be over my people Israel. Now it was in the heart of David my father to build a house for the name of the LORD, the G\_D of Israel. But the LORD said unto David my father: Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart; nevertheless thou shall not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And the LORD hath established his word that he spoke; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the G\_D of Israel. And there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.' And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven; and he said: 'O LORD, the G\_D of Israel, there is no G\_D like Thee, in heaven above, or on earth beneath; who keeps covenant and mercy with Thy servants, that walk before Thee with all their heart; who hast kept with Thy servant David my father that which Thou didst promise him; yea, Thou spoke with Thy mouth, and has fulfilled it with Thy hand, as it is this day. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying: 'Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our G\_D be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers. And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our G\_D day and night, that he maintain the cause of

his servant, and the cause of his people Israel, as every day shall require; that all the peoples of the earth may know that the LORD, he is G\_D; there is none else. ...

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house. And the priests could not enter into the house of the LORD, because the glory of the LORD filled the LORD'S house. And all the children of Israel looked on, when the fire came down, and the glory of the LORD was upon the house; and they bowed themselves with their faces to the ground upon the pavement, and prostrated themselves, and gave thanks unto the LORD; 'for he is good, for his mercy endures forever.' And the king and all the people offered sacrifice before the LORD. ... So the king and all the people dedicated the house of G\_D. And the priests stood, according to their offices; the Levites also with instruments of music of the LORD, which David the king had made, to give thanks unto the LORD, for his mercy endures forever, with the praises of David by their hand; and the priests sounded trumpets over against them; and all Israel stood. ... So Solomon held the feast at that time seven days, and all Israel with him, a very great congregation, from the entrance of Hamath unto the Brook of Egypt. And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away unto their tents, joyful and glad of heart for the goodness that the LORD had shown unto David, and to Solomon, and to Israel his people. Thus Solomon finished the house of the LORD, and the king's house; and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. ... And the LORD appeared to Solomon by night, and said unto him: 'I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. If I shut up heaven that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people; if my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attentive, unto the prayer that is made in this place. For now have I chosen and hallowed this house, that my name may be there forever; and mine eyes and my heart shall be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and wilt keep my statutes and mine ordinances; then I will establish the throne of thy kingdom, according as I covenanted with David thy father, saying: There shall not fail thee a man to be ruler

in Israel. But if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and I will make it a proverb and a byword among all peoples. And this house, which is so high, every one that passes by it shall be astonished, and shall say: Why hath the LORD done thus unto this land, and to this house? And they shall answer: Because they forsook the LORD, the G\_D of their fathers, who brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath he brought all this evil upon them.' (1 Kings & 2 Chronicles)

Yet again a Mo'ed covered by the great might and power of G\_D ... yet again another Holy Mo'ed wrapped within the glory of a spectacular event provided by G\_D ... but ... this time the event is not associated with a great judgment or wondrous work. This time the glory of the event is manifest simply in the very presence of G\_D amidst his people. This time the great event is G\_D tangibly manifesting himself amongst Israel wherein the people need not be afraid!

Interestingly enough we see in the building of the Tent Of Meeting where the people of Israel are thoroughly involved in the great project. From the willing and heartfelt donations offered for the Mishkan's construction ... all the way through to the physical work in painstakingly constructing every aspect of the Mishkan according to the instructions given through Moshe.

But ... we should also recognize that despite the sanctity and glory of the Tent of Meeting, it was to give way to a permanent and glorious House for G\_D to be built by the son of David in Jerusalem ... the Holy Place where G\_D would set his NAME for HIS glory and the glory of his people Israel. Sadly of course Solomon rebelled against G\_D and became idolatrous on behalf of his many foreign wives resulting in G\_D punishing Solomon and Israel for this betrayal.

Regarding the construction and dedication of the Mishkan ... in both scenarios however the ultimate gift and wonder, the presence of G\_D, was manifested amongst the people Israel. It would seem apparent that these two Mishkan construction projects were met with the approval of G\_D. It would seem apparent that G\_D was well pleased on both occasions with the servitude of his people Israel. It would seem apparent that these two Mishkan projects are related and present us with a pattern that perhaps begs for closer inspection. Let us then compare these two Mishkan construction events to see if there is greater insight and context to be realized.

| Tent Of Meeting                            | Solomon's Temple                                 |
|--|--|
| Builder- Moses                             | Builder Son of David                             |
| Temporary Dwelling                         | Permanent Dwelling                               |
| Glorious and Modest                        | Glorious and Ostentatious                        |
| Built in the Wilderness                    | Built in Jerusalem (The Place of ADONAI's NAME)  |
| Provisions come freely from the Israelites | Provisions ordered by the Son of David           |
| Provisions taken from Egypt                | Provisions purchased by the Son of David         |
| Work performed by Israelites               | Work performed by Israel and surrounding nations |
| Israelites surrounded by Hostilities       | Israelites temporarily surrounded by Peace       |
| Dedication Nissan 1-8                      | Sukkot 1-7                                       |
| Mishkan of the Wilderness Travels          | Mishkan of the Promised Land                     |

We can see from the brief comparison provided, not surprisingly, that there is assuredly differences between the Mishkan dynamic related to the temporary Tent of Meeting versus the intended to be Eternal Mishkan built by Solomon ... Son of David.

Despite these apparent nuances ... and the fact that the Tent of Meeting was essentially integrated into Solomon's Temple, there is little that we can conclude at this point in our review except to state that the permanent Mishkan to be built by the Son of David is assuredly the superior Temple that better represents the glory of G\_D and his chosen people Israel! We should also make note that this pattern of Mishkan construction in all probability is meaningful and perhaps later in this review these nuances will manifest more insight and meaning.

In any event what we can gather thus far is that Sukkot in a traditional Hebraic perspective is most certainly a Mo'ed with very special meaning and appeal for Israel. With respects to Sukkot there is even much tradition that likens the "Sukkah" (the temporary dwelling booths of Israelites) to the Wedding Chuppah seen herein below:



As we look at these structures it should be obvious why parallels are made. On one hand the Sukkah connotes the union of people with G\_D while the Chuppah naturally connotes the union between husband and wife. Additionally there are numerous passages and pointers within the Tanakh wherein G\_D likens Israel to his betrothed. Sadly Israel is most often rebuked for playing the harlot but G\_D is also clear that Israel will never be husbandless forever ... HE will take back his most cherished possession.

Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the LORD hath comforted his people, and hath compassion upon his afflicted. ... Yea, these may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. ... Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, says the LORD, thou shall surely clothe thee with them all as with an ornament, and gird thyself with them, like a bride. ...

I will greatly rejoice in the LORD, my soul shall be joyful in my G\_D; for he hath clothed me with the garments of salvation, he hath covered me with the robe of victory, as a bridegroom puts on a priestly diadem, and as a bride adorns herself with her jewels. For as the earth brings forth

her growth, and as the garden causes the things that are sown in it to spring forth; so the LORD G\_D will cause victory and glory to spring forth before all the nations. ...

Thou shall no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shall be called, my delight is in her, and thy land, Espoused; for the LORD delights in thee, and thy land shall be espoused. For as a young man espouses a virgin, so shall thy sons espouse thee; and as the bridegroom rejoices over the bride, so shall thy G\_D rejoice over thee. (Isaiah)

It is hoped that the growing relevance and importance of Sukkot in a traditional Hebraic perspective is beginning to manifest. And beloveds we are not done with the traditional Hebraic perspective. You see it's not just about Israel ... but all of G\_D's people from all the nations.

Earlier within this work the sacrificial offerings related to the Mo'adim were briefly touched upon ... see herein below:

| <i>Name of Day</i>                      | <i>Bulls (Olah)</i> | <i>Rams (Olah)</i> | <i>Lambs (Olah)</i> | <i>Goats (Chatat)</i> |
|---|---------------------|--------------------|---------------------|-----------------------|
| Daily                                   | --                  | --                 | 2                   | --                    |
| Shabbat                                 | --                  | --                 | 4                   | --                    |
| New Moon                                | 2                   | 1                  | 7                   | 1                     |
| Passover <sup>1</sup>                   | --                  | --                 | 1                   | --                    |
| Unleavened Bread (1 <sup>st</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (2 <sup>nd</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (3 <sup>rd</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (4 <sup>th</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (5 <sup>th</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (6 <sup>th</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Unleavened Bread (7 <sup>th</sup> day)  | 2                   | 1                  | 7                   | 1                     |
| Firstfruits <sup>2</sup>                | --                  | --                 | 1 (50)              | --                    |
| Shavuot (wave loaves) <sup>3</sup>      | 1                   | 2                  | 7                   | 1                     |
| Shavuot (Holy Day)                      | 2                   | 1                  | 7                   | 1                     |
| Yom Teruah - Rosh Hashanah <sup>4</sup> | 1                   | 1                  | 7                   | 1                     |
| Yom Kippur                              | 1                   | 1                  | 7                   | 1                     |
| Tabernacles (1 <sup>st</sup> day)       | 13                  | 2                  | 14                  | 1                     |
| Tabernacles (2 <sup>nd</sup> day)       | 12                  | 2                  | 14                  | 1                     |
| Tabernacles (3 <sup>rd</sup> day)       | 11                  | 2                  | 14                  | 1                     |
| Tabernacles (4 <sup>th</sup> day)       | 10                  | 2                  | 14                  | 1                     |
| Tabernacles (5 <sup>th</sup> day)       | 9                   | 2                  | 14                  | 1                     |
| Tabernacles (6 <sup>th</sup> day)       | 8                   | 2                  | 14                  | 1                     |
| Tabernacles (7 <sup>th</sup> day)       | 7 (70)              | 2                  | 14                  | 1                     |
| Tabernacles (8 <sup>th</sup> day)       | 1                   | 1                  | 7                   | 1                     |
| <b>Associated Minchah</b>               | 3/10 deal ea.       | 2/10 deal ea.      | 1/10 deal ea.       | none                  |
| <b>Associated Libation</b>              | 1/2 hin ea.         | 1/3 hin ea.        | 1/4 hin ea.         | none                  |

As we can see the sacrificial offerings for Sukkot are quite extensive and unique amongst all of the Mo'adim. Over thousands of years Jewish tradition has reasoned that the intensity of sacrificial offerings associated with Sukkot is meaningful with respects to Israel's intercession and guidance of the nations in accordance with the terms of the Everlasting Covenant.

Tradition holds that the double offerings of Rams and Lambs represent the picture of offerings made for both Israel and the Nations of the Earth. Additionally the seventy bulls (the sacrifice of headship/authority) are representative of the seventy nations declared in the Tanakh. We should see a grand picture of intercession by Israel on behalf of all of G\_D's children. Consequently it would appear that even within traditional Jewish religious thought the idea of one Kingdom at the end of all things is prevalent.

Finally in a traditional Hebraic perspective Sukkot is permanently linked with G\_D's Torah wherein during the Festival of Sukkot the annual Torah readings are concluded. Traditionally the 8th Day convocation (Shimini Atzaret) is when the Torah scroll is wound back to the beginning (Genesis) so that the cycle can begin anew on the following Shabbat.

In traditional Hebraic thought this 8th Day represents a very special time at the end of Sukkot. A time when all the peoples (nations) have been sent back home but Israel is given an "extra day" to commune with G\_D.

We should understand from this brief traditional Hebraic review that Sukkot is a highly esteemed Mo'ed within Israel. We should understand that encapsulated within Sukkot are permanent memorials to:

- Israel's unique relationship with G\_D ... maker of all Creation;
- Israel's unique relationship with G\_D as contained within the Everlasting Covenant to be a light to the nations ... their Torah guide ... their intercessor;
- Israel's unique relationship with G\_D wherein Israel is declared to be the bride/wife of G\_D;
- G\_D's faithful provision of great abundance and blessings;
- G\_D's delight in the faithful servitude of his people Israel;
- G\_D's selection of Israel, the promised-land and Jerusalem the Holy City of G\_D Most High;
- G\_D's desire to dwell amidst his chosen people Israel;
- G\_D's promise to establish and keep Israel under his bosom forever;
- G\_D's promise to bring everlasting peace upon all Israel in accordance to the promises made to Abraham, Isaac and Jacob;

- G\_D's promise to establish the permanent throne of his Presence ... his Glory on Mount Zion ... his Holy Mountain.

As the context of Sukkot is clarified it becomes clear in the great picture of G\_D's plan that Sukkot represents the "end game" ... Sukkot represents the conclusion of all strife, anguish, pain, suffering, adversity and every other negative aspect that we can associate with this fallen creation. In fact we see Sukkot from a Biblical Hebraic perspective embodies not just the end of all matters but the beginning of a new and wholly righteous celebration to the restoration of creation wherein G\_D and his creation dwell together in harmony, joy, love and peace. In Sukkot no longer are the festival days of holy convocation designed to sanctify the chosen people but rather the convocation days of Sukkot are celebrated because his people have been sanctified and found acceptable as testified by the very presence of G\_D! Barukh HaSHEM!

With this firm foundation established respective to deeper meanings of Sukkot let us proceed to the B'rit Chadasha and find the fulfillment of this Mo'ed within the auspices of Yeshua HaMashiach. And as we prepare to do so let us consider just how beautiful the traditional Hebraic perspective surrounding Sukkot is!

\* \* \* \* \*



## TABERNACLES - MESSIANIC HEBRAIC PERSPECTIVE

### **B'rit Chadasha Scriptures:**

And Yeshua answered and spoke unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then says he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. ...And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he says unto him, Friend, how came thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen. (Matthew 22:1-14)

And the third day there was a marriage in Cana of Galilee; and the mother of Yeshua was there: And both Yeshua was called, and his disciples, to the marriage. And when they wanted wine, the mother of Yeshua says unto him, they have no wine. Yeshua says unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother says unto the servants, what so ever he says unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Yeshua says unto them; Fill the water pots with water. And they filled them up to the brim. And he says unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And says unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but

thou hast kept the good wine until now. This beginning of miracles did Yeshua in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (John 2:1-11)

If so be ye have tasted that the LORD is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of G\_D, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to G\_D by Yeshua Mashiach. (1 Peter 2:3-5)

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of G\_D, and that the Spirit of G\_D dwells in you? If any man defile the temple of G\_D, him shall G\_D destroy; for the temple of G\_D is holy, which temple ye are. ... What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of G\_D, and ye are not your own? For ye are bought with a price: therefore glorify G\_D in your body, and in your spirit, which are G\_D's (1 Corinthians)

And what agreement hath the temple of G\_D with idols? For ye are the temple of the living G\_D; as G\_D hath said, I will dwell in them, and walk in them; and I will be their G\_D, and they shall be my people. Wherefore come out from among them, and be ye separate, says the LORD, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, says the LORD Almighty. (2 Corinthians 6:16-18)

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of G\_D; And are built upon the foundation of the apostles and prophets, Yeshua Mashiach himself being the chief corner stone; In whom all the building fitly framed together grows unto an holy temple in the LORD: In whom ye also are built together for an habitation of G\_D through the Spirit. (Ephesians 2:19-22)

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. him that overcomes will I make a pillar in the temple of my G\_D, and he shall go no more out: and I will write upon him the name of my G\_D, and the name of the city of my G\_D, which is new Jerusalem, which comes down out of heaven from my G\_D: and I will write upon him my new name. He that has an ear, let him hear what the Spirit says unto the communities. (Revelation 3:11-13)

And so he that had received five talents came and brought other five talents, saying, Lord, thou delivered unto me five talents: behold, I have gained beside them five talents more. His Lord

said unto him, well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou delivered unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou ought therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (Matthew 25:20-30)

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from G\_D out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of G\_D is with men, and he will dwell with them, and they shall be his people, and G\_D himself shall be with them, and be their G\_D. And G\_D shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcomes shall inherit all things; and I will be his G\_D, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death. ...

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from G\_D, Having the glory of G\_D: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. ... And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. ... And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the LORD G\_D Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of G\_D did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb's book of life. ...

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of G\_D and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of G\_D and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the LORD G\_D gives them light: and they shall reign forever and ever. ...

And he said unto me, these sayings are faithful and true: and the LORD G\_D of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I

come quickly: blessed is he that keeps the sayings of the prophecy of this book. And I John saw these things, and heard them. ... And he says unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves to make a lie. ...

I Yeshua have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, G\_D shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, G\_D shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifies these things says, surely I come quickly. Amen. Even so, come, LORD Yeshua. The grace of our LORD Yeshua Mashiach be with you all. Amen. (Revelation 21:1-22:21)

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From just these selected passages of which those from the Book of Revelation are most awesome indeed, we should see a B'rit Chadasha record that is very consistent with the traditional Hebraic perspective surrounding Sukkot.

## **The Mishkan**

The B'rit Chadasha writings confirm that New Jerusalem is the final Temple ... the grand and spectacular Mishkan built up by "The Son" for the glory of The Father. This Mishkan, not built by hands but by the very Spirit of the saints in and through Mashiach, is an eternal dwelling place for G\_D. This Mishkan replaces the Millennial Reign Temple of Mashiach ... which being the pattern of the first temporary Mishkan was dedicated in Nissan and to be replaced and consumed by the

permanent Mishkan which is dedicated at Sukkot. This Mishkan will not be or ever be threatened by Israel's enemies ... G\_D's enemies.

This New Jerusalem Mishkan embodies and delivers all the promises to Israel made within the auspices of the Everlasting Covenant: a permanent inheritance, glory for Israel, establishment of the Holy City (Mount Zion) as the center of all things; permanent peace and communion with G\_D; Israel as G\_D's loving and faithful servants ... everything!

This New Jerusalem Mishkan in essence is a tangible manifestation of G\_D's Holy and Righteous character. This Mishkan is not just a place where G\_D places his Name but a place where G\_D permanently resides in communion with Israel through his Mashiach. G\_D's very essence ... his "light" ... his "glory" will reside with Israel.

Ultimately the descent of New Jerusalem, the center piece of the recreation, presents an overwhelming picture of the Sukkah roof wherein Israel is "covered by the very glory of the heavens" ... "covered by the very glory of G\_D"

## **The Bride**

The community of saints (the Bride of Mashiach), within the revelation of the B'rit Chadasha depicts the perfect unity between Yeshua and the elect. Just as husband and wife cleave to become one joined being ... so is it with Mashiach and his bride!

We should see a picture of Mashiach and his bride in the form of Adam and Eve. A picture wherein Mashiach ... the second man has a mate that is divinely cleaved out of him ... a bride that is made of the same essence as the bridegroom. A bride who cleaved from perfection is incorruptible!

This bride of Mashiach is one and the same with the bride of G\_D. In the end all Israel shall be saved. As such the bride of Mashiach is assuredly "all Israel" ... a perfectly pure and virginal maiden well prepared and adorned for the great day.

From a marriage perspective the descent of New Jerusalem serves as a wonderful picture of the wedding chuppah. A wedding vowel covering and testimony that the union between husband

and wife is being made in perfect conformance and approval of G\_D! A union wherein the marriage partnership is G\_D centric and devoted to the will and good pleasures of the CREATOR!

## **The Blessings of G\_D**

As the B'rit Chadasha record depicts New Jerusalem is replete with the sustaining blessings of G\_D in accordance with the pattern of the Sukkot Mo'ed.

New Jerusalem contains the river of the water of life and the tree of life. Herein we see the truth of Mashiah's revelations that it is indeed he who is the well spring of life ... it is he who is the bread of life ... it is he who is the true vine ... the source/root of all that is needed for life.

Consequently New Jerusalem presents us with the festive presentation before G\_D as encapsulated within the Sukkot Mo'ed. New Jerusalem remains a testimonial to the boundless blessings of G\_D upon his people Israel. New Jerusalem represents the permanent Festival of The LORD!

## **Good and Faithful Servants**

As the B'rit Chadasha reveals, in accordance with the Tanakh and the Everlasting Covenant, the purposeful goal of Israel ... the Elect of G\_D ... is to propagate the gifts of G\_D's truth, wisdom, benevolence and love to the nations. The purposeful goal of Israel is to be the light to the nations ... to intercede on their behalf ... to draw them back towards the CREATOR.

As Holy Scriptures reveal this servitude of the community of saints is responsive to the gifts provided to them by G\_D's indwelt SPIRIT through Mashiah Yeshua. This servitude is not only expected to yield results but it would seem apparent that this yield is required by the Master who reaps without sowing.

The servitude of the community of saints represents the free will heart-felt offerings provided by the people towards the construction of the Holy Mishkan. Within a B'rit Chadasha context the labors of the saints represent the good works of Spiritual Torah which bring glory to G\_D ... good works designed not only to glorify G\_D but shine as a light for those in the darkness.

As Adam and Eve were brought forth to steward and tend the garden of G\_D ... so too are the saints brought forth to tend the fields and provide stewardship over the harvest ... the harvest being the body of Mashiach ... the harvest being Israel.

New Jerusalem therefore represents not only the harvest but just as much the labors of the body of Mashiach. Unlike Adam and Eve who failed to properly tend the garden ... the community of saints is met by Mashiach with the following declaration: “well done good and faithful servants”!

In the context of Sukkot we see where the festival is designed to be a celebration of the blessings of G\_D as manifest in the fruits of our labors. But these fruits are not just for those that reap ... these fruits are for all Israel ... the Priests and Levites ... the poor ... and yes even the strangers that have cleaved to G\_D. Within the context of Sukkot the New Jerusalem represents the unity of all Israel wherein the blessings of G\_D are for everyone regardless of who labored!

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## TABERNACLES - CONCLUSION

Hopefully there are no doubts that the Hebraic perspectives aligned with Sukkot are readily manifested within the B'rit Chadasha prophecies regarding the world to come ... Olam HaBah!

We should intuitively be able to discern how Sukkot presents the elect with the very presence of G\_D ... the culmination of the aliyah wherein the created is perfectly reconciled with the CREATOR and able to exist within his presence without being fully consumed ... all because of Mashiach Yeshua ... bless his Holy NAME forever and a day!

New Jerusalem is not an edifice or simply a place: New Jerusalem as depicted is the sum total of G\_D wherein all the parts ... through Mashiach Yeshua ... are tangible components and expressions of G\_D himself. This is no creation wherein G\_D's GLORY is somewhere else ... this is a creation that is a direct manifestation of G\_D's GLORY.

We should discern how New Jerusalem is the aggregation of G\_D's ETERNAL SPIRIT that was gifted to humanity in and through Mashiach Yeshua. This is how New Jerusalem is the HOLY Temple ... how New Jerusalem is the Bride of Mashiach ... how New Jerusalem is the promised-land of eternal inheritance ... how New Jerusalem is the Everlasting Covenant ... how New Jerusalem is Torah made manifest in all creation!

New Jerusalem, the culmination of the great aliyah of the elect as encapsulated within Sukkot, depicts how the elect share in the very glory of G\_D through Mashiach Yeshua ... even more so the elect are essentially part of G\_D's glory through Mashiach Yeshua. All things being one in G\_D through Mashiach Yeshua!

Please bear with me beloveds ... the sheer magnitude of what Sukkot represents is barely conceivable let alone subject to explanation and description. There is a reason why G\_D has revealed that we humans cannot comprehend or even imagine HIS ways and doings. If then this feeble attempt to adequately express G\_D's GLORY is amiss ... pray thee pardon this messenger for such are the limitations endured.

Despite these admitted limitations however we should be able to recognize that Sukkot encapsulates, memorializes and promises the culmination of the great aliyah on which the elect travel. And the elect do so knowing and humbly acknowledging that this great aliyah is

commenced by, in, with, through and for Mashiach Yeshua to the glory of G\_D ... G\_D MOST HIGH!

Now ... speaking of Mashiach Yeshua within the context of this Sukkot Mo'ed review, let us first revisit some key Messianic prophecies contained within the Tanakh regarding Mashiach and Olam HaBah ... the world to come:

- Mashiach will be given HIS inheritance (Psa. 2:6-12)
- Mashiach will build the temple, bear the glory and sit upon the throne as HE rules (Zech. 6:12-13; 2 Sam. 7:13-14)
- Mashiach rules with the eternal scepter of Judah (Gen. 49:10)
- Mashiach will reign with justice and righteousness ... HE shall prosper ... when Judah is saved and Israel dwells safely (Jer. 23:5-6)
- Mashiach will restore the glory of Israel (Psa. 45:14-18)
- Mashiach will reign for eternity (Dan. 7:14; 2 Sam. 7:13)

It would certainly appear that the B'rit Chadasha revelation respective to New Jerusalem is indeed the only context that would fulfill and satisfy these divine prophecies.

Consequently it can be concluded that just in prophetic Messianic terms ... Sukkot is clearly associated with the "eternal dwelling of Mashiach amidst his people Israel" ... clearly associated with the "eternal dwelling of G\_D amidst his people Israel" ... clearly associated with Olam HaBah.

We should see how Sukkot also represents the culmination of Mashiach's grand and glorious journey ... his aliyah! In Sukkot we see:

- Our awesome Builder receive the eternal Temple;
- Our awesome King receive his eternal throne;
- Our awesome Sar Shalom and LORD of HOSTS receive his eternal peace;
- Our awesome Goel receive his body of redeemed subjects ... his offspring;
- Our awesome Husband receive his perfected bride;
- Our awesome LORD of LORDS receive the righteous service, praise and worship of the saints;

- Our awesome Son of the MOST HIGH ... the HOLY ONE of Israel receive his eternal inheritance.

So let us now consider and ponder the relevance and importance of the Sukkot Mo'ed. Within the context just reviewed herein ... is there any possibility that a believer in Mashiach is not stopped dead in their tracks simply floored by the significance of these truths?

Can it be that the revelation of Mashiach's glory encapsulated within Sukkot does not drive the believer of Mashiach Yeshua to their knees?

Beloved children of creation ... children of G\_D ... Sukkot embodies the end game; the glorification of Mashiach to satisfy the good will and purposes of G\_D. Sukkot encapsulates the favor bestowed upon the only begotten SON for his faithful, willful and perfect servitude. Sukkot represents the joy of the FATHER in sharing all that he has to the SON. And because the SON is just like the FATHER ... he has just as much delight in sharing what he has with the elect ... his children!

The end game is that G\_D is love ... Mashiach Yeshua is love and Mashiach has ultimately defined what love is: the joyful sacrifice and giving of oneself for the benefit of another. Yes indeed beloveds ... encapsulated within Sukkot is the permanent memorial to Yeshua's aliyah ... the perfect path of light, love and life itself.

So now that we know what this sacred Sukkot festival is about what do we think? Is Sukkot for some or all believers in Mashiach Yeshua? Is Sukkot observance without Mashiach really going to count for very much at the end of the day? Do we believe that honoring the SON is what the FATHER wants ... is what the FATHER demands? Hmmm ... think on it awhile if Sukkot observance is not a blessing already being received!

Although it would appear that we have little more to discuss with respects to Sukkot there is one more matter that needs to be addressed ... the 8th Day ... Shimini Atzaret!

Now knowing that Sukkot and its seven days of joyful celebration represent a virtual mini-aliyah unto itself ... we are left with this sort of conundrum regarding the commandment to observe and convocate on the 8th day.

Frankly it would seem that the visual depiction we get from the traditional rolling back of the Torah scroll provides us our very best clues. What we might discern from the traditional practice is that Olam HaBah represents a return to the beginning ... as in back to the Garden of Eden.

This portrait also provides for us the idea of constant renewal and how all creation lives not on bread alone but on every word that proceeds forth from the mouth of G\_D.

This portrait also teaches us that Olam HaBah, like G\_D's Word is perfectly dynamic ... never anything but alive and fresh ...

Hark! One says: 'Proclaim!' And he says: 'What shall I proclaim?' 'All flesh is grass, and all the goodness thereof is as the flower of the field; The grass withers, the flower fades; because the breath of the LORD blows upon it--surely the people is grass. The grass withers, the flower fades; but the word of our G\_D shall stand forever.' (Isaiah 40:6-8)

Ultimately then we are taught that the 8th Day within a Sukkot context points towards the continued dynamic life in G\_D ... beyond the culmination of all things. The 8th Day as part of the Sukkot festival points us towards the never ending promise that G\_D simply can't get enough of his beloved children.

So ... let us make sure that even if we are in tune with the Festival of Sukkot and even if we observe the 1st day ... let us not forget the importance of the 8th day and the promises of the dynamic unknown but awesome eternal future that G\_D has in store for us ... in and through his Mashiach ... Yeshua!

**End Sukkot Discourse - Aliyah Step 7**

## MO'ADIM/FESTIVALS OF G\_D - CONCLUSION

### **The Big Picture**

It is presumed that for many readers the overall mountain of content and revelation within G\_D's Word, when viewed within a Messianic Hebraic perspective, may have been and still may be overwhelming. If this is the case please do not fret because admittedly this same feeling of being overwhelmed was experienced by this messenger on numerous occasions while undertaking this endeavor.

It must be noted herein as well that simply being able to view Holy Scriptures, and even this temporal world (olam hazeh) in which we live, represents a significant challenge for so very many people ... even very many believers in Mashiach Yeshua. Admittedly this Messianic Hebraic perspective represents a foreign view to most people who have been trained/weaned to view Scriptures in a non-Hebraic perspective ... or who may simply be attempting to understand G\_D's great plan for humanity by attempting to just read "The Book"!

As was declared however at the outset of this endeavor, the importance of adopting and utilizing a Hebraic perspective when approaching Holy Scriptures can simply not be over stated! Through this approach and perspective, as the reader has been exposed to, the following benefits are realized:

An understanding of how G\_D's Word contains some very critical elements that are essential to understanding his great plan for his creation. These elements being: The Torah itself; The Everlasting Covenant; The Holy Service/Mishkan Pattern; and the Mo'adim.

An understanding that these critical elements ... these things of G\_D, though distinct, wonderful and purposeful in their respective own right are thoroughly integrated in a manner that defies human wisdom. These things of G\_D are divinely connected and when viewed in aggregate fashion provide levels of context, meaning and understanding that simply cannot be discerned otherwise.

An understanding that G\_D's Word is wholly unified, consistent and self-witnessing ... from Genesis through Revelation! An understanding that mandates we people approach Scriptures first and foremost through the eyes and context of the Chosen People Israel and do so by

comprehending the meaning of Scriptures within the framework of when and how the revelation of the Tanakh was given to them.

An understanding that G\_D's Word reveals repetitive patterns associated with words, themes and events. These patterns being provided to us by G\_D so that we can actually let his Word surface, reveal, explain and ultimately arbitrate our individual and communal understanding of what he wants us to understand!

Finally an understanding that Holy Scriptures needs to be viewed within an G\_D and Mashiach centric fashion! A perspective that understands this Record to be about who he is ... What his character/essence is ... What he has done ... What he is doing ... How he operates ... What he expects ... What he wants ... What his plan is all about!

Admittedly within this work a very limited amount of Hebrew word study was provided simply due to fears that the complexity level could spiral to a point where an average person might lose interest. Despite this lack of robust Hebraic language richness, it is the hope that implementing a broad sweeping Hebraic review approach proved beneficial.

The point being made herein is that this Hebraic approach was followed faithfully throughout this entire endeavor. The point being made is that this same Hebraic approach is what made possible the very tangible outputs now in your hands.

So what can we state about this Hebraic perspective framework in terms of outputs?

1) It was revealed that encapsulated within the Sacred Shabbat (the parent of all Mo'adim) is G\_D's great plan of Redemption, Sanctification and ultimate Restoration through Mashiach.

2) It was revealed that the Shabbat itself represents the great ascent ... an aliyah of G\_D's creative power and omnipotence;

3) It was revealed that in similar fashion the pattern of aliyah applies to Torah, the Everlasting Covenant, The Holy Service/Mishkan and to the Mo'adim;

4) It was revealed that the Mo'adim themselves are individual ... more detailed reflections of the Sacred Shabbat ... depicting a distinct movement along the path of ascent towards the presence of G\_D;

5) It was revealed that the Mo'adim are permanent memorials to the great and wondrous works of G\_D on behalf of Israel ... great and wondrous works of Yeshua HaMashiach ... wherein the original festival manifestations (Tanakh) serve as a shadow and promise of fulfillment (B'rit Chadasha) and perfection in and through Mashiach Yeshua;

6) It was revealed how the relationship between the Mo'adim, Miraculous events, Torah Commandments and associated Holy Service Mishkan pattern elements ... served to surface, explain and testify to the meaningfulness and purpose of the Mo'adim within the greater auspices of G\_D's grand plan.

7) It was revealed how this pattern of ascent applies to not only Israel ... the Elect ... but more importantly how this pattern of ascent also applies to Mashiach himself.

Although it is very difficult to present the outputs of this endeavor in summary fashion because of the sheer richness of the record, below herein is a table provided that attempts to depict a "snapshot view" of what has been discerned:

| Season       | Mo'ed          | Meaning  | Tanakh Event                   | B'rit Chadasha                    | Sanctuary Pattern Element              | Aliyah                           |
|--------------|----------------|--|--------------------------------|-----------------------------------|--|----------------------------------|
| ALL          | Shabbat        | Grand Plan   | ALL                            | ALL                               | ALL                                    | Total                            |
| Early Spring | Pesach         | Redemption   | Passover/<br>Destroyer         | Yeshua's<br>Sacrifice             | Sacrificial<br>Altar                   | By the Outer Door<br>of the Tent |
|              | Chag HaMatzot  | Separation   | Pillar of<br>Fire              | Miracle Feeding/<br>Bread Of Life | Water Laver/<br>Baptism                | Outside the Holy<br>Place        |
|              | Yom Habikkurim | Death/Renewal  | Red Sea<br>Crossing            | Yeshua's<br>Resurrection          | Showbread/<br>Holy Bread               | Inside the Holy<br>Place         |
| Late Spring  | Shavu'ot       | ADONAI's<br>Wisdom                                   | Mount Sinai -<br>Written Torah | RUACH/<br>Indwelt Torah           | Menorah/<br>Light                      | Inside the Holy<br>Place         |
| Fall         | Yom Teruah     | Acoustic Resonance/<br>Perseverance &<br>Remembrance | Promised Land<br>Entrance      | Mashiach's<br>Return              | Altar of Incense/<br>Prayers of Saints | Outside The Holy<br>of Holies    |
|              | Yom Hakippurim | Atonement/<br>Mercy                                  | Fiery<br>Serpents              | White Throne<br>Judgment          | Mercy Seat/<br>Kapporet                | Inside Holy of<br>Holies         |
|              | Sukkot         | Restoration  | Wilderness<br>Mishkan          | New<br>Jerusalem                  | ADONAI's<br>Presence                   | Inside Holy of<br>Holies         |

Admittedly the provided table does no justice to G\_D and his Mashiach. However for us humans, this view if nothing else can hopefully help us instantaneously recall at a cursory level the Grand Plan of G\_D ... as encapsulated within the Shabbat and individually enriched through the Mo'adim.

As we ponder this summary it is hoped that the more detailed discourses, provided previously herein, relevant to each Mo'ed is brought to mind. It is also hoped more importantly however that the collective aggregate glory of Mashiach, to which these Mo'adim testify, remains most prominent.

At a very high level this endeavor has attempted to expose the grand plan of Restoration by G\_D for his creation through the wondrous works of his anointed Mashiach and only begotten SON Yeshua ... and do so within a Messianic Hebraic perspective. Naturally the success or failure of this endeavor will be determined by what if any glory, praise and honor for G\_D emanates from this endeavor ... may it be bountiful.

At a high level we should only marvel and gasp at what Holy Scripture reveals to us. We should be soaking this revelation in ... deep within us ... knowing that it is G\_D himself who has provided us with the clues to better understand him and his plan for humanity. And what a plan it is ... oh what glory resides in the details ... oh what a wondrous love story this is!

G\_D through Mashiach has provided the means of our redemption ... do we want to be redeemed?

G\_D through Mashiach has provided the means of our separation ... do we want to separate from olam hazeh?

G\_D through Mashiach has provided the means of our renewal ... do we want to be renewed into the Kingdom of Light?

G\_D through Mashiach has provided the means of our spiritual indwelling... do we want to be indwelt by Ruach HaKodesh ... do we want to forever be rid of the fear of mortal death?

G\_D through Mashiach has provided the promise of our Millennial Reign preparation period ... do we want to be prepared as Mashiach's bride?



G\_D through Mashiach has provided the promise of our mercy-our salvation ... do we want to be spared the judgment and made incorruptible?

G\_D through Mashiach has provided the promise of his eternal presence and unending bliss ... do we want to be with him forever?

It would seem intuitively obvious that any purported believer ... perhaps even any person ... would answer yes to these questions. But ... what does answering yes to these questions get a person if the truth of Mashiach does not result in a personal relationship? What good is nodding one's head in agreement if there is no real separation from olam hazeh ... if there is no real repentance ... if there is no renewal ... if there is no indwelling ... and so forth? It most assuredly appears that despite all of the wondrous works of Mashiach ... despite all the gifts dispensed ... that a human response is required. A human response that results in a life which is consistent with all of the revelation provided within Holy Scripture:

- A life that glorifies G\_D and Yeshua;
- A life that spiritually manifests Torah;
- A life that spurns the wisdom, wickedness and lusts of olam hazeh;
- A life that has a believer grafted into Israel through Mashiach;
- A life that reflects a covenantal child ... an obedient child;
- A life that pursues cleanness and holiness;

A life that is full of love ... in prayer, behavior, disposition, praise, worship and obligation.

Beloved children of G\_D ... the plea herein is not one that seeks agreement to a theological framework ... the plea herein is that we take in the revelation and truth of Mashiach and make him real in our lives ... make him real in us. This ultimately is the gift of the Good News Gospel ... we people can be better ... we can be something different ... we can be him to this wretched decaying olam hazeh! But we can't sit back and expect him to do any more than he already has ... at some point we as people need to respond ... then he as promised will do even more for us.

\* \* \* \* \*



introspectively to see how we could be renewed ... how we could improve our walk ... how we could be more useful in serving his Kingdom? Do we think this would have an impact on our lives ... on our walk ... on the way we interact with the world around us? Oh you bet it would!

As for the Mo'adim Festivals ... now understanding the real meaning, relevance and importance to us ... and ... preparing and observing them ... offering up our hearts in prayer, praise and worship to him ... do we think that this would have an impact on our lives ... on our walk ... on the way we interact with the world around us? Oh you bet it would!

Beloved children ... these Mo'adim are not just revelatory pointers to the awesome works of THE LORD and Mashiach ... these Mo'adim have been provided to us to serve as stepping stones along our walk with him. These Mo'adim serve to synchronize our rhythms with that of the CREATOR enabling us to interact with him in the manner he prescribes and on the time-table that he has set forth for all eternity. These Mo'adim have been given to us to facilitate our communion with him through Mashiach and serve as a fundamental testimony to our separation from olam hazeh and citizenship within the Kingdom of Light.

These Mo'adim are the appointed times of G\_D given to Israel ... the children of the covenant. Now we are either part of Israel or we are not. Admittedly there was a time when we were shamelessly taught that these Mo'adim did not matter. There was a time when we were shamelessly taught that these Mo'adim do not encapsulate and reflect the glory of Yeshua HaMashiach. There was a time when we were ignorant of the truth. But that time is not today and this time is not now. Consequently we have some decisions to make ... we need to determine if we are going to abide by the appointed times of G\_D or for some if we are going to observe these eternal festivals honoring the FATHER through the glory of the SON!

Make no mistakes children ... the Mo'adim will be observed and honored in the right Spirit when Mashiach returns. As such then we know that it is our obligation ... nay our right as redeemed children to observe and honor the Mo'adim! Oh for the love of Mashiach let us not turn away from these precious gifts. Let us grasp onto the corner of Mashiach's garment ... he will assuredly not turn us away and he will assuredly lead us in the way of righteousness and peace.

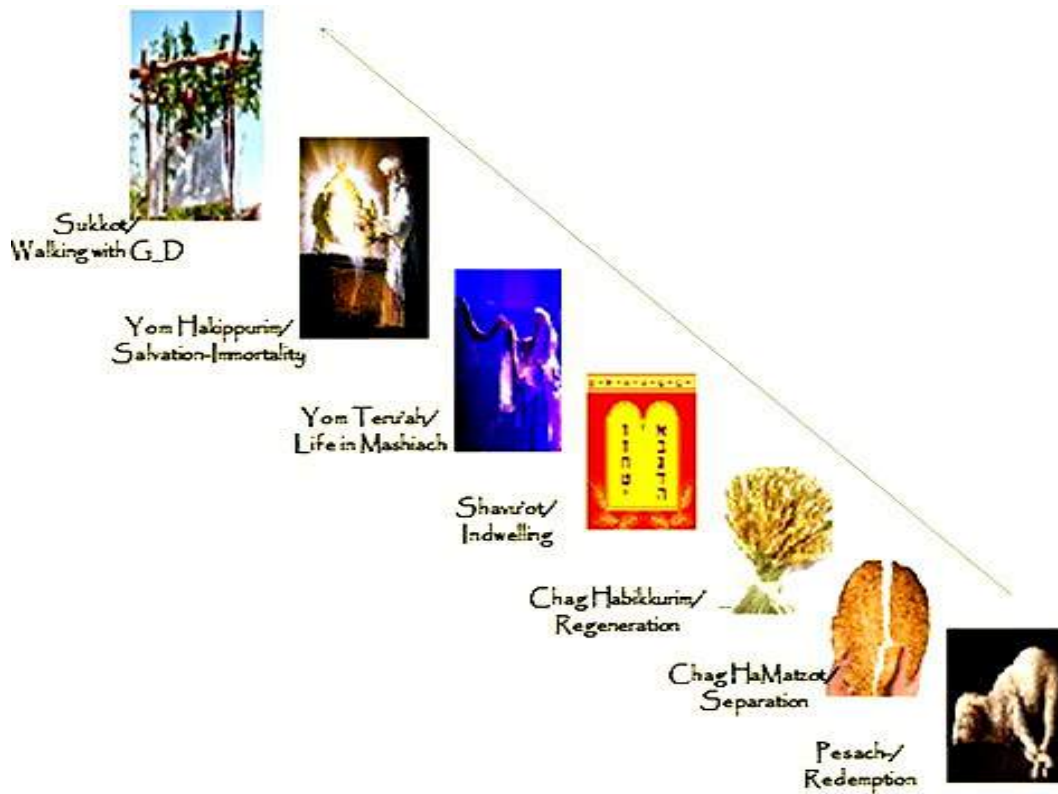
Children ... do not let your heritage be usurped! Do not let man tell you that the Mo'adim are not for you ... or that they are not necessary ... or that they are anything but precious gifts filled

with blessings. If this message is not being delivered to you where you congregate ... please consider why not ... consider asking questions ... consider holding your shepherds responsible ... consider what is really going on!

Ultimately G\_D and his Mashiach are waiting at the appointed times to hear from the children ... to commune with the children ... are we also waiting and getting ready for our appointments with G\_D MOST HIGH? Hmmm!

As the final visual provided herein depicts ... the Holy Mo'adim of G\_D ... of Yeshua HaMashiach ... encapsulates the great plan of restoration undertaken on our behalf for the sake and glory of HIS GREAT NAME.

### The Great Aliyah



Although the truth in Scriptures, regarding the ultimate re-creation as manifest in New Jerusalem, negates the vast majority of peoples' ideas with respects to Heaven ... we should see that this great Aliyah made by Yeshua HaMashiach serves as our steps ... as our true stairway to Heaven! And yes beloveds we must assuredly walk the walk as did our beloved Yeshua!

There can be no doubt that it is on Mashiach's back that we hang onto throughout this entire aliyah. There is no doubt that it is Yeshua that has done the labors. There is no doubt that in all ways we owe all things to him. There is no doubt that the Holy and Eternal Mo'adim of G\_D represents HIS ALIYAH ... Mashiach YESHUA's ALIYAH of GLORY!

To G\_D G\_D be all the praise, honor, worship, love and glory forever and for all eternity!  
Amen!

\* \* \* \* \*

## **Final Thoughts**

It is with the sincerest of hopes that the Biblical Festivals/Mo'adim review provided herein serves as a blessing for you the reader. Despite positions and conclusions presented herein that may differ from your own ... please objectively consider the approaches utilized ... the complete reliance on Holy Scripture itself ... the absolute congruence between the Tanakh and B'rit Chadasha ... the seamless integration of the following critical elements: the Torah, the Everlasting Covenant, the Mo'adim, the Holy Service and the Mishkan ... and ... all for the sole purpose of glorifying our most blessed and awesome G\_D Most High. It starts and ends with G\_D!

Dear reader ... once more let it be iterated that there is no goal to recruit anyone ... or sign you up for solicitation purposes! There is no objective or need to personally be considered correct! What you the reader think in terms of this commentator is frankly not all that important. What is important is that you at least consider the results of this review and if nothing else you dig in to either confirm or refute these same results. Why? Because this is what is important ... **because you are important** and our LORD desires that all would be drawn to his Kingdom of Light. But of most importance is that Mashiach Yeshua, as seen through Holy Scriptures and this review herein, deserves 100% of what we have and this begins by not sitting back and accepting as fact man-made doctrines that just do not stand up to the divinely inspired revelation. Doctrines that serve to profane the NAME and Holy Character of our awesome Mashiach and G\_D. Ultimately it is paramount that the truth be sought, reclaimed and declared for his honor and glory alone.

Although this work put forth by an imperfect man may not be "perfect" ... we must not lose sight of the Hebraic perspective and model that calls for asking the questions and seeking the answers. The basic questions remain: "Does it make sense that G\_D would go to so much trouble

in defining and laying out these Mo'adim so that they are not tremendously relevant and valuable?" ... "Does it make sense that G\_D's great works of wonder and awe in both the Tanakh and B'rit Chadasha would somehow not be aligned with his calendar and appointed times?" ... "Does it make sense that Yeshua, who does all things as does the Father, would perform his works of wonder and awe in a different pattern and at different appointed times?" "Does it make sense that all the Mo'adim, completely aligned with the Everlasting Covenant, Torah, Holy Service and Mishkan ... as depicted within the Tanakh would somehow in and through Yeshua become unaligned?"

Beloved children of G\_D Most High ... if you don't already know ... there is a world of immeasurable blessings contained within the Word of G\_D ... a world of unending revelation and wisdom designed to move us towards and keep us close to our beloved G\_D through Mashiach Yeshua. The review provided herein is hopefully worthy of being classified as a glimpse into his awesome nature, character and plan for humanity for the sake of his great NAME ... just a glimpse!

But with this glimpse we should assuredly have our hopes raised ... we should assuredly be more confident that only a supreme and loving G\_D could perform and reveal this plan through men and have this same inspired record sing and resonate such glory and truth. Rest assured knowing that the plan is implemented ... in motion ... and will faithfully come to fruition by the hands of the Almighty and his Mashiach Yeshua.

Shalom Aleichem ... Peace be upon you

P. R. Otokletos

Credits: Over the years I've accumulated a large library of what I believe to be free-use images, some of which have been utilized herein for added visualization. I offer up my thanks for providers of said free-use images as well as the "q-bible.com" site where selected images related to specific Hebrew grammar/text were obtained.