

YOM HAKIPPURIM – THE DAY OF COVERINGS!

An overview, in preparation for this day!

5th of the 7th month 2020/2021

Shalom all,

It is that time of year again!

This coming 1st day, at evening, begins the 10th of the 7th month, which means that at sunset of this coming 1st day to sunset of 2nd day, we will keep the day of “Yom Kippur” (sunset 27th Sept – sunset 28th Sept 2020).

This day is also known as “The Day of Atonement” or better understood, from a Hebraic perspective, as:

THE DAY OF COVERINGS!

Every year, I like to share a brief overview of what Yom Kippur is all about, so that we are all equipped to recognise the significance and importance of this day and, in the process, be reminded of the work that our Master and Elohim, יהושע (Yahushua) Messiah, has done for us and the promise that is to come, in the fulfilment of this very important Sabbath of Elohim, which is the Sabbath of Sabbaths!

Please note that, in me sending this message out a few days before, is done simply for purposes of equipping all with a proper preparation for this day, in understanding what this day entails.

To start this overview, of this very extremely day, let us first take a look at the clear instructions that are given to us, in:

Wayyiqra/Leviticus 23:27-32 “On the tenth day of this seventh new moon is Yom haKippurim. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה. 28 And you do no work on that same day, for it is Yom Kippurim, to make atonement for you before יהוה your Elohim. 29 For any being who is not afflicted on that same day, he shall be cut off from his people. 30 And any being who does any work on that same day, that being I shall destroy from the midst of his people. 31 You do no work – a law forever throughout your generations in all your dwellings. 32 It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the new moon at evening, from evening to evening, you observe your Sabbath.”

To start off with, it is very clear to us that the 10th day of the 7th month is YOM HAKIPPURIM! In **verse 32** from the above quoted passage, we take note that while **verse 27** clearly tells us that the 10th day of the 7th month is Yom haKippurim, we are able to see when the new day starts, Scripturally!

This text is a great proof text that teaches us how our days are counted, or observed, from sunset to sunset, for it is on the 9th day at evening that the 10th day begins, showing us that we observe Yom haKippurim from evening (sunset) of the 9th (when the 10th day begins) to evening (sunset) of the 10th (when the 10th day ends).

Before looking at the Hebrew wording and the meaning of 'YOM HAKIPPURIM', let me first take you through the clear instructions that are given for us to observe, on this day, as commanded in **Wayyiqra/Leviticus 23:27-32**.

On the 10th day of the 7th month you shall have:

A SET-APART GATHERING!

Let me remind you what this means!

A – Set-Apart:

The Hebrew word that is translated as 'set-apart' comes from the root word קָדַשׁ qodesh – Strong's H6944 – and this means '*apartness/ consecrated/ dedicated/ that which is dedicated and separated unto יְהוָה*'.

This word is pretty self-explanatory and carries with it great weight, in its identification of truly setting something or someone apart from another, with a clear distinction of being marked as separate and completely apart from the rest.

B – Gathering:

The Hebrew word that is translated as 'gathering' comes from the root word מִקְרָא miqra – Strong's H4744, which means: *assembly/ group/ convocation/ a collective of people gathered for a purpose/a calling together*, which comes from the root word קָרָא qara – Strong's H7121 meaning, '*proclaim, call, read, summons, invite, to be called out*'.

This day of **Yom haKippurim** is a day where we are to have a **QODESH MIQRA** (a set-apart gathering), or more correctly written, as seen in the Hebrew text, as a:

מִקְרָא־קָדַשׁ – miqra qodesh

We, as a small fellowship of ATFOTC, will be coming together on the 10th of the 7th month (this coming 2nd day) and have a SET-APART time of prayer, worship and fellowship and I encourage all who receive our teachings and may not be physically here with us, to make sure that they set this day apart and have a set-apart gathering with others, even if only 2 or 3 of you.

What we do each year, is have all our members observe this day (starting at evening of the 9th day) with prayer, reading and fasting (which we will discuss shortly) and then, we come together at around 5:30 pm on the 10th day and have our set-apart gathering, to close this Sabbath of Sabbaths together, having a time of reflection, prayer and worship, for about an hour or so, before sunset.

As we dig deeper into the significance of this day and the proper observance thereof, we can and should gain a greater lesson, in understanding the importance of our set-apartness and the pursuit thereof.

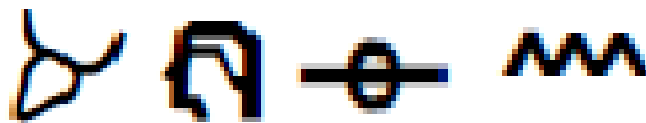
Having set-apart gatherings, as commanded, teaches us how we, as the Body of Messiah, are to be set-apart and therefore, we recognise how important all of the Sabbaths and Feasts of יְהוָה are and that to neglect to keep all His Sabbaths and Feasts, as proper set-apart gatherings, may nullify one's ability in being properly set-apart unto Him!

All of יהוה's Sabbaths are commanded set-apart gatherings:

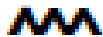
Wayyiqra/Leviticus 23:2-4 "Speak to the children of Yisra'el, and say to them, 'The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these: 3 'Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings. 4 'These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times."

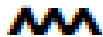
Let us take a look at these two Hebrew root words that call for us to have 'set-apart gatherings', מִקְרָא קֹדֶשׁ – miqra qodesh, in ancient pictographic script,

The Hebrew word מִקְרָא miqra – Strong's H4744 is pictured in the ancient script as follows:



Mem - מ:




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. Knowing this letter represents 'water', we are also able to see how this can render for us the meaning of 'washing' or 'cleansing'.


Quph – ק:



This is the letter 'quph', which is pictured as , and is 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 and speaks of continual adherence to the Appointed Times.


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, begging or first. This letter can mean 'top' – as in the top or head of a body; and 'chief' – as in head of a tribe or people, as well as the one who rules the people.

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!

This word is derived from the root verb אָרָא qara – Strong’s H7121, which is pictured in the ancient pictographic script as follows:



In his AHLB (Ancient Hebrew Lexicon of the Bible) Jeff Benner explains how each 3 letter root word comes from a 2 letter parent root and the parent root of this word is אָרָא – where he

explains that the pictograph  is a picture of the sun at the horizon and the gathering of the light, and the pictograph  is a picture of the head of a man. Combined, these two pictographs mean **“gather the men”** and can therefore have the understanding of the meeting, or bringing together, of people, or objects, by arrangement.

Looking again at this word for gathering:



What we can therefore see, through the ancient pictographic rendering of the word אָרָא **miqra** – Strong’s H4744, is that, in terms of this giving us the understanding of having a proclaimed calling together or gathering, we can see the following meaning for us, who are in Messiah, our Head:

**CLEANSED TO CONTINUALLY GATHER
TO OUR HEAD WHO IS OUR STRENGTH**


Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are to now guard His commands and gather as we should, on His proclaimed set-apart gatherings!

The Hebrew word קֹדֶשׁ qodesh – Strong’s H6944 is rendered in the ancient pictographic letter/symbols, as follows:




Quph – ק:



This is the letter ‘quph’, which is pictured as , and is 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 and speaks of continual adherence to the Appointed Times.

Dalet – ד:




This is the letter ‘dalet’ which is pictured as , which is 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.

And we also know that Messiah is ‘The Door’, for we only are able to have access into the Kingdom through Him! The commands are also to be written on the doorposts teaching us to remember to guard the commands of Elohim as we go out and come in, so that our going out and coming is in peace!

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.

Looking at the rendering of this Hebrew word קֹדֶשׁ qodesh – Strong’s H6944, in the pictographic form that renders set-aparntness or to be set-apart we, are able to see what this clearly implies, as we take note that the pictographic of this word can render for us the following meaning:

**CONTINUALLY COMING TO THE DOOR OF APPOINTMENT
TO MEDITATE ON THE WORD!**

In the Greek, the word that is translated as **set-apartness** is **ἁγιασμός** **hagiasmos** – Strong’s G38 which means, **‘consecration, sanctifying, purification’**, and this comes from the verb **ἁγιάζω** **hagiazō** – Strong’s G37 which means, **‘make set-apart, be set-apart, to separate from profane things and dedicate to Elohim’**, which comes from the primitive root **ἅγιος** **hagios** – Strong’s G40; and its fundamental idea is one of **‘separation, consecration, and devotion to the service of Elohim’**.

I think we get the picture!

To be set-apart means **to be devoted and dedicated to serving Elohim** and to do so, involves the need to **be separated from the profane or common**, lest the mixing of the two hinders one’s ability to distinguish between the set-apart and the profane!

We are clearly told in Scripture that the desire of Elohim is our set-apartness:

Tas’loniqim Aleph/1 Thessalonians 4:3-7 **“For this is the desire of Elohim: your set-apartness! – that you should abstain from whoring, 4 that each one of you should know how to possess his own vessel in set-apartness and respect, 5 not in passion of lust, like the gentiles who do not know Elohim, 6 not to overstep and take advantage of his brother in this matter, because the Master is the revenger of all such, as we indeed said to you before and earnestly warned. 7 For Elohim did not call us to uncleanness, but in set-apartness.”**

As we consider these words that highlight what it means to be set-apart, let me ask you: How are you doing in possessing your own vessel, which is your body, in set-apartness? Have you truly separated yourself from the profane and common things or do you find that ‘the lines between the set-apart and profane’ are often being blurred by compromise and laziness!

We are also told, in Scripture, to pursue apartness, as seen in:

Ib’rim/Hebrews 12:14 **“Pursue peace with all, and pursue apartness without which no one shall see the Master.”**

Why I am mentioning this verse here, is to highlight this vital fact that is clearly being presented to us here – and that is – that without a proper pursuit of apartness, we will not see the Master! The Greek word that is translated as ‘pursue’ is the verb **διώκω** **diōkō** – Strong’s G1377 which means, **‘to put to flight, pursue, persecute’**, and also carries the meaning **“to follow after”** or **“to run swiftly in order to catch a person or thing”** or **“earnestly endeavour to acquire”** and can also mean **“to suffer persecution”**!

Suffer persecution: This Greek word **διώκω** **diōkō** – Strong’s G1377 is translated as ‘shall be persecuted’, in

Timotiyos Bēt /2 Timothy 3:12 **“And indeed, all those wishing to live reverently in Messiah יהושע, shall be persecuted.”**

Pursuing set-apartness will bring on persecution – and knowing this reality, the question one needs to answer truthfully, is:

“Will I obey the Torah of the House and be most set-apart, even in the face of persecution?”

One could, in many ways, state that the opposite of pursuing apartness, would be to forsake apartness, and we are commanded to not forsake the Torah, which includes not forsaking the Torah of the House!

Yehezqël/Ezekiel 43:12 **“This is the Torah of the House: Upon the mountaintop, all the boundary of it, all around, is most set-apart. See, this is the Torah of the House.”**

Twice in this verse we see the clear phrase, **“This is the Torah of the House”**

What is so very clear, in this verse from Yehezqël/Ezekiel 43, is the declaration of what **“The Torah of the House”** actually is and it is given between the repetition of this phrase, placing emphasis on recognising what the Torah of the House is, so that the hearer does not neglect to know what the Torah of the House is.

The Hebrew word that is translated as ‘see’, that is used before the repeated phrase, **“this is the Torah of the House”**, is הִנֵּה **hinneh** – Strong’s H2009 which means, **‘Lo! Behold! Look! See!’**,

which is the prolonged form of הֵן **hen** – Strong’s H2005, which is an interjection that demands attention and is mainly used to emphasise the information that follows.

Having declared **‘this is the Torah of the House’** and then expressed what it is, the interjection of הִנֵּה **hinneh** – Strong’s H2009 is used to get one’s attention, by making it clear that

‘THIS IS the Torah of House’.

While it may sound like I am repeating myself, it is done so with good intention, in order to get your attention, as we embrace what the Torah of the House is!!!

THE TORAH OF THE HOUSE = SET-APARTNESS!

And the day of Yom Kippur is the day which brings in our ability to see the Master, as it is on this day that He will come out of His Most Set-Apart Place and fetch His Set-Apart Bride, that has made Herself ready and has pursued apartness, while we also take note that on this day, He will also come to destroy those who have not pursued apartness!

Due to the **‘perfect’** and **‘complete’** work of our Messiah and King (which this day reflects for us), we are able to be perfect and be set-apart before Elohim, for that is what we are called to:

SET-APARTNESS!

And having been grafted into the Covenants of Promise, by the Blood of Messiah that cleanses and washes us, we are now called to be a called-out people who are **‘perfecting’** set-apartness in the fear of Elohim!

How then are we to **‘perfect’** our set-apartness in the fear of Elohim?

By walking in **THE PERFECT TORAH!!!**

Qorintiyim Bět/2 Corinthians 7:1 “Having, then, these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting set-apartness in the fear of Elohim.”

The main point that I am putting across here, is that when one does not observe the command to have a set-apart gathering, then the pursuit of apartness becomes null and void!

The Greek word that is used for 'perfecting' is ἐπιτελέω epiteleō – Strong's G2005 which means, 'to complete, accomplish, finished, perfected, performing', and therefore, we recognise that we are in a race that we must complete, realising that it is "Messiah in us" that causes us to pursue and perfect set-apartness, as we stay in Him and walk, even as He did!

Many might claim that they have not neglected the Torah of the House, while they 'sit on the fence', so to speak, and legalistically tick off their boxes of an assumed obedience and minimum responsibility required for set-apartness, yet they lack the fruit of being **MOST SET-APART**, and this becomes clearly evident of this fact, when they find themselves in the midst of those who are being zealous in their pursuit of being most set-apart!

We need to embrace the heart of the psalmist:

Tehillah/Psalm 119:29-33 "Remove from me the way of falsehood, and favour me with Your Torah. 30 I have chosen the way of truth; Your right-rulings I have held level. 31 I have clung to Your witnesses; O יהוה, do not put me to shame! 32 I run the way of Your commands, for You enlarge my heart. 33 Teach me, O יהוה, the way of Your laws, and I observe it to the end."

How fit are you, in your pursuit of apartness?

Are you running the way of the commands of Elohim?

Are you running with exceeding joy and fervency, to the esteem of יהוה, or have you, at times, found that you have parked yourself in a position that no longer pursues apartness, because of a lack of breath, as the result of the worries of this age, the deceitfulness of wealth and desires for other non-set-apart matters, that have simply come and choked out the very word of life from your being, leaving you short of breath and in despair?

When one gives way to the pursuit of apartness and slacks off, due to compromise, and becomes lazy and idle in duty, neglecting the proper gathering and fellowship, and neglecting the proper daily meditating and study of the Word, then what happens?

Well, what may come first, is the heartburn of compromise, that eats away at one's inner most being, which will lead to envy and strife that can cause divisions in the House, after which, contentions may arise and false doctrines begin to be entertained and believed, due to the slackened pursuit of set-apartness, while assuming to maintain a self-constructed image of apartness, that does not line up perfectly with the plumb line of the Torah!

What may happen as a result of this, is that the infected ones, who have neglected the Torah of the House, which is: set-apartness, and have strayed from the pursuit of apartness, will find the following creeping into their lives: lethargy, inactivity, conformity to worldliness and, if not corrected, will lead to a losing of their first love for Elohim and the House/Body of Messiah, causing them to turn away from true love for Elohim, which is to obey His commands!

Here, in Scripture, the Torah of the House is made very clear:

SET-APARTNESS!

When one drifts from pursuing apartness, the House often experiences diminished gatherings, as the desire to be joined in unity, by some, grows colder and colder, to the point where they assume that they can walk a set-apart life on their own, thus deceiving themselves into thinking they do not need help, instruction and the fellowship with others.
To do this, is a breaking of the Torah of the House!

Taking set-apartness for granted, through the lack of a proper pursuit, can cause one to end up being alone and discarded, hence the need to ensure that the zeal for the pursuit of apartness never fails or fades!

Our ability to be properly set-apart, involves our ability to properly meditate on the Word, on a daily basis as well as making sure that we do not neglect the set-apart Appointed Times, that are clearly commanded as '**set-apart gatherings**', which are, ALL the Appointed Times of יְהוָה, as outlined and instructed in **Wayyiqra/Leviticus 23**, which, includes the weekly Sabbath – and of course – Yom haKippurim, which is **the Sabbath of Sabbaths** (which I will discuss shortly)! Having been cleansed and redeemed from all lawlessness and sin, we who have been grafted in to the Covenants of Promise, through the blood of Messiah, are to now guard His commands and gather as we should, on His proclaimed set-apart gatherings!

Now that we have firmly established that, on **Yom haKippurim** we shall have a **set-apart gathering**, let us take a look at what else is commanded!

On the 10th day of the 7th month:

YOU SHALL AFFLICT YOUR BEINGS!

The Hebrew word that is translated here as '**afflict**' comes from the root word עָנָה **anah** – **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, you may ask?

Well, the next word tells us what we are to be busy – and that is: **our beings!**

The Hebrew word that is translated as '**beings**' comes from the root 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: we are to be spending the time reflecting on our life; and therefore, make sure that whatever needs to be dealt with, must be dealt with properly.

Typically, this is understood, and translated, as the day when we deny our flesh of any food or drink, and we fast, with the sole focus on humbling ourselves in prayer, before our Maker, and then coming together as His body, united as One in Him, to give thanks and celebrate His deliverance that is working in us, continually working out our deliverance with fear and trembling!

The Hebrew root word עָנָה *anah* – 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 or giving an account of what one has done with what they were given.

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* – Strong’s H6031 looks like this:



Ayin - עַיִן:



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 – נוּן:



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 - הֵי:



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 HUMBLLED’** before our High Priest and King, we are able to recognise, 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 are to continually keep our eyes fixed on the One who is to be praised, for He

has covered and cleansed us in His Blood! And we do this by properly meditating on His Torah, day and night, not looking to the left or to the right, but remain focused on our Master and His Word that leads, guides, nourishes, encourages and protects, giving us all we need to walk humbly before Him and give a proper account of our set-apartness before His face.

On the 10th day of the 7th month you are to:

BRING AN OFFERING MADE BY FIRE TO YAHWEH!


We know that the offering made by fire, was a whole burnt offering – that is to signify that we are to come to surrender our all, and allow our lives to be presented, as a living sacrifice. It is on this day, when the work that we have done ‘in Messiah’ will be tested through fire!

The Hebrew root word that is translated as ‘bring an offering’ comes from the root word קָרַב **qarab** – Strong’s H7126 which means ‘*to come near, approach, appear, bring near, come forward, draw near*’, which is primarily a sacrificial word and signifies the presenting of a sacrifice or offering to יְהוָה.


In the ancient pictographic script, this root word קָרַב **qarab** – Strong’s H7126 is pictured as follows:




Quph – קָ:

This is the letter ‘quph’, which is pictured as , and is a ‘horizon’ as it is a picture of the sun at the horizon and the gathering of the light 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 and speaks of continual adherence to the Appointed Times and can therefore also give us the meaning of ‘gathering’.

Resh – רָ:

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, begging** or **first**. This letter can mean ‘top’ – as in the top or head of a body; and ‘chief’ – as in head of a tribe or people, as well as the one who rules the people.

Beyt – בָּ:

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.

As we look at these pictographs, we are able to see this call to draw near being made clear, who it is that we are drawing near to, giving a proper account of how we are offering up our lives as a daily living offering.

These pictographs can carry the meaning, in terms of drawing to our Master, the following:

CONTINUALLY GATHERING TO THE HEAD OF THE HOUSE

It is from this root verb **קָרַב qarab – Strong’s H7126** that we get the Hebrew word for ‘offering’, which is **קֹרְבָן qorban – Strong’s H7133**.

We are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times, where we can collectively, as His Preparing Bride, draw near unto Him, together as one!

The Hebrew word **קֹרְבָן Qorban – Strong’s H7133** means more than what is described as ‘*offering*’ or ‘*sacrifice*’.

Basically, the root of this word denotes ‘*being or coming into the most near and intimate proximity of the object (or subject)*’.

A secondary meaning entails actual contact with the object.

The mind-set of cruelty and terrible sacrifices must be dispelled, as we learn to understand the Hebrew way, as opposed to westernised Greco-Roman influenced mind-sets!

The concept and understanding of **קֹרְבָן Qorban** is about intimacy with **יְהוָה**, which is certainly never a cruel sacrifice, as some erroneously interpret it, but rather, it is a huge blessing.

Too many people get very squeamish, when they come to the parts of the Torah that deals with sacrifices, as they lack the ability in grasping the concept of drawing near to **יְהוָה**.

And so, please recognise that we are not to look at **קֹרְבָן Qorban** (offering) as something grotesque and vulgar, but rather, understand that it is the means by which we are able to approach to our Husband!

It is not just simply about killing animals and feeding the priests, although these aspects play an important role; however, in fulfilling those aspects, we see just how it is a means for us, the Bride, being fully equipped and enabled, to be perfectly drawing near to our Husband, Redeemer and King.

The Greek word that is used here in the **LXX** (Septuagint) for ‘bring’ is the word **προσάγω prosagō – Strong’s G4317** which means, ‘*bring near, lead to approach*’, and this word helps us understand the clear significance of this **DAY OF COVERINGS**, as we are reminded that, it is through the Blood of Messiah that we are enabled to draw near to Elohim and be cleansed, as a Bride that is ready for Her returning Husband.

This Greek word **προσάγω prosagō – Strong’s G4317** is translated as ‘bring’, in:


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*”

This day of **YOM HAKIPPURIM** signifies the complete working of our Master's blood that causes us to be able to draw near to Him, in complete set-apartness and Truth!

In the ancient pictographic text, the Hebrew word **קָרְבָּן** **Qorban – Strong's H7133** is depicted as follows:



Quph – קָ:

This is the letter 'quph', which is pictured as , and is a 'horizon' as it is a picture of the sun at the horizon and the gathering of the light 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 and speaks of continual adherence to the Appointed Times and can therefore also give us the meaning of 'gathering'.

Resh – רָ:


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, begging** or **first**.

This letter can mean 'top' – as in the top or head of a body; and 'chief' – as in head of a tribe or people, as well as the one who rules the people.

Beyt – בָּ:

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.

Nun – נָ:

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!

As we consider this word for **offering** – **קָרְבָּן** **Qorban – Strong's H7133** – and how it teaches us the means by which we are able to draw near to **יְהוָה**, we can see the powerful lesson of our Master's offering of Himself, giving us the ability to walk in the abundant life that He has given us.

In the context of what we are discussing here, we can see the following being declared by this word, in its pictographic form:

GATHERING TO THE HEAD OF THE HOUSE, IS LIFE!

As a true and trustworthy servant and ambassador of Messiah, being a daily living sacrifice, we are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times where we can collectively, as His preparing Bride, draw near unto Him together as one!

We have already seen that Scripture makes it abundantly clear to us that the Torah of the House is set-apartness, and that the Appointed Times of our Master as set-apart gatherings. Therefore, we are able to recognise how critical it is for us to not neglect His Torah, for it is not a worthless word for us, but it is our life:

Deḇarim/Deuteronomy 32:45-47 “**And when Mosheh ended speaking all these words to all Yisra’ēl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yardeḅn to possess.”**

Yoḥanan/John 1:4 “**In Him was life, and the life was the light of men.”**

Mishlē/Proverbs 6:23 “**For the command is a lamp, and the Torah a light, and reproofs of discipline a way of life”**

Yoḥanan/John 14:6 “**יהושע** said to him, “**I am the Way, and the Truth, and the Life. No one comes to the Father except through Me.”**

The reason for me quoting the verses above, is to highlight that **יהושע** Messiah is the Way that we are able to draw near to the Father and He is the Life, the Word made flesh, highlighting for us how important it is for us to be a people that draw near and gather, as we are commanded to, on the Appointed Times of our Master and Elohim, for it is life to us to do so. To reject this is to choose the board path that leads to destruction and death.

Our ability to draw near and be a daily living offering, which is our reasonable worship, has been made possible by the blood of Messiah, who, by His sacrifice, has given us the means to properly draw near **קָרְבָּן Qorban**.

Therefore, do not neglect the gathering of the set-apart ones, as some are in the habit of doing, but all the more, as you see the day of our Master drawing near, encourage one another to draw near and offer up the proper praises, through complete set-apartness!

Our drawing near to our Master and Elohim, must be done is complete set-apartness, so as to not be profaning the clear call of set-apartness.

After completely consuming the two sons of Aharon, who had profaned their worship by drawing near to **יהוה** in an unworthy manner, **יהוה** made it very clear that anyone who comes near to Him, had to recognise, and acknowledge, that **יהוה** is set-apart, as He says that those who come near to Him, must let **יהוה** be set-apart to them!!!

Wayyiqra/Leviticus 10:3 “Then Mosheh said to Aharon, “This is what יהוה spoke, saying, ‘By those who come near Me let Me be set-apart! And before all the people let Me be esteemed!’ ” And Aharon was silent.”

This gripped me greatly, as I often wonder if many people realise the power in these words.

How set-apart is יהוה to you?

This may sound like a very pedantic question, but hold on for a second; I ask this simply because I believe that there are many people today, who are claiming to walk in Messiah and live a faithful set-apart walk, while their actions do not always match the confession of their mouth and it can only be due to the fact that יהוה is not totally set-apart to them!!!

Those who ‘**come near**’ יהוה, must let יהוה be set-apart to them!!!

Too many treat יהוה as common and think of Him as a ‘buddy’ while neglecting the truth of His total set-apart nature and character.

The Day of Coverings – Yom HaKippurim, reminds us of our need to be making sure that as we draw near to יהוה, that we truly do see Him as being set-apart, for then we would make sure that our lives are being set-apart, even as He is set-apart!

The Hebrew word that is translated as ‘**an offering made by fire**’ comes from the root word and אִשְׁשֵׁה ishshēh – Strong’s H801 which means, ‘**offering made by fire**’

This day of Yom Kippur signifies the complete cleansing, through fire, that takes place and herein, we can recognise the importance of the words of Sha’ul, as we celebrate our ability in drawing near and being refined through the fire of the Word of Elohim, in:

Qorintiyim Aleph/1 Corinthians 3:11-15 “For no one is able to lay any other foundation except that which is laid, which is יהושע Messiah. 12 And if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, 13 each one’s work shall be revealed, for the day shall show it up, because it is revealed by fire. And the fire shall prove the work of each one, what sort it is. 14 If anyone’s work remains, which he has built on, he shall receive a reward. 15 If anyone’s work is burned, he shall suffer loss, but he himself shall be saved, but so as through fire.”

The concept of bringing an offering by fire, also emphasises the clear picture of offering up our bodies, as a daily living sacrifice – that is – a giving of our all unto Elohim, in complete set-apartness!

Our lives, as an offering, are to be refined through His Word, as we humble ourselves before our Master and Elohim and give thanks for His offering up of Himself for us!

As we consider the day of **YOM HAKIPPURIM** and our need to bring an offering made by fire, we recognise that we are to come before our Master with our all, surrendering totally before Him. And the picture of fire, teaches us how we are to be fully consumed by His presence, so that nothing else can distract us, in our ability in drawing near to Him, as we wash our hands and cleanse our hearts, in complete set-apartness!

Now, יהוה is calling, as a Husband, from His Tent, for Yisra'el to come and be with Him and offer ourselves to Him.

But He would not want us to come dirty and not having taken a bath first, or, come dressed like a warrior or something else that is not very becoming of a prepared bride.

He therefore begins to give us clear instructions as to the way that He wants to be approached, so that we will know how to be a bride who is pleasing to Him and therefore, be able to fully draw near to Him.

Ya'aqob/James 4:8 "Draw near to Elohim and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, you double-minded!"

The Greek word that is translated here as 'draw near' is ἐγγίζω *eggizō* – Strong's G1448 which means, **'to make near, come near, approach, draw near, come close'**.

Ya'aqob was, in essence, giving us a reminder that we are to cleanse our hearts and minds when drawing near to Elohim and we learn how important it is for us to not bring in 'uncleanness' into fellowship, but rather, we are to have hearts and minds that have been cleansed and set-apart unto Elohim. This, in many ways, is a warning against bringing in disruption, division and rebellion into the gathering of the set-apart ones, on יהוה's Appointed Times!

This Greek word ἐγγίζω *eggizō* – Strong's G1448 is used in the LXX (Septuagint – Greek translation of the Tanak) in the following verse:

Wayyiqra/Leviticus 22:3 "Say to them, 'Any man of all your offspring throughout your generations who draws near the set-apart offerings which the children of Yisra'el set apart to יהוה, while he has uncleanness upon him, that being shall be cut off from before Me. I am יהוה.'"

This Chapter 22 of Wayyiqra/Leviticus highlights the need for a priesthood to be completely set-apart and not profane the Name of יהוה by treating the set-apart matters of Elohim as common.

The Hebrew root word that is translated as 'draw near' is קָרַב *qarab* – Strong's H7126 which means **'to come near, approach, appear, bring near, come forward, draw near'**, which is primarily a sacrificial word and signifies the presenting of a sacrifice or offering to יהוה; and it is from this root verb that we get the Hebrew word for 'offering', which is קֹרְבָן *qorban* – Strong's H7133, which we have already looked more closely at.

We are to draw near to Elohim, and He has given us His Sabbaths and Appointed Times where we can collectively, as His preparing Bride, draw near unto Him together as one!

But woe to the one who draws near while he is unclean!

To 'walk in love' is to walk in obedience to His commands and He has told us how we are to 'draw near' to Him and so, we have the Appointed Times to do so, as well as the necessary 'daily offering' that we are to bring; as Sha'ul tells us:

Romiyim/Romans 12:1 "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."

The Greek word that is translated here as 'offering' is θυσία *thusia* – Strong's G2378 which means, **'a sacrifice'**.

We are to offer ourselves daily – not just once – but daily!

As called-out and cleansed chosen ones, we do not just offer ‘some’ of our life, but rather we offer up our whole life/being – that is - all that we are and all that we have to give – always giving the best we have to give – continually!

The Greek word that is used here for ‘well-pleasing’ is εὐάρεστος euarestos – Strong’s G2101 which means, ‘*acceptable, pleasing, well-pleasing*’.

Romiyim/Romans 14:17-18 “For the reign of Elohim is not eating and drinking, but righteousness and peace and joy in the Set-apart Spirit. 18 For he who is serving Messiah in these matters is well-pleasing to Elohim and approved by men.”

Eph’siyim/Ephesians 5:8-10 “For you were once darkness, but now you are light in the Master. Walk as children of light 9 for the fruit of the Spirit is in all goodness, and righteousness, and truth – 10 proving what is well-pleasing to the Master.”

Ib’rim/Hebrews 13:20-21 “And the Elohim of peace who brought up our Master יהושע from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, 21 make you perfect in every good work to do His desire, working in you what is pleasing in His sight, through יהושע Messiah, to whom be esteem forever and ever. Amēn.”

The reason for highlighting these verses, is to simply show a few passages of Scripture that make it very clear, how the righteous know what is pleasing to the Master; as we take note that when we walk in righteousness, and guard to do all He has commanded us to, we then find that pleasing Him becomes a very joyous and pleasing thing to do!

When the House is explained to the House and its design and its laws are made known, the diligent hearer and doer of the Word, will do what is pleasing to the Master, presenting their bodies, daily, as a well-pleasing living offering, in their presentation of their reasonable worship that is due to our Most-High Master and Elohim!

The House has been explained to the House!

It’s design and laws have been made know! Have you been listening?

THE TORAH OF THE HOUSE IS TO BE MOST SET-APART!

On the 10th day of the 7th month we are to:

DO NO WORK

With Yom haKippurim being **The Sabbath of Sabbaths** (which I will explain shortly), we take note of the instructions for the Sabbaths, in:

Shemoth/Exodus 31:14 “And you shall guard the Sabbath, for it is set-apart to you. Everyone who profanes it shall certainly be put to death, for anyone who does work on it, that being shall be cut off from among his people. 15 ‘Six days work is done, and on the seventh is a Sabbath of rest, set-apart to יהוה. Everyone doing work on the Sabbath day shall certainly be put to death.”

In **verse 15** we are told that in 6 days work is done and, on the 7th, it is a Sabbath of rest, set-apart to יהוה.

The Hebrew root word that is translated in these verses as ‘work’ is מְלָאכָה melakah – Strong’s H4399 which means, ‘*occupation, work, business, craftsmanship*’ and comes from the word מַלְאָךְ malak – Strong’s H4397 meaning, ‘*a messenger, ambassador, envoy*’.

The Hebrew word that is translated as ‘done’ comes from the root word עָשָׂה asah – Strong’s H6213 which means, ‘*to do, work, make, produce, to act with effect, to observe, to bring about, institute*’ and can also mean, ‘*celebrate*’.

Shemoth/Exodus 31:15 is very clear – **DO NO WORK ON THE SABBATH** – that is to say: that you do not do your normal ‘**occupation**’ or trade, nor do anything in regards to your daily business and work-related dealings, that you would be involved in during the rest of the week! Anyone who works on the Sabbath will be cut off and put to death!

Why do we do no work on the 10th day of the 7th month?

BECAUSE IT IS YOM KIPPURIM – TO MAKE ATONEMENT FOR YOU!

Yom Kippurim – יוֹם כִּפּוּרִים – The Day of Coverings –

The Hebrew word כִּפּוּרִים – Kippurim’ is the plural of the word כִּפּוּר Kippur

This day of **YOM KIPPUR** symbolises the complete purification of the Bride of Messiah – also known to us as:

THE DAY OF ATONEMENT.

One might ask why do we have this day separate from Pěsaḥ (Passover) – isn’t that when we were redeemed?

This is a good question, yet יְהוָה’s Appointed Times are perfect shadow pictures for us and so, in understanding these great shadow pictures, it could best be explained as Pěsaḥ symbolising for us personal redemption – for it was on that day that we were bought at a price and received atonement for our personal sins.

Pěsaḥ symbolises for us the personal deliverance from bondage to slavery, as each household would put the Blood of the Lamb on their doorposts, so that they would 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.

Atonement means ‘*to make ransom for or to cover over man’s sins*’

The English word **Atonement** was derived when the translator wanted to best describe what the Hebrew word כִּפּוּר 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**’ – therefore later, being called ‘**Atonement**’.

This was the best way that he could express what this day means for us.

It is when we are made to be ‘**one**’ with יְהוָה – 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, who is not only the Pěsaḥ Lamb, but is also the ‘ram’ that is provided for us, and the complete sin offering that covers us and cleanses us, in His Own Blood!

The Hebrew word for **atonement** is כִּפָּר kippur – Strong’s H3725 and comes from the root word כָּפַר kaphar – 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, כָּפַר 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’ – that is – we are Atoned for, by His Blood!!!

Noaḥ was commanded by יהוה to cover the ark, inside and out, with pitch – as he was told to כָּפַר kaphar – Strong’s H3722 (cover) the ark with כֹּפֶר Kopher – Strong’s H3724 (a covering): Berěshith/Genesis 6:14 *“Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with a covering.”*

The Hebrew word כָּפַר ‘kaphar’ H3722 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 realise 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!


When we look at the ancient pictographic script’s rendering of the words for כִּפָּר kippur – Strong’s H3725, כָּפַר kaphar – Strong’s H3722 and כֹּפֶר Kopher – Strong’s H3724, we are able to see a powerful picture, of the way which our Master Himself opened up for us, to be One with Him!

In the ancient pictographic script, we see the following picture for these three words:




Kaph - כּ:



The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!


Pey – פּ:



This is the letter **'pey'**, which 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! This can also render for us a picture of that which has been opened, in terms of the way that has been opened by the Word of Elohim!

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, begging** or **first**. This letter can mean 'top' – as in the top or head of a body; and 'chief' – as in head of a tribe or people, as well as the one who rules the people.

When we consider the significance of these pictures that render the words כִּפּוּר **'kippur'** H3725, כַּפָּר **'kaphar'** H3722 and כּוֹפֵר **'Kopher'** H3724 we are able to clearly recognise the powerful working of our Master and Elohim, who has by His own Hand opened the Way for us to be joined to Him, who is our Head and therefore we can see the following:

THE OPEN HAND THAT OPENED THE WAY TO THE HEAD!

or

THE WORK OF THE WORD OF THE HEAD – THAT COVERS

Our Master is the **ONLY ONE** who could redeem us and, in doing so, He revealed His open Hand and took the nails in His Hands, for our sin, in order that we can be cleansed and be able to draw near to Him and be joined to Him, opening up for us, the Way to Eternal Life in Him!

When I see the rendering of these pictures, with regards to Yom Kippur, I am reminded of the encounter that T'oma had with Messiah, in:

Yohanan/John 20:26-29 “And after eight days His taught ones were again inside, and T’oma with them. יהושע came, the doors having been shut, and He stood in the midst, and said, “Peace to you!” 27 Then He said to T’oma, “Bring your finger here, and see My hands. And bring your hand and put it into My side – and do not be unbelieving, but believing.” 28 And T’oma answered and said to Him, “My Master and my Elohim!” 29 יהושע said to him, “T’oma, because you have seen Me, you have believed. Blessed are those who have not seen and have believed.”

At the sight of the open hand of the Master, T’oma instantly recognised that יהושע is the only One True Master and Elohim and that by His death and resurrection, His revealed hand opened the way for us to be joined to Him, our Head!

This day of coverings, not only celebrates our covering ‘in’ Messiah, our Head, but also celebrates the sure hope that we have, in Him coming for His Ready Bride that has cleansed herself, through the cleansing of the Word that our Head has provided, through His open Hand of deliverance!


We can also see this being expressed, as we look at the pictographic rendering of the plural of the word כִּפָּר ‘kippur’ H3725, which is כִּפְּרִיִּם Kippuriym, which is collectively pictured as follows:



As you will see, the additional two letters are as follows:


Yod – י:



The ancient script has this letter as  which is ‘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!

Mem – מ:



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!

Seeing this plural rendering, we can see the following being declared:

HIS HAND THAT OPENED THE WAY TO HIM, OUR HEAD, BY HIS REVEALED ARM THAT CLEANSSES US, IN HIS BLOOD!

We are **covered** and **cleansed** in the washing that has been brought to us, by the blood of Messiah, our Head, having revealed His arm and worked a deliverance for us in His own blood, so that we who are immersed in Him, are covered and sealed for the day of deliverance!

This 10th day of the 7th month is:

A SABBATH OF REST!

In the Hebrew text, the wording that is translated as 'a Sabbath of rest' is written as follows:

שַׁבְּתוֹן שַׁבָּת – Shabbat Shabbaton.

The Hebrew word that is translated as 'rest' is שַׁבְּתוֹן 'shabbathon' - Strong's H7677 which means a '*Sabbath-like rest or Sabbath observance*'.

And the Hebrew word for 'Sabbath' is שַׁבָּת Sabbath - Strong's H7676, which is the intensive form of שַׁבָּת shabbath – Strong's H7673 which means, '*to cease, desist, rest, observe, observe the rest, put an end*', which, when it is expressed as a causative action, can be understood as meaning, '*to cease or put an end to, remove, exterminate, destroy, cause to desist from*'.

The intensive form שַׁבָּת Sabbath - Strong's H7676 refers specifically to 'the' Sabbath', as in 'the' 7th day of the week.

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 that we have been given here, 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, and the bringing to completion, of the work of Messiah in us, as His redeemed body, which we get to faithfully rehearse, as we afflict our being and set aside the flesh!

Wayyiqra/Leviticus 23:29-30 "For any being who is not afflicted on that same day, he shall be cut off from his people. 30 "And any being who does any work on that same day, that being I shall destroy from the midst of his people."

The Hebrew word that is translated as ‘shall be cut off’ is וְנִכְרְתָהּ **venikrethah**, which comes from the root word כָּרַת **karath** – Strong’s H3772 and is written in the ‘niphil verb tense’ which can render the meaning of, ‘*cut off, cut down, fail*’, and this is a very sobering warning that is given to us here, for we know that any branch that does not bear the proper fruit of righteousness (which is to guard the commands), shall be cut off and thrown into the fire!

The Hebrew word that is translated here as ‘I will destroy’ is וְהָאֲבַדְתִּי – **veha’abad’tiy** comes from the root verb אָבַד **abad** – Strong’s H6 which means, ‘*to perish, destroy, lose, put to death, blot out, do away with, to give up as lost, vanish, be lost or strayed*’ and is written in the ‘hiphil verb tense’, which is the causative tense, highlighting for us that it is הוֹדָה Himself who will cause those who disobey, to be destroyed, in His wrath!

This is a day that we are to take heed and obey, for this is **THE SABBATH OF SABBATHS**, where His work of deliverance shall be made complete, for a bride who has prepared Herself! Having said that, any disobedience to any other appointed Times and commands will render one who is not properly prepared for this Day, to also be cut off and destroyed! It is not just on this day that we are to obey and think that we can get away with disobedience and compromise at other times. No, this is the culmination of our obedience and marks for us the Day He returns for a faithful and trustworthy Bride, and being on guard to afflict our beings and not do occupational work on this day, is vitally important to take heed of!

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 laboured for Him and have done nothing with what they had been given.

But 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 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 and account, as their ‘**offerings made by fire**’, that is “their works”, are that which is 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 recognise the complete work of our Master, that secures His House, that is us – for we are living stones that are 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 recognise that there remains a sabbath keeping for us!

Ib’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.”

The Greek word used here for ‘Sabbath-keeping’ is σαββατισμός sabbatismos – Strong’s G4520 – – which literally means ‘a Sabbath keeping’ or ‘Sabbath observance’ and is very clear in its instruction for us today, that to keep Sabbath is still of vital importance – after all it is an everlasting sign for us – a sign that will prove to be a critical dividing factor in showing who truly worships Elohim and who does not!

The weekly Sabbath-keeping is for us, not only a sign, but it is also the first of His Commanded Appointed times according to **Wayyiqra/Leviticus 23:1-2**.

יהוה has given us this day as a sign of His everlasting covenant and what we must therefore also realise, is that the enemy will always have a counterfeit sign, in seeking any means at luring people into the delusion of a false worship, making people believe that they are in fact worshipping the Creator, when clearly, they are in error by having the wrong ‘sign’ of their worship.

Understanding this, how much more are we able to see just how important this Day of Yom Kippur is for us!

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 word שַׁבָּת Sabbath - Strong’s H7676, in the ancient pictographic text, we recognise the importance of our proper observance of His Sabbaths as we see the following being rendering in the pictographic letters:




Shin - שׁ:



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 – בֵּ:



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.

Taw – תּ:



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 Yehudah together in Him, as One, for He is not only the ‘aleph’, but is also the ‘taw’ – 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 - Strong’s H7676** in the ancient pictographic lettering, the following:

THE WORD OF THE HOUSE IS SEALED

This emphasises 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 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 שַׁבְּתוֹן ‘shabbathon’ - Strong’s H7677 in the ancient pictographic script, we can see the following:



With the extra two letters:


Waw/vav - ך:



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', is 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 are equipped to be marked as His covenant people, by the proper observance of His Sabbaths – with **YOM HAKIPPURIM** being **THE SABBATH OF SABBATHS!**

In **Wayyiqra/Leviticus**, where the priestly service and sacrificial system is presented and discussed, the word which we have already looked at for **'atonement'**, which is **כַּפָּר kaphar** – **Strong's H3722**, 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 that it is used are in relation to the descriptive regulations, in regards to the instructions for the Day of Yom Kippur.

This alone is a wonderful representation for us – for it was the exact number of stripes that **יְהוֹשֻׁעַ** 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!

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 favour and loving-kindness granted by **יְהוָה**, who has the power of life and death over us, that His liberal smearing, or covering us, inside and out, that is the covering of the soul of man with His favour and loving-kindness through the blood of **יְהוֹשֻׁעַ**, 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 was able to come ‘face to face’, so to speak, with יהוה and live!

This occurred when it was only the high priest that was in office, who was allowed to enter the Most Set-Apart place where the Ark of the Covenant was kept, and make atonement for the people.

Wayyiqra/Leviticus 16 gives us the entire ceremony that was instructed by יהוה, for the High Priest to perform, and clearly shadow pictures for us the perfect cleansing and atoning work of Messiah, our High Priest forever in the order of Malkitsedeq.

Wayyiqra/Leviticus 16:29-34 “**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. 30 For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before יהוה. 31 It is a Sabbath of rest for you, and you shall afflict your beings – a law forever. 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, 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. 34 And this shall be for you a law forever, to make atonement for the children of Yisra’el, for all their sins, once a year.” And he did as יהוה commanded Mosheh.”**

This day of Yom Kippur was the day that was set-apart each year, for the nation to be cleansed from all their sins before יהוה, and this is what we come to carefully consider, as we ‘afflict our beings’ each year, and recognise the perfect work of our High Priest and King, who has perfected for us the cleansing we need, in His own Blood.

The blood of bulls and goats cannot take away sin, and so, it was only a covering each year until the perfect Blood of Messiah, that can take away sin, would come to cleanse us!

This Hebrew word for **cleanse** is טָהַר **taher** – 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.**”

I hope you get the picture here!!!

He makes us clean – really clean – by His Blood!

This Word טָהַר **taher** – Strong’s H2891 is used in **Wayyiqra/Leviticus 16:19**, where the high priest would sprinkle the blood of the sin offering on the horns of the slaughter-place and all around, seven times.

The number **7**, as we know, signifies perfection and so, by the Blood of יהושע, there is a perfect cleansing, and a perfect reconciliation!

It is also used twice in **Wayyiqra/Leviticus 16:30**, telling us that the atonement that is made for us, is to cleanse us from all sin, before יהוה!

And so, we can clearly see how the picture of Atonement, is fully met by His sacrifice, and our cleansing, in His Blood, is sufficient, in cleansing a Bride that makes Herself ready for His soon return, equipping His Bride to be cleansed from dead works and ready to serve the Living Elohim.

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 makes His Bride clean:

טהר taher – Strong’s H2891.

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 טהרה tahorah – Strong’s H2893 which means, ‘**purifying, cleansing, becomes clean, purification**’ and comes from the primary root verb טהר taher – Strong’s H2891.

As we look at the Hebrew word טהרה טהרה טהרה tahorah – Strong’s H2893, 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!

This word טהרה tahorah – Strong’s H2893 – 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'.

Now, in terms of the cleansing we have in the Blood of Messiah, we see through this pictograph lettering of טהרה tahorah – Strong's H2893, 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!

We have been covered and cleansed by the Blood of the Lamb and we have the sure hope that 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 be reminded 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 realise, and remember, that we are to lay down our lives – that is, we are 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 deliverance with fear and trembling, may we not take lightly the importance of this Great Day, that pictures for us the work of Messiah **יהושע**, who took His Blood into a temple, not made with human hands, and offered His Blood on the Heavenly Slaughter-Place, 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, amēn!

COVERED AND CLEANSED; SECURED AND SEALED is what **Yom Kippur** pictures and proclaims for us, as a Bride being made clean and ready to be reunited with her Groom forever! As we wait for Him, we are cleansed in Him, by the putting off of the fleshly, and clothing ourselves with His righteousness, which is to be walking in obedience to His Torah as we eagerly await His imminent return with great anticipation!

So, in our obedience to the prescribed rehearsals of the good things to come, let us certainly be obedient in keeping this day, as we are commanded to, laying aside the flesh and humbling ourselves before our Master, ready to give an account and be washed in His presence by His Blood, as He has imputed to us His Righteousness, that we are to clothe ourselves in, daily!

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

Let us therefore take a brief look at what was to be done in this day:

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 his 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 was clothed in Majesty, He 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 Yohanan/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 that we are washed and we need to have the Word cleanse us from all impurity and sin, as we recognise our need to be immersed in The Name of יהושע Messiah and then keep our lives clean through the proper washing of the Word!

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

The high priest entered once a year:

1 – First with the golden censer of burning coals and hands filled with sweet incense and he 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 a mediator and an intercessor.

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

Ib'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 shows us how no Temple will be rebuilt, until Messiah Himself comes to rebuild; as Messiah, our High Priest, is in the Most Set-Apart place, making it clear that no man can be in the Tabernacle – hence, no Tabernacle can ever be rebuilt by man, despite their vain and foolish attempts at doing so, for whatever man tries to build will not be the true Temple of Elohim!

The perfect work of our loving Husband and High-Priest, in setting us apart and cleansing us, is all the work 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 was 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 יהושע, our Master יהוה 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 – Yom HaKippurim – also signifies for us, is a time of the 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'el!!!

Ib'rim/Hebrews clearly states that this Renewed Covenant will be concluded with the House of Yisra'el and the House of Yehudah (It is not with the ‘church’)!

COVERED AND REUNITED – that is also the theme of **Yom haKippurim!**

Yom haKippurim is a time of remembering what our High Priest has done for us and what He will fulfil 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.

Yehezqël/Ezekiel 37 is a clear chapter of the coming together of the two Houses and the complete atonement and cleansing that takes place by יהוה

Yehezqël/Ezekiel 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”**

יהוה says that He will save Yisra’ël 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 haKippurim.

There is a cleansing and a restoring of a lost Bride!

There are many Scriptures that clearly speak of a gathering of the Bride – the Great Reunion – which will be fulfilled through the feast of **Yom Kippur**.

The following 2 root words: **כָּפַר kaphar** – Strong’s H3722 and **טָהַר taher** – Strong’s H2891 – remind us 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 our beings – why?

Well, as I have already mentioned, it is a day to realise 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 deliverance/salvation, that will be made complete on this Day of Yom haKippurim, and so, as we continue to work out our deliverance with fear and trembling, may we not take lightly the importance of this Great Day, which pictures for us the work of Messiah יהושע who took His Blood into a temple, not made with human hands, and offered His Blood on the slaughter-place, 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, amēn!

COVERED, CLEANSED, SEALED, SECURED AND THE GREAT REUNION

This is what Yom haKippurim 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 imminent return!

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

YOM HAKIPPURIM – THE DAY OF COVERINGS!

Are you covered?

Are you prepared?

Let this teaching give you insight and understanding, so that you can truly guard this coming Sabbath of Sabbaths and draw near to our Wondrous and mighty Redeemer, Master, Elohim, Husband and King, with hands and hearts that are cleansed and presented as set-apart before His face.

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you;

יהוה lift up His face upon you and give you Shalom! Amēn!