

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 shall 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 eyes of the 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!

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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 ...

The image shows a screenshot of a Hebrew dictionary entry. The title is "Hebrew Dictionary (Lexicon-Concordance)". The entry for #3444 is for the Hebrew word "יְשׁוּעָה" (yeshu'ah), with the phonetic transcription {yesh-oo'-aw}. It is identified as the passive participle of H3467, with TWOT - 929b; n f. The definitions listed are: 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.

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