

# TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 29 Acharei Mot (אֲחֵרֵי מוֹת)**  
— Hebrew for “after the death” or “after,”

Torah: Leviticus 16:1-18:30

Haftarah: Amos 9:7-15

Ezekiel 22:1-19



# TOPICS IN THE PARSHA

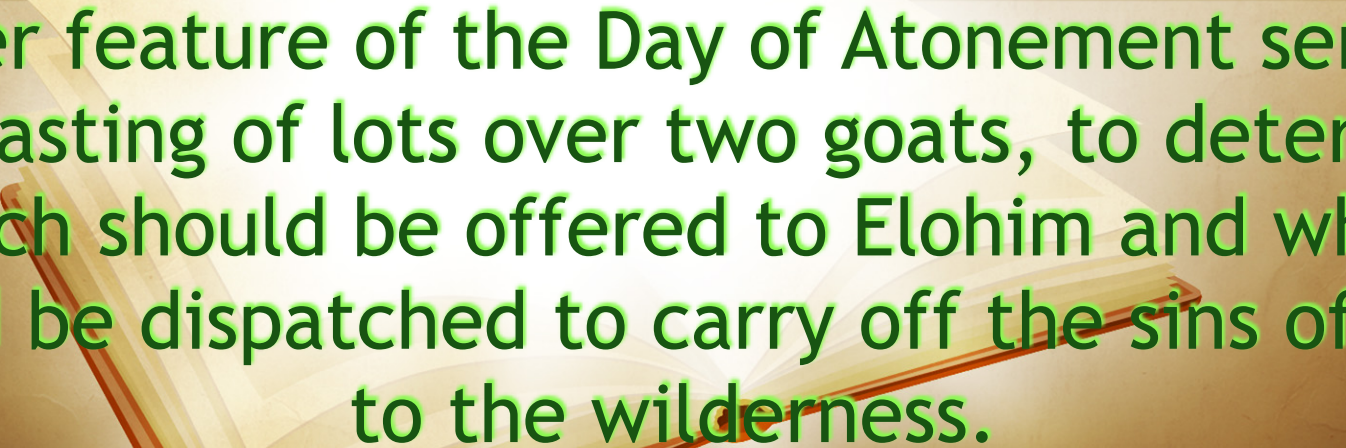
## THIS WEEKS TORAH PARASHAT

Following the deaths of Nadav and Avihu, Elohim warns against unauthorized entry “into the set apart place.” Only one person, the kohen gadol (“high priest”), may—but once a year, on Yom Kippur—enter the innermost chamber in the Sanctuary to offer the sacred ketoret to Elohim.

# TOPICS IN THE PARSHA

## THIS WEEK TORAH PARASHAT

Another feature of the Day of Atonement service is the casting of lots over two goats, to determine which should be offered to Elohim and which should be dispatched to carry off the sins of Israel to the wilderness.

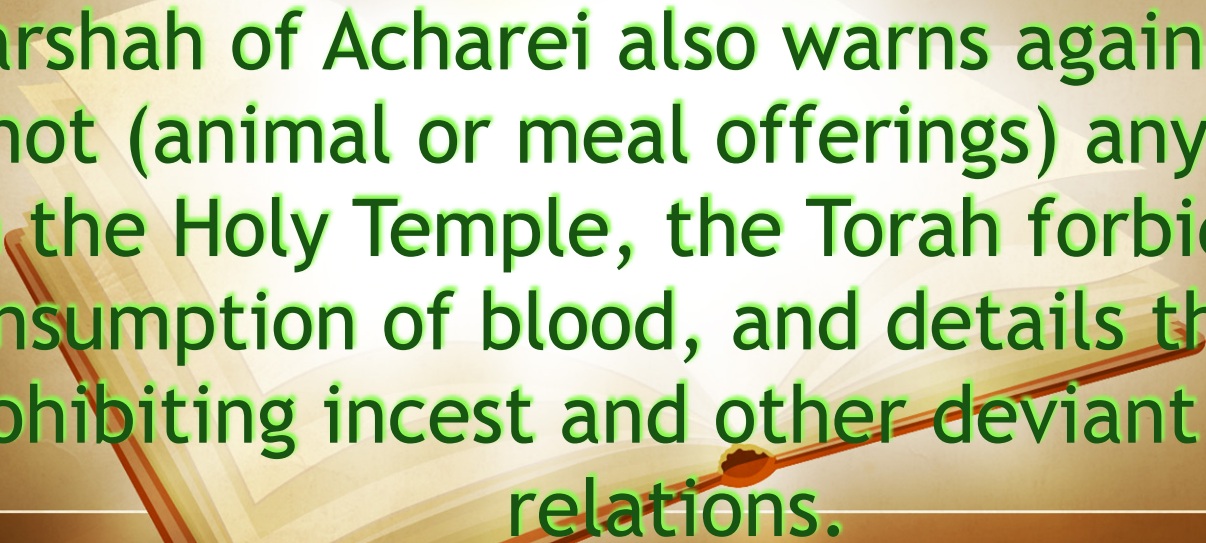




# TOPICS IN THE PARSHA

## THIS WEEKS TORAH PARASHAT

The Parshah of Acharei also warns against bringing korbanot (animal or meal offerings) anywhere but in the Holy Temple, the Torah forbids the consumption of blood, and details the laws prohibiting incest and other deviant sexual relations.



## The Day of Atonement

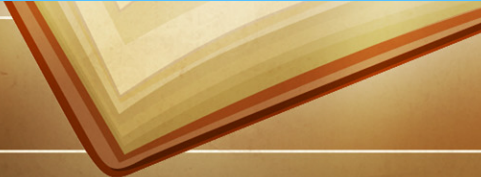
Lev 16:1 And יהוה spoke to Mosheh after the death of the two sons of Aharon, as they drew near before יהוה, and died.

Lev 16:2 And יהוה said to Mosheh, “Speak to Aharon your brother not to come in at all times to the Set-apart Place inside the veil, before the lid of atonement which is on the ark, lest he die, because I appear in the cloud above the lid of atonement.



Lev 16:3 “With this Aharon should come into the Set-apart Place: with the blood of a young bull as a sin offering, and of a ram as an ascending offering.

Lev 16:4 “He should put on the set-apart linen long shirt, with linen trousers on his flesh, and gird himself with a linen girdle, and be dressed with the linen turban - they are set-apart garments. And he shall bathe his body in water, and shall put them on.



Lev 16:5 “And from the congregation of the children of Yisra’ĕl he takes two male goats as a sin offering, and one ram as an ascending offering.

Lev 16:6 “And Aharon shall bring the bull as a sin offering, which is for himself, and make atonement for himself and for his house.

Lev 16:7 “And he shall take the two goats and let them stand before יהוה at the door of the Tent of Appointment.

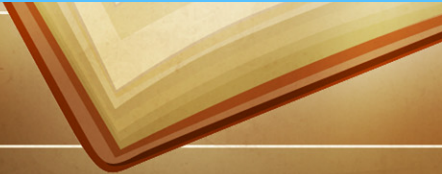


Lev 16:8 “And Aharon shall cast lots for the two goats, one lot for יהוה and the other lot for Azazel.  
Lev 16:9 “And Aharon shall bring the goat on which the lot for יהוה fell, and shall prepare it as a sin offering.

Lev 16:10 “But the goat on which the lot for Azazel fell is caused to stand alive before יהוה, to make atonement upon it, to send it into the wilderness to Azazel.

Lev 16:11 “And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slay the bull as the sin offering which is for himself,

Lev 16:12 and shall take a fire holder filled with burning coals of fire from the slaughter-place before יהוה, with his hands filled with sweet incense beaten fine, and shall bring it inside the veil.





Lev 16:13 “And he shall put the incense on the fire before יהוה, and the cloud of incense shall cover the lid of atonement which is on the Witness, lest he die.

Lev 16:14 “And he shall take some of the blood of the bull and sprinkle it with his finger on the lid of atonement on the east side, also in front of the lid of atonement he sprinkles some of the blood with his finger seven times.

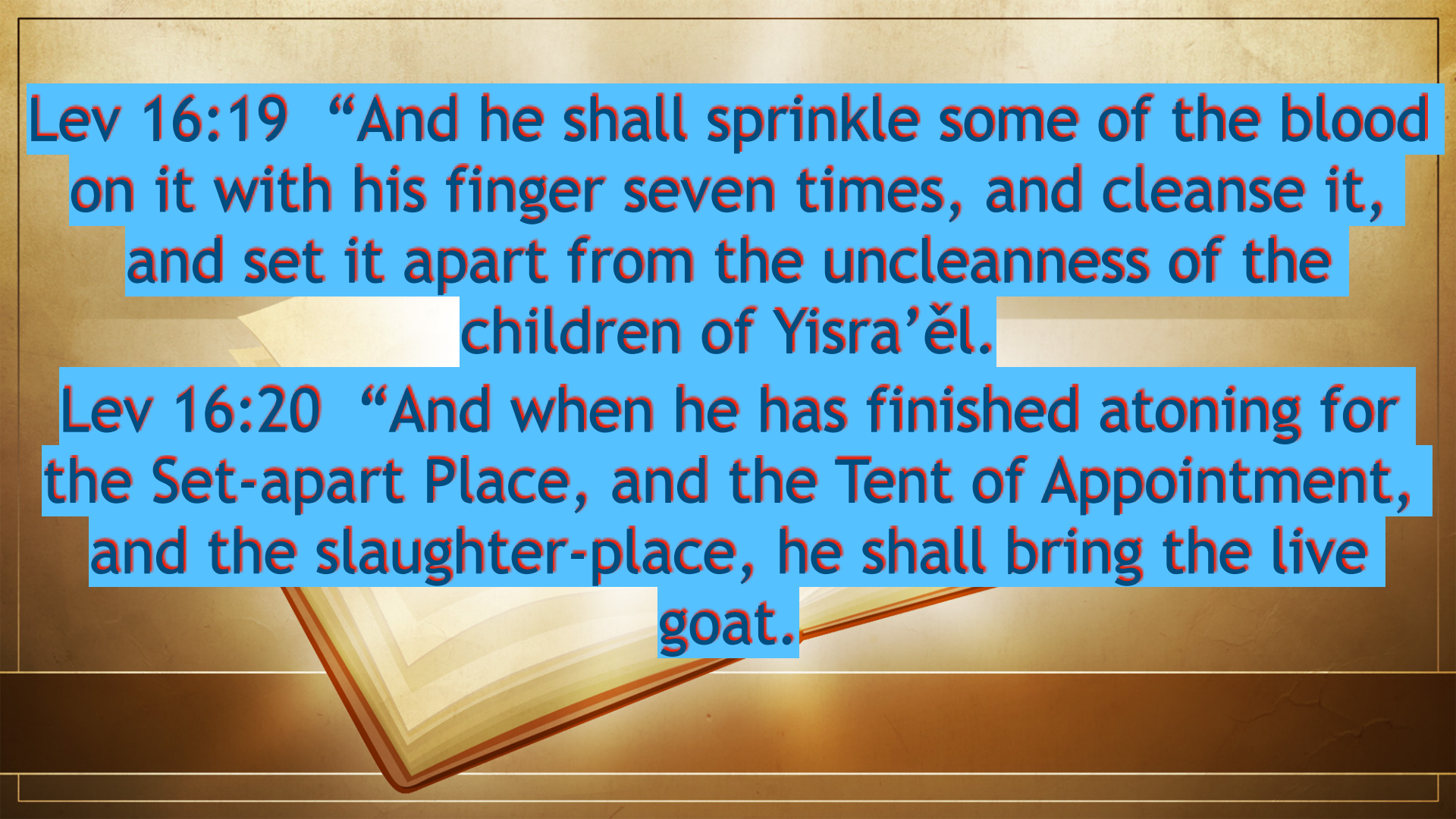
Lev 16:15 “And he shall slay the goat of the sin offering, which is for the people, and shall bring its blood inside the veil, and shall do with that blood as he did with the blood of the bull, and sprinkle it on the lid of atonement and in front of the lid of atonement.

Lev 16:16 “And he shall make atonement for the Set-apart Place, because of the uncleanness of the children of Yisra’ěl, and because of their transgressions in all their sins. And so he does for the Tent of Appointment which is dwelling with them in the midst of their uncleanness.



Lev 16:17 “And no man should be in the Tent of Appointment when he goes in to make atonement in the Set-apart Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra’ěl.

Lev 16:18 “And he shall go out to the slaughter-place that is before יהוה, and make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the slaughter-place all around.



Lev 16:19 “And he shall sprinkle some of the blood on it with his finger seven times, and cleanse it, and set it apart from the uncleanness of the children of Yisra’ěl.

Lev 16:20 “And when he has finished atoning for the Set-apart Place, and the Tent of Appointment, and the slaughter-place, he shall bring the live goat.




Lev 16:21 “Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’ěl, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man.

Lev 16:22 “And the goat shall bear on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness.

Lev 16:23 “Aharon shall then come into the Tent of Appointment, and shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there.

Lev 16:24 “And he shall bathe his body in water in the set-apart place, and shall put on his garments, and shall come out and prepare his ascending offering and the ascending offering of the people, and make atonement for himself and for the people,





Lev 16:25 and burn the fat of the sin offering on the slaughter-place.

Lev 16:26 “And he who sent away the goat to Azazel washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

Lev 16:27 “And the bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Set-apart Place, is brought outside the camp. And they shall burn their skins, and their flesh, and their dung with fire.

Lev 16:28 “And he who burns them washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

Lev 16:29 “And this shall be for you a law forever: In the seventh new moon, on the tenth day of the new moon, you afflict your beings, and do no work, the native or the stranger who sojourns among you.

Lev 16:30 “For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before יהוה.



Lev 16:31 “It is a Sabbath of rest for you, and you shall afflict your beings - a law forever.

Lev 16:32 “And the priest, who is anointed and ordained to serve as priest in his father’s place, shall make atonement, and shall put on the linen garments, the set-apart garments,

Lev 16:33 and he shall make atonement for the Most Set-apart Place, and make atonement for the Tent of Appointment and for the slaughter-place, and make atonement for the priests and for all the people of the assembly.

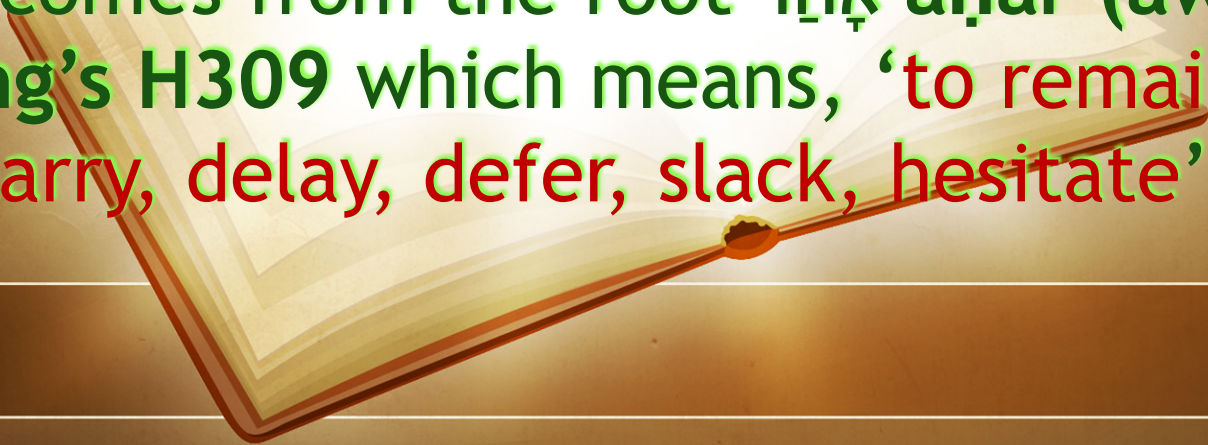
Lev 16:34 “And this shall be for you a law forever, to make atonement for the children of Yisra’ēl, for all their sins, once a year.” And he did as יהוה commanded Mosheh.





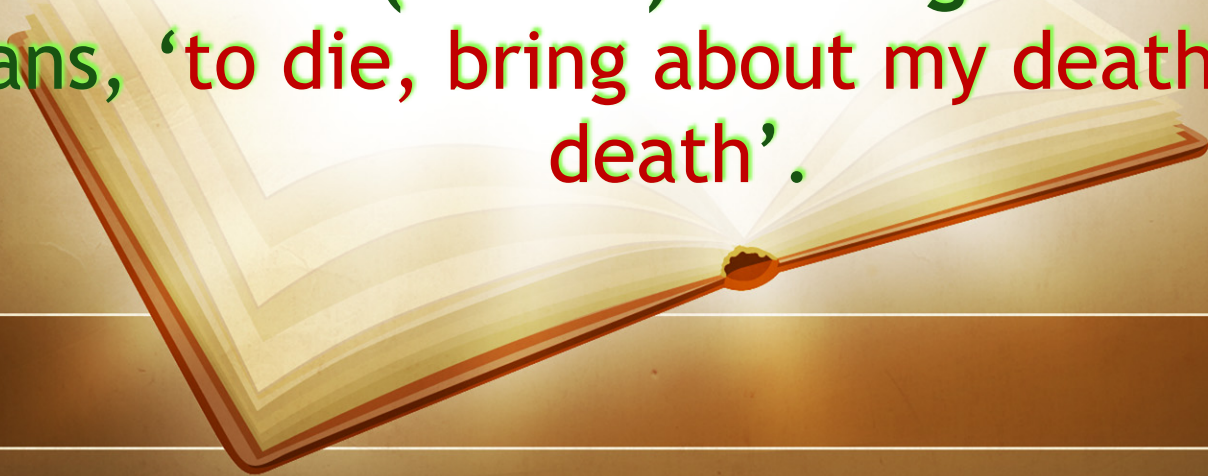
This week's Torah portion is called אַחֲרֵי מוֹת - aḥarei moth, which comes from the two root words:

1) אַחֲרַי aḥar (akh-ar')- Strong's H310 which means, 'the hind or following part, afterwards, subsequent' and comes from the root אָחַר aḥar (aw-khar')- Strong's H309 which means, 'to remain behind, tarry, delay, defer, slack, hesitate', and





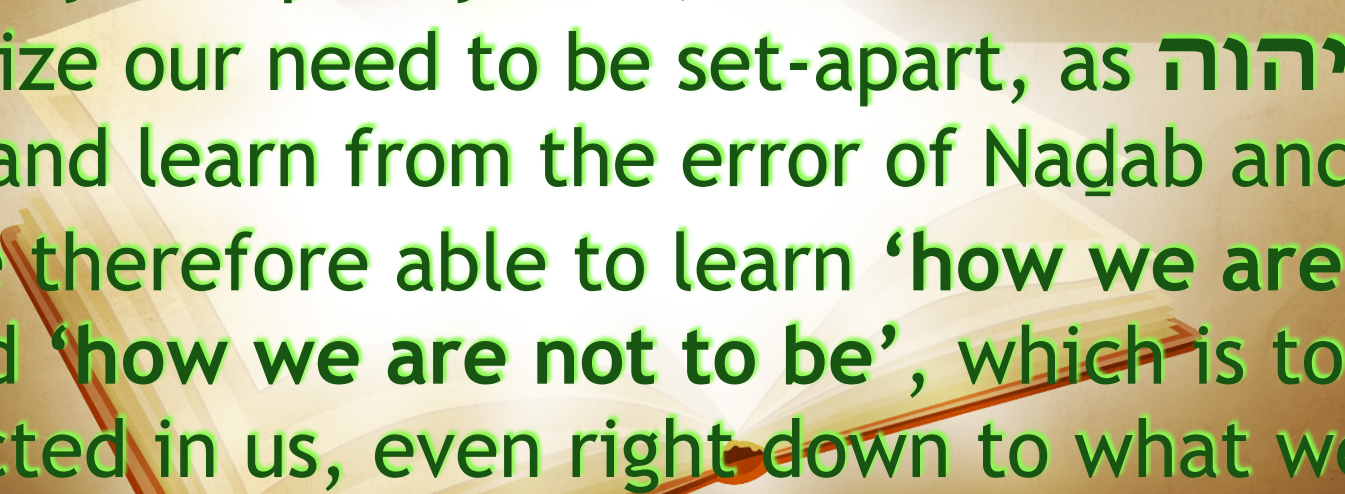
2) מָוֶת **maveth** (maw'-veth)- Strong's H4194 which means, '**death, plague**' and comes from the root verb מוּת **muth** (mooth)- Strong's H4191 which means, '**to die, bring about my death, put to death**'.



Therefore, we see this portion beginning with the events that took place 'after the death' - the death of the two sons of Aharon, Nadab and Abihu, who brought strange fire before יהוה and were consumed by fire.

What is interesting to take note of here is the fact that there are 5 chapters in between the events that took place in Chapter 10 where the two sons of Aharon were killed and this chapter, where it says clearly that יהוה spoke to Mosheh after the death of the two sons of Aharon!

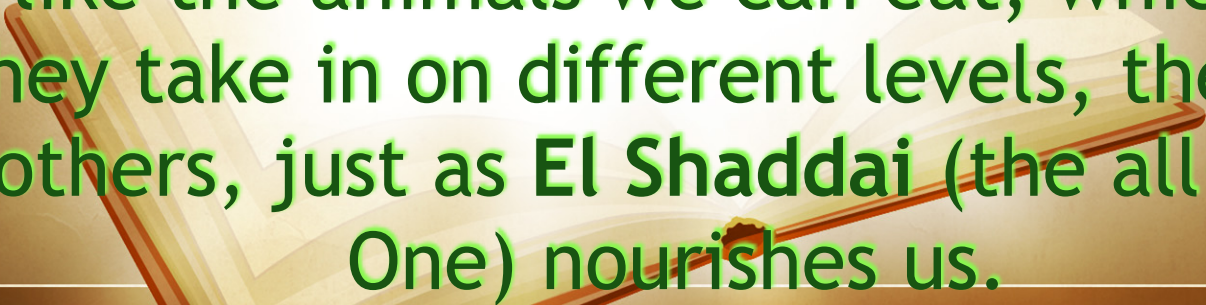




What is clear, as you see and understand the contents of Chapters 11 to 15 which speaks of the dietary and purity laws, is that we are able to recognize our need to be set-apart, as יהוה is set-apart, and learn from the error of Nadab and Abihu. We are therefore able to learn ‘how we are to be’ and ‘how we are not to be’, which is to be reflected in us, even right down to what we eat!



For example, we are not to be like 'pigs' to one another, that simply bite and devour one another until there is nothing left of us; but rather, we are to be sure-footed and able to rightly handle the Word of Truth and love one another as self! We are to be like the animals we can eat, which process what they take in on different levels, then use it to feed others, just as El Shaddai (the all-powerful One) nourishes us.



Clearly, we see that יהוה makes it very loud and obvious that He does not want us to worship and live the way the other nations live, and so, the process of separation is made very clear in the 5 chapters leading up to this one.

**COME OUT AND BE SEPARATE!!!**

The preceding chapters before this one, clearly shows us the Torah regarding the correct manner and state one is to be in, in order to be able to come near, or approach, יהוה.



And so, while it may seem odd that 5 chapters are given before this, it is clearly an extremely important lesson for us to learn, about how we are NOT to approach יהוה and be at risk to be found being consumed in His wrath; but rather, that we are to ensure that we follow His prescribed manner of approaching, or drawing near to, Him and ensure that we are in a set-apart cleansed state, so that we are able to come before Him, as pleasing set-apart ones that are acceptable in His sight!



While the protocols for drawing near have been clearly laid out for the congregation of Yisra'ěl, we are now given the instructions for Aharon, the high priest, as to 'how' He was to approach יהוה.

And just as the preceding 3 chapters have shown how others may not enter the Tabernacle/Temple/Dwelling Place in an improper way, we also now see that Aharon may not enter improperly either.

He was given clear and strict instructions as to how he was to enter and serve in the Dwelling Place. This shadow pictures for us the work of Messiah, our High Priest, who fully met all these prescribed requirements of the Torah, allowing us the freedom to come boldly to the Throne of Elohim, through the Blood of Messiah!





**Verse 2 - 4 - Aharon was not allowed to enter behind the veil at all times, or else he would die.**

**He was then instructed as to how he would be able to enter - which would be by the blood of a young bull and a ram, following the clear and strict prescribed process!**

**He would have to put on the set-apart garments of service that were set-apart for this purpose.**

**What we need to take careful note of here is that this entire chapter contains the instructions given to Aharon in regards to how he was to enter in to the Most Set-Apart Place!**

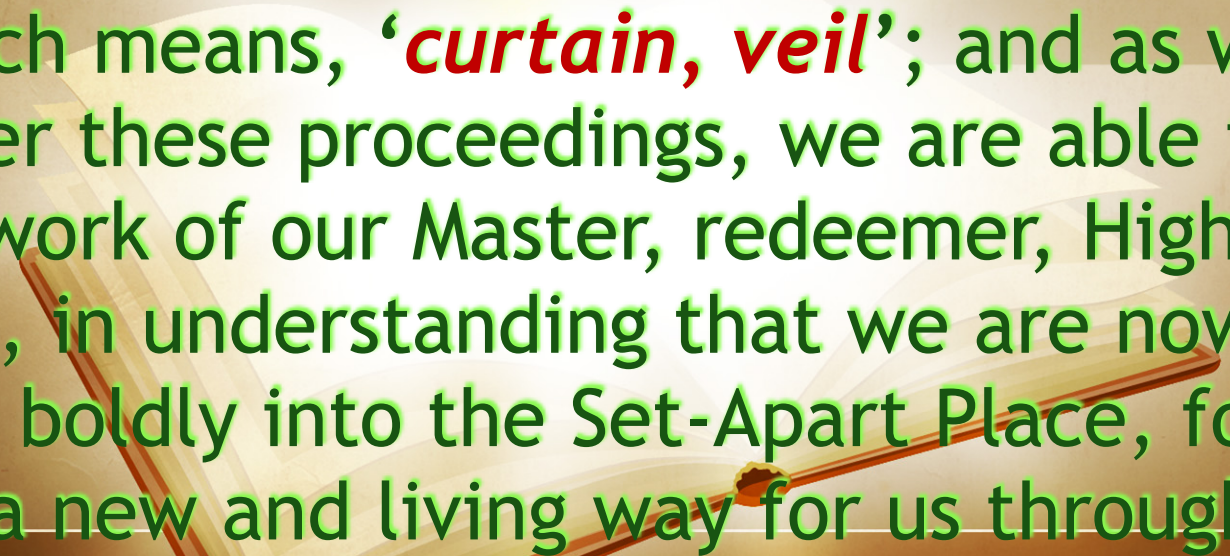


And this would only take place once a year, on the Day of Yom Kippur, in order to make atonement for himself and for the people.

All of this shadow pictures the wonderful work of Messiah fulfilling these tasks and how He will fully complete this work, in atoning for the entire nation of Yisra'el, at His second coming, when He comes out of the Most Set-Apart Place on this Day of Yom Kippur.

Aharon was not allowed to come in at all times to the Set-Apart Place inside the 'veil'.

The Hebrew root word translated here as 'veil' is פָּרוֹכֶת paroketh (po-reh'-keth)- Strong's H6532 which means, '*curtain, veil*'; and as we study further these proceedings, we are able to see the great work of our Master, redeemer, High Priest and King, in understanding that we are now able to come boldly into the Set-Apart Place, for Messiah made a new and living way for us through His flesh:





## The Full Assurance of Faith

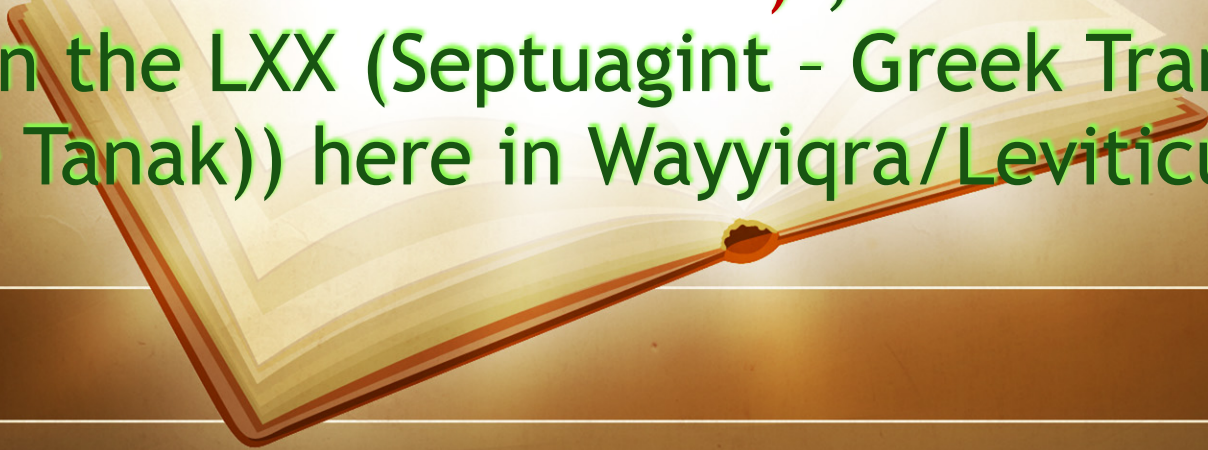
Heb 10:19 So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע,

Heb 10:20 by a new and living way which He instituted for us, through the veil, that is, His flesh,

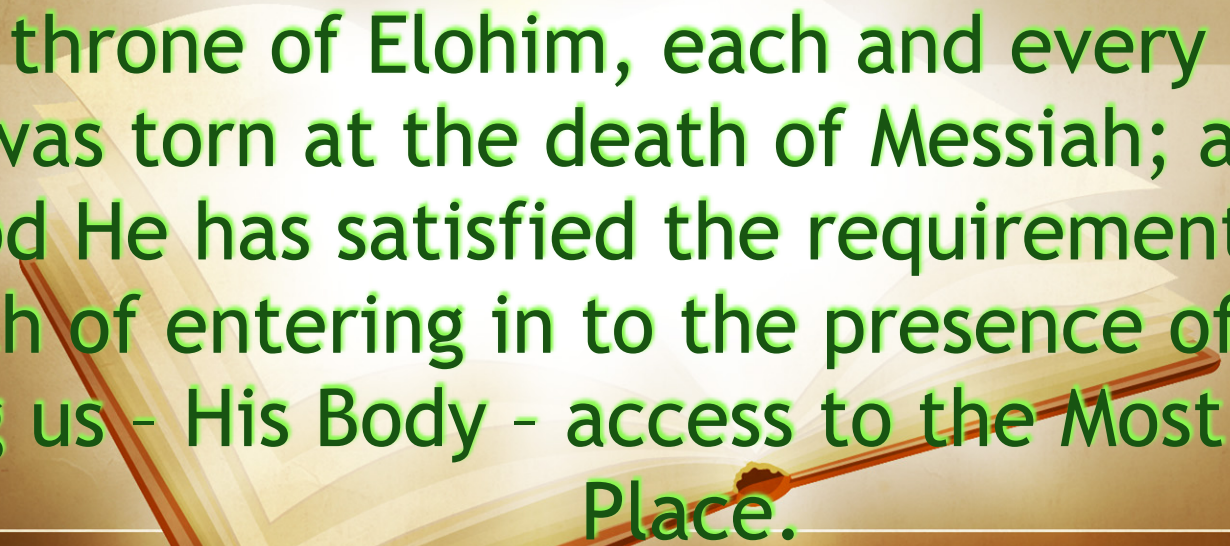
Heb 10:21 and having a High Priest over the House of Elohim,

Heb 10:22 let us draw near with a true heart in completeness of belief, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water. (b) Footnote: b Eze 36:25.

The Greek word for 'veil' is καταπέτασμα katapetasma (kat-ap-et'-as-mah)- Strong's G2665 meaning, 'to spread out (a curtain), a curtain (the inner veil of the Tabernacle)', and this is the word used in the LXX (Septuagint - Greek Translation of the Tanak)) here in Wayyiqra/Leviticus 16:2.







What we also see from this, on an individual basis, is that we, who are 'in' Messiah, now have access to the throne of Elohim, each and every day, as the veil was torn at the death of Messiah; and by His Blood He has satisfied the requirements of this Torah of entering in to the presence of Elohim, giving us - His Body - access to the Most Set-Apart Place.

## Yeshua the Great High Priest

Heb 4:14 Therefore, since we have a great High Priest who has passed through the heavens, **יהושע** the Son of Elohim, let us hold fast our confession.

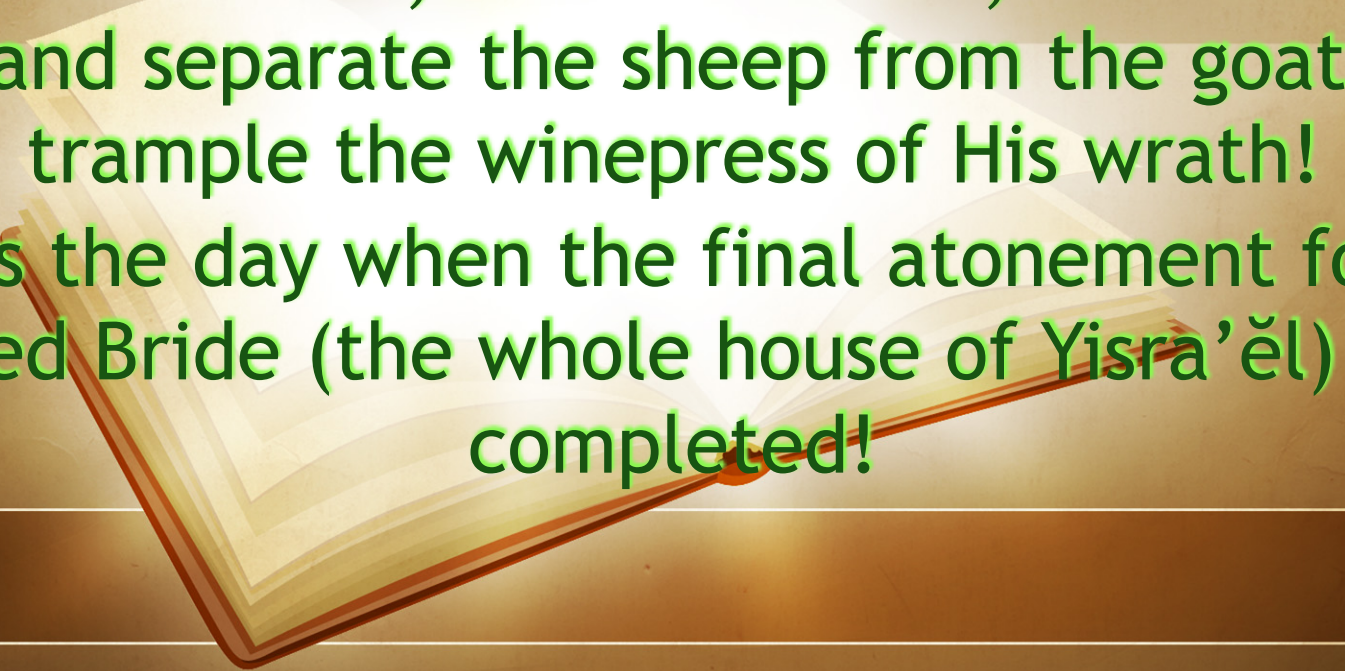
Heb 4:15 For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin.

Heb 4:16 Therefore, let us come boldly to the throne of favor, in order to receive compassion, and find favour for timely help.



This chapter is often greatly misunderstood by so many, as they fail to see the fullness of the perfect shadow picture of the Good things to come; in that it is on this day of Yom Kippur that the marriage supper of the lamb will take place and we will forever be with **יהושע** Messiah..

It is on Yom Teruah (trumpets) that He's coming for His Bride that the sounding of the alarm and the Trumpets will greatly resound and we will see the wrath of Elohim being poured out upon the nations; and His set-apart ones are called to endure and stand firm in the faith.



However, it is on the day of Yom Kippur that Messiah, our High Priest who intercedes daily for us before the Throne, shall come out, as a conquering King and separate the sheep from the goats and trample the winepress of His wrath!

This is the day when the final atonement for the prepared Bride (the whole house of Yisra'ěl) will be completed!



Rom 3:19 And we know that whatever the Torah says, it says to those who are in the Torah, so that every mouth might be stopped, and all the world come under judgment before Elohim.

Rom 3:20 Therefore by works of Torah no flesh shall be declared right before Him, Psa 143:2 for by the Torah is the knowledge of sin.

## The Righteousness of Elohim Through Faith

Rom 3:21 But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,  
Rom 3:22 and the righteousness of Elohim is through belief in יהושע Messiah to all and on all who believe. For there is no difference,



Rom 3:23 for all have sinned and fall short of the esteem of Elohim,

Rom 3:24 being declared right, without paying, by His favor through the redemption which is in Messiah יהושע,

Rom 3:25 whom Elohim set forth as an atonement, through belief in His blood, to demonstrate His righteousness, because in His tolerance Elohim had passed over the sins that had taken place before,

Rom 3:26 to demonstrate at the present time His righteousness, that He is righteous and declares righteous the one who has belief in יהושע.

Rom 3:27 Where, then, is the boasting? It is shut out. By what torah? Of works? No, but by the torah of belief.

Rom 3:28 For we reckon that a man is declared right by belief without works of Torah.

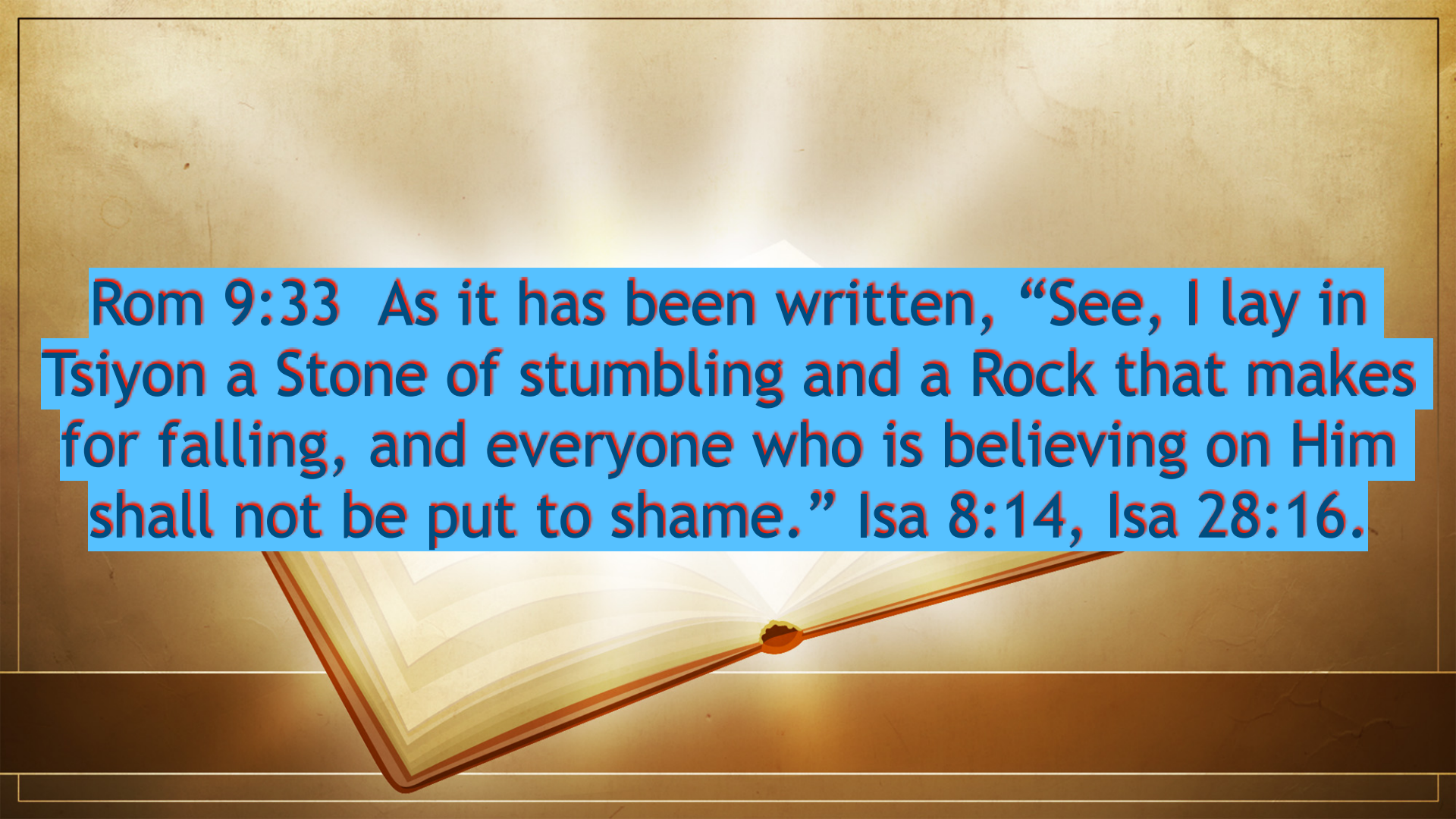


## Israel's Unbelief

Rom 9:30 What shall we say then? That nations not following after righteousness, have obtained righteousness, even the righteousness of belief,

Rom 9:31 but Yisra'el following after the Torah of righteousness, has not arrived at the Torah of righteousness.

Rom 9:32 Why? Because it was not of belief, but as by works of Torah. For they stumbled at the Stone of stumbling. Isa 8:14.



**Rom 9:33** As it has been written, “See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame.” Isa 8:14, Isa 28:16.



Rom 10:4 For Messiah is the goal(b) of the 'Torah unto righteousness' to everyone who believes.  
Footnote: bOr end purpose; not termination.

## The Message of Salvation to All

Rom 10:5 For Mosheh writes about the righteousness which is of the Torah, "The man who does these shall live by them." Lev 18:5.

Rom 10:6 But the righteousness of belief speaks in this way, "Do not say in your heart, 'Who shall ascend into the heavens?' " Deu 30:12 - that is, to bring Messiah down; or,

Rom 10:4 For Christ is the end-G5056 of the law for righteousness to every one that believeth.

G5056 (Strong) τέλος(telos)

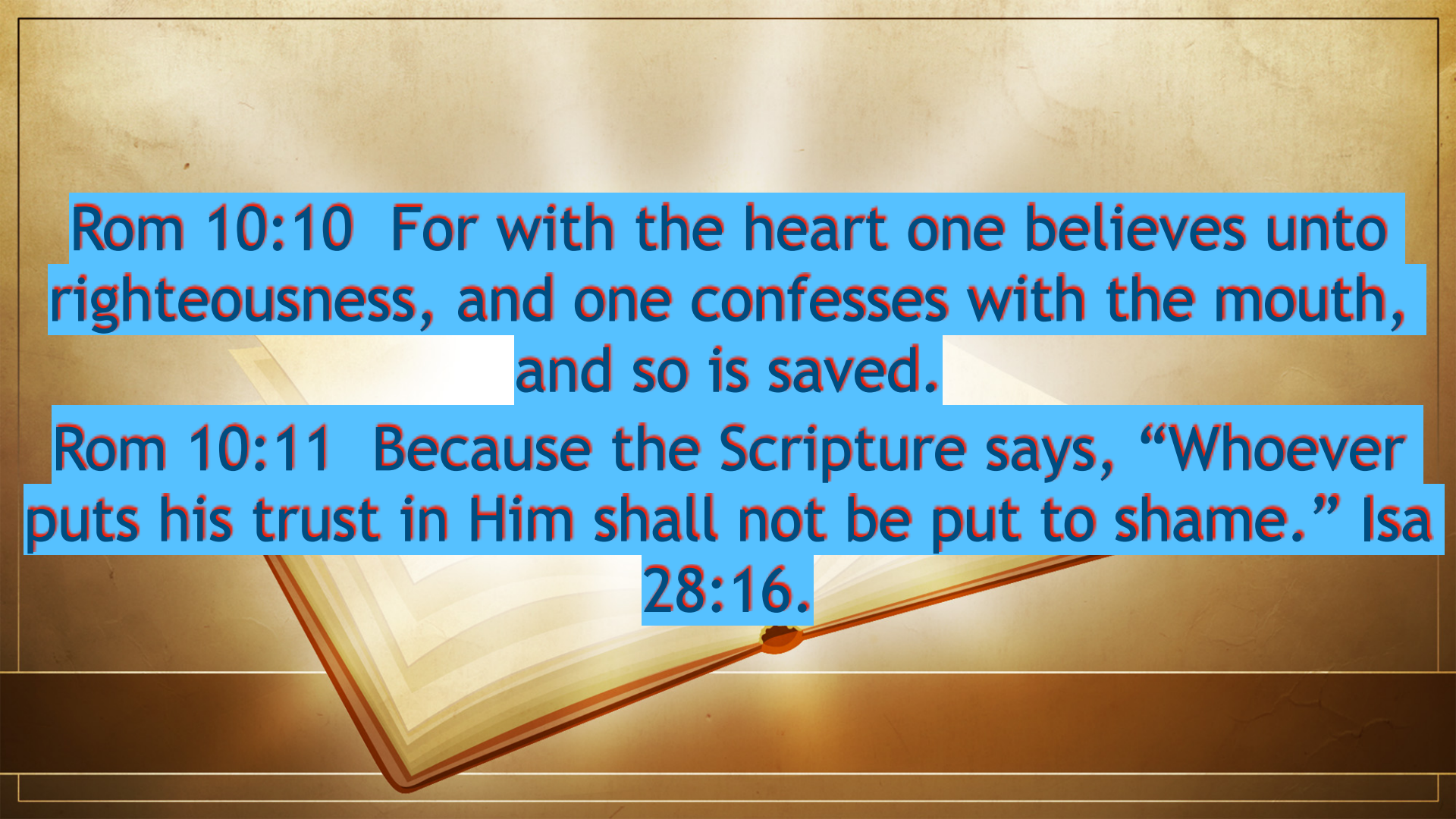
From a primary word τέλλω tellō (to set out for a definite point or goal); properly the point aimed at as a limit, that is, (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically an impost or levy (as paid): - + continual, custom, end (-ing), finally, uttermost. Compare G5411.



Rom 10:7 “ ‘Who shall descend into the abyss?’ ” -  
that is, to bring Messiah up from the dead.

Rom 10:8 But what does it say? “The word is near  
you, in your mouth and in your heart” Deu 30:14 -  
that is, the word of belief which we are  
proclaiming:

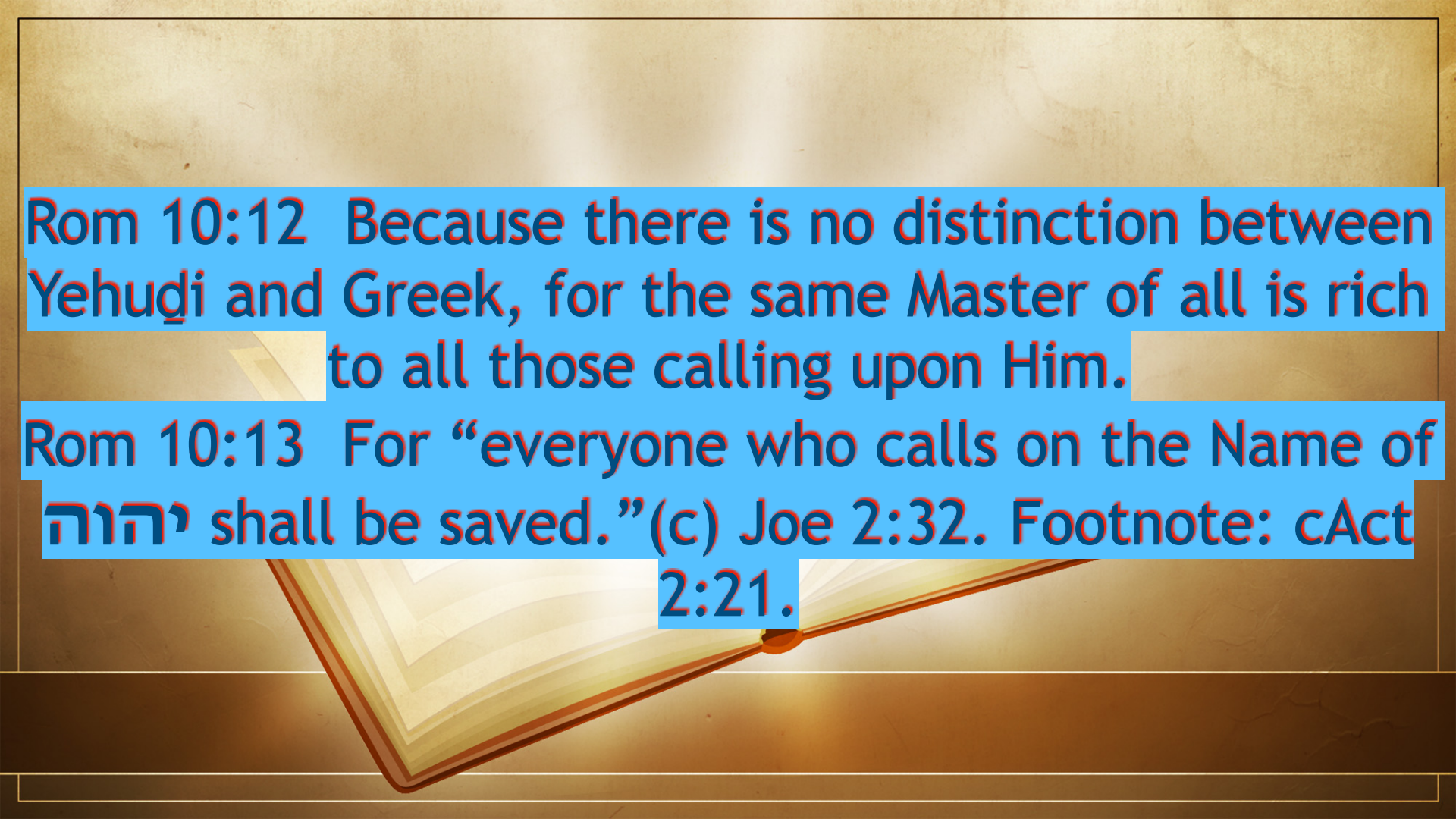
Rom 10:9 That if you confess with your mouth the  
Master יהושע and believe in your heart that Elohim  
has raised Him from the dead, you shall be saved.



Rom 10:10 For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved.

Rom 10:11 Because the Scripture says, “Whoever puts his trust in Him shall not be put to shame.” Isa 28:16.





Rom 10:12 Because there is no distinction between Yehudi and Greek, for the same Master of all is rich to all those calling upon Him.

Rom 10:13 For “everyone who calls on the Name of יהוה shall be saved.” (c) Joe 2:32. Footnote: cAct 2:21.

**Verse 3** - Aharon was only allowed to enter by the blood of a young bull, as a sin offering, and the blood of a ram, as an ascending offering.

Both the blood of a bull and a ram shadow picture for us the redemptive work of **יהושע** Messiah, by whose Blood we now have access into the presence of Elohim.

The term **'with a young bull'** is written in the Hebrew text as follows:



בְּפָר בֶּן־בָּקָר - 'b'phar ben-baqar' - 'with a bull, a son of the herd'.

The root words that are used here are:

- 1) פָּר par (par)- Strong's H6499 which means, 'bull, young bull, steer, heifer';
- 2) בֶּן ben (bane)- Strong's H1121 which means, 'son, grandson, child, member of a group';
- 3) בָּקָר baqar (baw-kawr')- Strong's H1241 which means, 'herd, cattle, ox, oxen, bulls'.

As we consider these words, we are able to see how the blood of these animals was to be a clear shadow picture of the coming redemption of Yisra'ěl, through the Blood of Messiah; and we are further able to see this by looking at the ancient pictographic script in regards to these key words.

Let us therefore take a brief look at these words, that I have just highlighted above, in the ancient pictographic form and see how each word is clearly able to reveal to us the work of Messiah, when used in terms of this access into the Most Set-Apart Place inside the veil, being spoken of here.




1) פַּר par (par)- Strong's H6499 which means, 'bull, young bull, steer, heifer':



פַּר

## Pey - פ:



This letter in the ancient script is pictured as , which is an **'open mouth'** and carries the meaning of **'speak and blow'**, from the functions of the mouth, and can have the meaning of **'scatter'** by blowing.

It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!



## Resh - ר:

The Ancient picture for this letter is  , the head of a man. This letter has the meanings of 'head' or 'man' as well as 'chief, top, beginning or first'.




2) בֶּן ben (bane)- Strong's H1121 which means,  
'son, grandson, child, member of a group'






## Beyt - בֵּית:

This is the letter 'beyt', which in the ancient script has this letter as , which pictures a *tent floor plan* and means, '*house*' or '*tent*'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which we are, as we are as living stones being built up in Messiah.

## Nun - נ:

This is the letter 'nun', which in the ancient text is



pictured as , which is a 'sprouting seed' and gives the idea of 'continuation or an offspring or an heir', speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy.




3) בָּקָר baqar (baw-kawr')- Strong's H1241 which means, 'herd, cattle, ox, oxen, bulls'

בָּ קָ ר




## Beyt - בֵּית:

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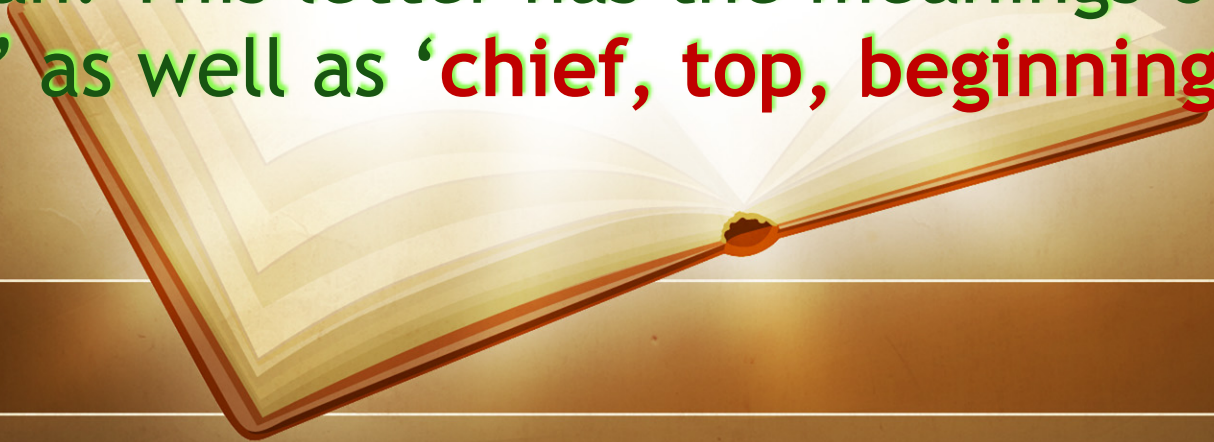
## Quph - קָ:

this is the Hebrew letter 'quph', which is pictured in the ancient script as -  - a 'horizon' and depicts the elements of 'time', as it pictures the sun in its rising and setting. It therefore carries the meaning of 'circle' or 'to go around', representing for us both, appointed cycles or times as well as eternity.

## Resh - ר:



The Ancient picture for this letter is , the head of a man. This letter has the meanings of 'head' or 'man' as well as 'chief, top, beginning or first'.





As we consider these 3 words collectively, in seeing the great prophetic shadow picture of how we are able to gain access into the Set-Apart Place inside the veil, we are able to see the clear message being depicted through these individual picture words.

**BY THE MOUTH (THE WORD) OF THE HEAD, WHO IS THE SON WHO IS THE SEED, THAT BUILDS US UP IN HIM, AS WE CONTINUE TO FOLLOW HIS COMPLETE APPOINTED CYCLES (FEASTS). FOR BY HIS SACRIFICE HE BECAME A SIN OFFERING FOR US IN HIS OWN BLOOD!**

As we consider the ram for the ascending offering, we can also see a powerful shadow picture of the fullness of the work of our Mighty Redeemer

The Hebrew root word that is used for 'ram' is אֵילִּי ayil (ah'-yil)- Strong's H352 which means, **'terebinth, chief, pillar, door post, ram'**.


The ram is a grown male sheep and is head of the flock.



A shepherd may have one or two rams in a flock of ewes to promote uniformity.

The ram is forever in the eyes of the Hebrew, seen as the substitute animal, faithful unto death.

This is, of course, because יהוה provided a ram as a substitute for Yitshaq on that day when Abraham's faith was revealed.



Berēshith/Genesis 22:12-14—Gen 22:12 And He said, “Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”

Gen 22:13 And Abraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Abraham went and took the ram and offered it up for an ascending offering instead of his son.

Gen 22:14 And Abraham called the name of the place, ‘יהוה Yireh,’ as it is said to this day, “On the mountain יהוה provides.”

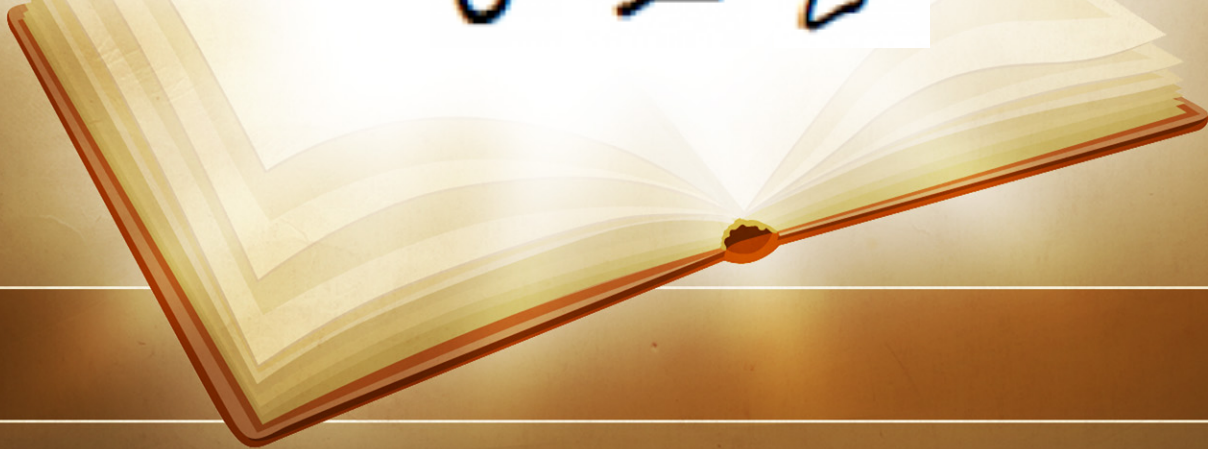


The blood of a ram, as an ascending offering, clearly depicts for us the complete provision of יהוה for us, through the Blood of Messiah who would be lifted up as an ascending offering.

As we look at the ancient pictographic script and the letters that make up this word אַיִל ayil (ah'-yil)- Strong's H352, we are further able to see the clear message being given, in the context of this needed blood that would give us access into the presence of our Master and Elohim.


Ram - אַיִל ayil - Strong's H352 which means,  
'terebinth, chief, pillar, door post, ram'.

א י ל





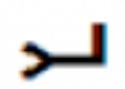
## Aleph - א:

This is first letter of the Hebrew alphabet and is called 'aleph' and in the ancient script is pictured as , 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals.

This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction.


This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!

## Yod - י:

This is letter 'yad or yod' which in the ancient script is pictured as , 'an arm and hand' and carries the meaning of '**work, make, throw**', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this. The work of one's hands is the basic meaning of this letter!



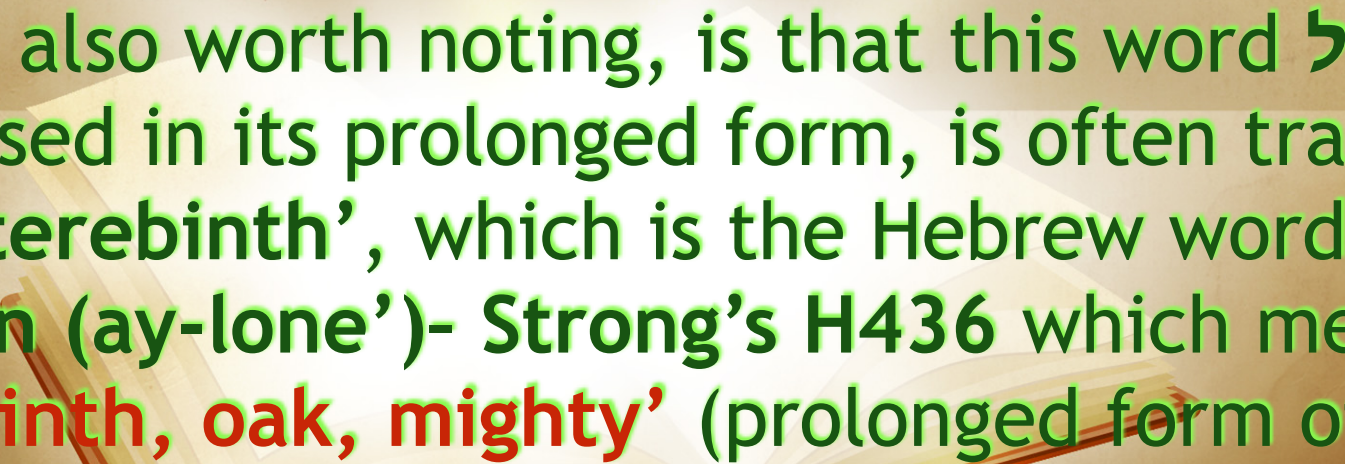
## Lamed - ל:

This is the Hebrew letter 'lamed', which is pictured as , a 'shepherd's staff', representing 'authority' and can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

As we consider these pictographic letters, we are able to recognize the power of the substitutionary sacrifice that is provided for us:

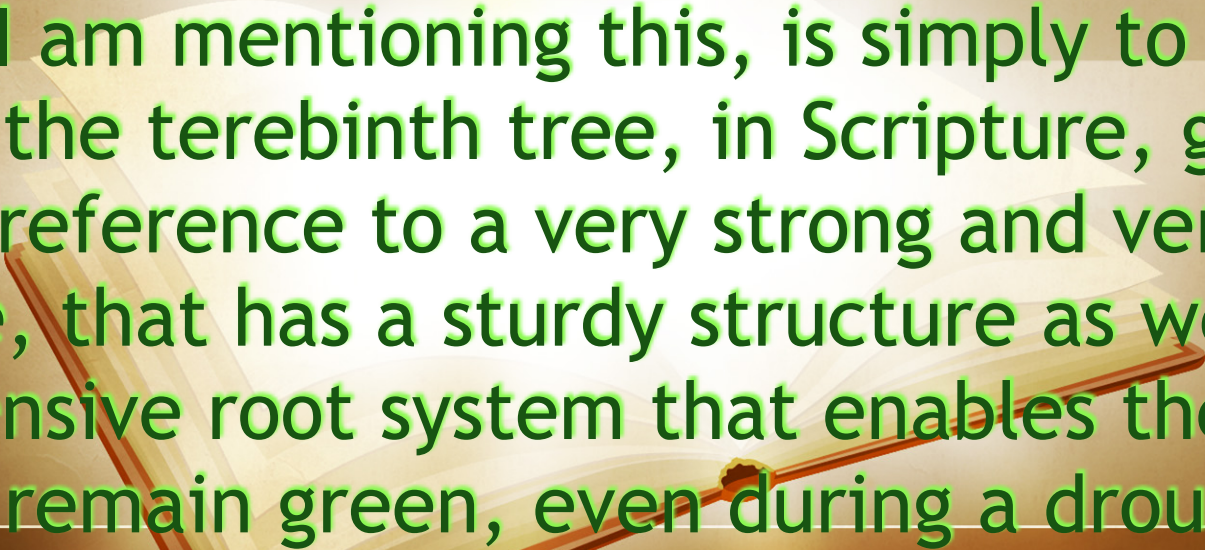
**THE ALEPH (HEAD OF ALL CREATION), THROUGH HIS MIGHTY REVEALED OUTSTRETCHED ARM AND HAND, HAS CAUSED US TO BE ABLE TO DRAW NEAR TO HIM, UNDER THE CLEAR AUTHORITY OF THE GOOD SHEPHERD, יהושע MESSIAH!**





What is also worth noting, is that this word אַיִל ayil, when used in its prolonged form, is often translated as, ‘terebinth’, which is the Hebrew word אֵילֹן eylon (ay-lone’)- Strong’s H436 which means, ‘**terebinth, oak, mighty**’ (prolonged form of ayil).

Another word that is also used for 'terebinth' is אֵילָה  
eylah (ay-law')- Strong's H424 which also means,  
'*terebinth, oak*' and is the feminine of אֵיל ayil.  
Why I am mentioning this, is simply to illustrate  
that the terebinth tree, in Scripture, gives us a  
clear reference to a very strong and very durable  
tree, that has a sturdy structure as well as an  
extensive root system that enables the tree to  
remain green, even during a drought!






This strong tree is known to grow up to 36ft high and due to its root system can sprout up from a stump after having been cut down which, as we will see, is used as a picture in Scripture!

When we see the relation of this word being closely identified with ram, we are further able to glean a great deal regarding the strengthening work that the Blood of Messiah has in our lives, as we become a planting of **יהוה**, in Messiah, to be adorned!

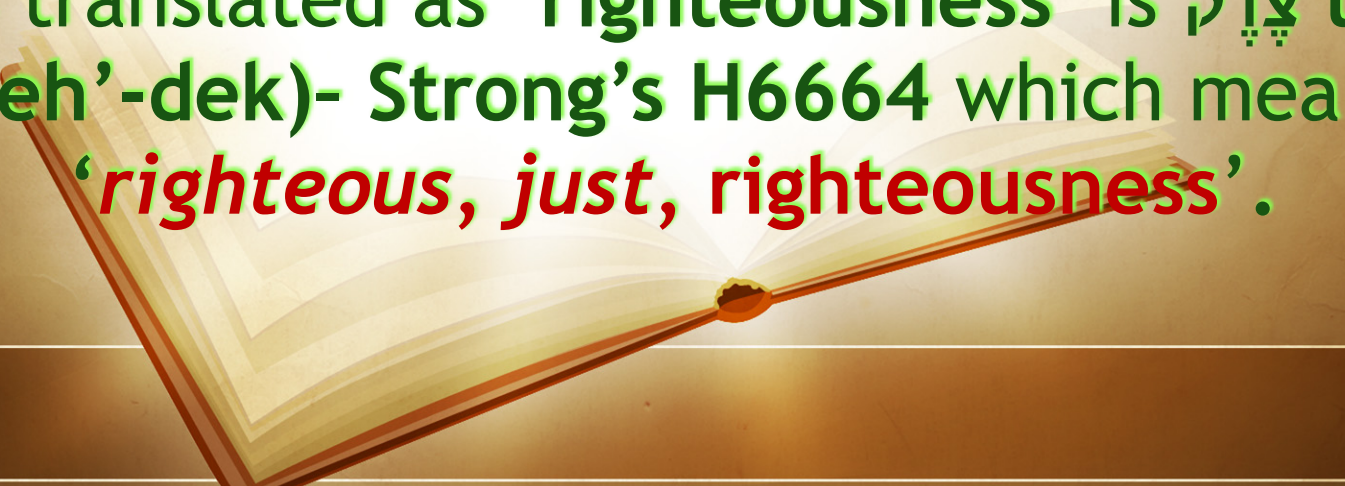
Yeshayahu/Isaiah 61:3 “to appoint unto those who mourn in Tsiyon: to give them embellishment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. And they shall be called trees of righteousness, a planting of יהוה, to be adorned.”

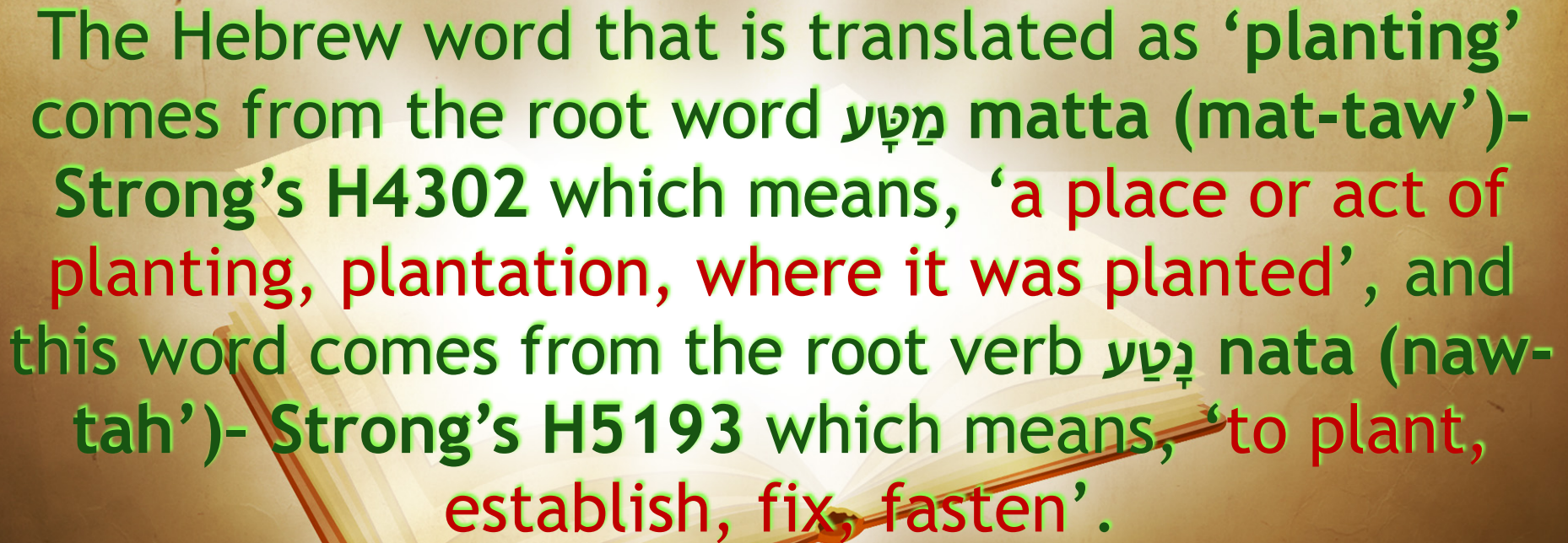




## Trees of righteousness:

The Hebrew word that is translated as 'trees' is אֵיל ayil (ah'-yil)- Strong's H352, and the Hebrew word that is translated as 'righteousness' is צֶדֶק tse<sub>u</sub>deq (tseh'-dek)- Strong's H6664 which means, *'righteous, just, righteousness'*.





The Hebrew word that is translated as 'planting' comes from the root word **מַטָּה** matta (mat-taw')- Strong's H4302 which means, 'a place or act of planting, plantation, where it was planted', and this word comes from the root verb **נָטַח** nata (naw-tah')- Strong's H5193 which means, 'to plant, establish, fix, fasten'.



When Messiah comes again and His reign is established here in earth, we who are in Him, shall be firmly planted and called trees of righteousness!

As ambassadors of the Kingdom to come, we recognize how we are to be firmly planted in His word as strong trees of righteousness.

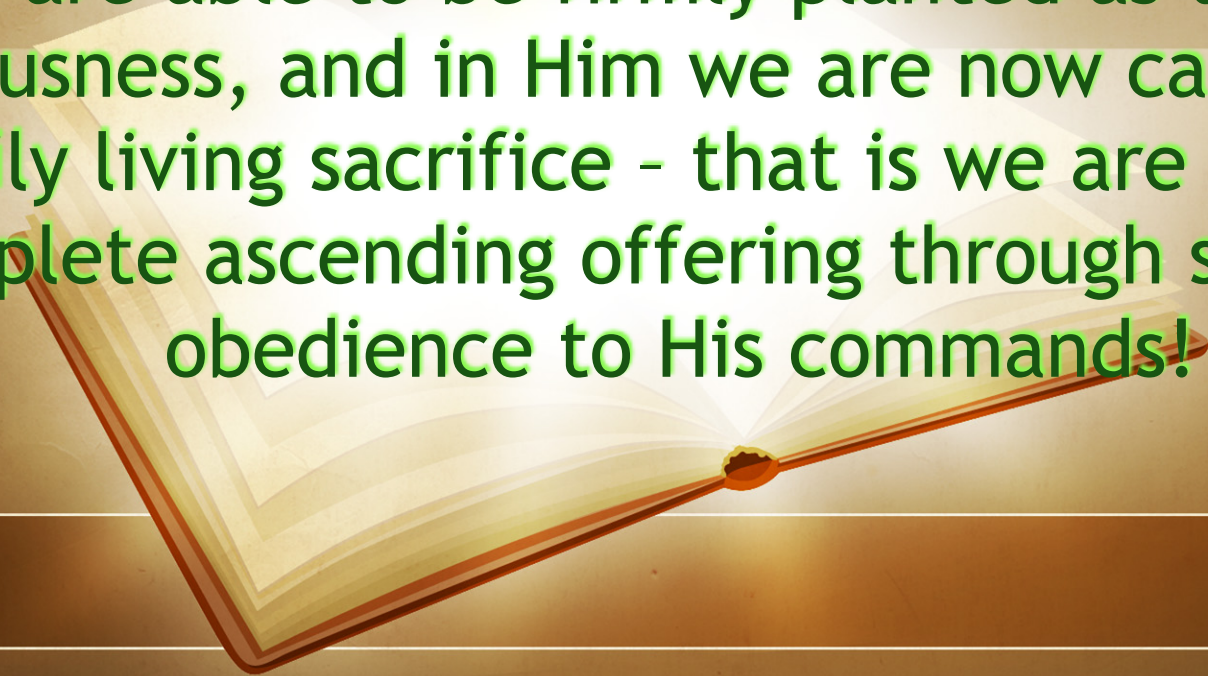


In Scripture, we find many agricultural word pictures that are used to describe man, and Dawid tells us what the faithful, who meditate on the Torah day and night, will be like:

**Tehillah/Psalm 1:3 “For he shall be as a tree planted by the rivers of water, that yields its fruit in its season, and whose leaf does not wither, and whatever he does prospers.”**



Through the atoning work of the Blood of Messiah,  
we are able to be firmly planted as trees of  
righteousness, and in Him we are now called to be a  
daily living sacrifice - that is we are to be a  
complete ascending offering through set-apart  
obedience to His commands!



The root word that is used for 'ascending offering', in the Hebrew, is עֹלָה olah (o-law')- Strong's H5930 and means, **'whole burnt offering, i.e., an offering of the entire part of a sacrifice that was clean and acceptable for sacrifice'**.

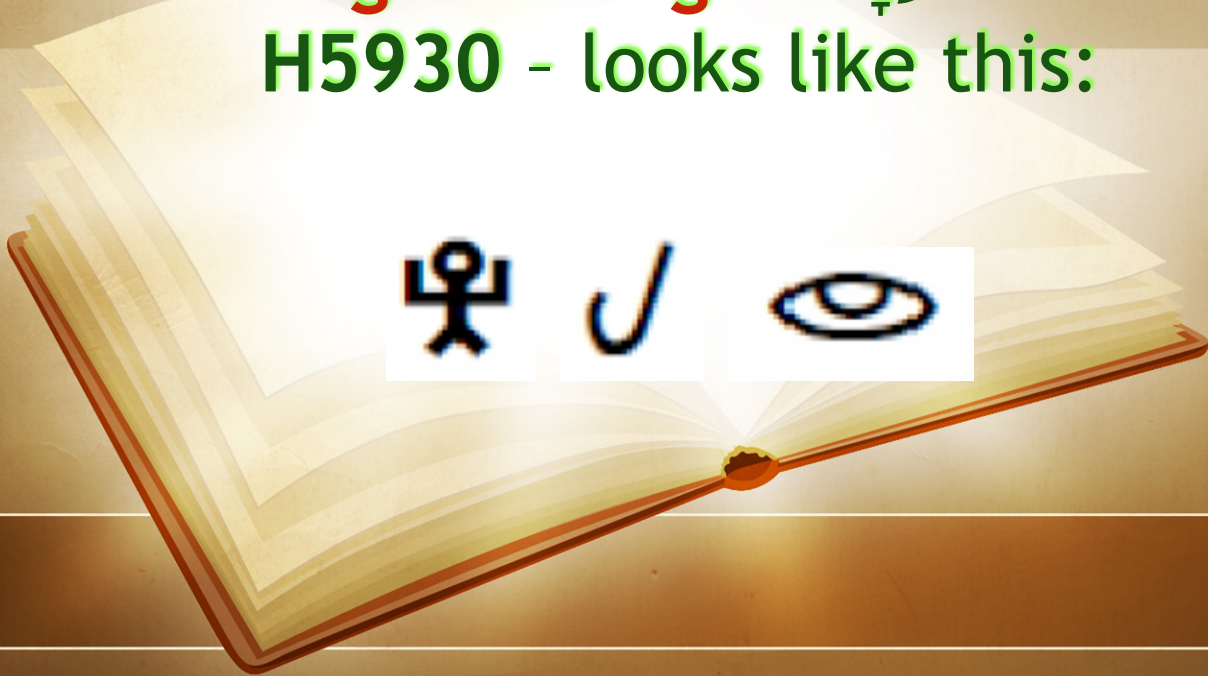
This עֹלָה olah offering speaks of that which 'goes up' or 'ascends' and in the essence of these offerings unto יהוה this carries the meaning of, **'to cause to ascend up to יהוה as a flame and smoke ascent by burning'**.



The **עֹלָה** olah offering symbolizes complete dedication and a giving of our all as we offer up our bodies as a living sacrifice, so that we can be pleasing in presenting to Him our reasonable worship that is due:


Romiyim/Romans 12:1-2 “I call upon you, therefore, brothers, through the compassion of Elohim, to present your bodies a living offering - set-apart, well-pleasing to Elohim - your reasonable worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.”

In the ancient pictographic script, the Hebrew word for **‘ascending offering’** - עֹלָה olah - Strong’s H5930 - looks like this:






## Ayin - א:

The original pictograph for this letter is  and represents the idea of '**seeing and watching**', as well as '**knowledge**'. as the eye is the 'window of knowledge'.




## Lamed - ל:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



## Hey - הָ:



The ancient script has this letter pictured as , which is ‘**a man standing with his arms raised out**’. The meaning of the letter is “**behold, look, breath, sigh and reveal or revelation**”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to **יהוה** as we lift our hands in praise, declaring His authority under which we humbly submit!

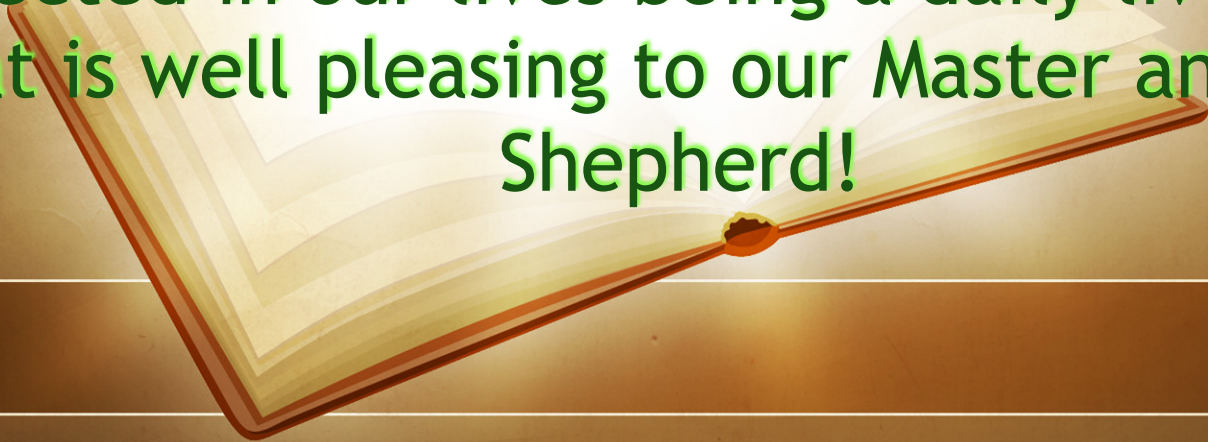
When considering the ascending offering and the clear Torah of this offering that requires the fire to never be put out we are able to recognize the clear lesson portrayed in the pictograph rendering of this word עֹלָה olah, which teaches us how we are to have our eyes continually fixed upon our Shepherd who is to be praised!

In terms of the ascending offering, these letters can render the meaning:

**LOOKING TO THE GOOD SHEPHERD  
WHO IS TO BE PRAISED!**



With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!



## Verse 4 - Set-Apart Linen -

The Hebrew word used here for 'linen' is טָבַד bad (bad)- Strong's H906 which means, '*white linen*' and we see this word also being used in Hebrew in reference to separation: טָבַד bad (bad)- Strong's H905 which means, '*alone, besides, apart, separation*' and comes from the primitive root word טָבַדָּ badad (baw-dad')- Strong's H909 which means, '*to be separated, isolated, lonely*'.



One thing that we are clearly able to see here is that the work of Aharon, as high priest, was a work that he had to perform alone, when going into the Most Set-Apart Place, and pictures for us that Messiah alone, our High Priest, is fully able to redeem us!

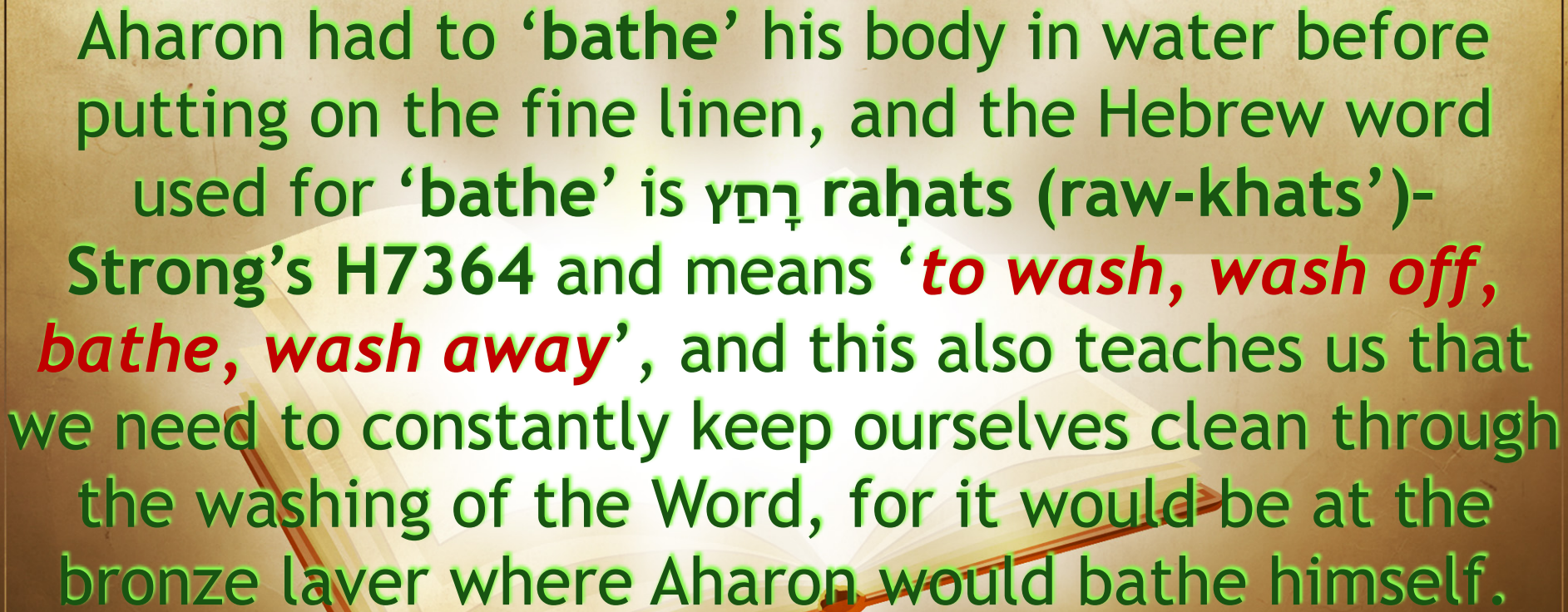
Now that we are grafted in by His Blood, we too need to recognize that this path of righteousness that we walk in can be a very lonely road, for the Way is narrow and few find it!!!

We are to be dressed in ‘fine linen’, and we are told what fine linen represent, in:

**Hazon/Revelation 19:8** “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses of the set-apart ones.”







Aharon had to 'bathe' his body in water before putting on the fine linen, and the Hebrew word used for 'bathe' is רָחַץ *raḥats* (raw-khats')- Strong's H7364 and means '*to wash, wash off, bathe, wash away*', and this also teaches us that we need to constantly keep ourselves clean through the washing of the Word, for it would be at the bronze laver where Aharon would bathe himself.

Some other interesting points to take note of in this chapter are: **Verse 12** - Aharon was to take coals from the slaughter place - not as his sons had done in bringing their own strange fire!!! Hands filled with the sweet incense, speaks of how the role of the High Priest is that his hands are filled with that which is pleasing and sweet before Elohim and has no other works occupying His hands. **יהושע** said that He only did what the Father has commanded and only did that which He was sent to do, and only spoke that which HE was commanded to - His hands were full of the 'sweet incense' beaten fine, in order to fully satisfy the Torah of atonement!



**Verse 13** - put incense on the fire before יהוה, is another wonderful picture of how יהושע Messiah is the One who intercedes for us day by day, as the incense represents the prayers of the Set-Apart ones (**Hazon/Revelation 8:3**) and we have a great High Priest who intercedes for us:

**Ib'rim/Hebrews 7:25** “Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.”

## Verse 14 - Sprinkle on the east side!

What is significant for me here, is that the blood of the bull is sprinkled on the east side and on the lid; and for me it pictures perfectly the work of Messiah.

We are told in Yeḥezqěl that the 'east gate' is the gate by which יהוה Elohim enters and it is shut - and we see from Yeḥezqěl/Ezekiel 40-48 which clearly pictures the end days and the Millennial reign and gives repeated reference to the east gate in referencing the gate by which יהוה enters and is shut until His return.



This is a picture, once again, that **יהושע**, the gate of the sheep, is the only means of deliverance, and there is no other way into the Covenants of Promise except through His Atoning Blood sprinkled on the east, redeeming us as a people who may enter in Him.

The Hebrew word for ‘east’ can also mean ‘ancient’ and shows the picture of a restoration of the most ancient ‘Adam’ and also pictures for us how the Kerubim guard the east gate to the garden of Ęden.

In **verse 17** we are told that no man should enter in the Tent of Appointment when Aharon, the high priest, goes in to make atonement, and this fits perfectly into the words of Messiah to His Talmidim  
in:

Yohanan/John 13:36 “Shim'on Kēpha said to Him,

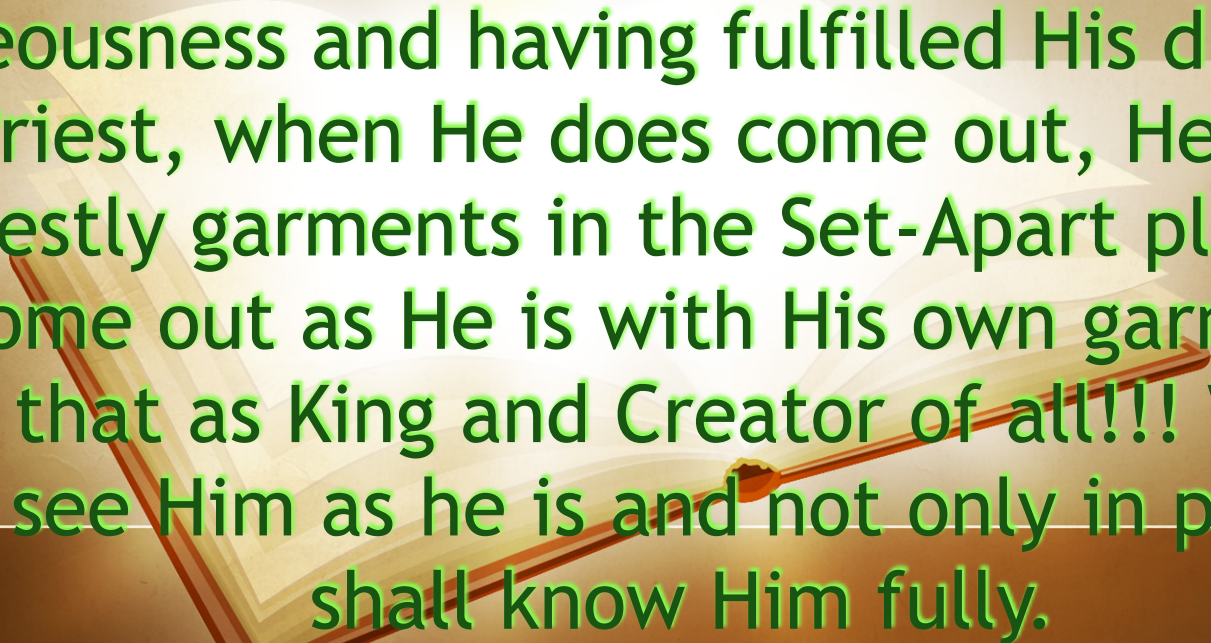
“Master, where are You going?” **יהושע** answered

him, “Where I am going you are unable to follow Me now, but afterwards you shall follow Me.”



Only **יהושע** could go into the Set-Apart place in order to make atonement and His talmidim could not go in while He was making atonement for us all!!!

In verse 23-24 Aharon would take off his normal clothes and put on the set-apart linen clothes, and we see in these verses that he takes off the set-apart linen clothes, which he put on when going in to the Set-Apart Place and he leaves them there and puts on His own clothes and comes out.



This is a wonderful shadow picture of Messiah who took on the form of a servant and humbled Himself and clothed Himself in Priestly garments of righteousness and having fulfilled His duty as our High Priest, when He does come out, He will leave the priestly garments in the Set-Apart place and He will come out as He is with His own garments on - and that as King and Creator of all!!! We shall finally see Him as he is and not only in part and we shall know Him fully.



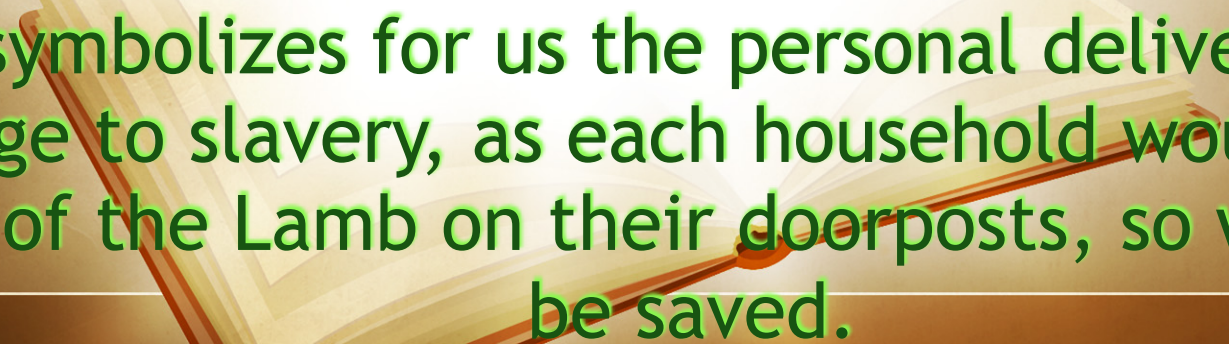
As Sha'ul says that now we see in a mirror (that is His Word) dimly but we shall see Him face to face as our Redeeming King!!!

Let us briefly look at this Day of Yom Kippur in a little more detail:

Yom Kippur - the purification of the Bride - the Day of Atonement.

One might ask why do we have this day separate from Pěsah - isn't that when we were redeemed?

This is a good question, yet יהוה's appointed times are perfect shadow pictures for us and so in understanding these great shadow pictures, it could best be explained as Pěsaḥ symbolizing for us personal redemption - it was on that day we were bought at a price and received atonement for our personal sins. Pěsaḥ symbolizes for us the personal deliverance from bondage to slavery, as each household would put the Blood of the Lamb on their doorposts, so would they be saved.





We each must accept, receive and apply the Blood of the Pěsaḥ Lamb personally in our lives. The Day of Atonement speaks of the national redemption of a nation.

The day in which the Covenant will be confirmed according to Dani'ěl 9, and a time when Yisra'ěl will no longer doubt that יהושע is the Messiah.

Atonement means 'to make ransom for or to cover over man's sins'.

The English word Atonement was derived when the translator wanted best to describe what **'kippur'** meant as there was not a definitive English word to describe or translate the meaning of this and so what he translated it to was - **'At-One-Ment'** - therefore later being called **'Atonement'**.

This was the best way he could express what this day carries for us - it is when we are made to be **'one'** with **יהוה** - be **'at one with'** Him and finally be fully restored unto Him as a washed and purified body together as **'one'**!



This was the best way he could express what this day carries for us - it is when we are made to be 'one' with יהוה - be 'at one with' Him and finally be fully restored unto Him as a washed and purified body together as 'one'!

So, this is also a day where we truly come and remember the ransom that was paid for us by the shed Blood of the Pěsaḥ Lamb - יהושע Messiah, once and for all and reflect on our lives as to how we are living out our covenant relationship with our Saviour.

The Hebrew word for atonement is כִּפּוּר kippur (kip-poor')- Strong's H3725 and comes from the root word כָּפַר kaphar (kaw-far')- Strong's H3722 and means: 'to cover over, pacify, make propitiation, atone'.

As a noun, it can also carry the meaning of '*a ransom*', '*gift*', or '*to secure favour*'.

It literally means to '*cover over*' or '*smear with pitch*' as in the sealing of a ship.



Therefore, '*kaphar*' or atonement, means to cover that which is bare or naked or shamed, and also means to '*smear the ship so that your ship will not sink and drown all those aboard*'!

Wow - we are '**covered**' - Atoned for by His Blood!!!



Noah was commanded by יהוה to cover the ark inside and out with pitch - he was told to כָּפַר kaphar (kaw-far')- Strong's H3722 (cover) the ark with - כֹּפֶר Kopher (ko'-fer)- Strong's H3724 (pitch):

**Berēshith/Genesis 6:14 “Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with tar.”**



Kaphar' also means to ransom - and so we know that יהושע has paid our ransom and atoned for us.

It also means to reconcile with someone who has the power of death over you, and to pacify the one who has the power to do you harm!

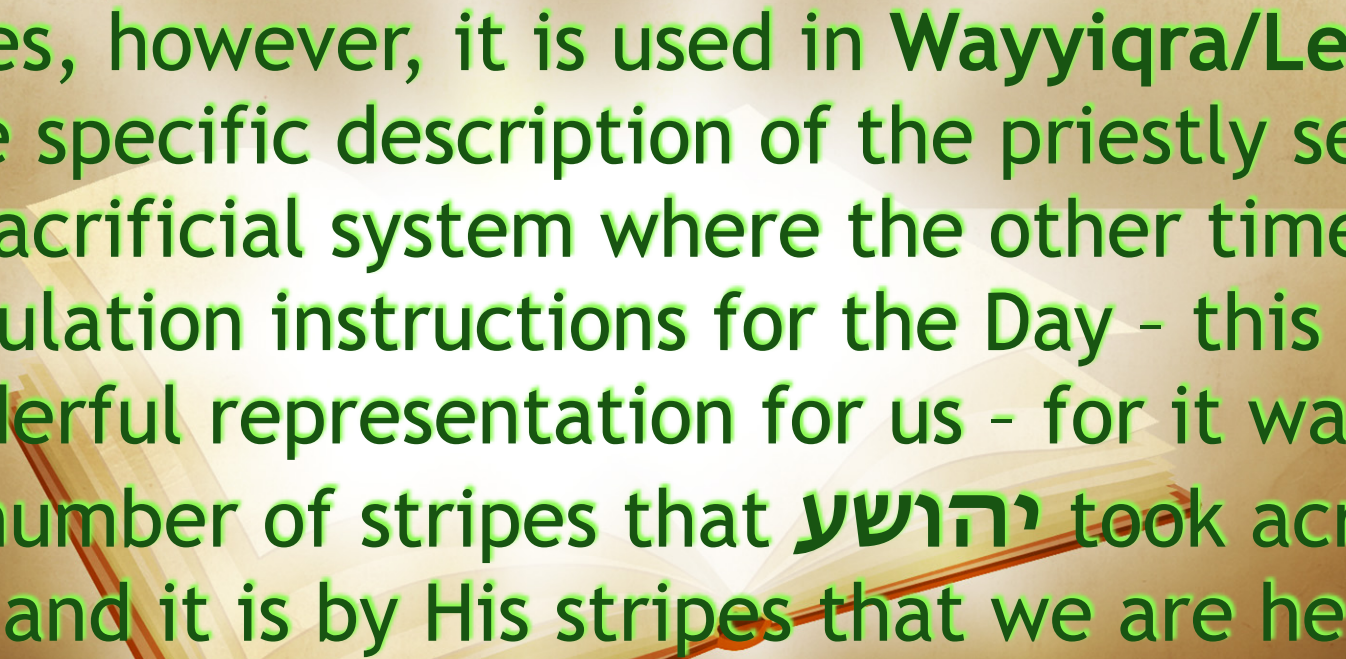
We must realize that the punishment for sin is death, and no sin goes unpunished.



Through the Atonement of **יהושע** for our sins we are reconciled to the One who has the power to put us to death!

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, 'kaphar' is used 16 times in **Wayyiqra/Leviticus** 16 and 48 times in the entire book!





39 times, however, it is used in Wayyiqra/Leviticus in the specific description of the priestly service and sacrificial system where the other times are regulation instructions for the Day - this is a wonderful representation for us - for it was the exact number of stripes that **יהושע** took across His back - and it is by His stripes that we are healed!!!


By His Stripes and His sacrifice, we are covered,  
cleansed, redeemed and reconciled to Him!

In the ancient pictographic script, the word כָּפַר  
kaphar - Strong's H3722 is pictured as:






## Kaph - קָפֹּחַ:

The ancient script for this letter 'kaph' is -  - and pictures 'an open palm of a hand', and can have the meaning of '**bend, curve**' which is seen in the shape of the hand. It can also be understood to have the meaning of the ability to '**tame, subdue**', as in the '**bending of the will**', as an 'open hand' signifies '**submission**'.

## Pey - פּ:

The ancient script for this letter 'pey' is -  - and is pictured as an 'open mouth' and carries the meaning of '**speak and blow**' from the functions of the mouth, and can also have the meaning of '**scatter**' by blowing. In representing the mouth, it can also picture the lips of a mouth, which are the 'edges of the mouth', and can also refer to things with edges, such as a sword or beard!

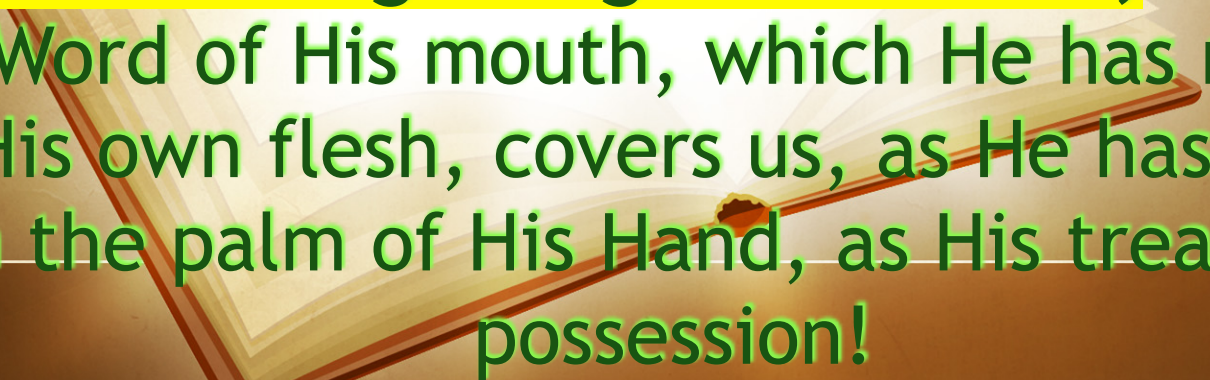


## Resh - ר:

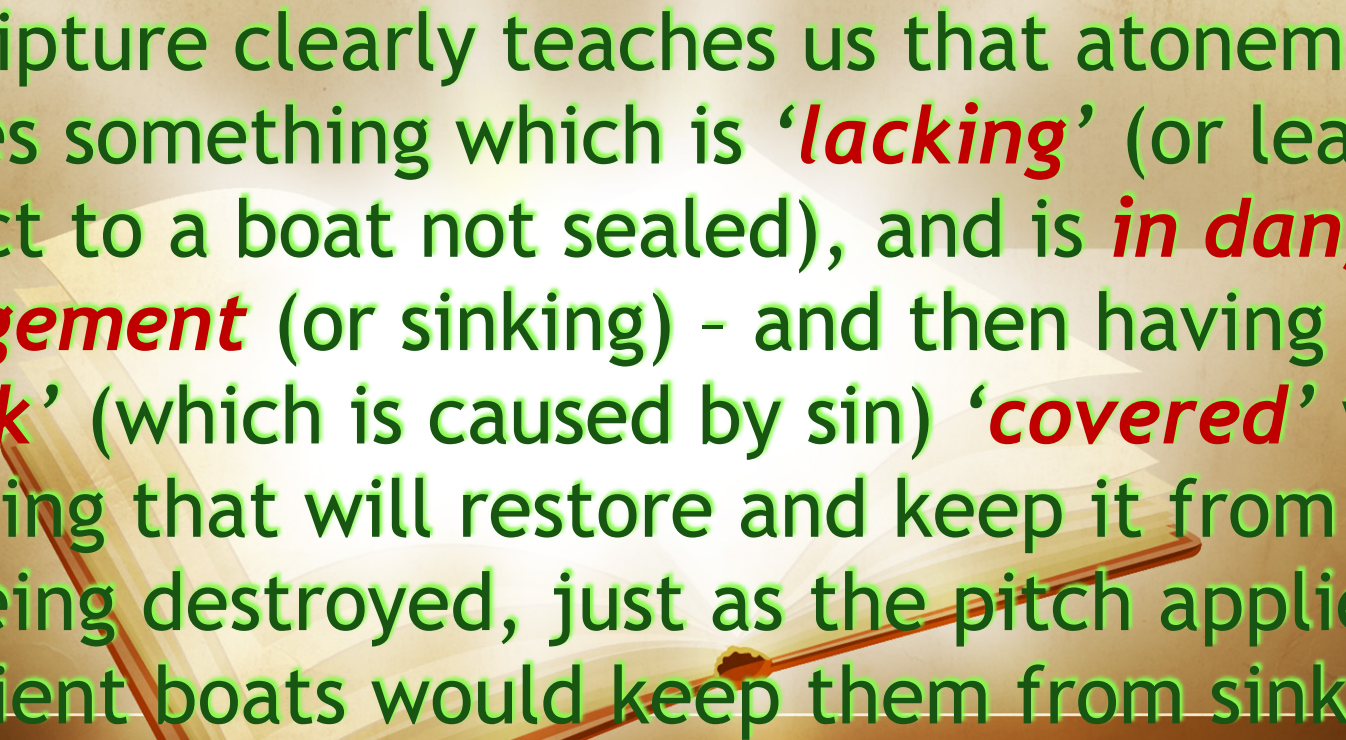


The ancient script has this letter 'resh' as - and is pictured as 'the head of a man' and has the meaning of the **head of a man** as well as **chief, top, beginning** or **first**. Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

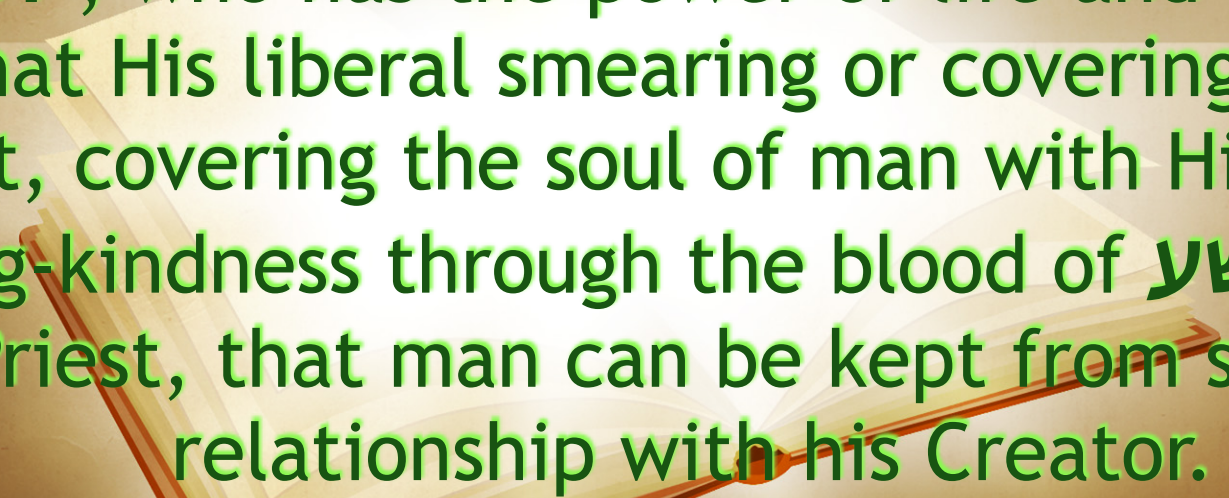
When we understand these pictures, in reference to a 'covering', as well as the ability to be afforded security and protection, we are able to see how we, **who submit to our Master and Messiah, and acknowledge that He is our Head and chief and that He is the Beginning and the End,** realize how, by the Word of His mouth, which He has revealed to us, in His own flesh, covers us, as He has us written in the palm of His Hand, as His treasured possession!







Scripture clearly teaches us that atonement involves something which is '*lacking*' (or leaking in respect to a boat not sealed), and is *in danger of judgement* (or sinking) - and then having that '*lack*' (which is caused by sin) '*covered*' with something that will restore and keep it from sinking or being destroyed, just as the pitch applied to ancient boats would keep them from sinking!



It is only by the favor and loving-kindness granted by **יהוה**, who has the power of life and death over us, that His liberal smearing or covering us inside and out, covering the soul of man with His favor and loving-kindness through the blood of **יהושע**, our High Priest, that man can be kept from sinking in a relationship with his Creator.




When sin occurs, a price must be paid.

Yom Kippur is the day when יהוה will be reconciled with His creation - a day set aside and appointed for Him to pardon, to cleanse and to forgive.

It was only on this one day of the year that 'one' among the children of Yisra'el were able to come 'face to face' so to speak with יהוה and live!

This occurred when only the high priest in office entered the Most Set-Apart place where the Ark of the Covenant was kept.

And as we read, Wayyiqra/Leviticus 16 gives for us the entire ceremony, and the high priest was required to bathe/wash - **רָחַץ** **raḥats** (raw-khats')- **Strong's H7364** himself a couple of times during the Day of Atonement ceremony and carries the wonderful picture of cleansing and how our High priest has too cleansed His Body by the washing of His Blood!





This day was also known as the day of redemption as this day foreshadows a time when Messiah would return and the day of redemption and reconciliation would be fully complete.

**Qorintiyim Aleph/1 Corinthians 13:12** “For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.”

Sha'ul was saying here, that we are not yet face to face with our Father, but the time will come as pictured by this day, where we will see Him face to face and then we will know Him fully, as He knows us now!

For what we see of Him, dimly, we see in the 'mirror' of His Word, and Ya'aqob/James encourages us to not forget what we look like when we look into the mirror of His Word - for we look into the perfect Torah - that of freedom and continue in it, being blessed in the doing of the Torah.

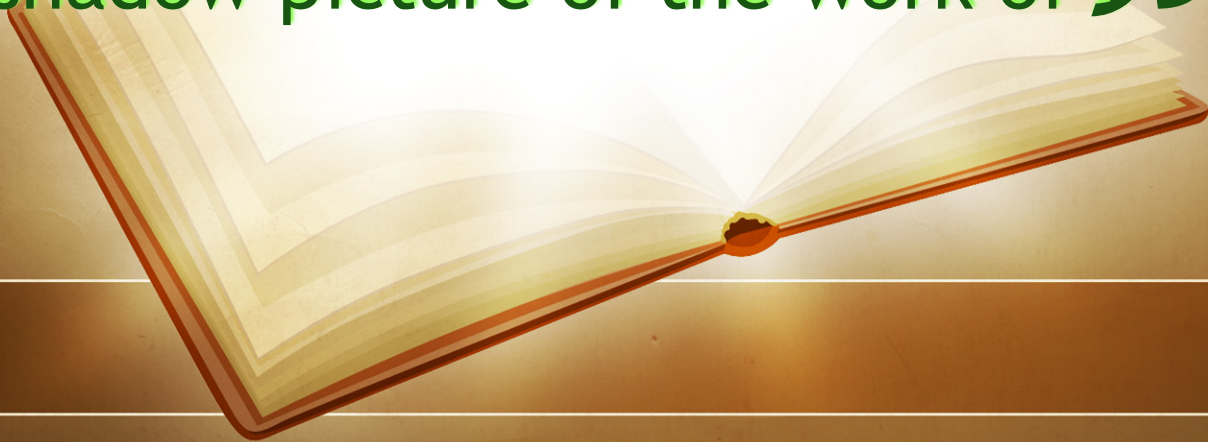


We all have a choice to make, when we look into the mirror of His Word:

**‘Will we do what it says and remember to guard and do, or simply ignore?’**

It is everyone’s individual choice - but that choice will certainly determine whether this Day will be a day of joy and gladness at the fullness of time as the works of our faith are proven to be genuine mirrored by the Truth of His Word through obedience in action, or simply a very sad and painful day when the consuming fire shows up your dead works!

As we see from the instructions given to Aharon as recorded in **Wayyiqra/Leviticus 16**, we see great shadow picture of the work of **יהושע**:





## 1 - The work had to be done alone

Aharon had no help from the other priests - only He could perform the required duties on this day, except for the **'fit man'**, who would send the scapegoat into the wilderness by the hand and the one who would burn the skins and flesh of the sin offering outside the camp.

This is a wonderful picture of **יהושע**, for only He alone could pay the price for our sin, once and for all - for He alone is worthy.

There is only One that saves - **יהושע**, there is no other way!!!

## 2 - The high priest put off his normal clothes -

Aharon had to wash himself and change his clothes and put on the set apart linen as a picture of being washed and clothed in righteousness. For these duties

Aharon did not wear his usual High Priest garments (the ephod and breastplate) but wore set-apart linen.

This is also a wonderful picture of **יהושע** who came to earth as a man and laid aside His deity. He laid aside His garments of esteem and took upon Himself the form of a servant.



His sinless life allowed Him to enter into the Most Set-Apart Place and make atonement for us. In one sense He set aside His deity as described in Philippians yet being the King of Righteousness who knew no sin and clothed in Majesty was able to enter into the Most Set-Apart place.



The linen garments speak of sinless humanity of the Messiah and His Righteousness, and we know that as we are clothed in Him, we have become the righteousness of Elohim in Messiah, and 'the fine linen' are 'the righteousnesses of the set-apart ones' (Hazon/Revelation 19:8).

And so 'in Him' we have access to the Most Set-Apart place! We too must put off self and put on Messiah as we daily live our lives as a living sacrifice, clothed in righteousness - doing His will, obeying His commands!



### 3 - The high priest washed

As I said, Aharon had to wash before putting on the set apart linen and wash again before putting on His garments and offering the ascending offering in making atonement for the people.

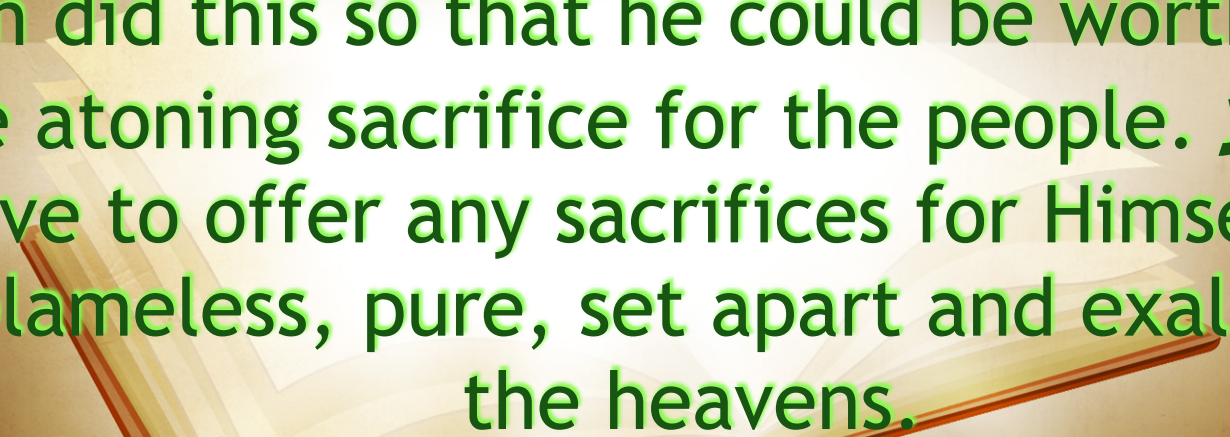
For the priest this meant getting rid of any defilement and setting themselves apart for service in the set apart place.

**יהושע** tells us in Yoḥanan/John 17:19 that He set Himself apart that we may be set apart in truth.

For us as believers this means we are to be washed by the Water of His Word as we approach Him. It is through the Word we are washed and we need to have the Word cleanse us from all impurity and sin!

## 4 - The high priest offered a sin offering for himself

Aharon did this so that he could be worthy to offer up the atoning sacrifice for the people. **יהושע** did not have to offer any sacrifices for Himself - for He was blameless, pure, set apart and exalted above the heavens.





## 5 - The high priest entered the Most Set-Apart Place

high priest entered once a year:

1 - First with the golden incense of burning coals and hands filled with sweet incense and put fire on the incense to cover the lid of the atonement.

2 - Next, he took the blood from the sacrifice of the bull for himself and for his house and sprinkled it on the east side of the lid of atonement and in the front of the lid seven times

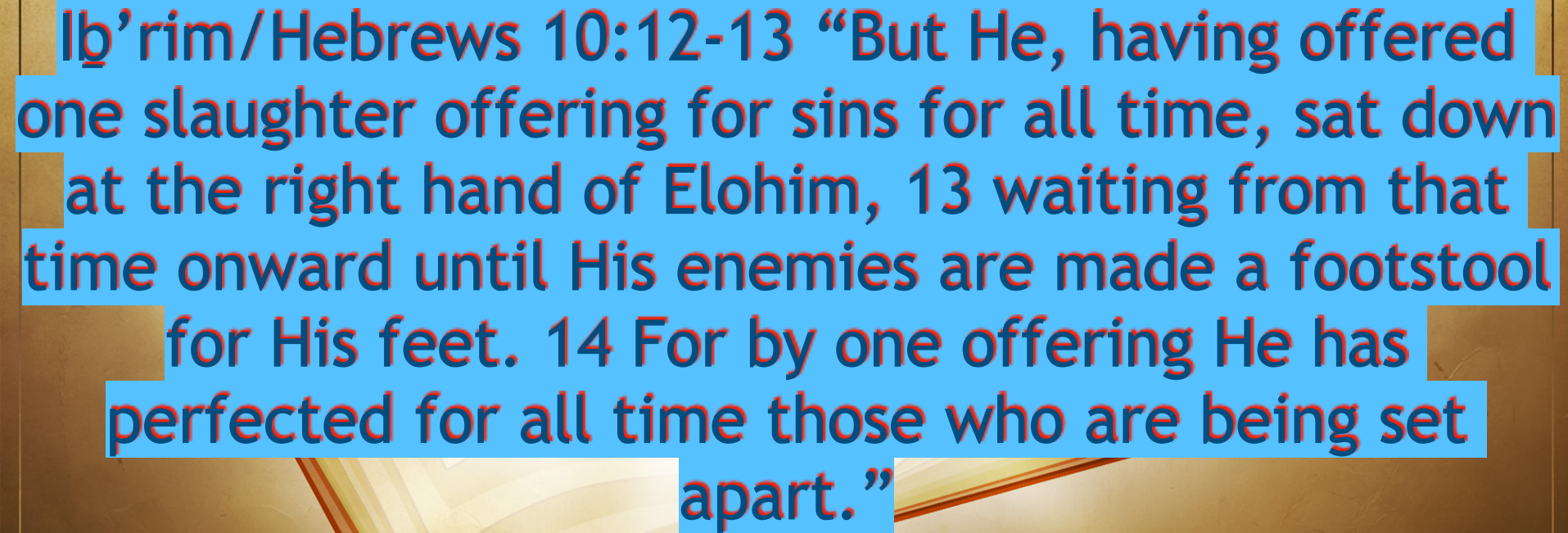
3 - He then took the blood of the goat - the sin offering for the people and did the same as with the blood of the bull

The censer represents for us the esteem of יהוה and it also represents the prayers of the set-apart ones, so Aharon typifies the ministry of mediator and intercessor.

יהושע is our High Priest and Mediator and lives to make intercession for us.







**lb'rim/Hebrews 10:12-13** “But He, having offered one slaughter offering for sins for all time, sat down at the right hand of Elohim, 13 waiting from that time onward until His enemies are made a footstool for His feet. 14 For by one offering He has perfected for all time those who are being set apart.”

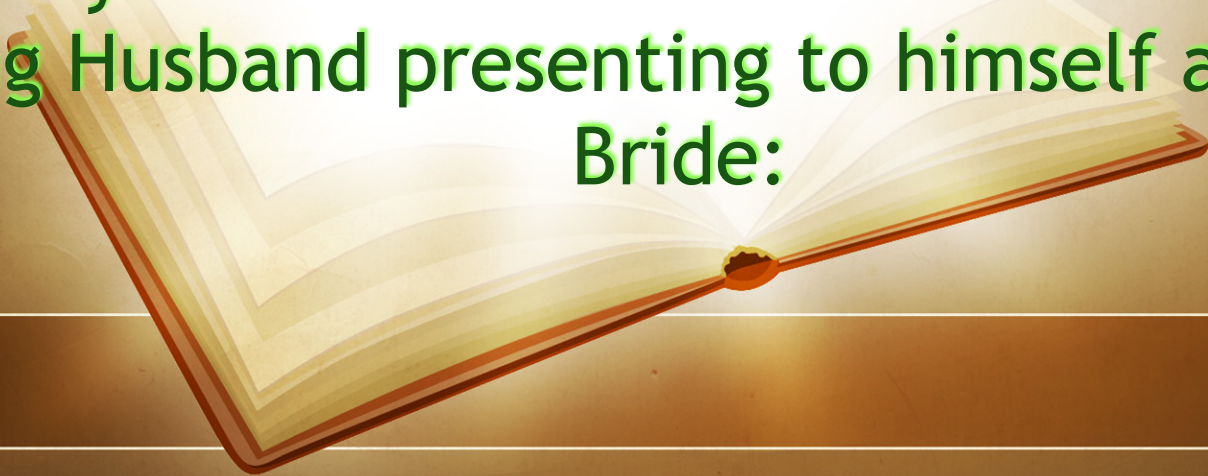
We must also take careful note of Wayyiqra/Leviticus 16:17, which clearly states that while the High Priest goes into the Set-Apart Place to make Atonement, no man should be in the Tent of Appointment!!!

This shows us why there can be no other sacrifices or slaughter offerings done and no Temple will be rebuilt until Messiah Himself comes to rebuild; as Messiah, our High Priest, is in the Most Set-Apart place, in the Heavenly Tabernacle, making it clear than no man can be in the Tabernacle - hence no Tabernacle can ever be rebuilt by man!



The perfect work of our loving Husband and High Priest in setting us apart and cleansing us, is all of His Hands alone and not ours!

The Day of Atonement is all about Messiah, the loving Husband presenting to himself a spotless Bride:



Eph'siyim/Ephesians 5:25-27 “Husbands, love your wives, as Messiah also did love the assembly and gave Himself for it, 26 in order to set it apart and cleanse it with the washing of water by the Word, 27 in order to present it to Himself a splendid assembly, not having spot or wrinkle or any of this sort, but that it might be set-apart and blameless.”





Let us briefly take a look at the 2 goats and the ram:

The first goat is the goat for יהוה, which is commonly called the elevation offering and represents יהושע's righteousness being imputed to us as he makes payment for our sin with His Blood.

The second goat is the goat for Azazel or the scapegoat.

The sins of the people are placed upon it and it is sent into the wilderness, representing for us **יהושע** taking our sin upon Himself and taking it away.

The two goats are a twofold picture that by the Blood of **יהוה, יהושע** forgives our sin and removes (forgets) our sin for He remembers our sin no more. The sacrificial goat provides the covering for our sin and the scapegoat provides the removal of our sin and the ram offering is the ascending atoning sacrifice for us all.



It is also a picture of sin being defeated and Satan being sent into the Wilderness and bound, unable to trouble the Bride anymore!

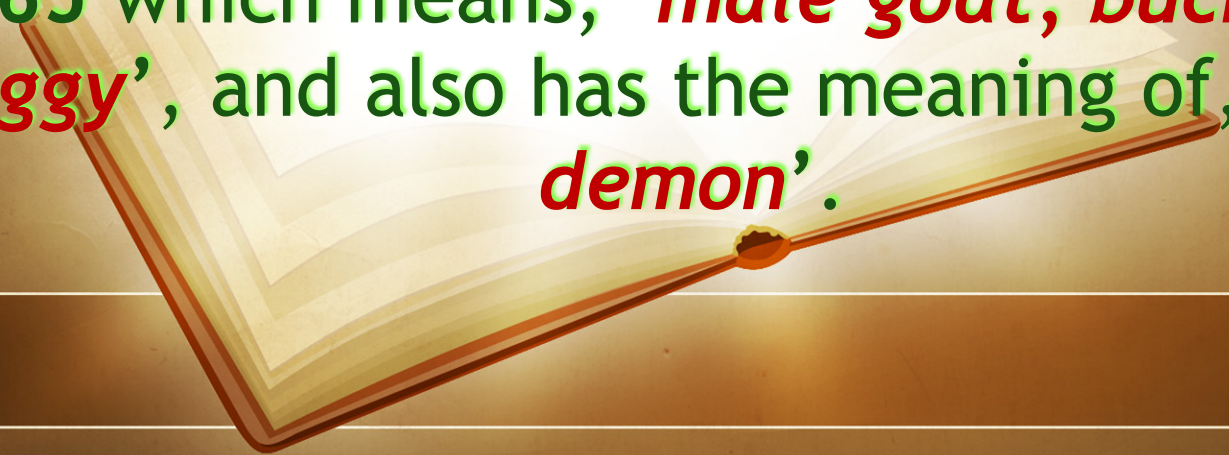
Now we know that we are “**Covered**” - by His Blood. But what this Day of Atonement also signifies for us is a time of restoration of the two houses - a reuniting of a Groom with His Ready Bride - not half a Bride!

And this day calls for us to afflict our beings, to kill the flesh so to speak and so too pray and intercede for the lost sheep of Yisra'ěl. As Iḇ'rim clearly states that this Renewed Covenant will be concluded with the house of Yisra'ěl and the house of Yehuḁah (It is not with the 'church')!

What is also interesting to take note of, is the Hebrew terms used here, in referring to the two male goats that were to be brought on Yom Kippur.



In Wayyiqra/Leviticus 16:7 the Hebrew word used for 'goats' is שְׂעִירִים - s'ayrim which in the plural form of the word שְׂעִיר sa'yir (say-eer')- Strong's H8165 which means, '*male goat, buck, hairy, shaggy*', and also has the meaning of, '*satyr, demon*'.



The first time we see this word being used in describing Ěsaw as a ‘hairy’ man:

**Berěshith/Genesis 27:11 “And Ya’aqob said to Ribqah his mother, “See, Ěsaw my brother is a hairy man, and I am a smooth-skinned man.”**





We again see this word being used in reference to the male goat that the brothers of Yosěph before dipping his robe in its blood:

**Berěshith/Genesis 37:31 “So they took Yosěph’s robe, killed a male goat, and dipped the robe in the blood”**



The Hebrew word שָׂעִיר sa'yir (say-eer')- Strong's H8165 is used in referring to the goat as a male goat, and the Hebrew word for 'goat' here is עִזּ (aze)- Strong's H5795 which means, '*female goat, young goat*'.

It is from this account that we are able to see a shadow picture of the atonement that Messiah would bring on Yom Kippur through His own blood.



Now, while this word שָׂעִיר sa'yir - Strong's H8165 is used a number of times in referring to a male or he goat, we do see something interesting in its reference to false worship.

This word שָׂעִיר sa'yir - Strong's H8165 is translated as 'demons' in:

Wayyiqra/Leviticus 17:7 “And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations.”

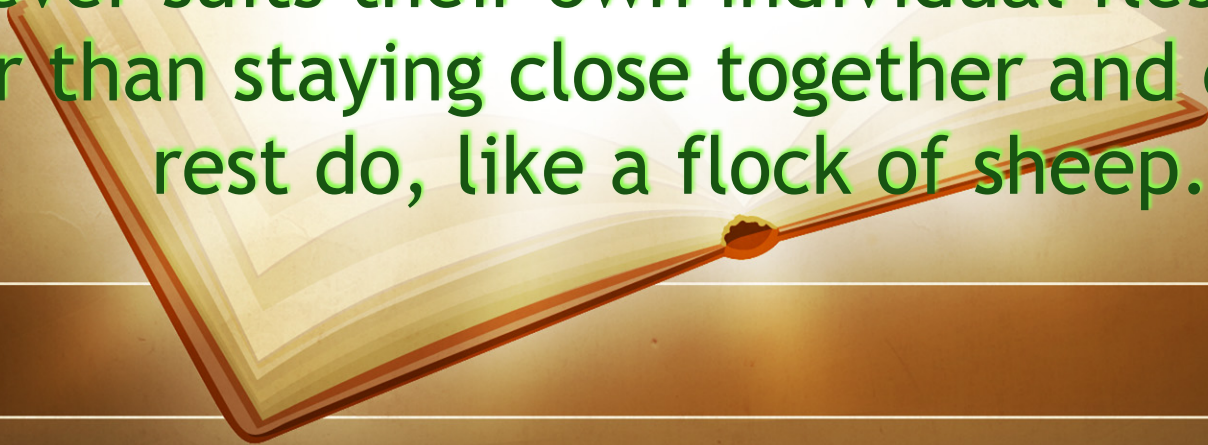
This word is also used in describing the false and abominable worship that was set up by Yarob'am, in:

**Dibre haYamim Bět/2 Chronicles 11:15** “as he appointed for himself priests for the high places, and for goats, and the calf idols which he had made.”

The KJV translates this word as ‘devils’, while other translations have it as ‘goat idols’, and what we see here is the term being used in referenced to that which represents the unacceptable abominable worship that is strictly forbidden!



**The Day of Atonement - Yom Kippur** is a day of the separation of sheep and goats; and goats are often a picture in Scripture of stubbornness and rebellion, representing those who seek their own desires and whatever suits their own individual fleshly needs rather than staying close together and eat as the rest do, like a flock of sheep.



With this word for male goat - שָׂעִיר sa'yir -  
Strong's H8165 - being associated with Ėsaw, we  
are able to see the clear distinction of those who  
walk after the flesh and those who walk after the  
Spirit, and it is through the Atoning work of our

Master and Messiah that we are able to put to death  
the deeds of the body, and make sure that no  
abominable worship is seen in our lives!



Romiyim/Romans 8:13 “For if you live according to the flesh, you are going to die; but if by the Spirit you put to death the deeds of the body, you shall live.”

Kěpha Aleph/1 Peter 3:18 “Because even Messiah once suffered for sins, the righteous for the unrighteous, to bring you to Elohim, having been put to death indeed in flesh but made alive in the Spirit”

While a goat in itself is a clean animal, what we are able to see and recognize today is how the symbol of the goat or goat head is representative of a wicked, evil and abominable worship.

From historical writings we are also able to see that goats, or more specifically 'he goats' were worshipped in Mitsrayim and coming from this false worship the worship of the mythical 'Pan' (a half man-half goat) was birthed, along with a whole host of imaginary beings, fauns, satyrs, dryads, etc. that were later held in veneration by the Greeks and Romans.





# Satyrs & Fauns



WALT DISNEY PICTURES and WALDEN MEDIA  
PRESENT

# THE CHRONICLES OF NARNIA

THE LION, THE WITCH and THE WARDROBE

MUSIC COMPOSED BY HARRY GREGSON-WILLIAMS





## The 'goat for Azazel':

The Hebrew word אֲזָזֵל Azazel (az-aw-zale')-

Strong's H5799 means, '*entire removal, scapegoat*', and is constructed from two words:

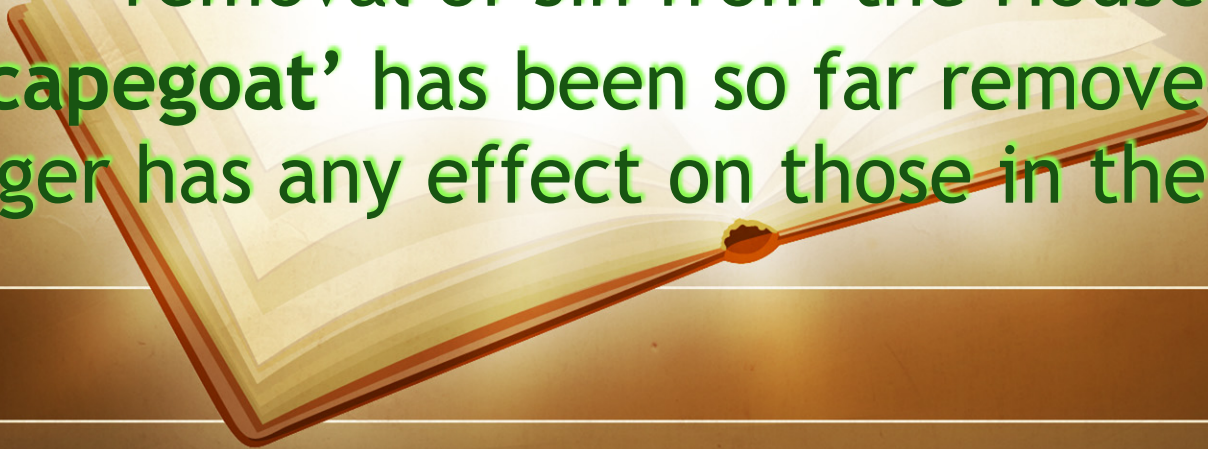
1) - אֵז ez (aze)- Strong's H5795 which means, '*female goat, young goat*', and

2) - אָזַל azal (aw-zal')- Strong's H235 which means, '*to evaporate, to go, gone, to go away*', and in

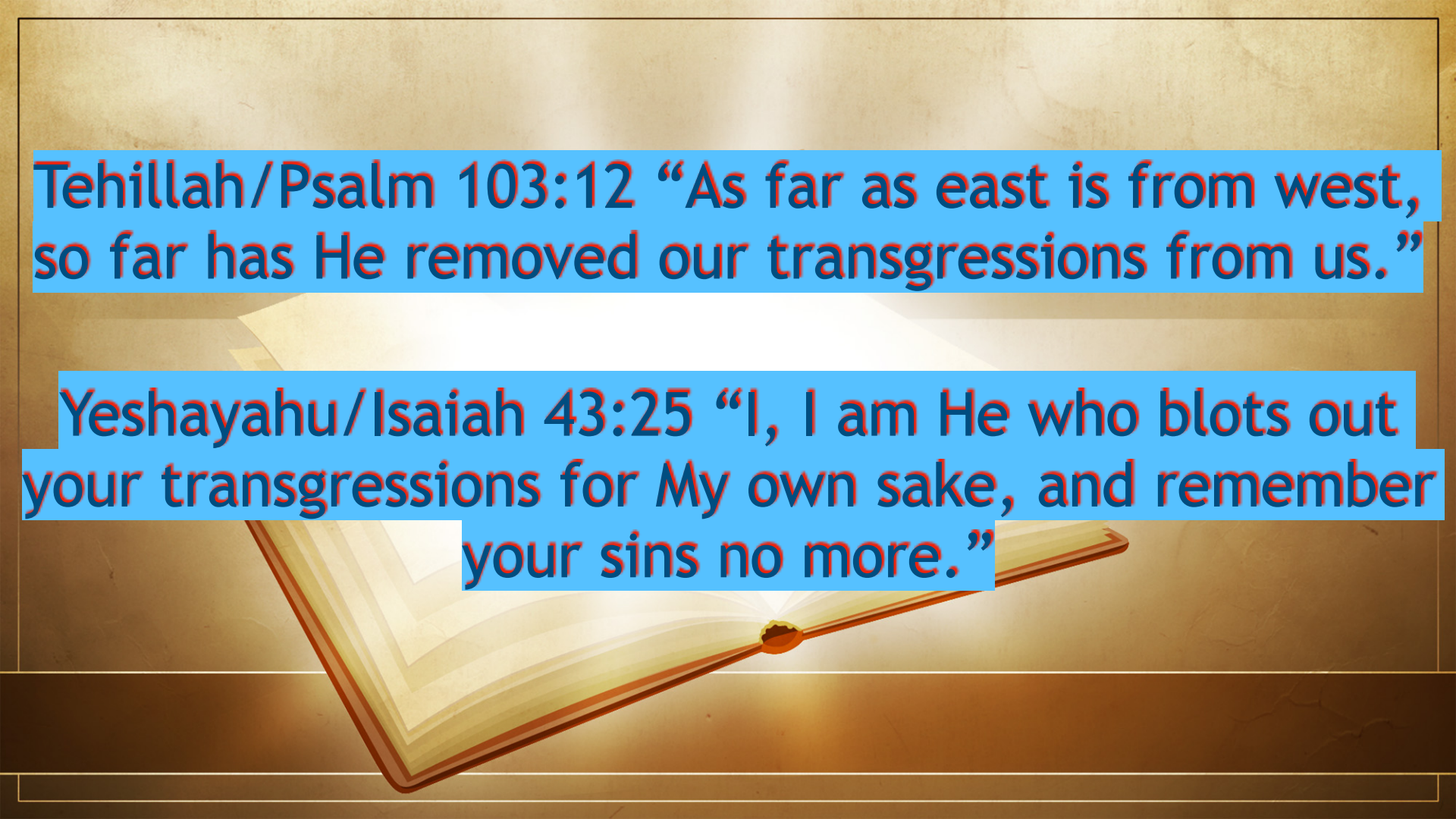
many ways, the literal rendering for אֲזָזֵל Azazel could best be described as 'the scapegoat' or 'the goat that got away' or 'the goat that has gone'.

Now, when we understand this in the context of this representing the clear work of redemption and atonement through the blood of Messiah, we are able to see how this picture for us a complete removal of sin from the House!

This 'scapegoat' has been so far removed that it no longer has any effect on those in the House!

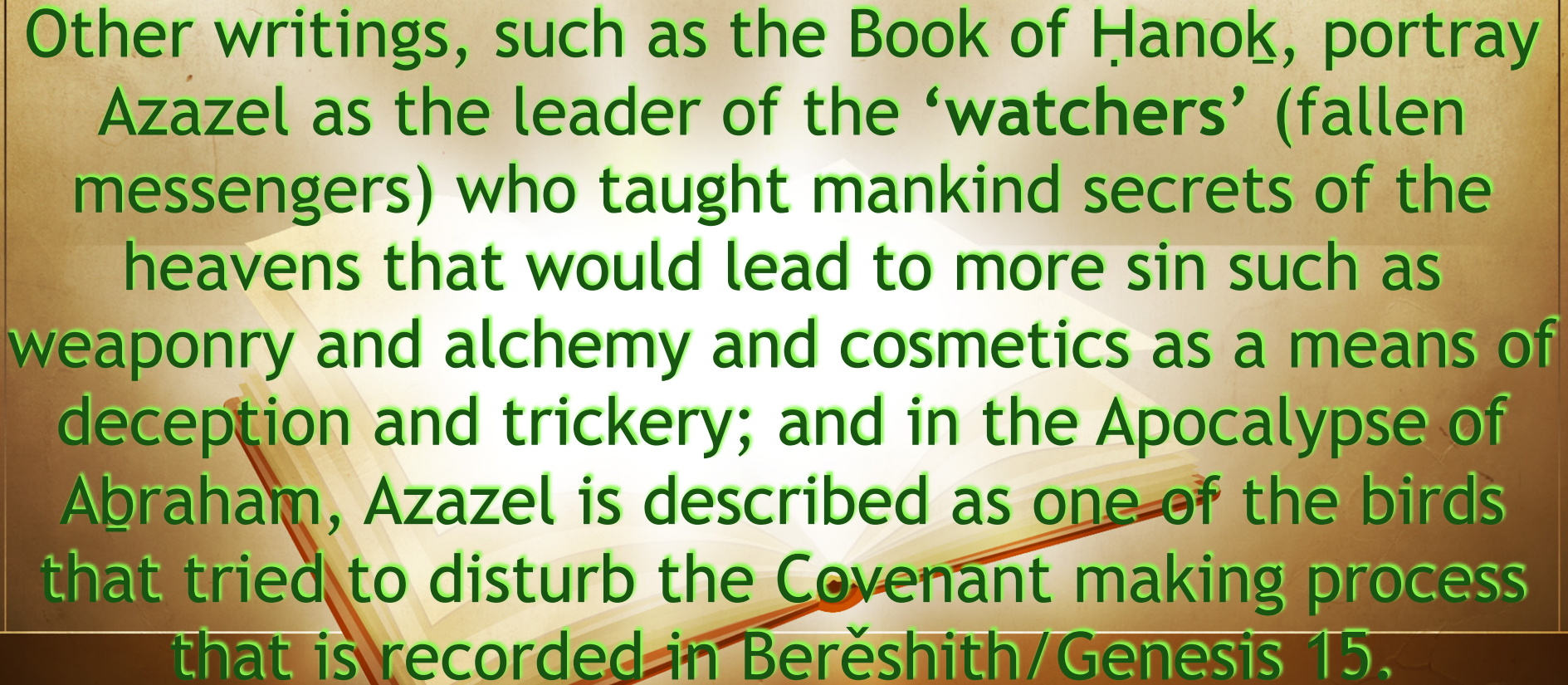






Tehillah/Psalm 103:12 “As far as east is from west,  
so far has He removed our transgressions from us.”

Yeshayahu/Isaiah 43:25 “I, I am He who blots out  
your transgressions for My own sake, and remember  
your sins no more.”



Other writings, such as the Book of H̄anok̄, portray Azazel as the leader of the ‘watchers’ (fallen messengers) who taught mankind secrets of the heavens that would lead to more sin such as weaponry and alchemy and cosmetics as a means of deception and trickery; and in the Apocalypse of Abraham, Azazel is described as one of the birds that tried to disturb the Covenant making process that is recorded in Berēshith/Genesis 15.



What we can also see from these accounts here, is the complete removal of the live goat, picturing for us how Satan will be bound for 1000 years, when Messiah comes out of the Most Set-Apart Place, on Yom Kippur, when He has finished making atonement.

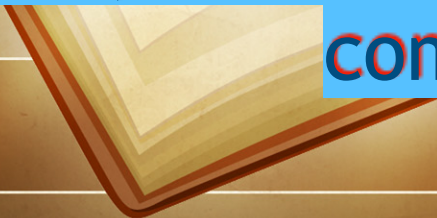
Turn with me to Yehezqěl/Ezekiel 37:15-28



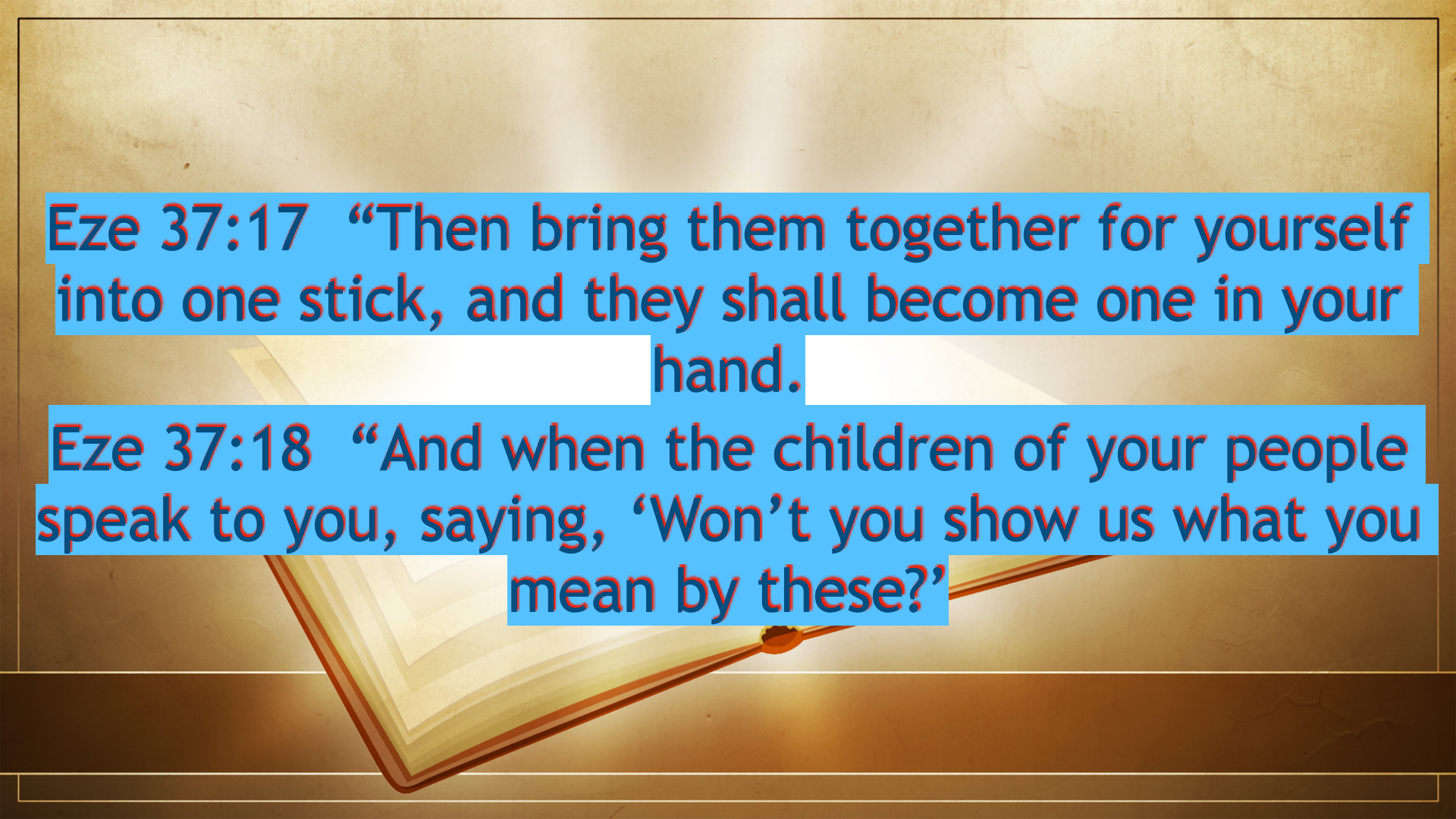
# I Will Be Their Elohim, They Shall Be My People

Eze 37:15 And the word of יהוה came to me, saying,

Eze 37:16 “And you, son of man, take a stick for yourself and write on it, ‘For Yehudah and for the children of Yisra’ěl, his companions.’ Then take another stick and write on it, ‘For Yosěph, the stick of Ephrayim, and for all the house of Yisra’ěl, his companions.’







Eze 37:17 “Then bring them together for yourself into one stick, and they shall become one in your hand.”

Eze 37:18 “And when the children of your people speak to you, saying, ‘Won’t you show us what you mean by these?’”

Eze 37:19 say to them, 'Thus said the Master יהוה,  
"See, I am taking the stick of Yosēph, which is in  
the hand of Ephrayim, and the tribes of Yisra'ēl, his  
companions. And I shall give them unto him, with  
the stick of Yehudāh, and make them one stick, and  
they shall be one in My hand.'" '

Eze 37:20 "And the sticks on which you write shall  
be in your hand before their eyes.



Eze 37:21 “And speak to them, ‘Thus said the Master יהוה, “See, I am taking the children of Yisra’ěl from among the nations, wherever they have gone, and shall gather them from all around, and I shall bring them into their land.

Eze 37:22 “And I shall make them one nation in the land, on the mountains of Yisra’ěl. And one sovereign shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two reigns.

Eze 37:23 “And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohim,

Eze 37:24 while Dawid My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them.



Eze 37:25 “And they shall dwell in the land that I have given to Ya‘aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children’s children, forever, and My servant Dawid be their prince forever.

Eze 37:26 “And I shall make a covenant of peace with them - an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever.

Eze 37:27 “And My Dwelling Place shall be over them. And I shall be their Elohim, and they shall be My people.”

Eze 37:28 “And the nations shall know that I, יהוה, am setting Yisra’ěl apart, when My set-apart place is in their midst - forever.” ’ ”



This passage speaks of a reuniting of Ephraim and Yehudah, and from this passage we can see 4 clear pictures that the fulfillment of Yom Kippur brings to us as the body or Bride of Messiah.

The 4 pictures not only represent for us the fulfillment of the Bride being made whole, but also what the work of Atonement has done for us individually in our own lives as we earnestly follow

**יהושע** Messiah:

# 1 - Reconciliation - from division to unity (verses 15-22)

It will be at this time that יהוה will bring the two houses together as 'one' in Him and so there will no longer be division, but unity, where once the fullness of the nations has come in, that יהוה will open the eyes of Yehudah and they will see the one they have pierced and accept Him as Messiah.

We know that by His Blood we are reconciled to Him, and we are to no longer be divided but walk in unity of the Spirit of יהוה!



## 2 - Redeemed - from rebellion to obedience (verses 23-24)

Rebellion was the root cause for the house to be divided into two - rebellion against יהוה in their worship, and both houses departed from true obedience to His Torah.

He is restoring obedience, where Ephrayim who has rebelled by worshipping after the world's ways are being restored to Torah obedience - this will provoke Yehudah to jealousy and will cause them to turn themselves from tradition and accept יהושע as Messiah and the Bride will no more walk in rebellion but in obedience to יהוה.

The Torah is for our own good - it is the guide on how to live a fruitful life and walk in His protection.

Living in obedience to Torah was the way which יהוה's people were to distinguish themselves from the nations with the purpose of bringing esteem to Elohim.

A restoration to obedience will cause the Bride to be a light to the nations in the millennial reign all for His esteem!

Being Atoned for brings about a change - a washing that causes us to no longer rebel against His Torah but to walk in obedience to it as a great expression of our love for Him!



### 3 - Restored - from bareness to fruitfulness (verses 25-26)

Yo'ěl/Joel 2 speaks of the restoration of all the years that the locust had eaten and Amos 9 speaks of the harvest that is so plentiful. We can only be fruitful if we remain in the True Vine, and Yom Kippur is the day of fruitfulness being restored unto Yisra'ěl.

It is also true that when we, as individuals, come to the fullness of what He has done for us and allow His Word to wash us, that as we abide in Him, we bear much fruit that lasts. We go from being barren to being fruitful - restored!

## 4 - Reposed - from distress to rest (verses 27-28)

It is after these events that we will enter His rest - reign with Him and rest in Him fully forever! And so, we will find rest by pursuing a relationship with **יהוה!**

Covered and Reunited - that is the theme of Yom Kippur!

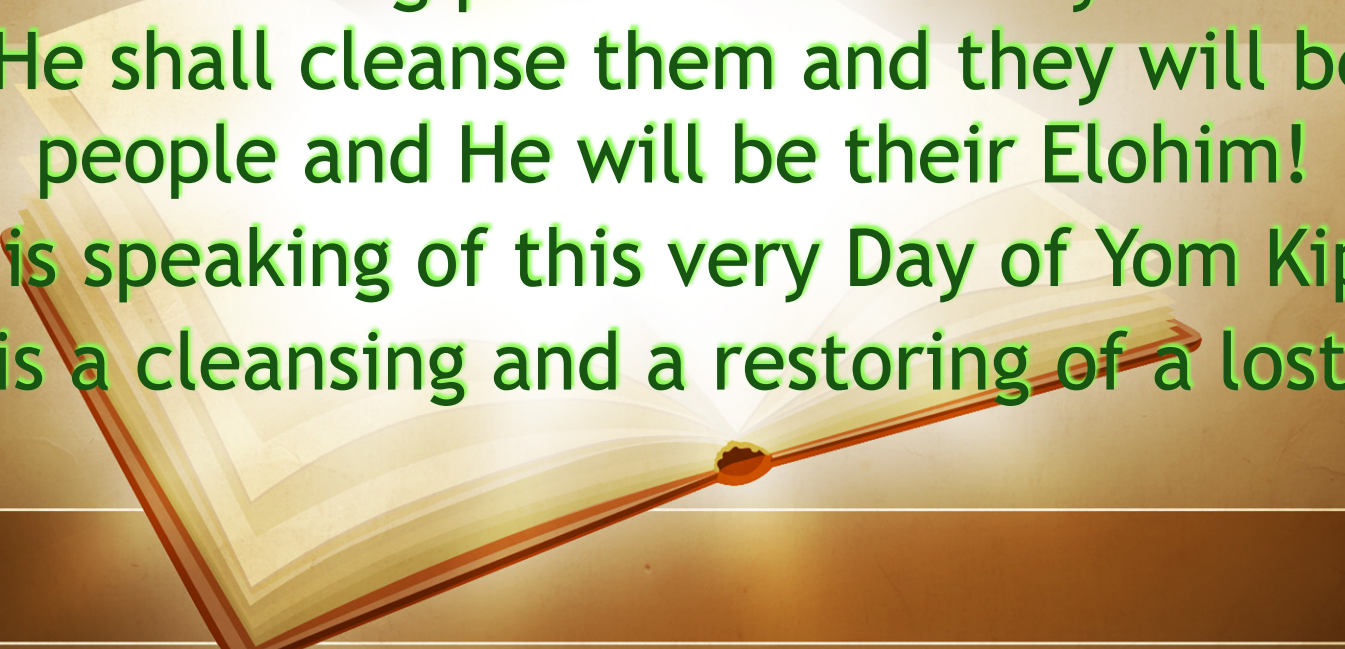
Yom Kippur is a time of remembering what our High Priest has done for us and what He will fulfill in the future, where we are now covered forever in His Atoning Blood and will one day soon be with Him forever.

This is certainly a time to reflect on where your walk is with Him.



In verse 23 יהוה says that He will save Yisra'el from the dwelling places where they have sinned and He shall cleanse them and they will be His people and He will be their Elohim!

This is speaking of this very Day of Yom Kippur. There is a cleansing and a restoring of a lost Bride!



This Hebrew word for cleanse is טָהַר taher (taw-hare')- Strong's H2891 and means the following:

**“to be**

**clean; to cleanse; purify' made clean”, “properly to be bright; to be pure - that is physically sound, clear, unadulterated, morally innocent”, “to be purged, purify, to declare something or someone clean.”**

**You get the picture; He makes us clean - really clean - by His Blood!**



This Word טָהַר taher (taw-hare')- Strong's H2891 is also used in Wayyiqra/Leviticus 16:19 where the high priest would sprinkle the blood of the sin offering on the horns of the altar and all around, seven times - 7 as we know signifies perfection and so there is a perfect cleansing, and our perfect reconciliation by the Blood of יהושע!

And so, we can clearly see how the picture of Atonement is fully met by His sacrifice and with Him coming again to present to Himself a clean bride.

**Ib'rim/Hebrews 9:11-14** “But Messiah, having become a High Priest of the coming good matters, through the greater and more perfect Tent not made with hands, that is, not of this creation, 12 entered into the Most Set-apart Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. 13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, 14 how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?”



It is through the one-time atoning sacrifice of  
Messiah that He will טָהַר taher (taw-hare')-  
Strong's H2891 His Bride.

Because of this we have the full assurance that  
when we come to Him and confess our sins, He  
is faithful to forgive us and cleanse us from all  
unrighteousness!

Yohanan Aleph/1 John 1:9 "If we confess our sins,  
He is trustworthy and righteous to forgive  
us the sins and cleanse us from all  
unrighteousness."

The Hebrew word for cleansing is טָהַרָה tahorah (toh-or-aw')- Strong's H2893 meaning, 'purifying, cleansing, becomes clean, purification' and comes from the primary root verb טָהַר taher (taw-hare')- Strong's H2891.

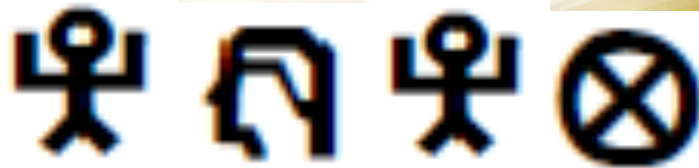




As we look at the Hebrew word טְהוֹרָה tahorah we see a wonderful picture in this word alone that speaks of our need to come to Messiah who cleanses us from all sin.

Why I say this is because, when we look at the ancient symbols of these letters, we get a clearer picture of the very message of this total and complete cleansing that is given to us by the Blood of Messiah, contained in just one word!

טְהָרָה tahorah - read from right to left, are the letters: ט-tet; ה-hey; ר-resh; ה-hey; and when you see this word as written in the ancient pictograph script we see the message clearly: The original pictograph of these letters (from right to left):





## Tet - :ט




The original pictograph for this letter is , which is 'a container made of wicker or clay'.

Containers were a very important item among the nomadic Hebrews. They were used for storing grains and other items. Wicker baskets were used as nets for catching fish. The meanings of this letter are 'basket, vessel, contain, store, clay vessel'.

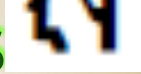
# Hey - ה

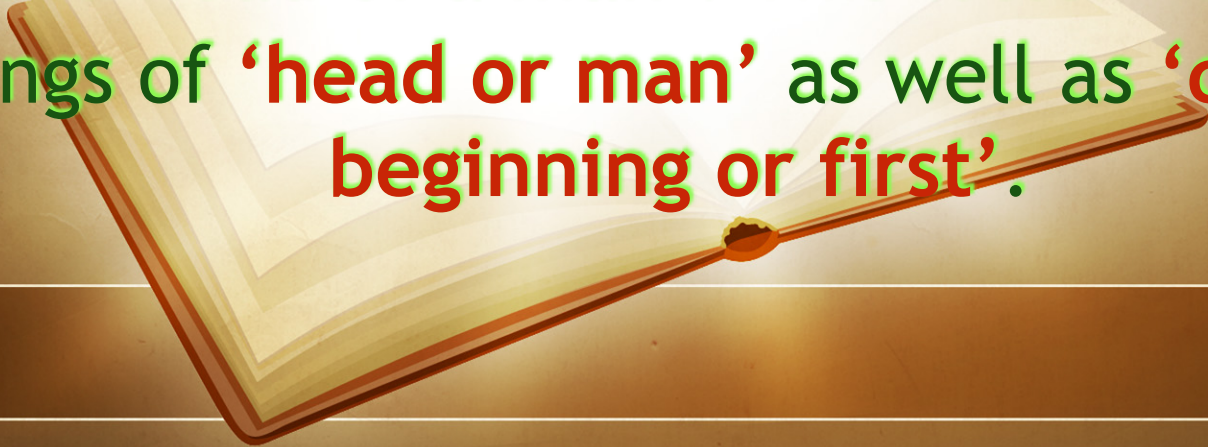


The original pictograph for this letter is , which is ‘a man standing with his arms raised out’. The Modern Hebrew and original name for this letter is “hey”. The meaning of the letter is ‘behold, look, breath, sigh’ and ‘reveal or revelation’ from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of ‘surrender’ as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!




Resh - :ר

The Ancient picture for this letter is , which is **'the head of a man'**. This letter has the meanings of **'head or man'** as well as **'chief, top, beginning or first'**.



# Hey - ה



The original pictograph for this letter is , which is ‘a man standing with his arms raised out’. The Modern Hebrew and original name for this letter is “hey”. The meaning of the letter is

‘**behold, look, breath, sigh**’ and ‘**reveal or revelation**’ from the idea of revealing a great sight by

pointing it out. It also carries for us the meaning of ‘**surrender**’ as we lift up our hands and

submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly

submit!



Now, in terms of the cleansing we have in the Blood of Messiah, we see through this pictograph lettering of טְהוֹרָה tahorah, the following message:

We, as 'clay baskets' come and surrender to Him, and 'raise our hands' in acknowledgement of His perfect atonement and confess our sins/lawlessness before our 'Head' and High Priest, יהושע Messiah; and put our lives into the hands of Him who 'lifts us up' from the miry clay and makes us clean and purifies us from all unrighteousness!

Titos/Titus 2:11-14 “For the saving Gift of Elohim has appeared to all men, 12 instructing us to renounce wickedness and worldly lusts, and to live sensibly, righteously, and reverently in the present age, 13 looking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah, 14 who gave Himself for us, to redeem us from all lawlessness and to cleanse for Himself a people, His own possession, ardent for good works.”



He has cleansed us for Himself - we are His.

Yohanan Aleph/1John 1:7-9 “But if we walk in the light as He is in the light, we have

fellowship with one another, and the blood of

יהושע Messiah His Son cleanses us from all

sin. 8 If we say that we have no sin, we are

misleading ourselves, and the truth is not in us. 9 If

we confess our sins, He is trustworthy and righteous

to forgive us the sins and cleanse us

from all unrighteousness.”

Yirmeyahu/Jeremiah 33:6-16 “See, I am bringing to  
it relief and healing. And I shall heal them  
and reveal to them the riches of peace and truth. 7  
‘And I shall turn back the captivity of  
Yehudah and the captivity of Yisra’el, and shall  
build them as at the first, 8 and shall cleanse  
them from all their crookedness that they have  
sinned against Me. And I shall pardon all their  
crookedness’s that they have sinned and by which  
they have transgressed against Me.



9 'And it shall be to Me a name of joy, a praise, and a pride before all nations of the earth, who hear all the good I am doing to them, and they shall fear and tremble for all the goodness and all the peace I am doing to it.' 10 "Thus said יהוה, 'In this place of which you say, "It is dried up, without man and without beast," in the cities of Yehudah, in the streets of Yerushalayim that are deserted, without man and without inhabitant and without beast, there shall once again be heard

11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who are saying, “Praise יהוה of hosts, for יהוה is good, for His kindness is forever,” of those who are bringing the offering of praise into the House of יהוה. For I shall turn back the captivity of the land, as at the first,’ declares יהוה.

12 “Thus said יהוה of hosts, ‘In this place which is dried up, without man and without beast, and in all its cities, there shall once again be a home of shepherds causing their flocks to lie down.



13 'In the cities of the mountains, in the cities of the low country, and in the cities of the South, and in the land of Binyamin, and in the places around Yerushalayim, and in the cities of Yehudah, the flocks once again pass under the hands of him who counts them,' declares יהוה

14 . 'See, the days are coming,' declares יהוה, 'when I shall establish the good word which I have promised to the house of Yisra'ěl and to the house of Yehudah:

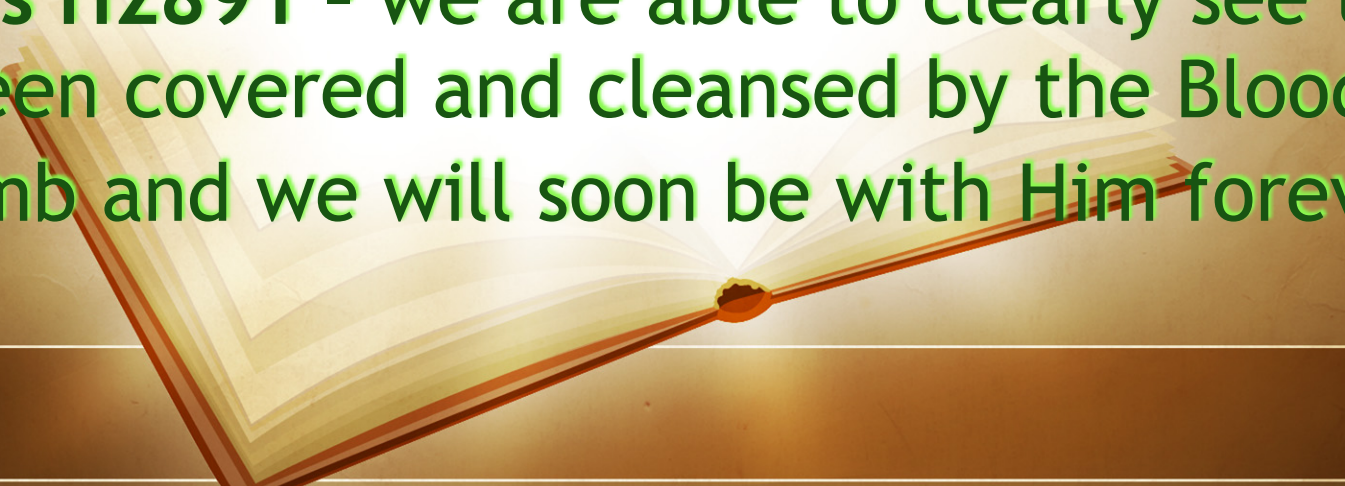
15 'In those days and at that time I cause a Branch of righteousness to spring forth for Dawid and He shall do right-ruling and righteousness in the earth. 16 'In those days Yehudah shall be saved, and Yerushalayim dwell in safety. And this is that which shall be proclaimed to her: ' יהוה our Righteousness.'



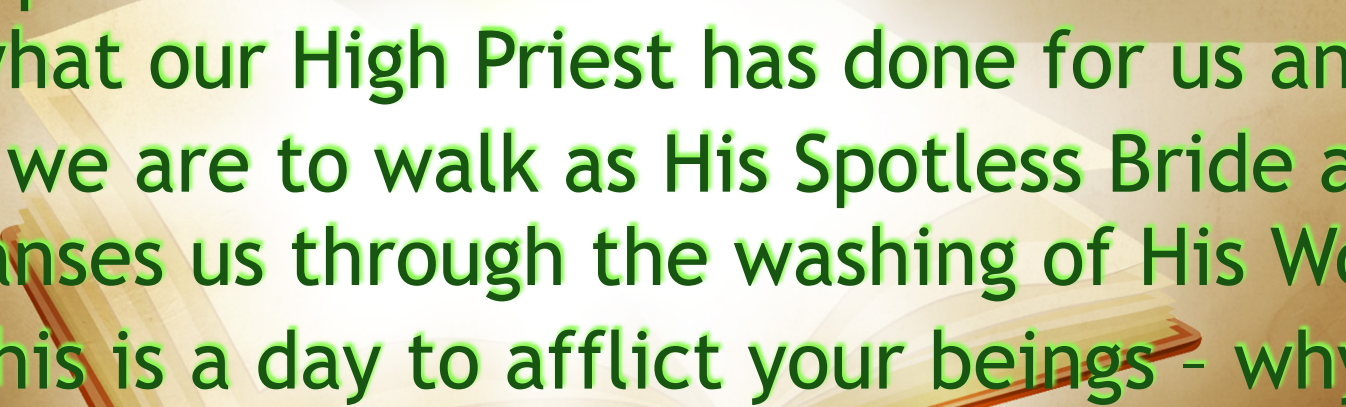
Hoshĕa/Hosea 1:10 tells us that where it was said to them that you are not His people, they shall be called sons of the Living Ĕl!

I have quoted a number of Scriptures that clearly speak of a gathering of the Bride - the Great Reunion, which will be fulfilled through the feast of Yom Kippur.

As we consider the root words כָּפַר kaphar (kaw-far')- Strong's H3722 and טָהַר taher (taw-hare')- Strong's H2891 - we are able to clearly see that we have been covered and cleansed by the Blood of the Lamb and we will soon be with Him forever.





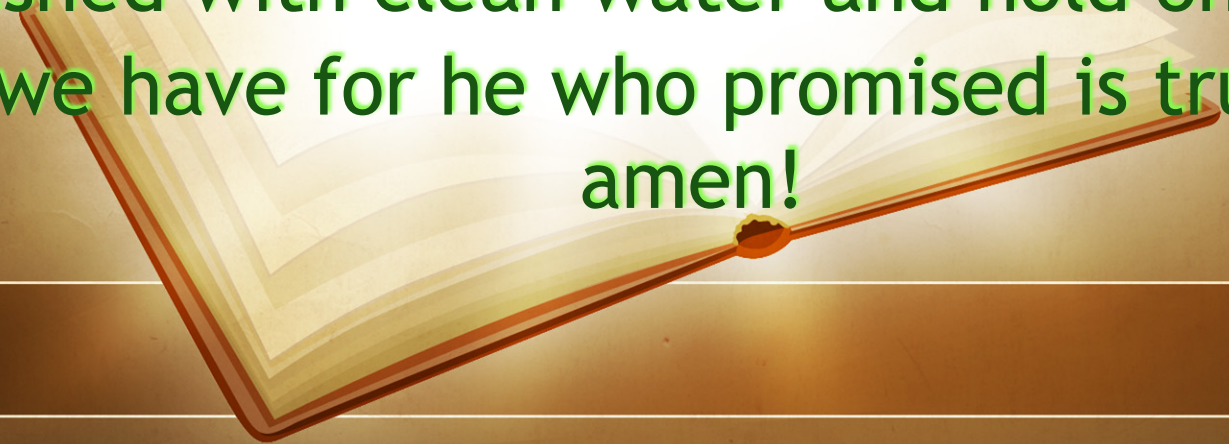


Yom Kippur is a time for us to reflect and remember  
what our High Priest has done for us and  
that we are to walk as His Spotless Bride as He  
cleanses us through the washing of His Word.  
This is a day to afflict your beings - why?

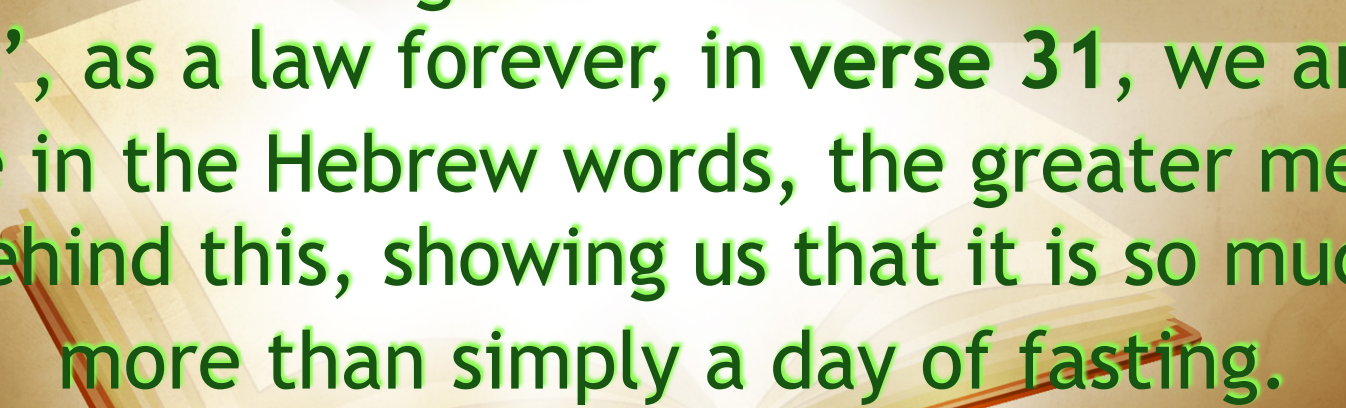
Well, it is a day to realize and remember that we are to lay down our lives - to put to death the flesh and intercede for the rest of the lost Bride, as we embrace His work of salvation that will be made complete on this Day of Yom Kippur, and so as we continue to work out our salvation with fear and trembling, may we not take lightly the importance of this Great Day where **יהושע** took His Blood into a temple not made with human hands and offered His Blood on the altar perfecting for all time those who are set apart.



Therefore, let us draw near with a true heart in completeness of faith, having our hearts sprinkled from a wicked conscience and our bodies washed with clean water and hold on to the hope we have for he who promised is trustworthy, amen!

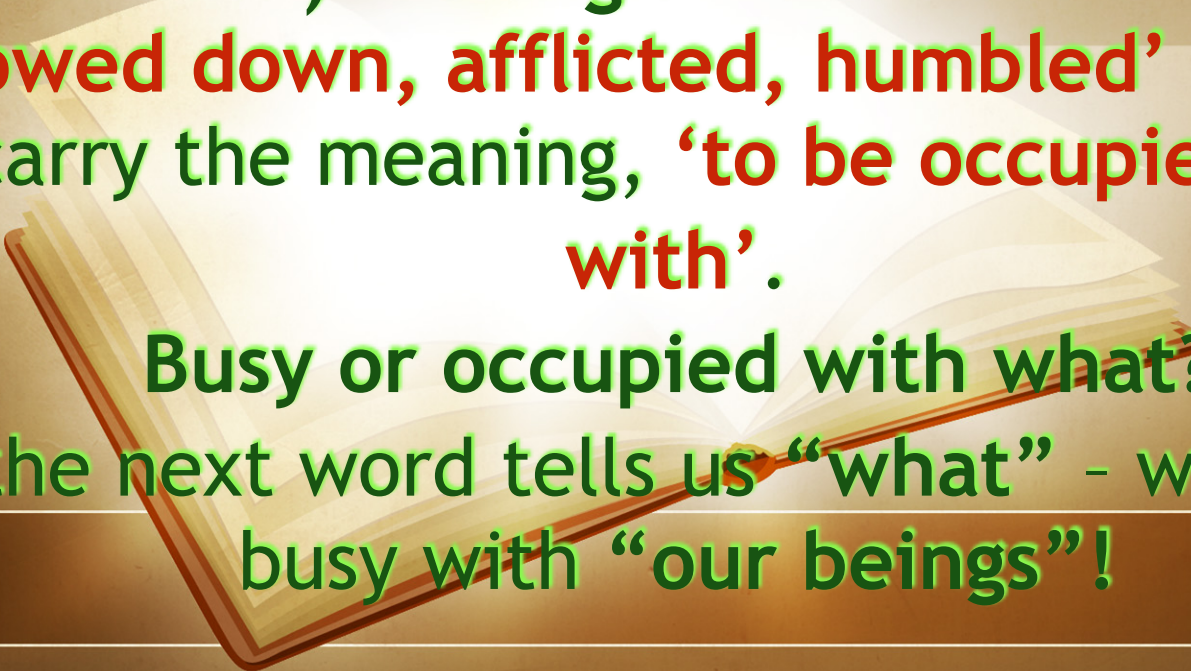


In understanding the command to 'afflict our beings', as a law forever, in verse 31, we are able to see in the Hebrew words, the greater meaning behind this, showing us that it is so much more than simply a day of fasting.





## YOU SHALL AFFLICT YOUR BEINGS!

The Hebrew word that used here for ‘afflict’ is עָנָה  anah (aw-naw')- Strong's H6031 which means, ‘to be bowed down, afflicted, humbled’ and it can also carry the meaning, ‘to be occupied or busy with’.

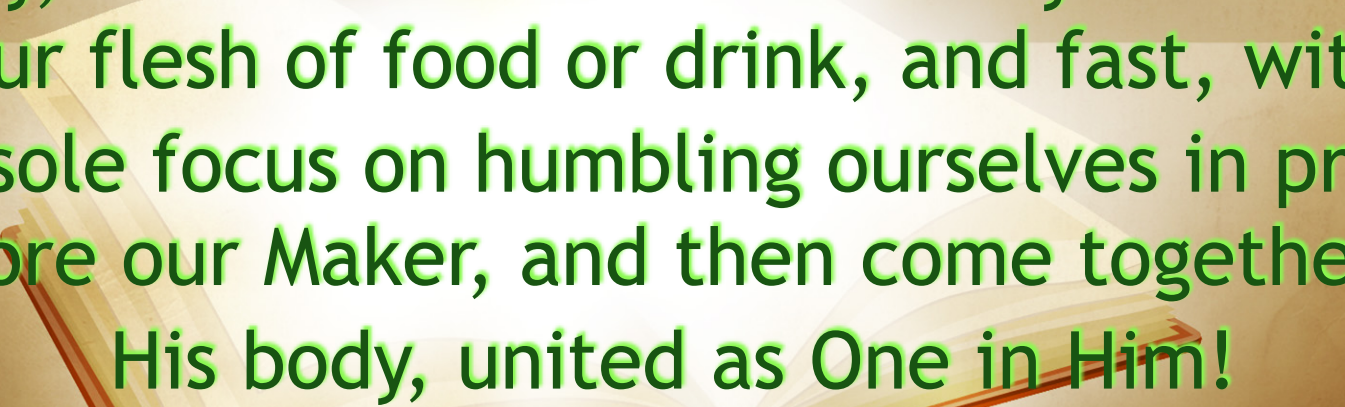
Busy or occupied with what?

Well, the next word tells us “what” - we are to be busy with “our beings”!

The Hebrew word that is translated as 'beings' is the word נֶפֶשׁ nephesh - Strong's H5315 which means, **'a soul, a living being, the inner being of a man'**.

So then, Yom haKippurim is a day in which we are to humble ourselves and be busy with our being - that is, to be spending the time reflecting on our life; and therefore, makes sure that whatever needs to be dealt with must be dealt with properly.





Typically, this is translated as the day when we deny our flesh of food or drink, and fast, with the sole focus on humbling ourselves in prayer before our Maker, and then come together as His body, united as One in Him!


The Hebrew word עָנָה anah (aw-naw')- Strong's H6031 also carries the meaning of **'giving an account or an answer'**. This carries the picture of the one who humbles himself and comes to give an account of what he has done. This can give us the picture of **'coming clean'**, so to speak, and confessing our sin. In order to do that, one has to be looking at the One to whom you are coming clean to, and herein lies a powerful lesson in the ancient pictographic lettering of this word when understood in regards to Yom haKippurim.

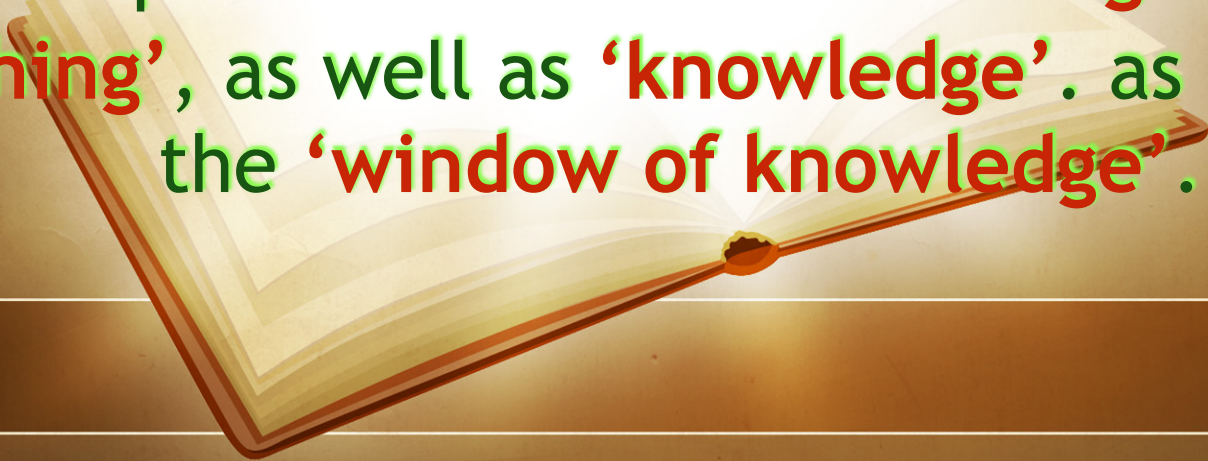


In the ancient pictographic text, the Hebrew word  
עָנָה anah (aw-naw')- Strong's H6031 looks like  
this:




Ayin - : y

The original pictograph for this letter is  and represents the idea of 'seeing and watching', as well as 'knowledge'. as the eye is the 'window of knowledge'.






## Nun - : 𐤊

The ancient pictographic script has this letter pictured as , which pictures a **‘sprouting seed’** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one’s life expectancy.

## Hey - ה

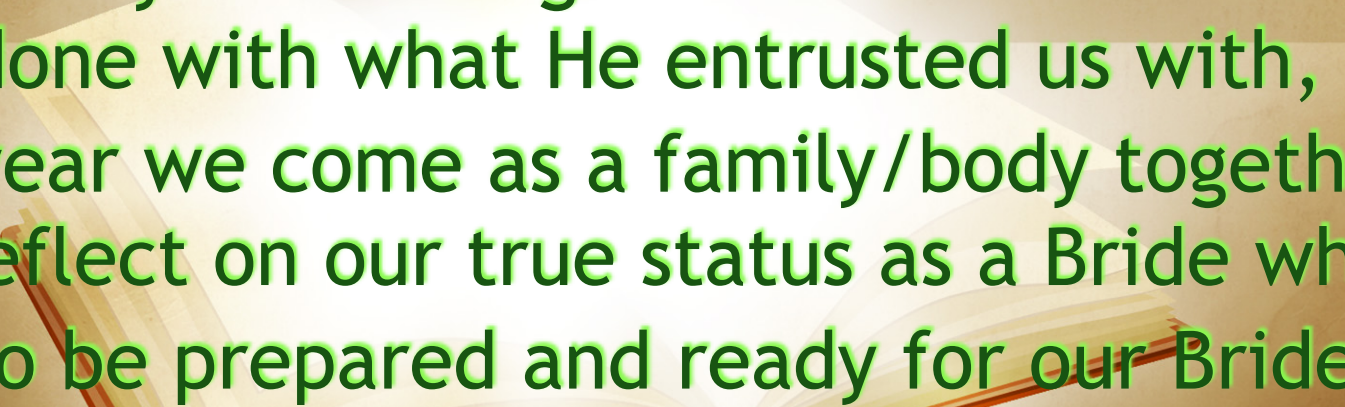


The ancient script has this letter as  and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out.



When we understand the command for us to be 'busy with' our beings, and 'be occupied or bowed down and humbled' before our High Priest and King, we are able to recognize, through these ancient pictographic symbols, the concept of **fixing our eyes on Messiah, the Princely Leader and Perfecter of our faith.**

The picture of the eye and the seed gives us the meaning of an 'eye of continuance', meaning that we continue to keep our eyes fixed on the One who is to be praised, for He has covered and cleansed us in His Blood!



It is a day when we give an answer for what we have done with what He entrusted us with, and so each year we come as a family/body together and reflect on our true status as a Bride who ought to be prepared and ready for our Bridegroom!



What is also worth noting, is that this day is the only other day, outside of the weekly Sabbath that is actually called a Sabbath!

In the Hebrew text, שַׁבַּת שַׁבְּבוֹתֹן Shabbat Shabbaton is the term used here - which means 'a Sabbath of Rest'.



The Hebrew word שַׁבָּת Shabbath (shab-bawth')-  
Strong's H7676 comes from the root word שָׁבַת  
shâbath (shaw-bath')- Strong's H7673 which  
means **'rest'** - that is: to desist from exertion.

The difference between 'shabbâth' שַׁבָּת- Strong's  
H7676 and shâbath שָׁבַת- Strong's H7673  
is that shabbâth' שַׁבָּת- Strong's H7676 is the  
intensive form,



coming from shâbath (shaw-bath')- שַׁבַּת Strong's H7673 which means **to rest or observe** and the intensive form of shabbâth' (shab-bawth')- שַׁבְּתָת Strong's H7676 refers specifically to 'the' Sabbath as in 'the' 7th day of the week.

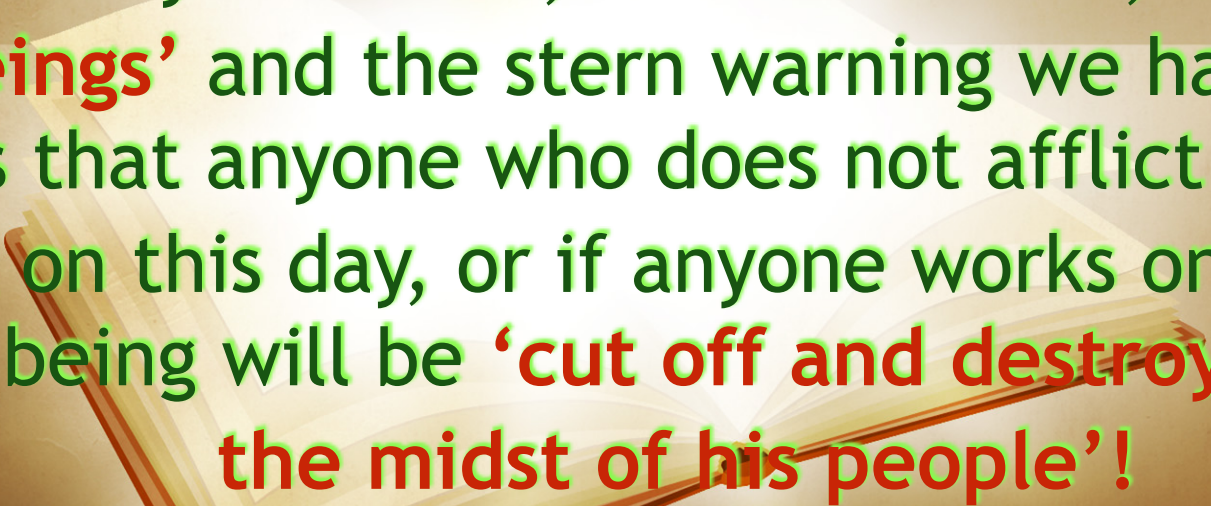
Here, Yom Kippur is referred to as a 'Sabbath'!!!

The Hebrew word שַׁבְּתוֹן Shabbaton (shab-bawthone')- Strong's H7677 means a **'Sabbath-like' rest or Sabbath observance'**.

This is the only day, outside of the weekly Sabbath, that is actually referred to as a Sabbath, in Scripture. Other Feast days are called 'sabbath-like' days, yet this day, regardless on which day it falls, is a Sabbath, marking it as the Sabbath of Sabbaths, as it is the day that brings to completion the full working of our deliverance!

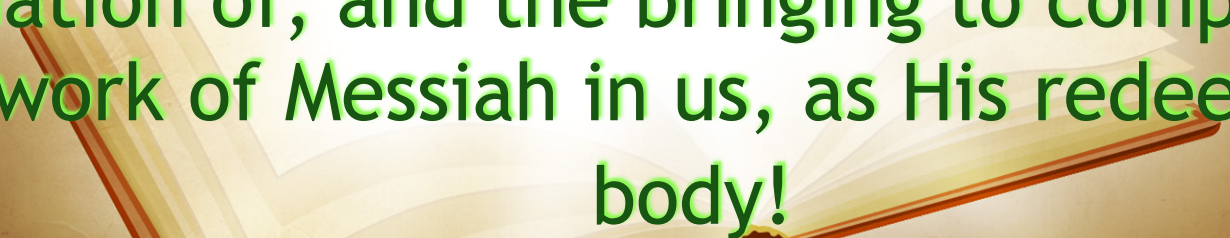
**THIS IS THE SABBATH OF SABBATHS!!!**





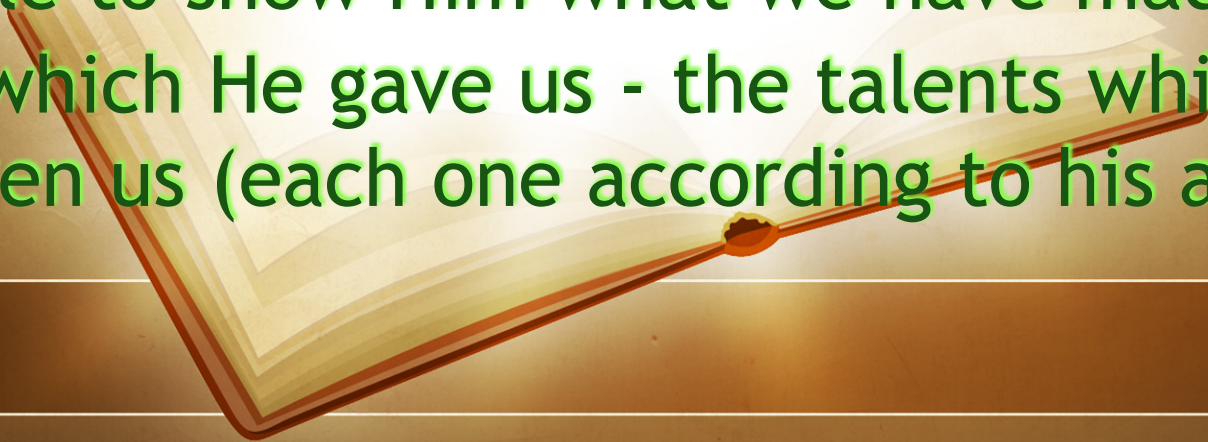
Now, this Sabbath is unlike the others, in that this is the day when we, as I mentioned, **'afflict our beings'** and the stern warning we have here in is that anyone who does not afflict their being on this day, or if anyone works on this day, that being will be **'cut off and destroyed from the midst of his people'!**

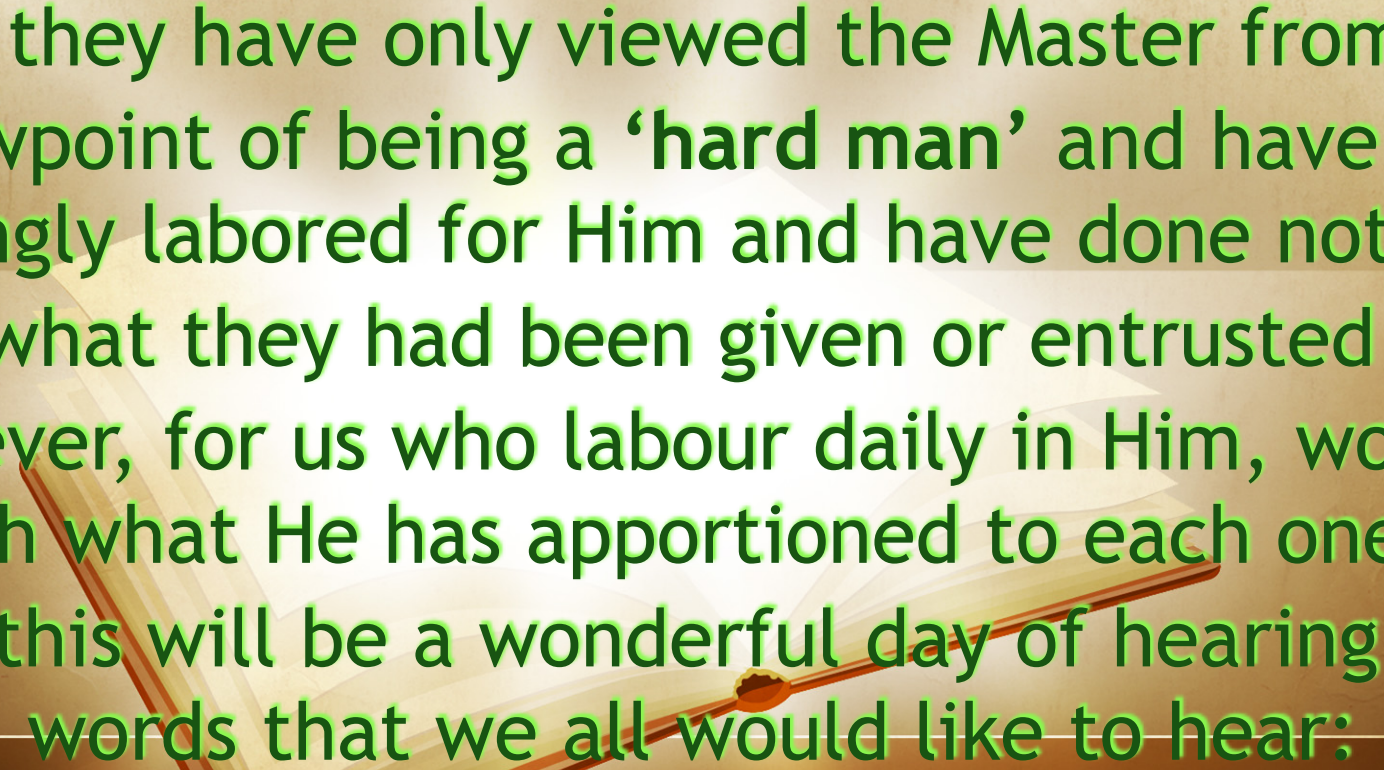
Scripture is very clear on this - so, no excuses!  
This day signifies so much for us, and it is so much  
more than just a day of 'fasting', as it is a  
culmination of, and the bringing to completion, the  
work of Messiah in us, as His redeemed  
body!





This is the day when the Master is coming out of the Set-Apart Place to begin to “complete His work on the 7th day”; and on that day, we will be able to show Him what we have made with that which He gave us - the talents which He has given us (each one according to his ability).



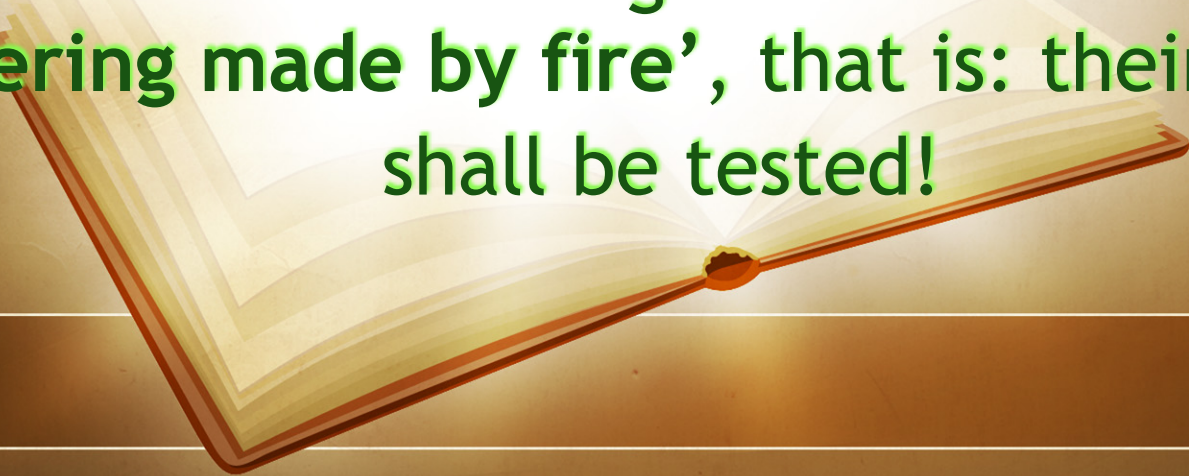


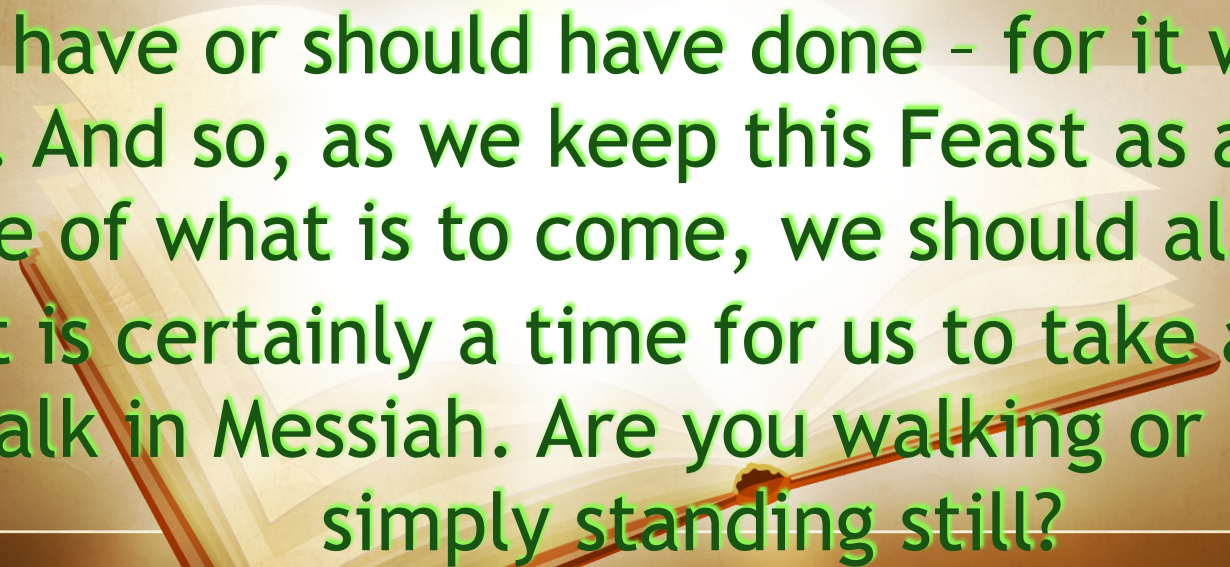
Now, for many this may not be a very pleasing day, as they have only viewed the Master from a viewpoint of being a ‘hard man’ and have not lovingly labored for Him and have done nothing with what they had been given or entrusted with. However, for us who labour daily in Him, working with what He has apportioned to each one of us, this will be a wonderful day of hearing the words that we all would like to hear:

**“Well done, good and trustworthy servant”.**



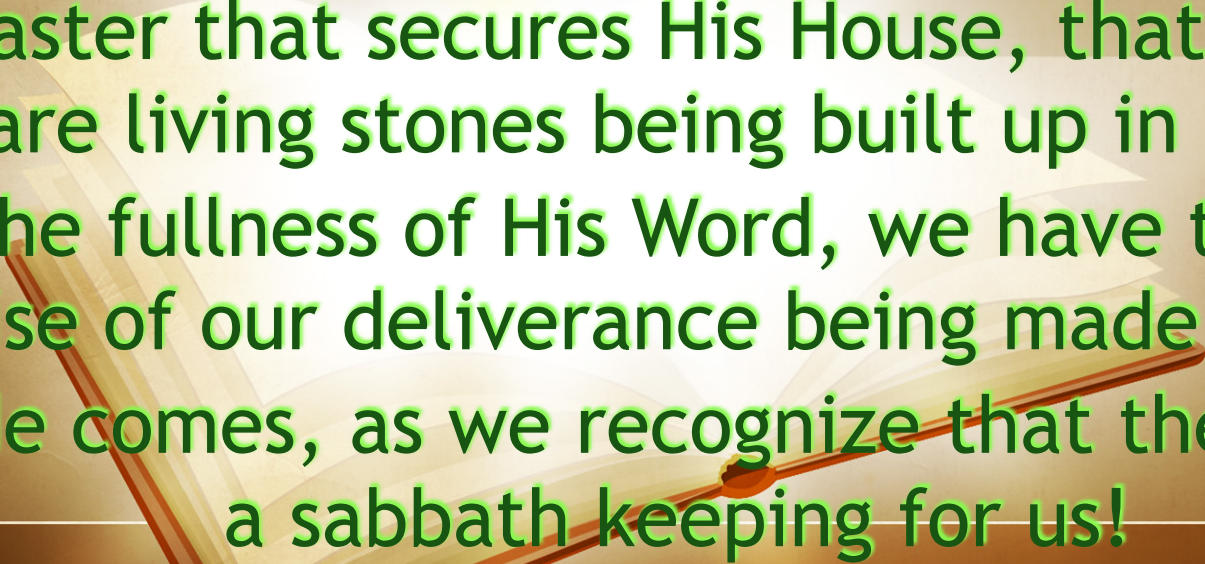
The Parable of the Talents is a clear reference to this very day, when the Master comes back and the servants must give an account, as their **‘offering made by fire’**, that is: their works, shall be tested!





It is on this day when He comes back that we do not want to be found thinking about what we could have or should have done - for it will be too late. And so, as we keep this Feast as a shadow picture of what is to come, we should all be aware that it is certainly a time for us to take account of our walk in Messiah. Are you walking or running or simply standing still?





With this being the Sabbath of Sabbaths, we also are able to recognize the complete work of our Master that secures His House, that is us - for we are living stones being built up in Him and in the fullness of His Word, we have the sure promise of our deliverance being made complete when He comes, as we recognize that there remains a sabbath keeping for us!

**lb'rim/Hebrew 4:9-11** “So there remains a Sabbath-keeping for the people of Elohim. 10 For the one, having entered into His rest, has himself also rested from his works, as Elohim rested from His own. 11 Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.”



Sabbath-keeping is vital for us, as it is a sure sign of us 'ceasing' from our own works, our own ways and words!!!

Yeshayahu/Isaiah 58:13-14 "If you do turn back your foot from the Sabbath, from doing your pleasure on My set-apart day, and shall call the Sabbath 'a delight,' the set-apart day of יהוה 'esteemed,' and shall esteem it, not doing your own ways, nor finding your own pleasure, nor speaking your own words, 14 then you shall delight yourself in יהוה. And I shall cause you to ride on the heights of the earth, and feed you with the inheritance of Ya'aqob your father. For the mouth of יהוה has spoken!


When looking at the Hebrew word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676, in the ancient pictographic text, we recognize the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:



† ש ב




## Shin - : ש

This is the letter 'shin' which in the ancient script is pictured as, , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!


It also carries the understanding of **consuming or destroying** - as teeth do to food.

## Beyt - : ב

The ancient script has this letter as , which pictures a tent floor plan and means, **'house' or 'tent'**. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.



## Tav - ט

The ancient script has this letter as  which is pictured as **two crossed sticks**, and can represent for us **'seal, covenant, mark or sign'**; as this once again points to the complete work of Messiah in the renewal of the Covenant in His Blood that brings the two Houses of Yisra'el and Yehudāh together in Him, as One, for He is not only the **'aleph'**, but is also the **'tav'** - the beginning and the end of all creation

As we consider this Sabbath of Sabbaths, we can see from the rendering of the word שַׁבָּת Sabbath (shab-bawth')- Strong's H7676 in the ancient pictographic lettering, the following:

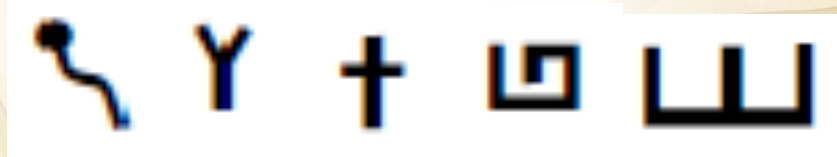
**THE WORD OF THE HOUSE IS SEALED**



This emphasizes how the Sabbath is a sign, that we are the House of Elohim, for it is His Word that marks us and the sign of that mark, is made clear through our proper observance of His Sabbaths!

If we do not guard to keep and observe His Sabbaths, then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim, shall be cut off from His Everlasting Covenants of Promise!

Taking this a little further by looking at the word שַׁבָּתוֹן 'shabbathon' (shab-baw-thone')- Strong's H7677 in the ancient pictographic script, we can see the following:







With the extra two letters:

Waw/vav - ו

Y

The Ancient picture for this letter is , is pictured as a peg or **'tent peg'**, which was used for securing or tying the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is **'to add, secure or hook'**.

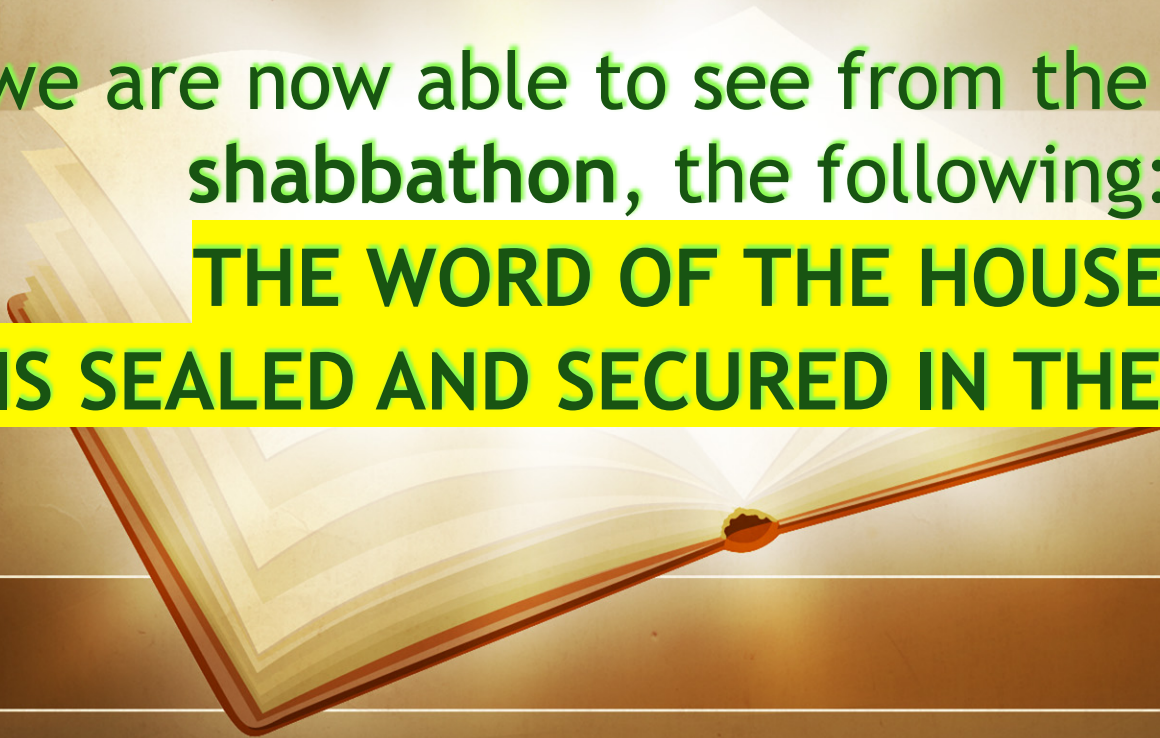
## Nun - :ן

The ancient pictographic script has this letter pictured as , which pictures a **'sprouting seed'** and gives the idea of continuation or an offspring or an heir, speaking of that which sprouts forth will be the heir of the promise of continuation, and represents one's life expectancy. We also know that **'The Seed'** is Messiah!

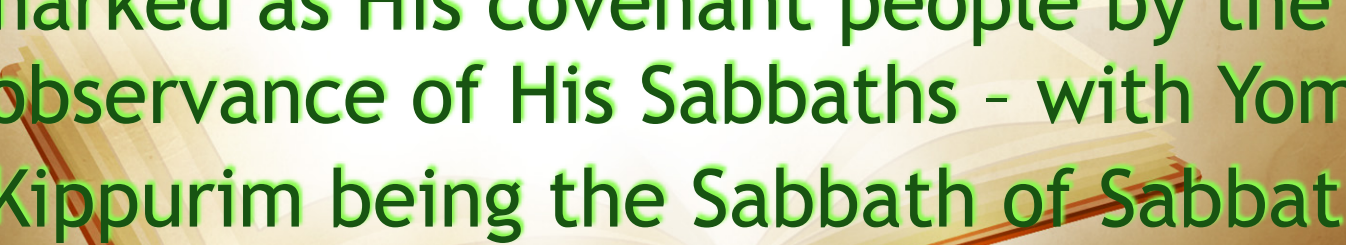


What we are now able to see from the term שַׁבָּתוֹן  
shabbathon, the following:

**THE WORD OF THE HOUSE  
IS SEALED AND SECURED IN THE SEED**



It is only by Messiah that we are able to be grafted  
in to His covenants of Promise and equipped  
to be marked as His covenant people by the proper  
observance of His Sabbaths - with Yom  
haKippurim being the Sabbath of Sabbaths!

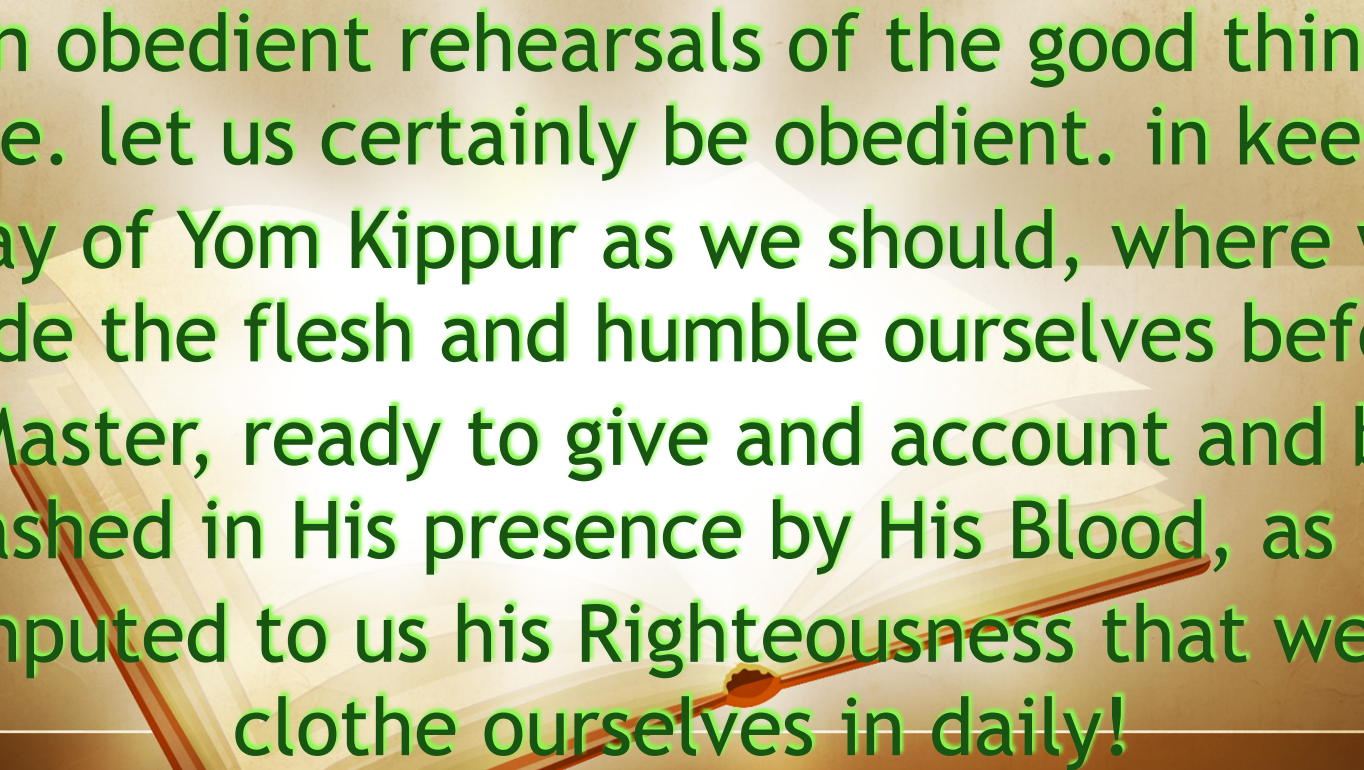




Covered, Cleansed and the Great Reunion, is what  
Yom Kippur is about!

A Bride being made clean and reunited with her  
Groom forever!

Be cleansed in Him as we wait for Him.. Put off the  
flesh and clothe yourself with His  
righteousness, by walking in obedience to His Torah,  
as we eagerly await with great anticipation  
His return! This is what we are reminded of, when  
considering the great work of our great High  
Priest



So, in obedient rehearsals of the good things to come. let us certainly be obedient. in keeping this day of Yom Kippur as we should, where we lay aside the flesh and humble ourselves before our Master, ready to give and account and being washed in His presence by His Blood, as He has imputed to us his Righteousness that we must clothe ourselves in daily!



## The Place of Sacrifice

Lev 17:1 And יהוה spoke to Mosheh, saying,

Lev 17:2 “Speak to Aharon, to his sons, and to all the children of Yisra’ěl, and say to them, ‘This is the word which יהוה has commanded, saying,

Lev 17:3 “Any man from the house of Yisra’ěl who slays a bull or a lamb or a goat in the camp, or who slays it outside the camp,

Lev 17:4 and does not bring it to the door of the Tent of Appointment, to bring an offering to יהוה before the Dwelling Place of יהוה, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people,

Lev 17:5 in order that the children of Yisra'el bring their slaughterings which they slaughter in the open field. And they shall bring them to יהוה at the door of the Tent of Appointment, to the priest, and slaughter them as slaughterings of peace offerings to יהוה.



Lev 17:6 “And the priest shall sprinkle the blood on the slaughter-place of יהוה at the door of the Tent of Appointment, and shall burn the fat for a sweet fragrance to יהוה.”

Lev 17:7 “And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations.” ’

Lev 17:8 “And say to them, ‘Any man of the house of Yisra’ēl, or of the strangers who sojourn among you, who offers an ascending offering or slaughtering,

Lev 17:9 and does not bring it to the door of the Tent of Appointment, to do it to יהוה, that man shall be cut off from among his people.




## Laws Against Eating Blood

Lev 17:10 'And any man of the house of Yisra'ěl, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people.'

Lev 17:11 'For the life of the flesh is in the blood, and I have given it to you upon the slaughter-place to make atonement for your lives, for it is the blood that makes atonement for the life.'

Lev 17:12 “Therefore I said to the children of Yisra’ěl, ‘No being among you eats blood, nor does any stranger who sojourns among you eat blood.’

Lev 17:13 “And any man from the children of Yisra’ěl, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust,





Lev 17:14 for it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra'ěl, 'Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.'

Lev 17:15 "And any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean.

Lev 17:16 "And if he does not wash or bathe his body, then he shall bear his crookedness."

# CHAPTER 17

We now come to a chapter which primary carries the clear instruction for us to **NOT EAT BLOOD.**

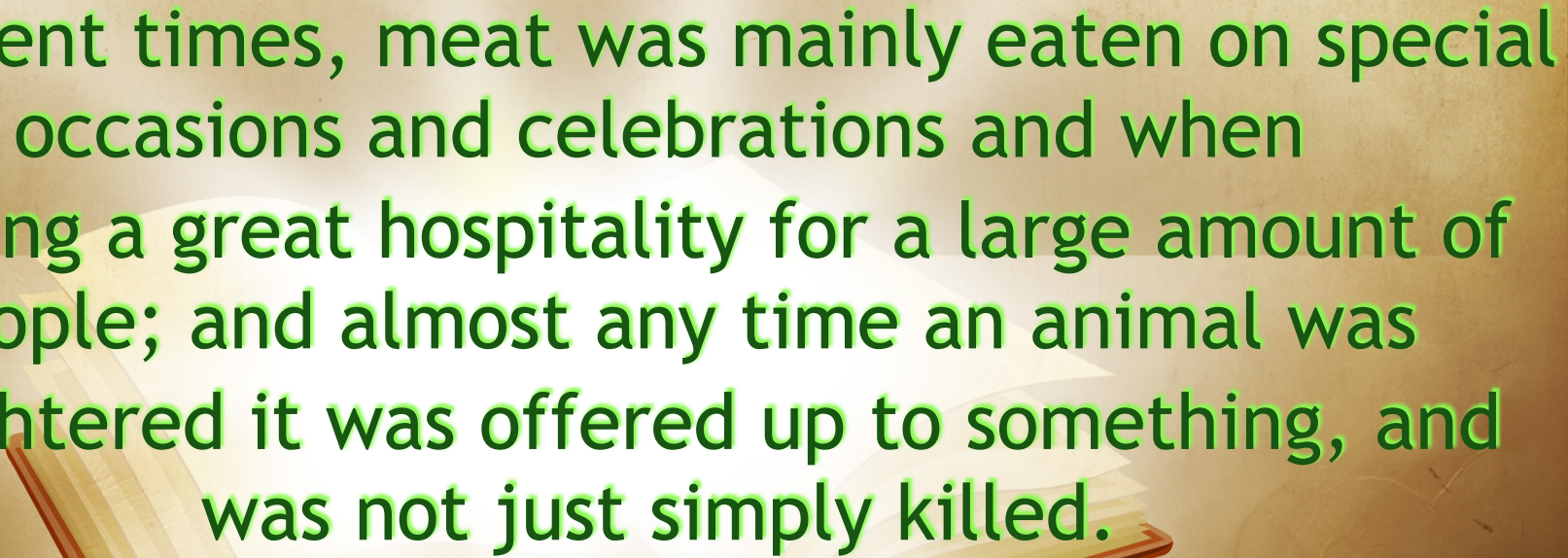
One may ask how this fit in with the flow of reading all about Atonement, yet what we must realize, is that it fits in perfectly, as we have just understood, through Chapter 16, that blood deals with atonement and also with what is clean and unclean.



יהוה makes it very clear in verse 11 that Blood has been given to us on the Slaughter-Place to make atonement for us and it is the blood that makes atonement for the life!

Without the Blood of Messiah, we have no life!!!

Having said that, we must understand that even the blood of animals carries life and while they were only a temporary covering, the blood of animals always pictures for us the atoning work of Messiah. Eating blood was a pagan practice of fertility worship rites and a clear abomination, in the eyes of יהוה, and should therefore be an abomination in our eyes too!



In ancient times, meat was mainly eaten on special occasions and celebrations and when offering a great hospitality for a large amount of people; and almost any time an animal was slaughtered it was offered up to something, and was not just simply killed.

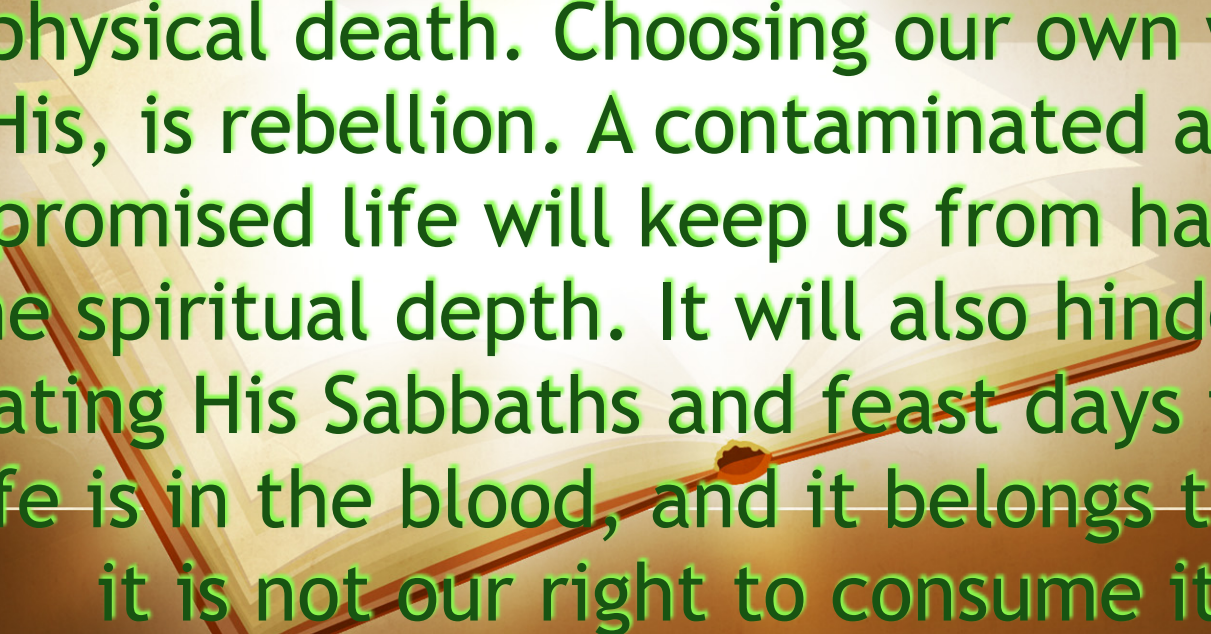
Here יהוה commands that whenever an animal is slaughtered, it must be 'offered up' to Him.



What we take from this chapter, in pointing out a clear lesson for us today, is that we are to 'offer up thanks' to יהוה for that which He provides, and not be a partaker of what is offered up to idols/demons! Eating blood defiles us, the Temple/Dwelling Place of Elohim, and He says that any man of the House of Yisra'ěl who eats or drinks blood, he will cut off and we see in Yehezqěl the words of Elohim saying that because Yisra'ěl had defiled themselves by eating blood they cannot possess the Land:

Yehezqěl/Ezekiel 33:24-26 “Son of man, they who inhabit those ruins in the land of Yisra’ěl are saying, ‘Abraham was only one, and he inherited the land. But we are many, let the land be given to us as a possession.’ 25 “Therefore say to them, ‘Thus said the Master יהוה, “You eat meat with blood, and you lift up your eyes toward your idols, and shed blood. Should you then possess the land? 26 “You depend on your sword, and you commit abominations, and each of you defiles his neighbour’s wife. Should you then possess the land?”’”





Eating blood contaminates our Temple and restricts the blessings of יהוה from flowing fully in our life. This can lead to spiritual death, physical illness and even physical death. Choosing our own ways over His, is rebellion. A contaminated and a compromised life will keep us from having any genuine spiritual depth. It will also hinder us from celebrating His Sabbaths and feast days in any real way. Life is in the blood, and it belongs to יהוה, so it is not our right to consume it.


Eating blood is basically telling יהוה, "My life is my own and I will do what I want with it." Let us look at what Sha'ul writes to Corinth, in light of these instructions:

Qorintiyim Aleph/1 Corinthians 10: 16-31 "The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread that we break, is it not a sharing in the body of Messiah? 17 Because there is one bread, we, who are many, are one body, for we all partake of the one bread. 18 Look at Yisra'el after the flesh: Are not those who eat of the offerings sharers in the altar?"



19 What then do I say? That an idol is of any value?  
Or that which is offered to idols is of any value? 20

No, but what the gentiles offer they offer to  
demons and not to Elohim, and I do not wish you to  
become sharers with demons. 21 You are not able to  
drink the cup of the Master and the cup of demons,  
you are not able to partake of the table of the  
Master and of the table of demons. 22 Do we  
provoke the Master to jealousy? Are we  
stronger than He?



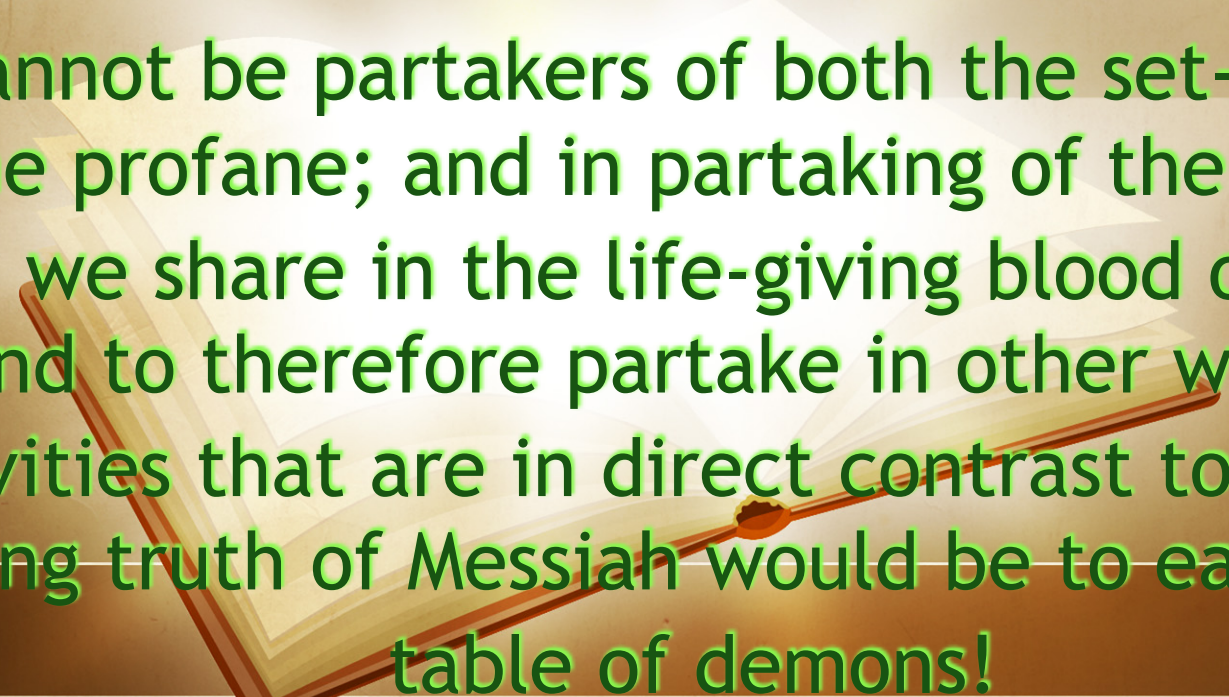
23 All is permitted me, but not all do profit. All is permitted me, but not all build up. 24 Let no one seek his own, but each one that of the other. 25 You eat whatever is sold in the meat market, asking no questions because of conscience, 26 for "The earth belongs to יהוה, and all that fills it." 27 And if any of the unbelievers invite you, and you wish to go, you eat whatever is set before you, asking no question on account of the conscience.



28 And if anyone says to you, “This was offered to idols,” do not eat it because of the one pointing it out to you, and on account of the conscience, for

“The earth belongs to יהוה, and all that fills it.”

29 Now I say conscience, not your own, but that of the other. For why is my freedom judged by another’s conscience? 30 But if I partake with thanks, why am I evil spoken of for what I give thanks? 31 Therefore, whether you eat or drink, or whatever you do, do all to the esteem of Elohim.”



What Sha'ul is basically saying here, is that we cannot eat (that is to ingest/consume/accept) at the table of Elohim and at the table of demons. We cannot be partakers of both the set-apart and the profane; and in partaking of the Pěsaḥ Meal, we share in the life-giving blood of Messiah and to therefore partake in other worldly festivities that are in direct contrast to the Life-giving truth of Messiah would be to eat at the table of demons!



To make it simpler - we do not celebrate Passover  
Meal together and then go and partake in a  
Christmas dinner/lunch with others!  
We must not be found provoking The Master to  
jealousy!!!



Sha'ul then goes on to make it clear that our consciences are clear and whatever we buy 'in the market place' we do not ask any questions about because it all belongs to יהוה. This is not a license to eat what is not called, or classed as, food and is unclean, but rather, it is saying that when you buy FOOD (unclean animals are not food!) from the shops, you do not have to worry about where it is from; however, when you are invited to a meal with an unbeliever and they pray to an idol or a false deity, then you do not eat it, because of the one pointing it out to you or the one offering up the thanks to a false idol - for the sake of their conscience, because everything in the earth is יהוה's and we are to give thanks to Him and Him alone!



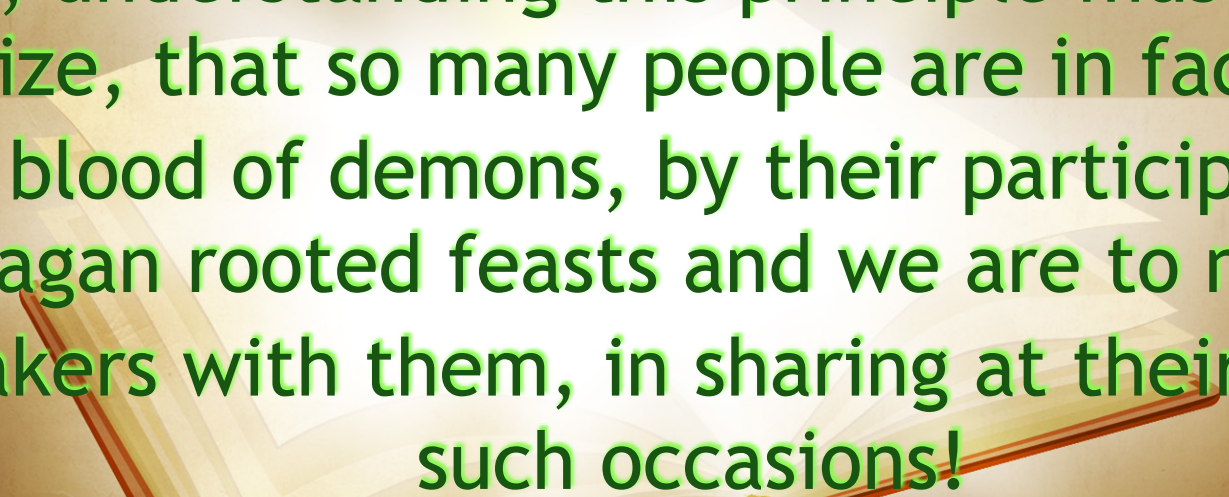
When it is 'slaughtered' or offered up to an idol or false deity, the one doing that is simply not acknowledging who the true provider is and for that reason, we are not to partake, as a witness against them for not acknowledging the True Creator of the heavens and the earth.

When we give thanks to יהוה, we acknowledge Elohim and give Him thanks for providing and for the blood that was shed in giving us food, for all life belongs to יהוה and eating without giving thanks is to neglect our recognition of who He is!

**Verse 31**, of this passage of Sha'ul's letter, sums it up: whatever we do - eating or drinking, we do to the esteem of Elohim - for He has given us life by the Blood of Messiah! What we must also recognize, is that when the Scripture says that in eating of the Pěsaḥ meal, we are sharing in the Blood of Messiah, then we can also see the clear warning pictured for us in that just as having the Matzot and grape juice at Pěsaḥ Meal is a partaking in the Body and Blood of Messiah, while it is not literally Blood which is forbidden to be eaten; we see also that many are found to be 'eating' blood on a metaphorical level, when they are in fact engaging in pagan feasts or rituals that point to false deities.



יהושע said that unless we drink of His blood and eat of His flesh we can have no part in Him and these words caused many to stumble and they turned away from following Him - but He was not saying that we eat His physical Body and Blood, but that we partake in the Pěsaḥ Meal, for without it we are cut off.



Now, understanding this principle must help us realize, that so many people are in fact eating the blood of demons, by their participation of pagan rooted feasts and we are to not be partakers with them, in sharing at their table on such occasions!



Besides all the metaphorical pictures, which are necessary - simply obey the literal command  
and **DO NOT EAT BLOOD!**

We know from Scripture that 'life is in the blood'  
as we are told here in Wayyiqra/Leviticus  
17:11 and the Hebrew word for 'blood' is דָּם dam  
(dawm)- Strong's H1818 which means, 'blood,  
bloodguilt, bloodshed'.


In the Ancient Hebrew alphabet, the word דַּם dam (dawm)- Strong's H1818 which means, 'blood, bloodguilt, bloodshed', looks like this:



דַּם



## Dalet - : ד

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back and forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

## Mem - :D

The ancient script has this letter as and is pictured as **'water'**, and also carries the meaning of **'chaos'** (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the **nations**, for the nations are often likened to the seas in Scripture. This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood!**

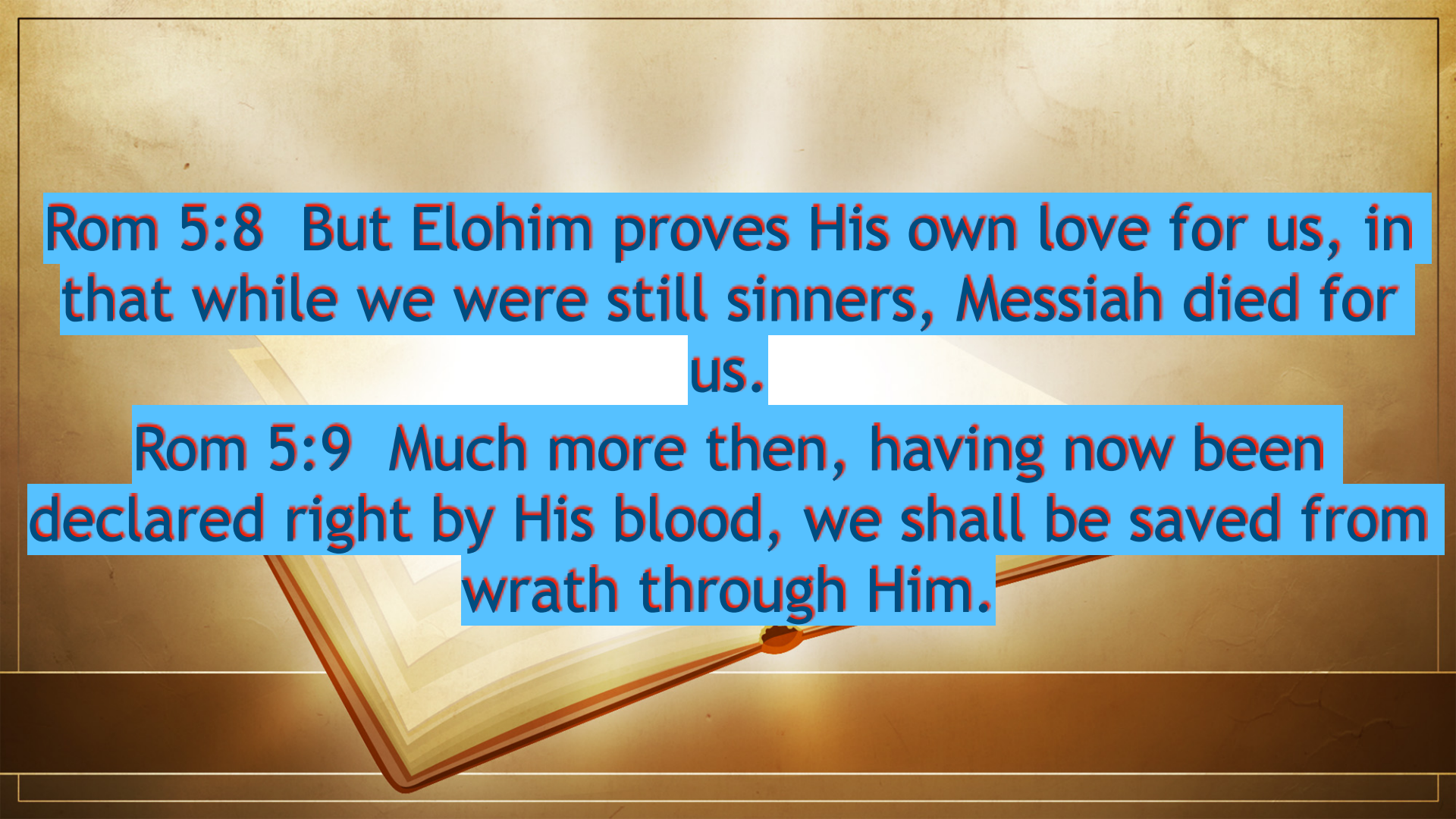


When you combine these two pictures together, we can see the meaning, 'the moving back and forth of water' or the "flowing of blood".

The life of all flesh is in its blood!

Blood is not a dead thing... without blood we have no life! We recognize that without the Blood of Messiah being shed for us we have no life!

And it is by the Blood of our Master and Elohim that we have been declared right, and as we stay in Him, we shall be saved from wrath through Him (Romiyim/Romans 5:8-9).



Rom 5:8 But Elohim proves His own love for us, in that while we were still sinners, Messiah died for us.

Rom 5:9 Much more then, having now been declared right by His blood, we shall be saved from wrath through Him.




The Hebrew word for man, אָדָם Adam - Strong's H120 which means, 'man, mankind, human, person', has the letter 'aleph' (א) before the letters 'dalet' (ד) and 'mem' (מ)

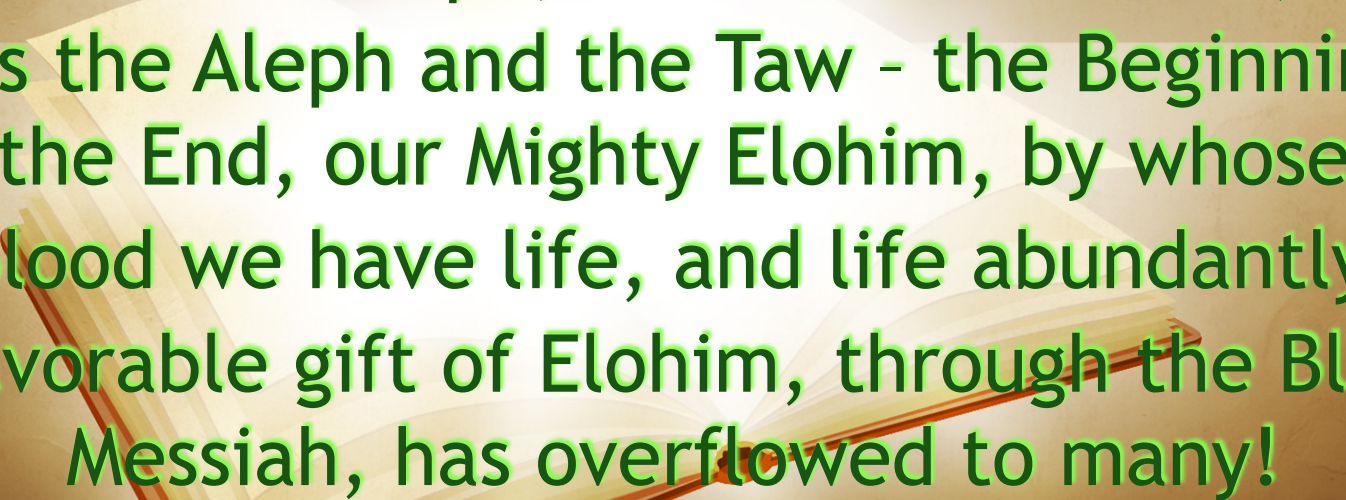
In the ancient script the Hebrew word אָדָם Adam looks like this:



## Aleph - : א

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals. This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that יהושע Messiah fulfilled!





Here, we are able to see that the ‘strength’ of man is from the Aleph, who is also the Law, for יהוה is the Aleph and the Law - the Beginning and the End, our Mighty Elohim, by whose Blood we have life, and life abundantly. The favorable gift of Elohim, through the Blood of Messiah, has overflowed to many!

Messiah instituted His Covenant with His own blood  
and He declared this at the last Meal He  
had with His taught ones:

Marqos/Mark 14:22-24 “And as they were eating,  
יהושע took bread, having blessed, broke  
it, gave it to them and said, “Take, eat, this is My  
body.” 23 And taking the cup, giving thanks,  
He gave it to them, and they all drank from it. 24  
And He said to them, “This is My blood, that  
of the renewed covenant, which is shed for many.”



It is at the Feast of Pěsaḥ where we partake in His Body and Blood and remember the Covenants of promise that we have been grafted in to, for without His provision we are unable to have any life!

Yoḥanan/John 6:51-56 “I am the living bread which came down out of the heaven. If anyone eats of this bread, he shall live forever. And indeed, the bread that I shall give is My flesh, which I shall give for the life of the world.” 52 The Yehudim, therefore, were striving with one another, saying, “How is this One able to give us His flesh to eat?”

53 יהושע therefore said to

them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink His blood, you possess no life in yourselves. 54 “He who eats My flesh and drinks My blood possesses everlasting life, and I shall raise him up in the last day. 55 “For My flesh is truly food, and My blood is truly drink. 56 “He who eats My flesh and drinks My blood stays in Me, and I in him.”



## Unlawful Sexual Relations

Lev 18:1 And יהוה spoke to Mosheh, saying,

Lev 18:2 “Speak to the children of Yisra’ĕl, and say to them, ‘I am יהוה your Elohim.

Lev 18:3 ‘Do not do as they do in the land of Mitsrayim, where you dwelt. And do not do as they do in the land of Kena’an, where I am bringing you, and do not walk in their laws.

Lev 18:4 'Do My right-rulings and guard My laws, to walk in them. I am יהוה your Elohim.

Lev 18:5 'And you shall guard My laws and My right-rulings, which a man does and lives by them. I am יהוה.

Lev 18:6 'No one is to approach anyone of his own flesh to uncover his nakedness. I am יהוה.



Lev 18:7 'The nakedness of your father or the nakedness of your mother you do not uncover. She is your mother, you do not uncover her nakedness.

Lev 18:8 'The nakedness of your father's wife you do not uncover, it is your father's nakedness.

Lev 18:9 'The nakedness of your sister, the daughter of your father, or the daughter of your mother, whether born at home or elsewhere, their nakedness you do not uncover.

Lev 18:10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you do not uncover, for theirs is your own nakedness.

Lev 18:11 'The nakedness of your father's wife's daughter, brought forth by your father, she is your sister, you do not uncover her nakedness.

Lev 18:12 'The nakedness of your father's sister you do not uncover, she is your father's flesh.



Lev 18:13 'The nakedness of your mother's sister you do not uncover, for she is your mother's flesh.

Lev 18:14 'The nakedness of your father's brother you do not uncover, you do not approach his wife, she is your aunt.

Lev 18:15 'The nakedness of your daughter-in-law you do not uncover, she is your son's wife, you do not uncover her nakedness.

Lev 18:16 'The nakedness of your brother's wife you do not uncover, it is your brother's nakedness.

Lev 18:17 'The nakedness of a woman and her daughter you do not uncover, nor do you take her son's daughter or her daughter's daughter, to uncover her nakedness. They are her relatives - it is wickedness.

Lev 18:18 'And do not take a woman as a rival to her sister, to uncover her nakedness while the other is alive.



Lev 18:19 'And do not approach a woman to uncover her nakedness in her monthly separation of uncleanness.

Lev 18:20 'And do not have intercourse with the wife of your neighbour, to defile yourself with her.

Lev 18:21 'And do not give any of your offspring to pass through to Molek. And do not profane the Name of your Elohim. I am יהוה.

Lev 18:22 'And do not lie with a male as with a woman, it is an abomination.

Lev 18:23 'And do not have intercourse with any beast, to defile yourself with it. And a woman does not stand before a beast to mate with it, it is a perversion.

Lev 18:24 'Do not defile yourselves with all these, for by all these the nations are defiled, which I am driving out before you.

Lev 18:25 'Thus the land became defiled, therefore I punished it for its crookedness, and the land vomited out its inhabitants.



Lev 18:26 'But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you,

Lev 18:27 because the men of the land who were before you have done all these abominations, and thus the land became defiled,

Lev 18:28 'So let not the land vomit you out for defiling it, as it vomited out the nations that were before you.

Lev 18:29 'For whoever does any of these abominations, those beings who do them shall be cut off from among their people.'

Lev 18:30 'And you shall guard My Charge, so as not to do any of these abominable laws which were done before you, so as not to defile yourselves by them. I am יהוה your Elohim.' ”



# CHAPTER 18

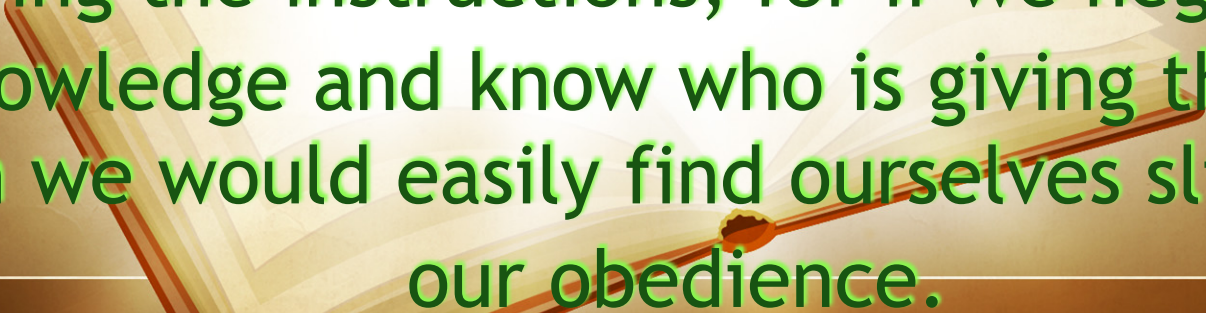
## DO NOT DO AS THEY DO!

In this chapter, we see further instructions in regards to not following the sick, twisted and perverted abominable practices of the nations who do not follow Elohim!

In verse 1, these set of instructions begin again with the clear words that Mosheh was to relate to Yisra'ěl with:

“I AM יהוה your Elohim!”

These words are critical to us, in hearing all of the instructions for us, as children of the Most-High! We need to continually be reminded who is giving the instructions, for if we neglect to acknowledge and know who is giving the orders then we would easily find ourselves slipping in our obedience.





Just like so many today, who neglect to walk in the Torah, yet claim to be believers... when you ask them what is the 1st commandment of the Ten Words, they will often start with, “You shall have no other mighty ones before Me...”, while they neglect to start correctly with the proper phrase, “I AM יהוה your Elohim, who brought you out of Mitsrayim!” If we do not know the One giving the commands, we may, or rather will, find ourselves short in trying to keep them. These instructions come from the Maker of all, who has the power of life and death in His hands and we best be listening and obeying with our all!

**Verse 3** - Do not do as they do in Mitsrayim and do not do as they do in Kena'an.

Kěpha writes, in his first letter, that we are a royal priesthood and a set-apart nation - a verse I probably quote very often, simply because we need to be constantly reminded that we are a set-apart people and are to live like a set-apart people, not doing what the world does - let's look at what he says:



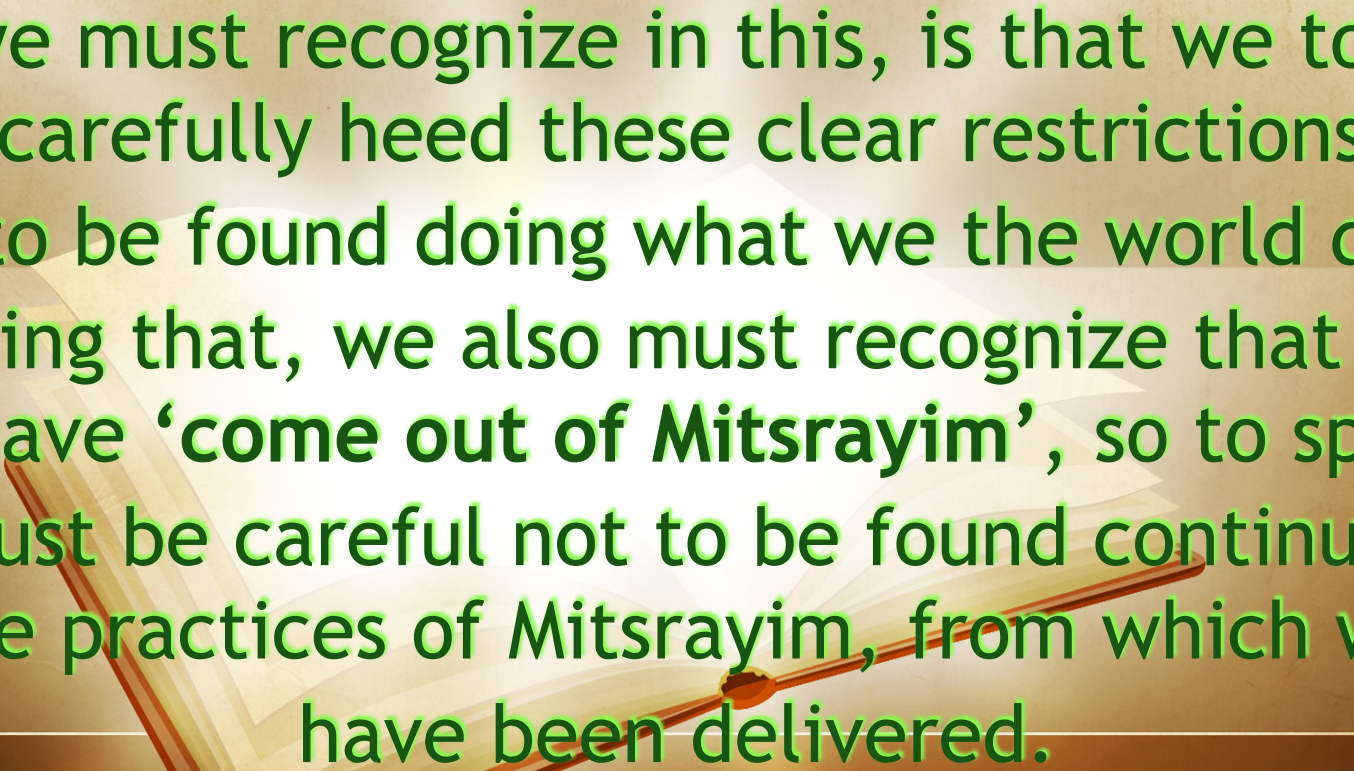
Kěpha Aleph 2:9-12 “But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light, 10 who once were not a people, but now the people of Elohim; who had not obtained compassion, but now obtained compassion. 11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation.”

We are sojourners and pilgrims that are to abstain from fleshly lusts - in other words abstain from engaging in the **'fleshly'** lifestyles of the nations who are foreigners to the Covenants of Promise!





In this 3rd verse of Wayyiqra/Leviticus 18 we see a two-fold instruction: **Firstly**, we see that Yisra'ěl was not to do as they do in Mitsrayim, where they had just been delivered from, and **Secondly**, they were warned not to do as they do in Kena'an - the land where they were headed to! I see this as very clear instructions given to Yisra'ěl, in their Wilderness journey, where they were to learn to hear the true voice of Elohim and were cautioned to continue to walk in that which He instructs and not fall prey to worldly ways, as they go forward and inherit the Promised Land.

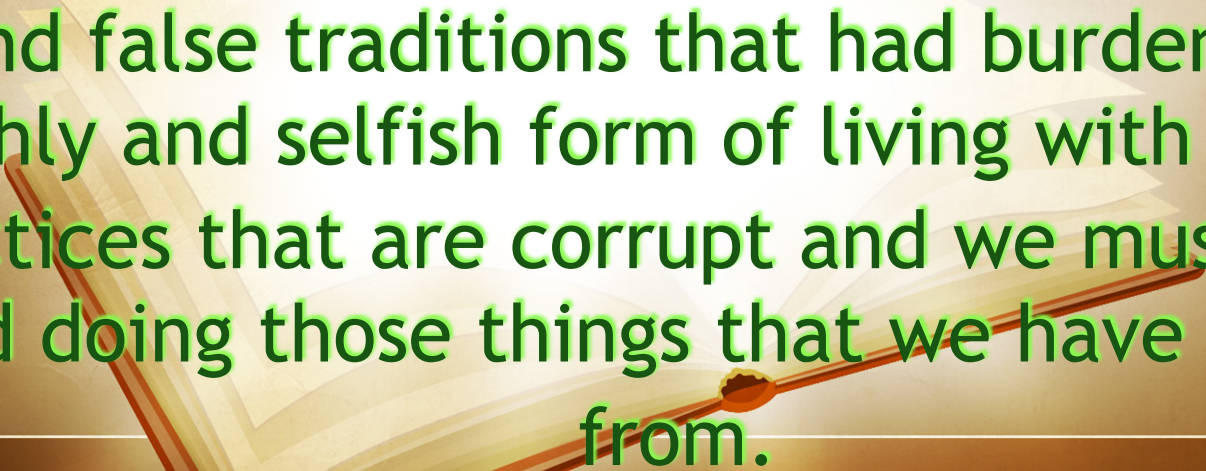


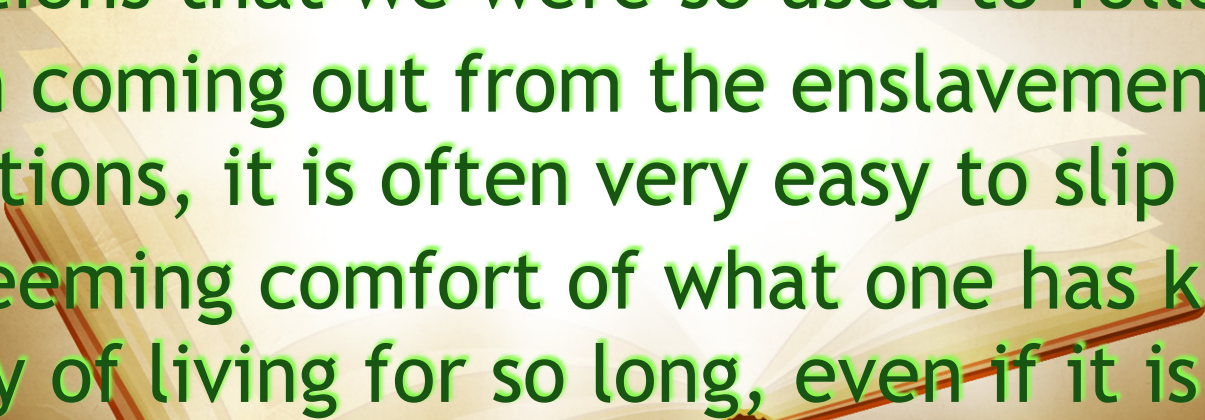
What we must recognize in this, is that we too need to carefully heed these clear restrictions in not to be found doing what we the world does. In saying that, we also must recognize that while we have **'come out of Mitsrayim'**, so to speak, we must be careful not to be found continuing in the practices of Mitsrayim, from which we have been delivered.



By this I simply mean that, for most of us, we have come out of a system of inherited lies and practices of false traditions.

Lies and false traditions that had burdened us to a fleshly and selfish form of living with worship practices that are corrupt and we must not be found doing those things that we have come out from.



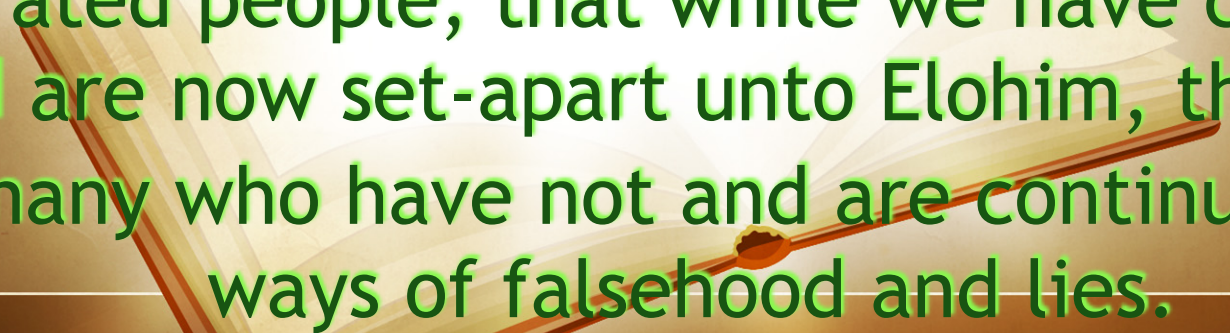


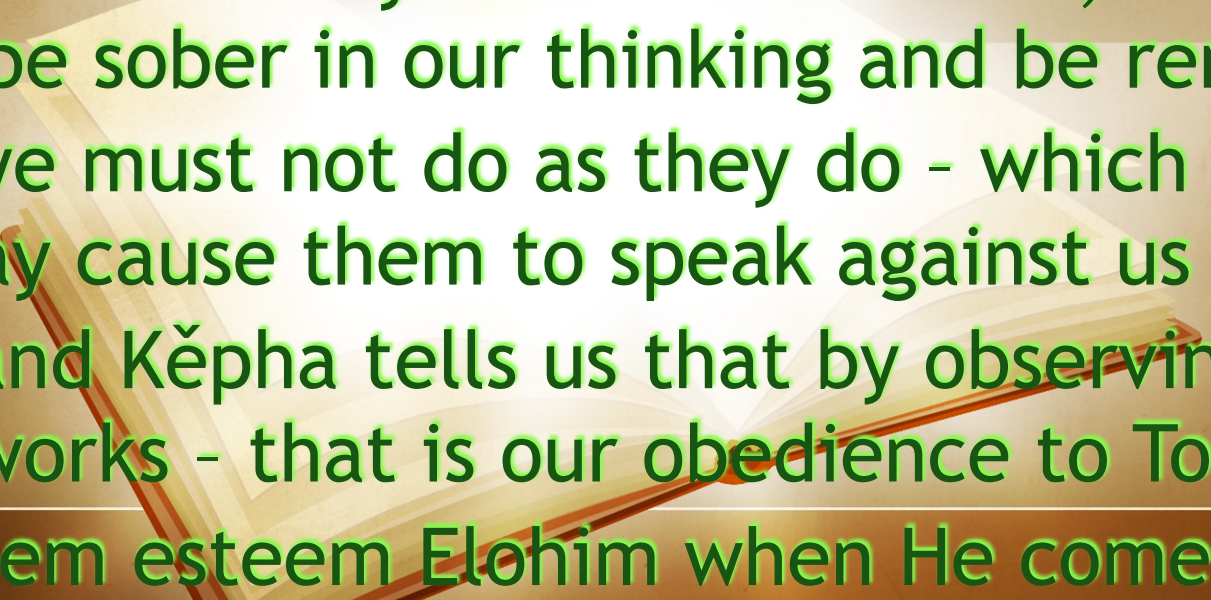
One of the hardest things to let go of is the traditions that we were so used to following and when coming out from the enslavement to false traditions, it is often very easy to slip back into the seeming comfort of what one has known as a way of living for so long, even if it is wrong!



And this is the clear warning being given to us here  
- do not do as they do in Mitsrayim.

In other words, the instruction/command given here  
clearly suggests and confirms to us, as a  
separated people, that while we have come out,  
and are now set-apart unto Elohim, there are  
still many who have not and are continuing in the  
ways of falsehood and lies.

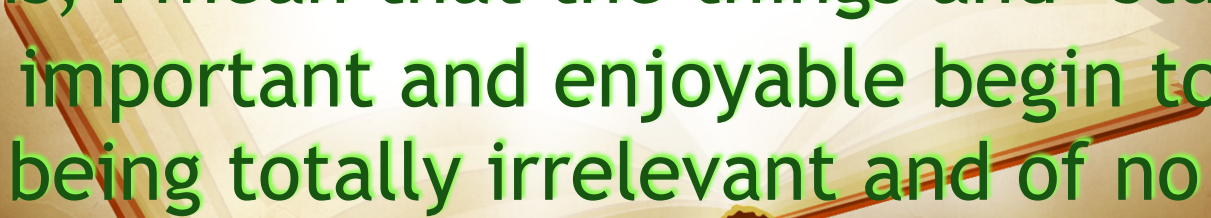




Many of them are people who are, or who were, very close to us, being either family or people that we were very close friends with, and we need to be sober in our thinking and be reminded that we must not do as they do - which inevitably may cause them to speak against us as evil doers and Kěpha tells us that by observing our good works - that is our obedience to Torah - let them esteem Elohim when He comes again!!!



Many of us still have family and friends that are 'still in Mitsrayim', metaphorically speaking, and are doing what the Mitsrians do and fall prey to the common saying, "when in Rome do as the Romans do", while clearly this saying is totally against the Torah of יהוה our Elohim! Not doing what they do in Kena'an, is also a warning for us to not let go of the instructions of יהוה but continue in them. Falling into the ways and mind-set of the world as we go forward is a danger we must continually be on our guard against.



One of the things we start to recognize when we begin to walk in the Torah of יהוה is that the things of this world do grow 'strangely dim'; and by this, I mean that the things and 'stuff' we held as important and enjoyable begin to fade away as being totally irrelevant and of no value.



## DO NOT WALK IN THEIR LAWS ...

When we see that Yisra'el was told 'do not walk in their laws', in speaking of Kena'an, we see this as being a clear command to not be found to be following their ways that are contrary to יהוה's ways - do not be found on a path that leads to destruction and do not follow and pursue the same goals that they pursue.

When we see the term ‘their laws’ - this could also be translated as “their customs”.

What we must realize here, is that this is not referring to the Torah itself, but rather the manmade rulings by which to live it out.

We have the Torah and we must be careful not to fall prey to man-made institutionalized religion that has added to, or taken away from, the Torah.

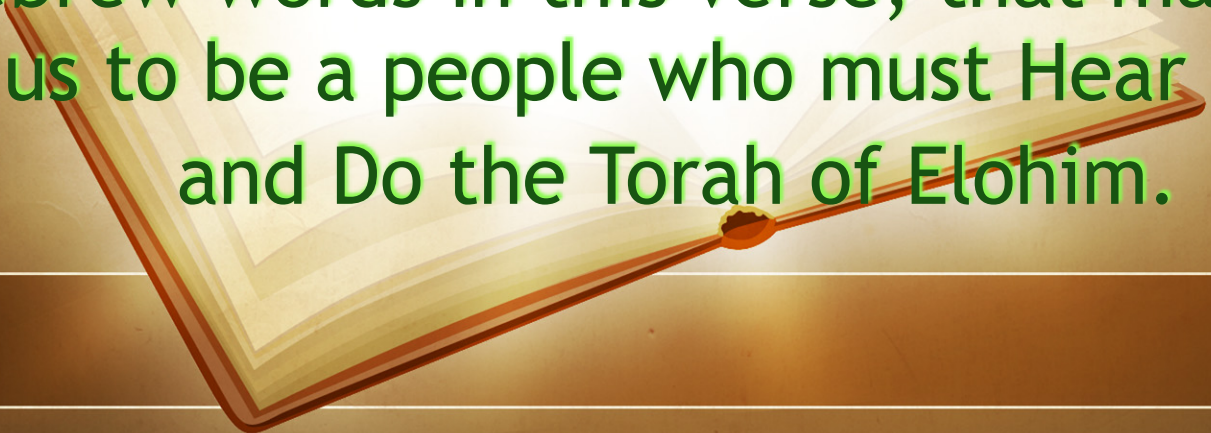


One of the dangers of coming out of Mitsrayim (church set up), is to fall into the corrupt practices of Rabbinic Judaism and their customs and rulings, into how to walk in the Torah and this we must guard against at all costs.

Let go of the false worship of the church and be careful to not embrace the falsehood of Rabbinic Judaism - that is, in a nutshell, the clear warning for us today, as we find ourselves in the Wilderness, learning to hear the pure and clear voice of יהוה our Elohim!

## Verse 4 - Hear, Guard and Do!

Verse 3 clearly warns that we are not to do as the nations do, now let us take a look at some of the Hebrew words in this verse, that make it clear for us to be a people who must Hear - Guard and Do the Torah of Elohim.





1 - 'DO' - the Hebrew root word for this is עָשָׂה asah (aw-saw')- Strong's H6213 and carries the meaning of 'to do, make, carefully observe to do, practice, work, execute'. A derivative of this root is the word מַעֲשֵׂה ma'aseh (mah-as-eh')- Strong's H4639 and means 'a deed, work or acts, accomplishments'.

The Acts of the Apostles speaks of the deeds or acts of that which the Apostles did and records their 'acts' of obedience.

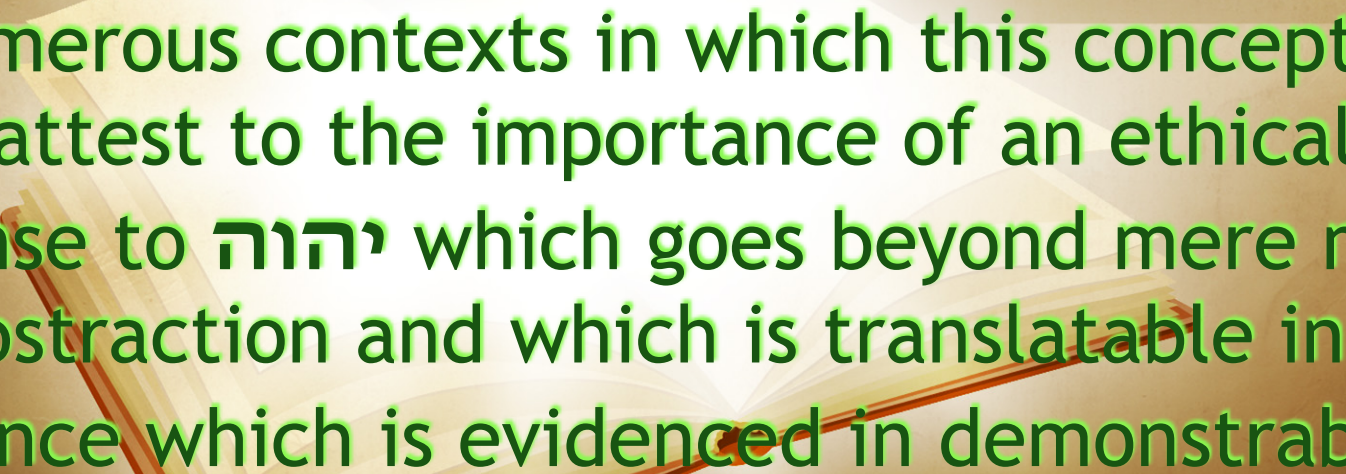
The verb עָשָׂה asah (aw-saw')- Strong's H6213 has the basic connotation of **'do' or 'make'** and is used in many expressions.

Aside from the numerous occurrences of the meaning **"do" or "make"** in a general sense, עָשָׂה asah (aw-saw')- Strong's H6213 is often used with the sense of ethical obligation.

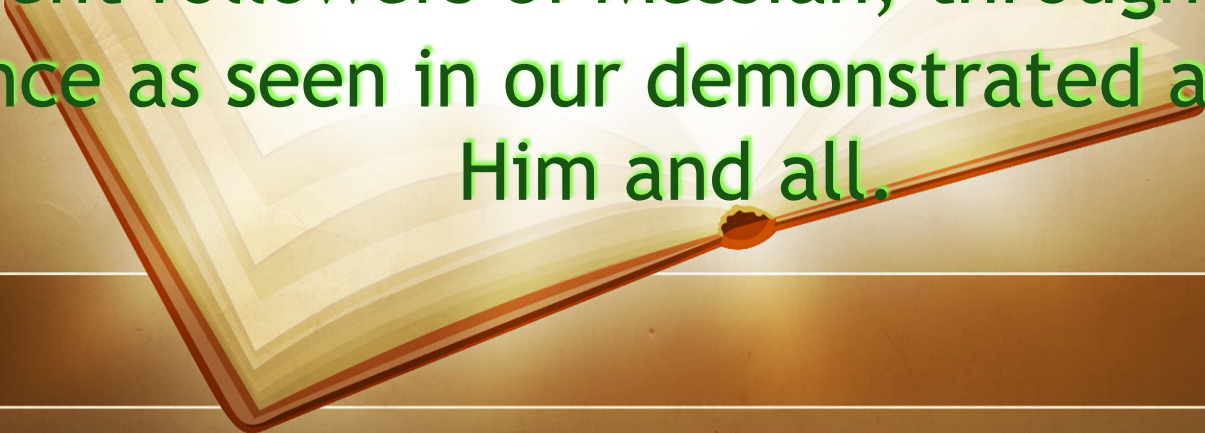


Yisra'ēl were frequently commanded to “do” all that Elohim had commanded.

The numerous contexts in which this concept occurs attest to the importance of an ethical response to יהוה which goes beyond mere mental abstraction and which is translatable into obedience which is evidenced in demonstrable act.

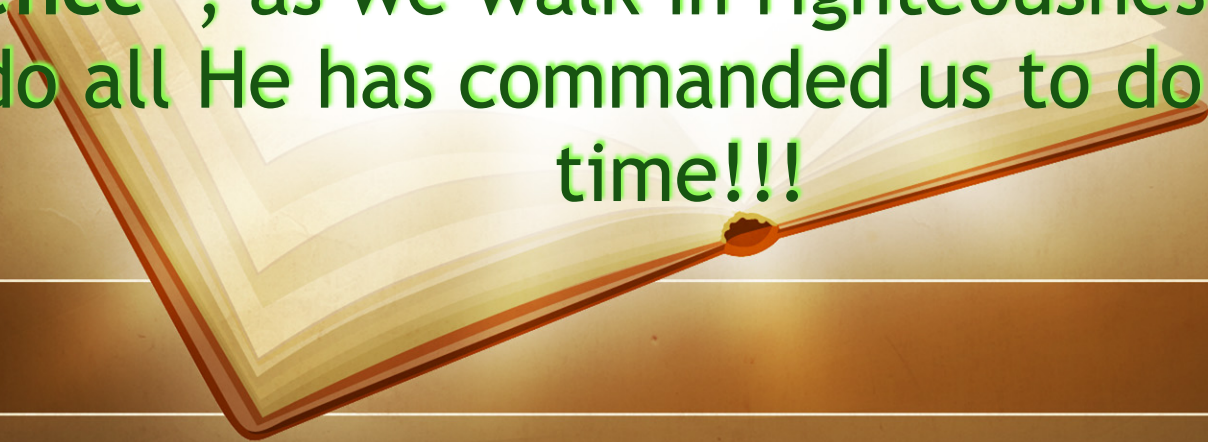


יהושע tells us that we shall be known by our fruit and, in a sense, this is what He was speaking about, in saying that we will be seen as true obedient followers of Messiah, through the clear evidence as seen in our demonstrated acts before Him and all.





We shall be known by our fruits based on our proper reverence and submission to our Master, which shall be evidenced in our “acts of obedience”, as we walk in righteousness, guarding to do all He has commanded us to do, all the time!!!



We are to be doers of the Word and not just hearers only!

Ya'aqob/James 1:22-25 "And become doers of the Word, and not hearers only, deceiving yourselves. 23

Because if anyone is a hearer of the Word and not a doer, he is like a man who looks at his natural face in a mirror, 24 for he looks at himself, and goes away, and immediately forgets what he was like. 25 But he that looked into the perfect Torah, that of freedom, and continues in it, not becoming a hearer that forgets, but a doer of work, this one shall be blessed in his doing of the Torah."




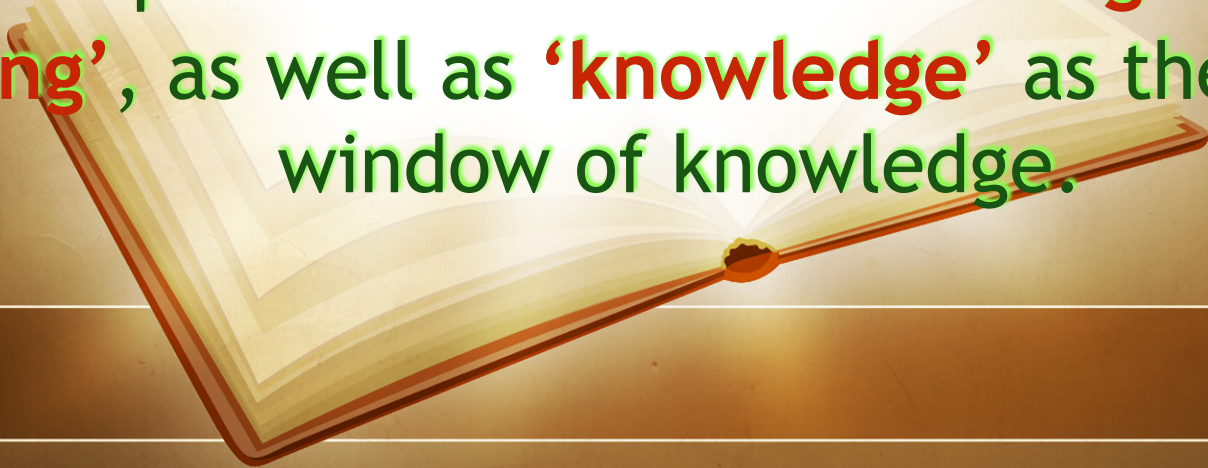
In the ancient pictographic script, the verb עָשָׂה  
asah (aw-saw')- Strong's H6213 which means, 'to  
do, work, make, produce, to act with effect, to  
observe, to bring about, institute, celebrate'  
looks like this:



𐤀 𐤍 𐤅


Ayin - : א

The original pictograph for this letter is:  and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge.





## Sin - : ש

This is the letter 'sin/shin' which in the ancient script is pictured as: , which is 'two front teeth' and carries the meaning of 'sharp or press, chew or devour'; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth, as the teeth 'chew' or 'meditate' on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** - as teeth do to food.

## Hey - :ה



The ancient script has this letter as and is pictured as a man standing with his arms raised up and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath'** or **'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation** or to reveal something by pointing it out, as well as **'praise'** through the lifting up of our hands in complete awe and surrender.



When looking at this word אָשָׂה *asah* (aw-saw')-  
Strong's H6213 in the ancient pictographic form,  
we are able to further understand how critical it is  
for us to be doers of the Word and so perform  
and do that which is instructed for us to do.  
From this picture, we can see the meaning of:

**LOOKING AT THE WORD THAT HAS BEEN  
REVEALED!**

This teaches us that we are unable to **DO** or  
**PERFORM** the Word if we are not looking intently  
at the Word!

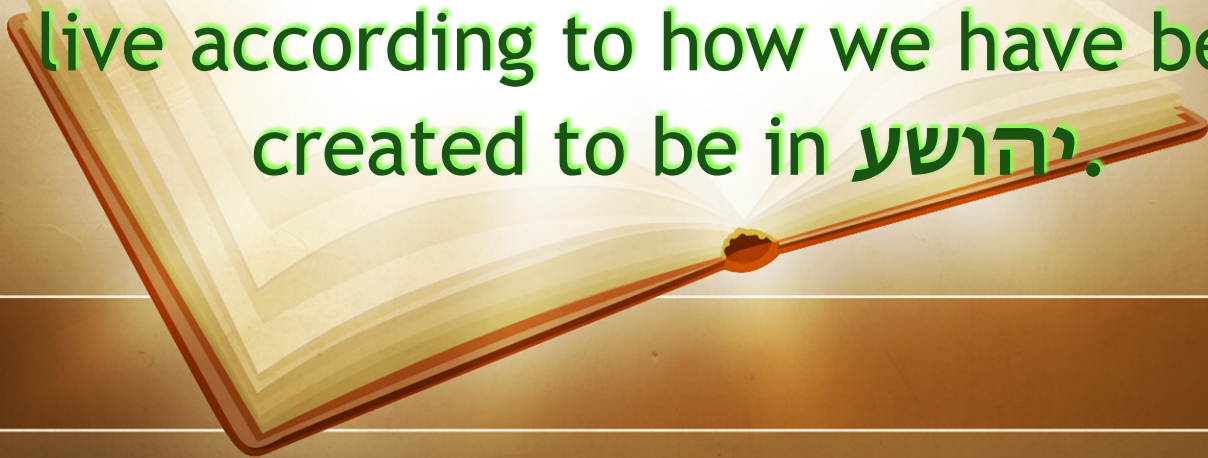
## 2 - 'RIGHT-RULINGS' -

The Hebrew word that is translated as 'right-rulings' is מִשְׁפָּטִים mishpatim which is the plural of the root word מִשְׁפָּט Mishpat (mish-pawt')- Strong's H4941 which means right-ruling or judgement and these are the **'legal procedures'** or **firm rulings that are non-negotiable.**

It is through these mishpatim that community is to be ruled and how any issues that may arise would be dealt with in a prescribed way that is just and fair.



These are what we could call the 'social laws' that clearly teach us how to get on with each other and how we are to behave and how we are to live according to how we have been created to be in **יהושע**.



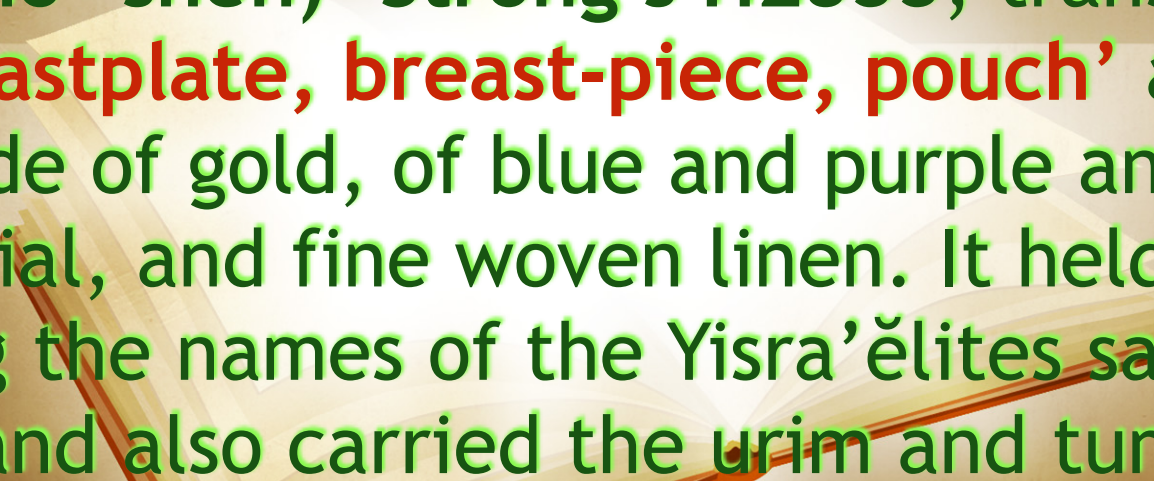
Tehillah/Psalm 89:14 “Righteousness and right-ruling are the foundation of Your throne; kindness and truth go before Your face.”

Tehillah/Psalm 97:2 “Clouds and darkness all around Him, righteousness and right-ruling are the foundation of His throne.”



In the description of the garments of the high priest, we are told that the breastplate is a breastplate of right-ruling:

**Shemoth/Exodus 28:15** “And you shall make a breastplate of right-ruling, a work of a skilled workman, like the work of the shoulder garment. Make it of gold, of blue and purple and scarlet material, and fine woven linen.”



The Hebrew word for ‘breastplate’ is חֹשֶׁן ḥoshen (kho’-shen)- Strong’s H2833, translates as **‘breastplate, breast-piece, pouch’** and it was made of gold, of blue and purple and scarlet material, and fine woven linen. It held the stones bearing the names of the Yisra’ēlites safely in place and also carried the urim and tummim.



A breastplate of 'right-ruling' - מִשְׁפָּט mishpat (mish-pawt')- Strong's H4941 which means 'judgement, ordinance, regulations' and comes from the word שֹׁפֵט shaphat - Strong's H8199 which means, 'to judge, govern, rule, pronounce judgement, give law'.

Yeshayahu/Isaiah 33:22 “for יהוה is our Judge, יהוה is our Lawgiver, יהוה is our Sovereign, He saves us”

There is only One who gives us the Law by which we must live and by which we are governed and these judgements and right-rulings and regulations given by Him we must **DO!!!**

After the entire nation of Yisra'ěl, that had been delivered from Mitsrayim and had been brought to Mount Sinai in order to receive the Marriage Covenant with יהוה, which they had sworn that they would 'do' all that יהוה would command them, they all physically heard יהוה speak the Ten Words, after which they pleaded with Mosheh to not let them hear the very powerful voice of Elohim anymore, lest they would die.



They then asked Mosheh to hear from יהוה all that they were to receive as instructions, and that they would do all that he would come and speak to them.

The words Mosheh brought back, are the rulings or further instructions that Mosheh came to deliver to the nation of Yisra'ël.

This further expands on the words they heard and expresses the rules for righteous living as a nation.