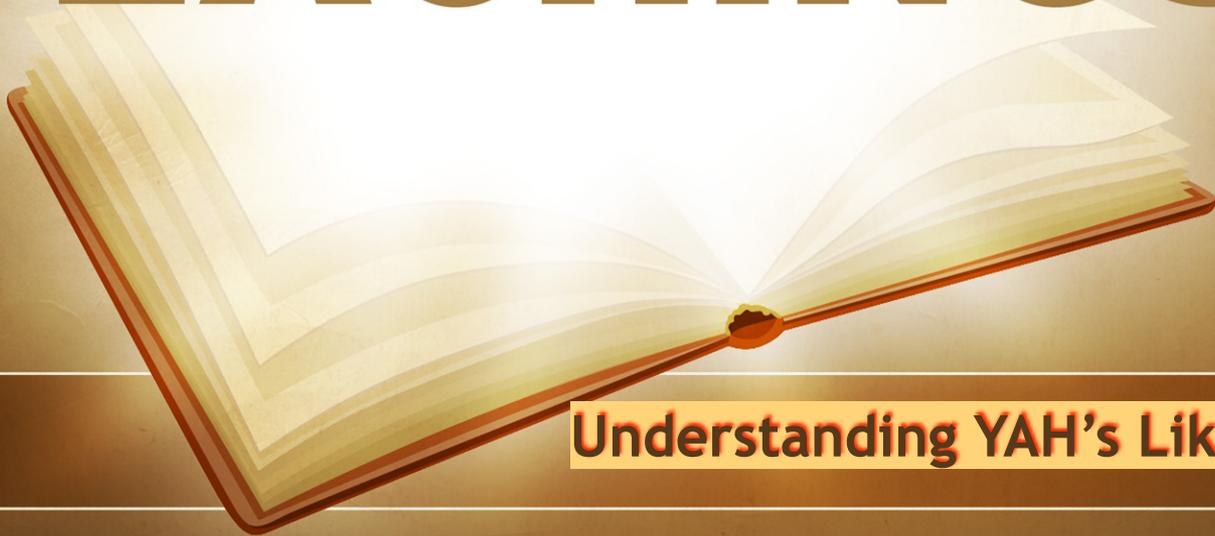


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

#29/30 Torah Parashah Acharei Mot / Kodeshim (Laws of Holiness)



Torah: LEVITICUS 16:1- 20:27

Haftarah: Amos 9:7-15

TOPICS IN THE PARSHA

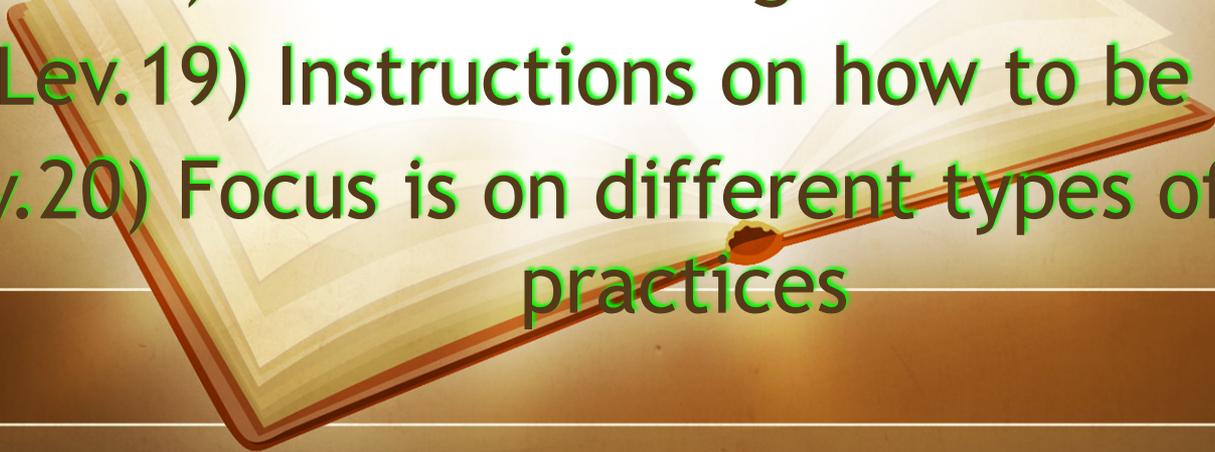
Lev.16) Focus on how to enter the Most Holy Place and make atonement

Lev.17) Focus on what not to do with sacrifices

lev.18) Focus on wrong sexual activities

Lev.19) Instructions on how to be Holy

Lev.20) Focus is on different types of wrong practices



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

Lev 16:2 And יהוה (YeHoVah) 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.

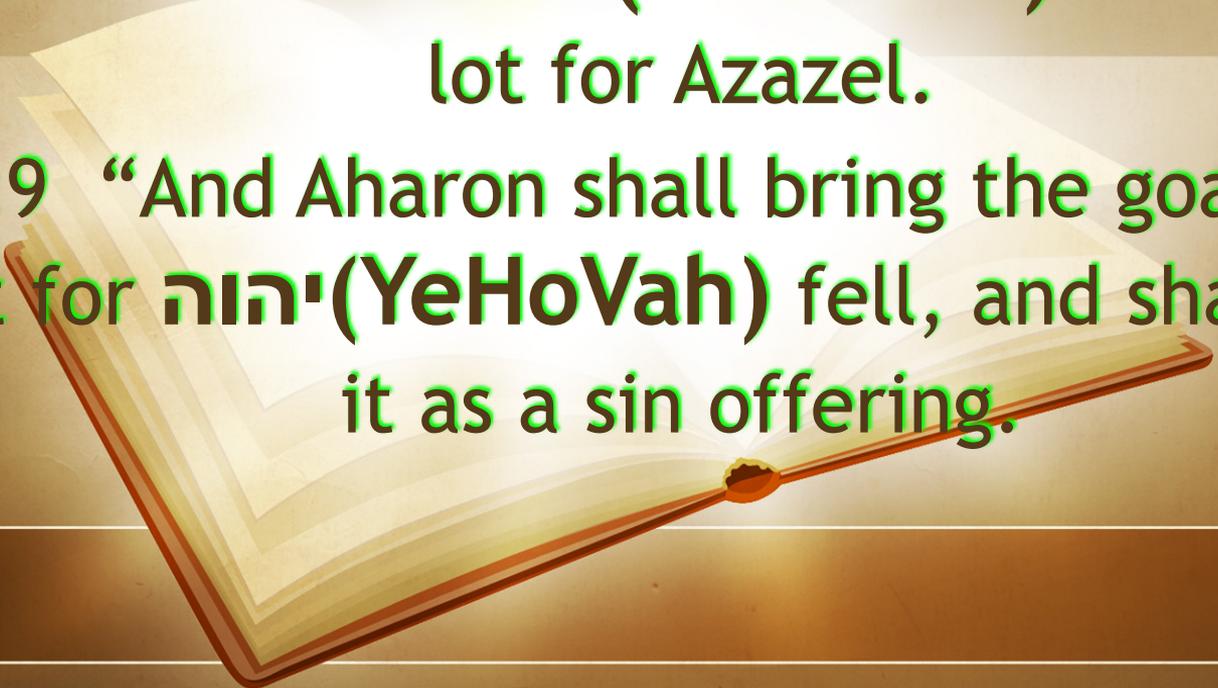
Lev 16:5 “And from the congregation of the children of Yisra’ēl he takes two male goats as a sin offering, and one ram as an ascending offering.

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 (YeHoVah) at the door of the Tent of Appointment.

Lev 16:8 “And Aharon shall cast lots for the two goats, one lot for יהוה (YeHoVah) and the other lot for Azazel.

Lev 16:9 “And Aharon shall bring the goat on which the lot for יהוה (YeHoVah) 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 (YeHoVah), to make atonement upon it, to send it into the wilderness to Azazel.

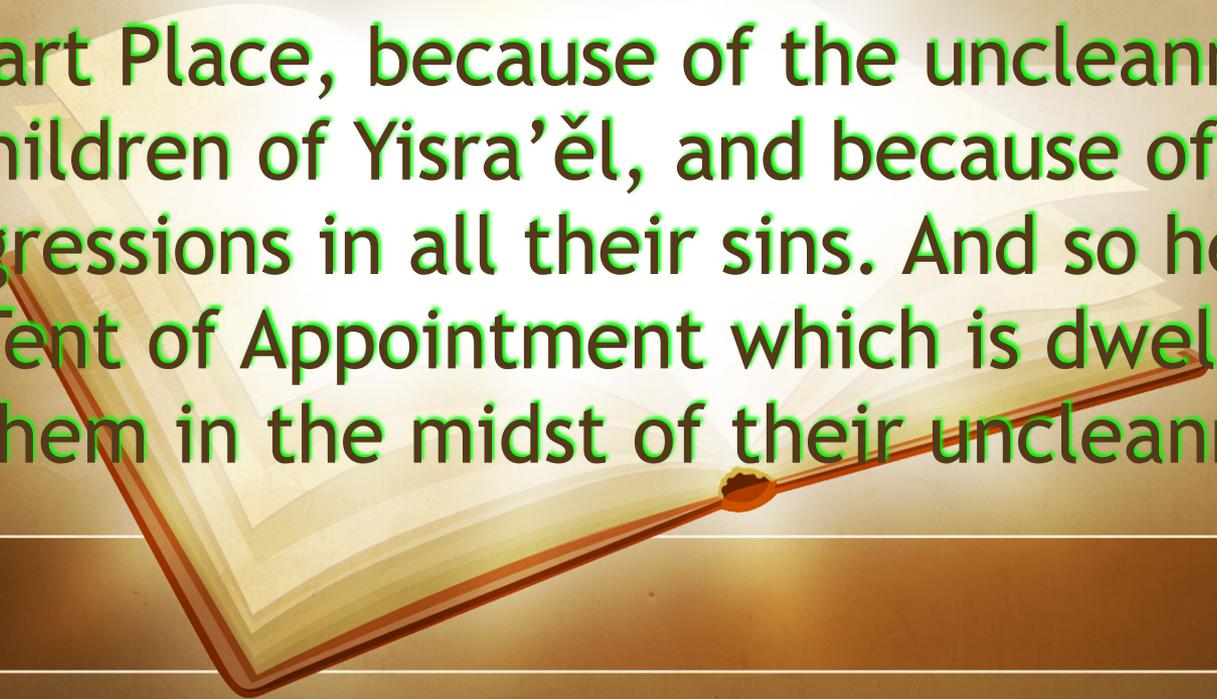
Lev 16:11 “And Aharon shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall slay the bull as the sin offering which is for himself,

Lev 16:12 and shall take a fire holder filled with burning coals of fire from the slaughter-place before יהוה (YeHoVah), 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 (YeHoVah), 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.

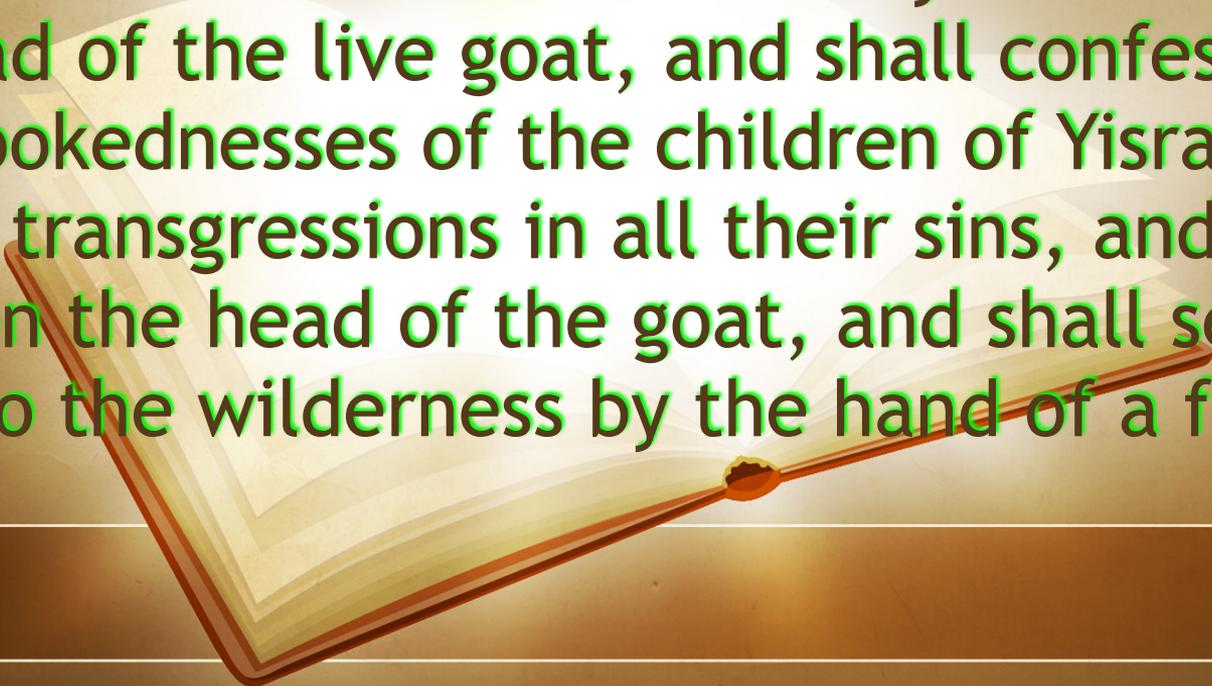
Lev 16:17 “And no man should be in the Tent of Appointment when he goes in to make atonement in the Set-apart Place, until he comes out. And he shall make atonement for himself, and for his household, and for all the assembly of Yisra’ěl.

Lev 16:18 “And he shall go out to the slaughter-place that is before יהוה (YeHoVah), 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.

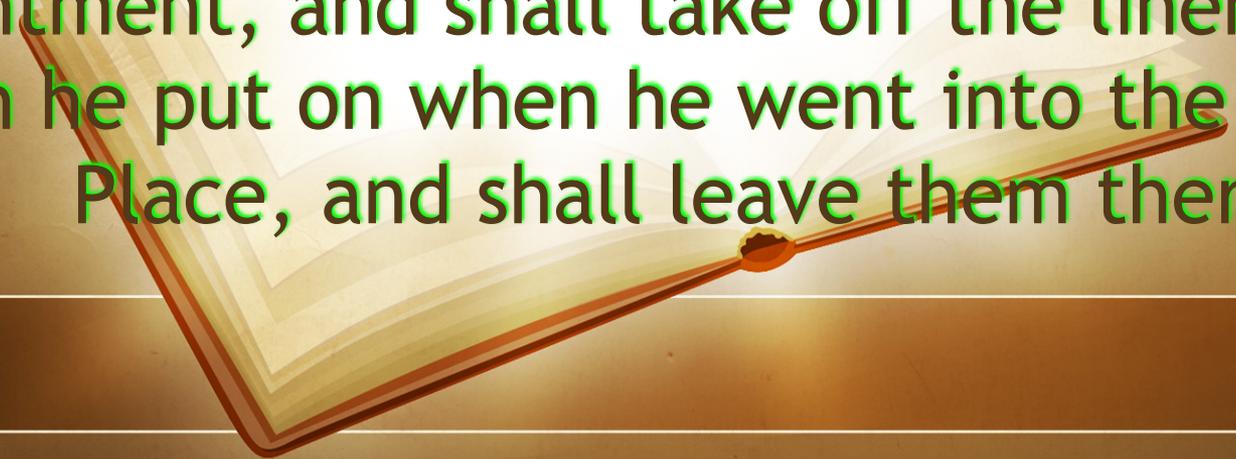
Lev 16:20 “And when he has finished atoning for the Set-apart Place, and the Tent of Appointment, and the slaughter-place, he shall bring the live goat.

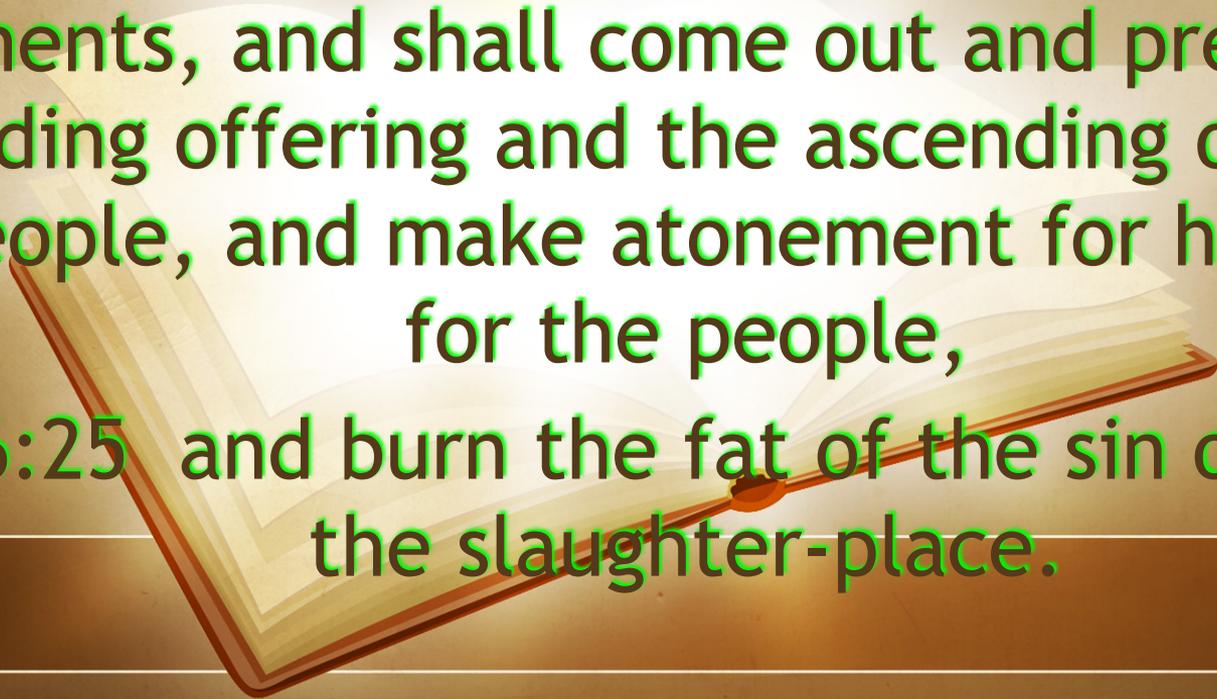
Lev 16:21 “Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra’ěl, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand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

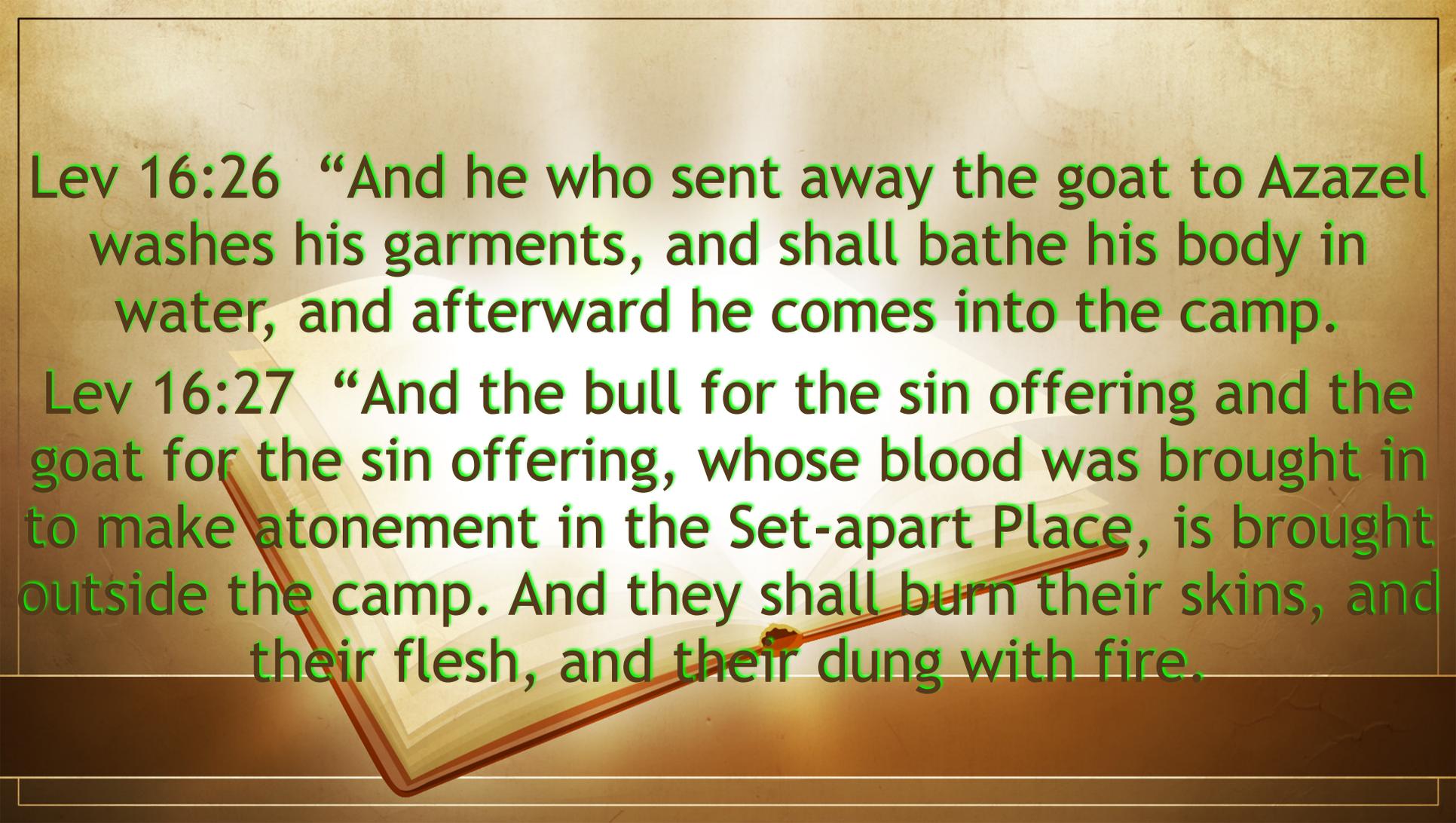
Lev 16:23 “Aharon shall then come into the Tent of Appointment, and shall take off the linen garments which he put on when he went into the Set-apart Place, and shall leave them there.





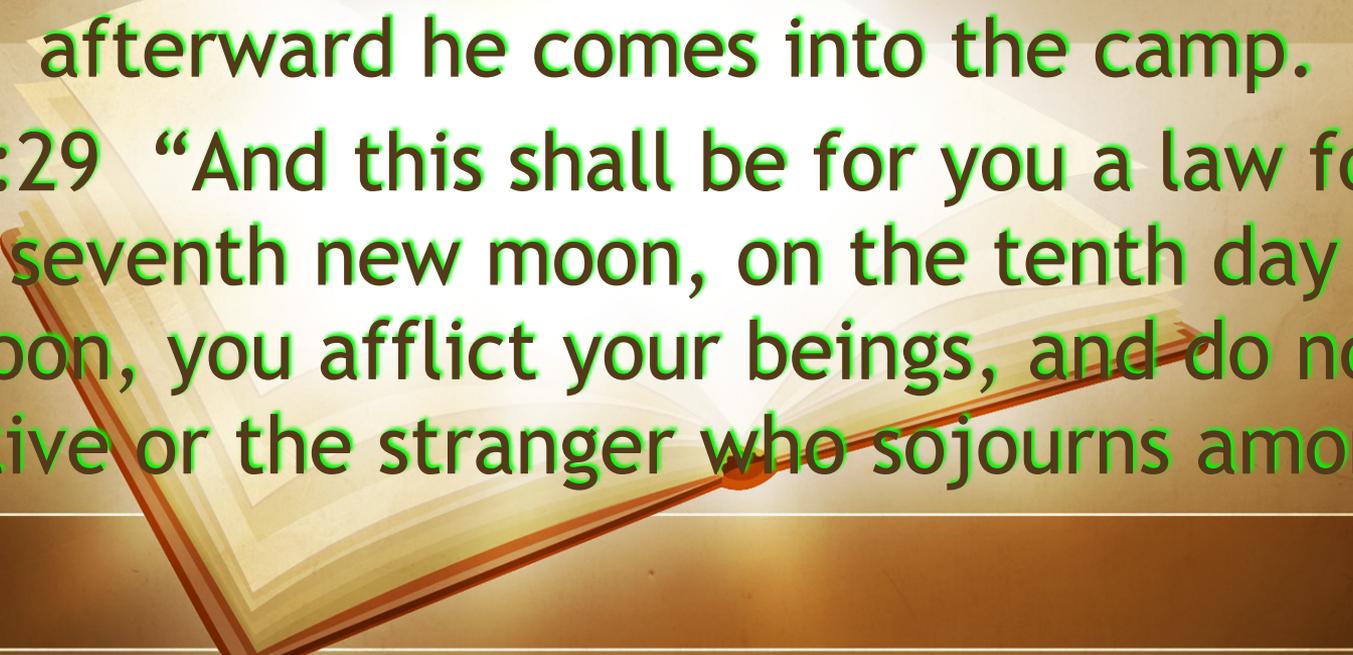
Lev 16:24 “And he shall bathe his body in water
in the set-apart place, and shall put on his
garments, and shall come out and prepare his
ascending offering and the ascending offering of
the people, and make atonement for himself and
for the people,

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.

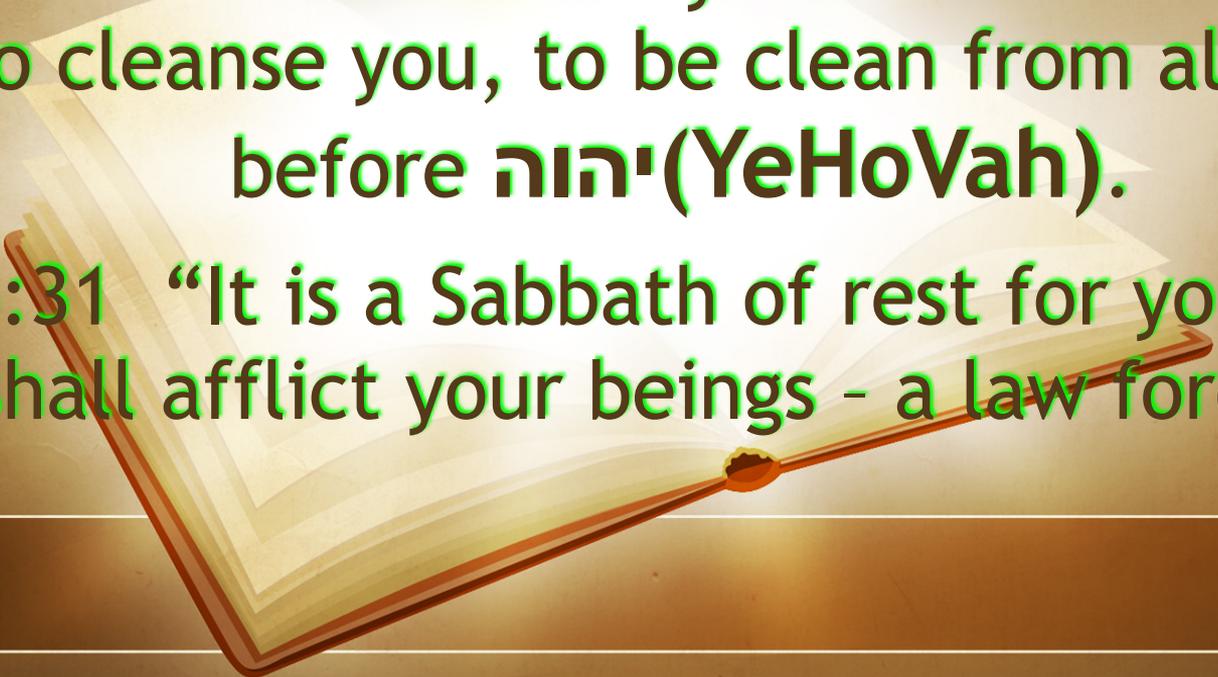


Lev 16:28 “And he who burns them washes his garments, and shall bathe his body in water, and afterward he comes into the camp.

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 (YeHoVah).

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’ĕl, for all their sins, once a year.” And he did as יהוה (YeHoVah) commanded Mosheh.



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

1. אַחַר aḥar

2. מוֹת maveth

1) אַחַר aḥar - Strong's H310 which means, 'the hind or following part, afterwards, subsequent' and comes from the root אַחַר aḥar - Strong's H309 which means, 'to remain behind, tarry, delay, defer, slack, hesitate'

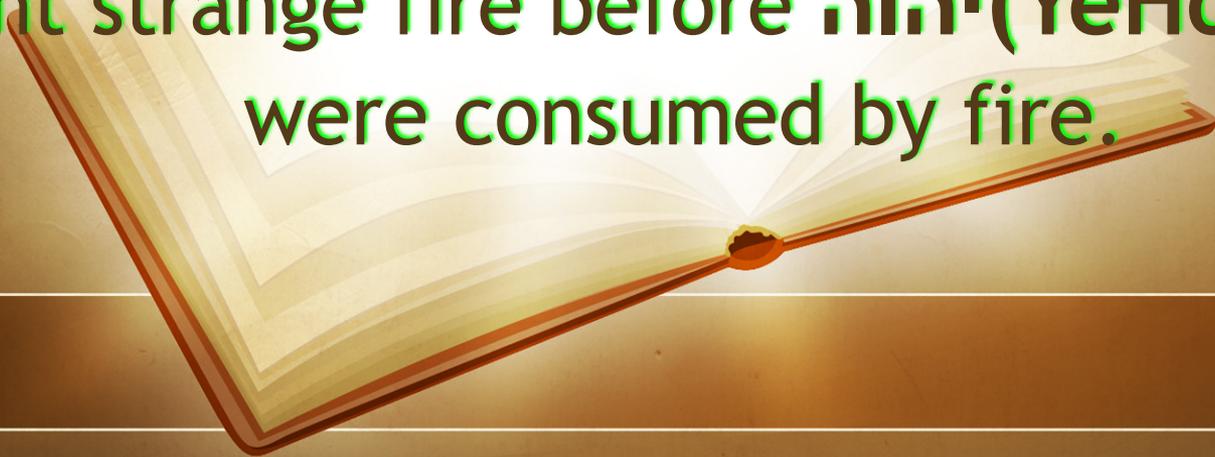


2) מָוֶת **maveth** - Strong's H4194 which means, 'death, plague' and comes from the root verb

מוֹת **muth** - Strong's H4191 which means, 'to die, bring about my death, put to death'.



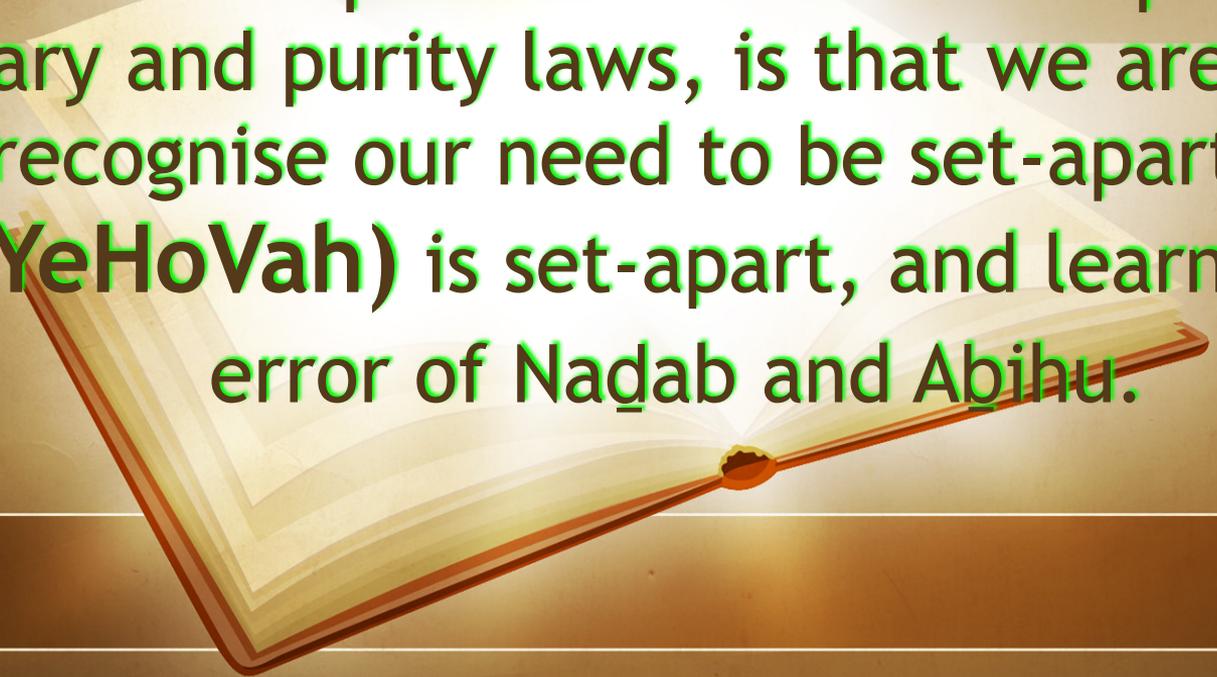
We see this portion beginning with the events that took place 'after the death' - the death of the two sons of Aharon, Nadab and Abihu, who brought strange fire before יהוה (YeHoVah) and were consumed by fire.



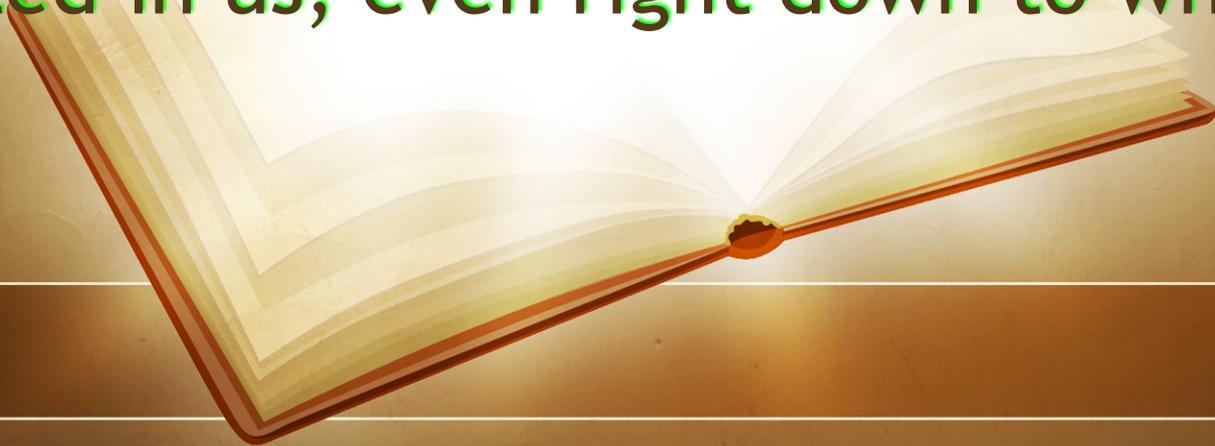
What is interesting to take note of here is the fact that there are 5 chapters in between the events that took place in Chapter 10 where the two sons of Aharon were killed and this chapter, where it says clearly that **יהוה (YeHoVah)** spoke to Mosheh after the death of the two sons of Aharon!

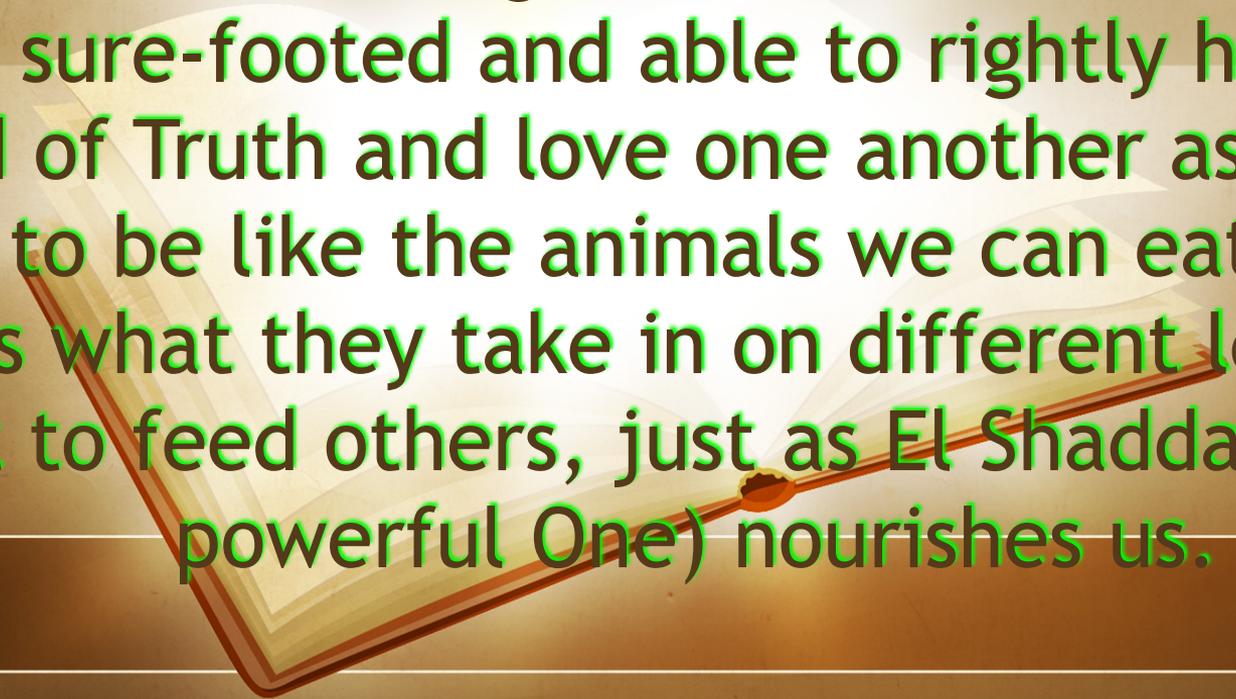


What is clear, as you see and understand the contents of Chapters 11 to 15 which speaks of the dietary and purity laws, is that we are able to recognise our need to be set-apart, as יהוה (YeHoVah) is set-apart, and learn from the error of Nadab and Abihu.



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 (YeHoVah) 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.

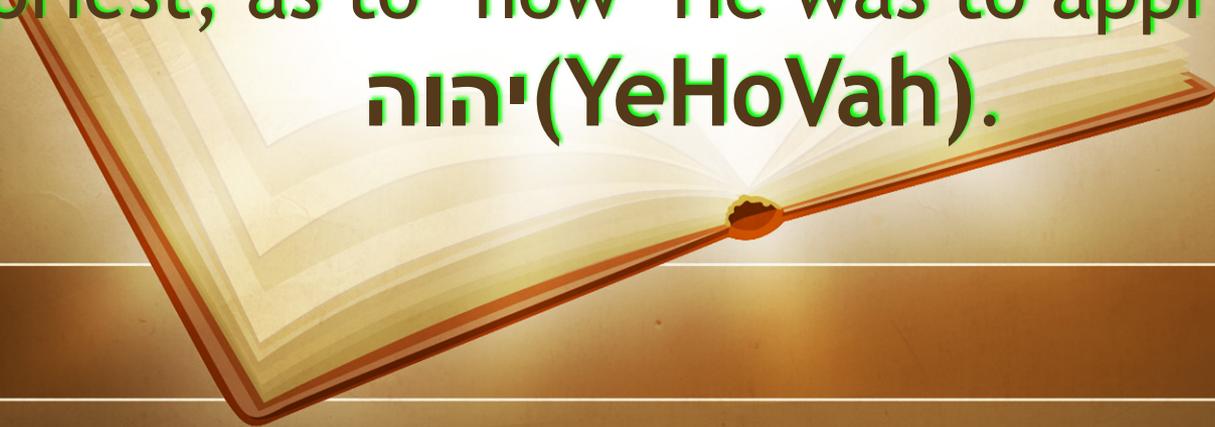
COME OUT AND BE SEPARATE!!!

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 (YeHoVah).

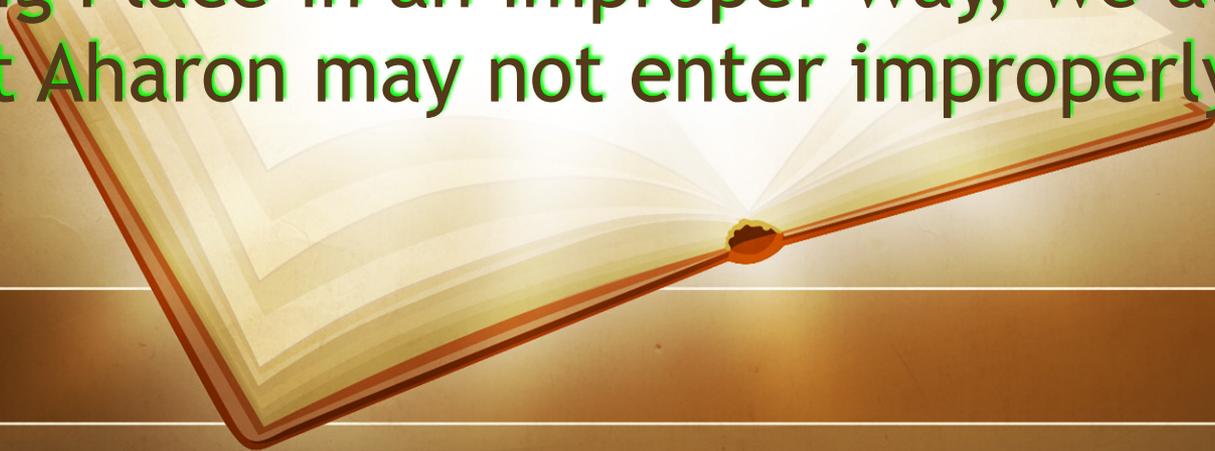


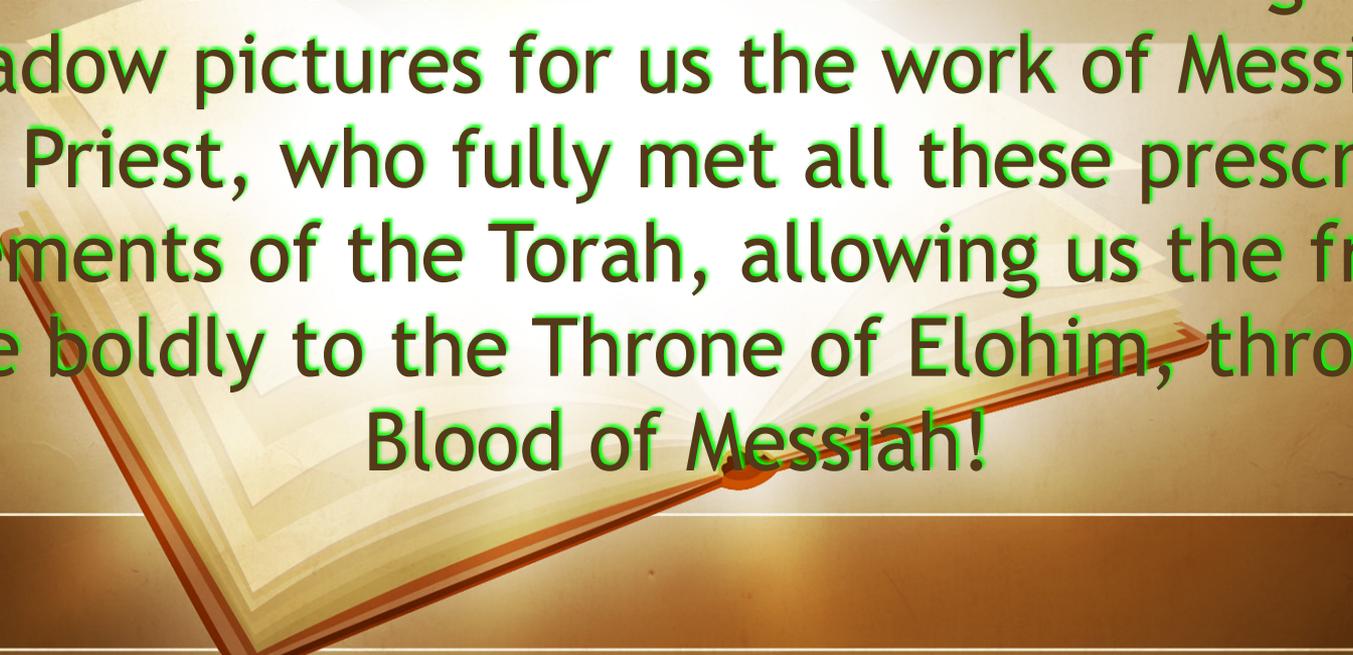
It is clearly an extremely important lesson for us to learn, about how we are NOT to approach יהוה (YeHoVah) and be at risk to be found being consumed in His wrath; but rather, that we are to ensure that we follow His prescribed manner of approaching, or drawing near to, Him and ensure that we are in 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'el, we are now given the instructions for Aharon, the high priest, as to 'how' He was to approach יהוה (YeHoVah).



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.

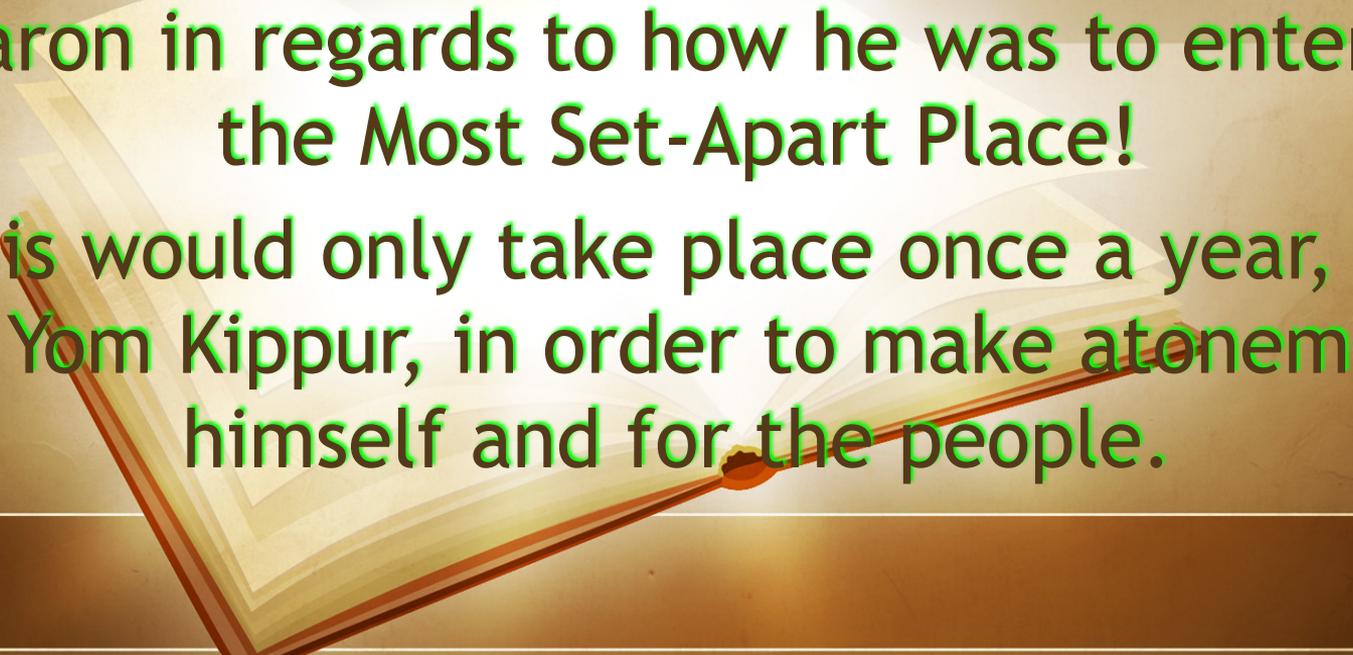




He was given clear and strict instructions as to how he was to enter and serve in the Dwelling Place. This shadow pictures for us the work of Messiah, our High Priest, who fully met all these prescribed requirements of the Torah, allowing us the freedom to come boldly to the Throne of Elohim, through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



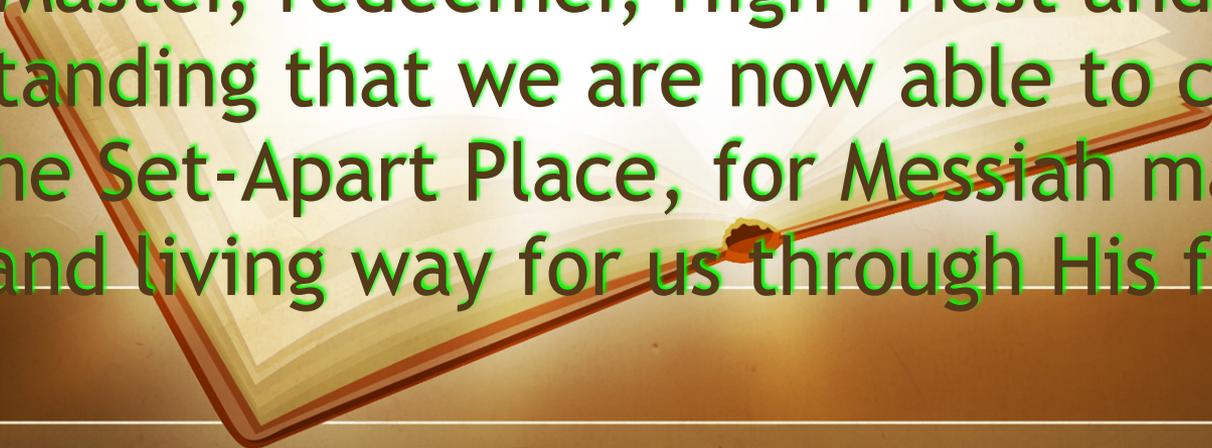
What we need to take careful note of here is that this entire chapter contains the instructions given to Aharon in regards to how he was to enter in to the Most Set-Apart Place!

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'**.

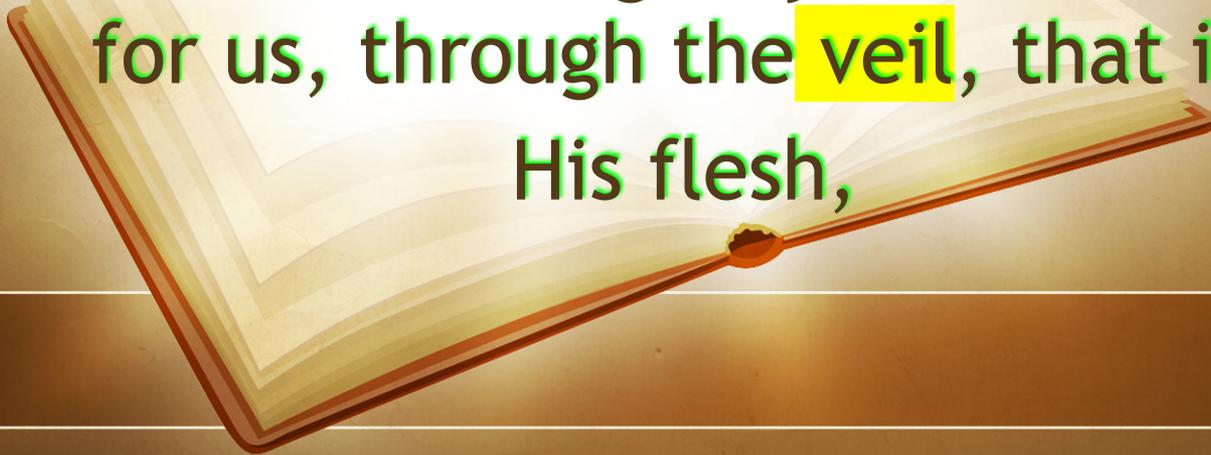
The Hebrew root word translated here as 'veil' is פָּרוּכֶת paroketh - Strong's H6532 which means, 'curtain, veil'; and as we study further these proceedings, we are able to see the great work of our Master, redeemer, High Priest and King, in understanding that we are now able to come boldly into the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



Ib'rim/Hebrews 10:19-22

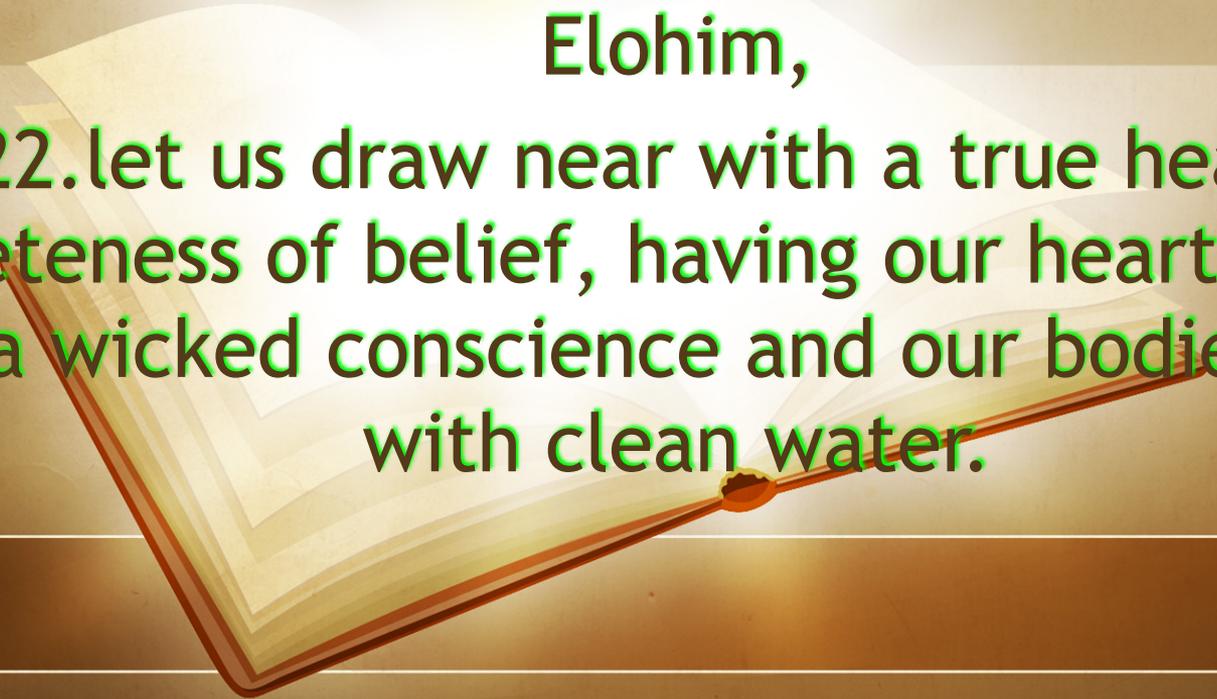
19. So, brothers, having boldness to enter into the Set-apart Place by the blood of יהושע,

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



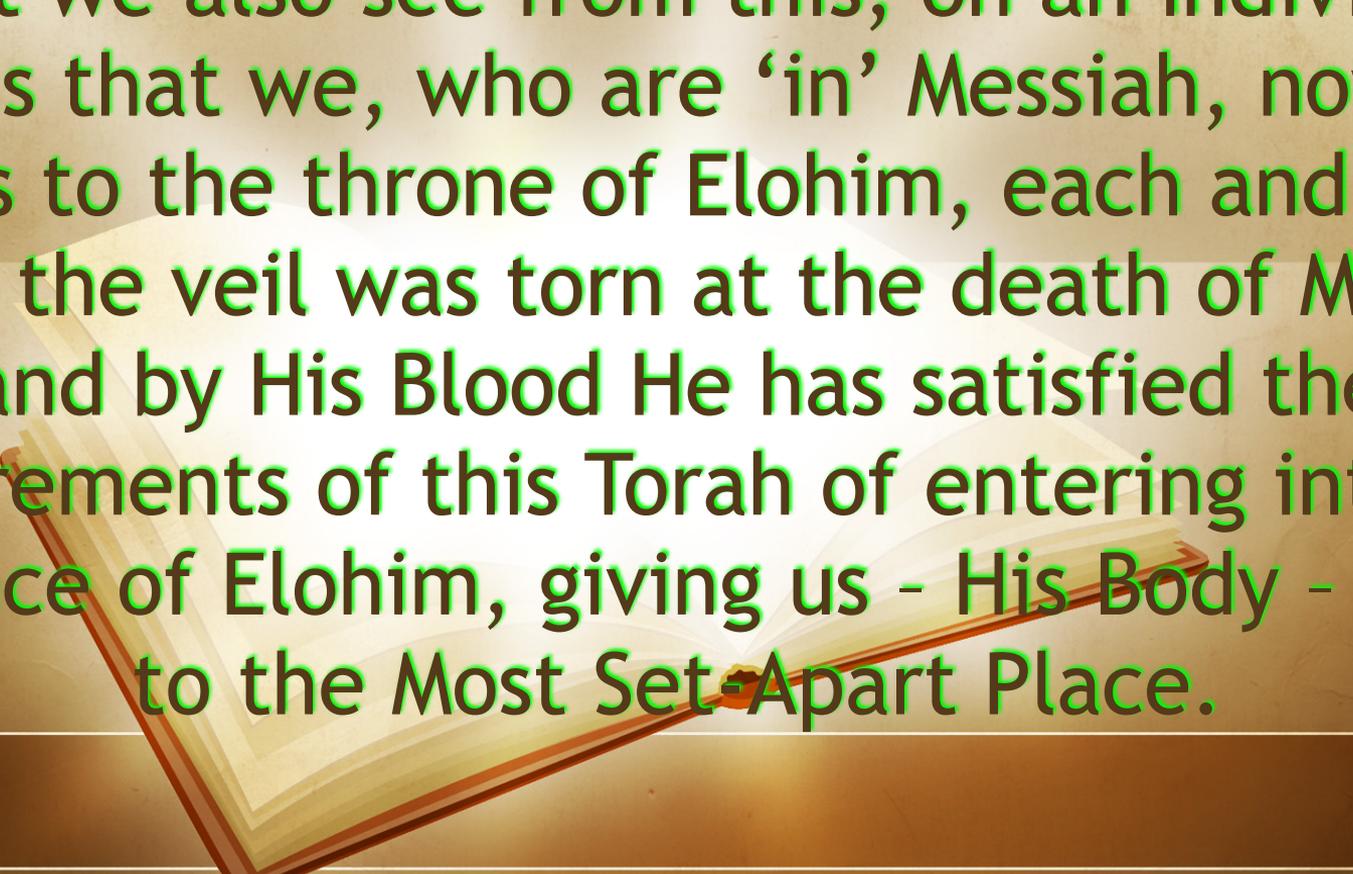
21. and having a High Priest over the House of
Elohim,

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.



The Greek word for 'veil' is καταπέτασμα katapetasma - 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 into the presence of Elohim, giving us - His Body - access to the Most Set-Apart Place.

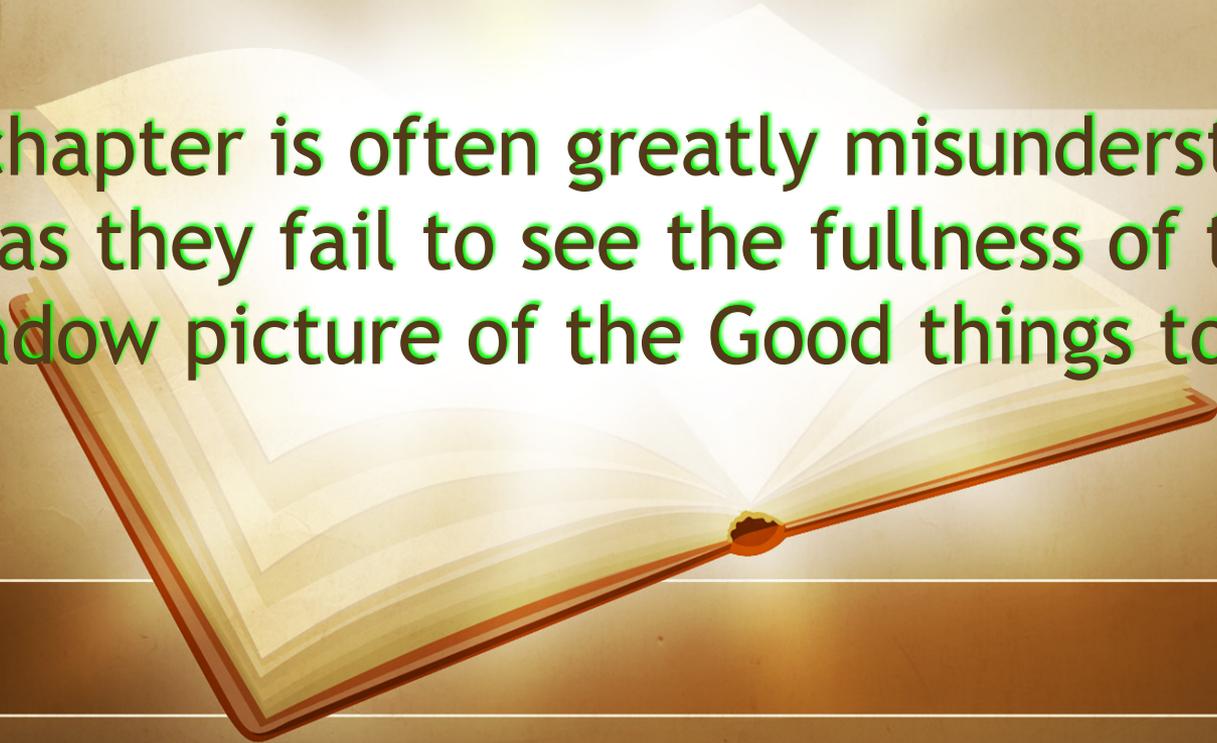
Ib'rim/Hebrews 4:14-16

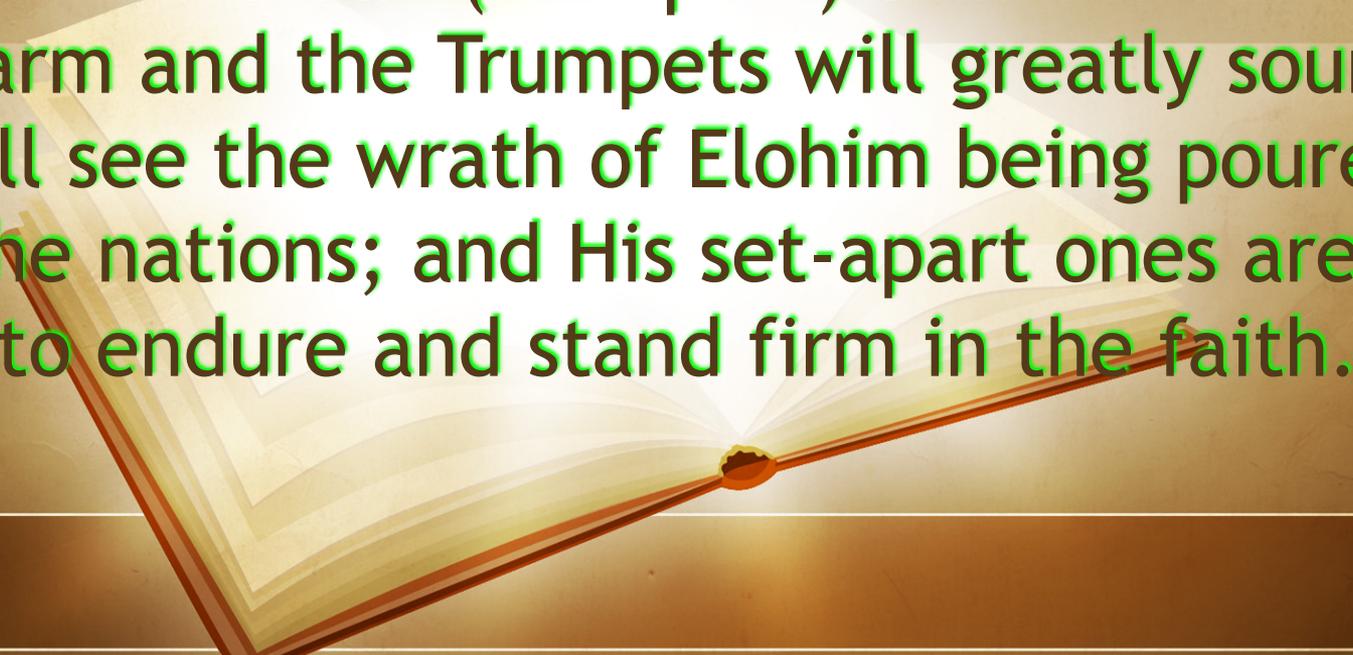
14. Therefore, since we have a great High Priest who has passed through the heavens, יהושע the Son of Elohim, let us hold fast our confession.

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.

16. Therefore, let us come boldly to the throne of favour, 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.

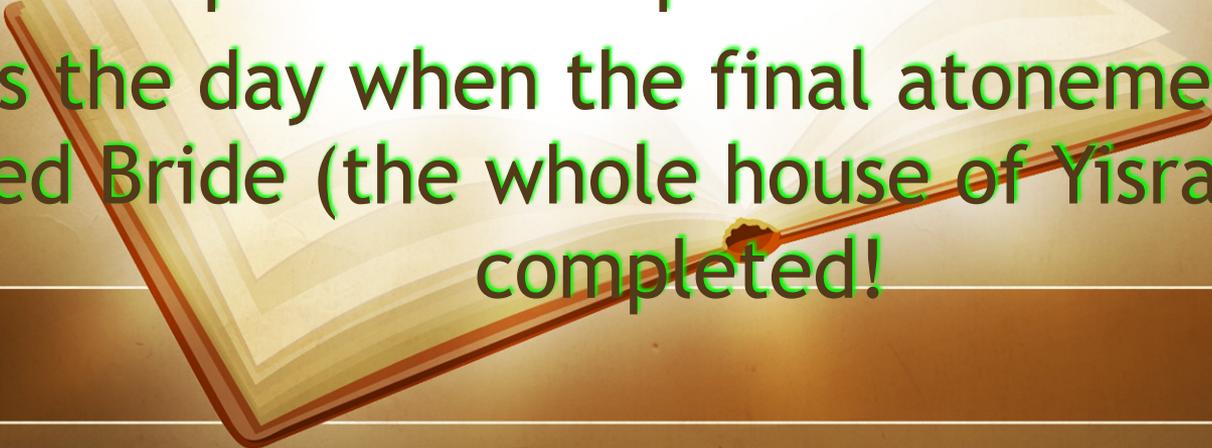




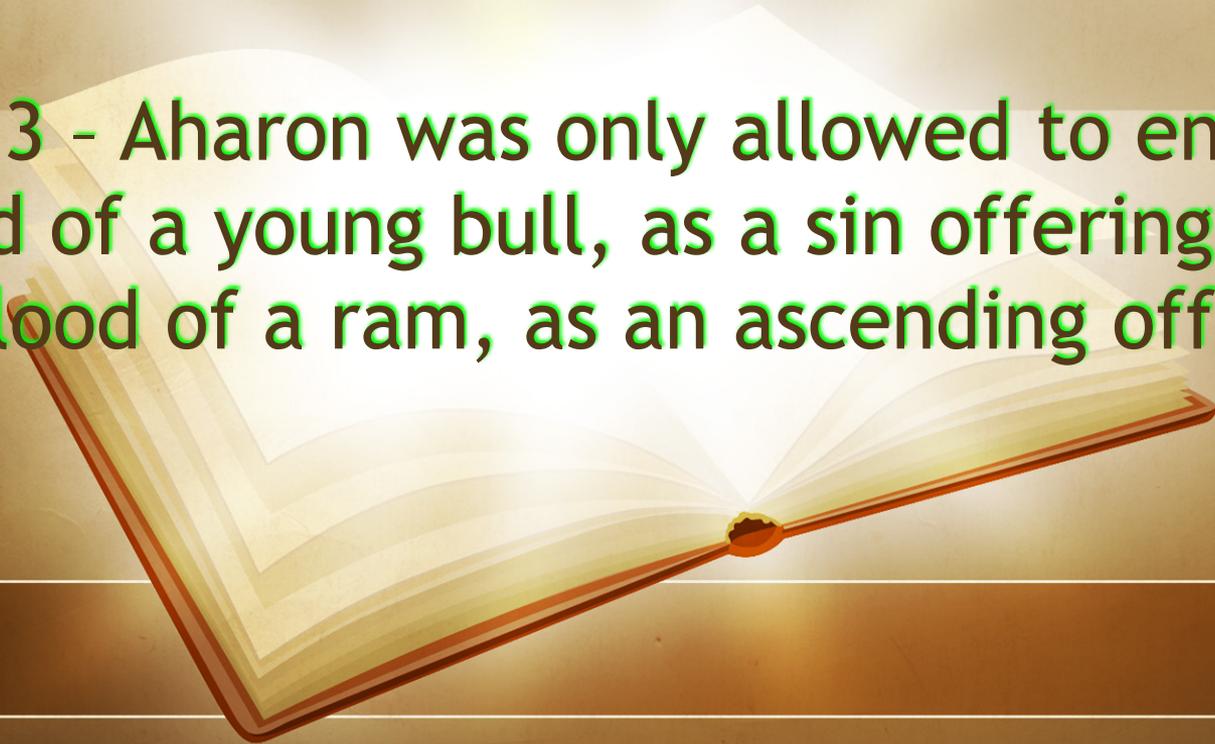
It is on Yom Teruah (trumpets) that the sounding of the alarm and the Trumpets will greatly sound and we will see the wrath of Elohim being poured out upon the nations; and His set-apart ones are called to endure and stand firm in the faith.

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!

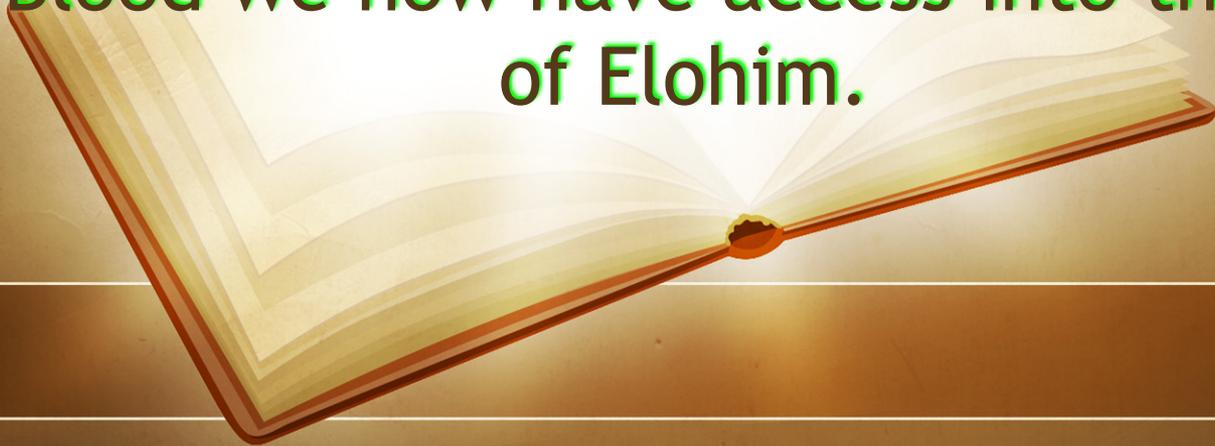
This is the day when the final atonement for the prepared Bride (the whole house of Yisra'el) will be completed!



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.



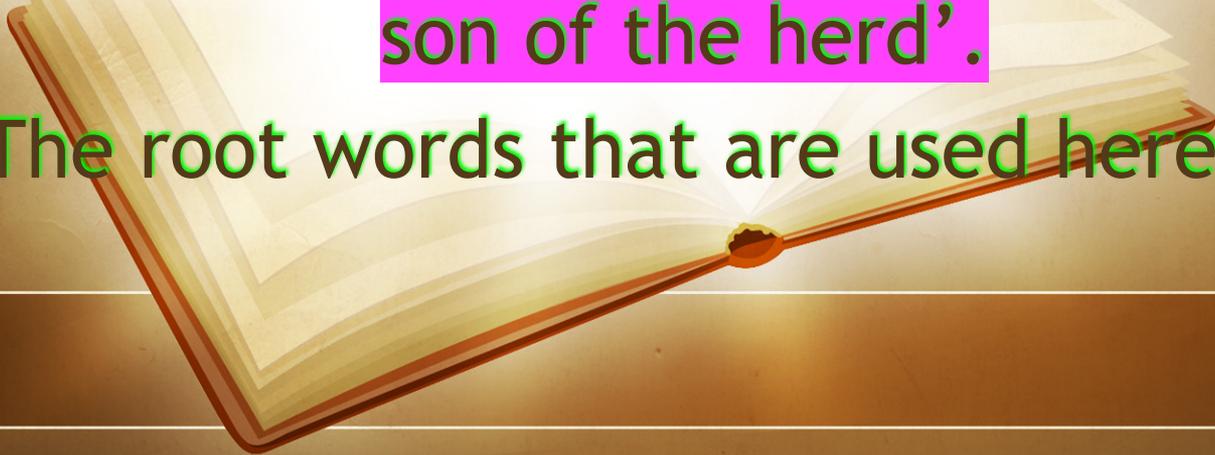
Both the blood of a bull and a ram shadow picture for us the redemptive work of **יהושע** Messiah, by whose Blood we now have access into the presence of Elohim.



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) פַּר par - Strong's H6499 which means, 'bull, young bull, steer, heifer';

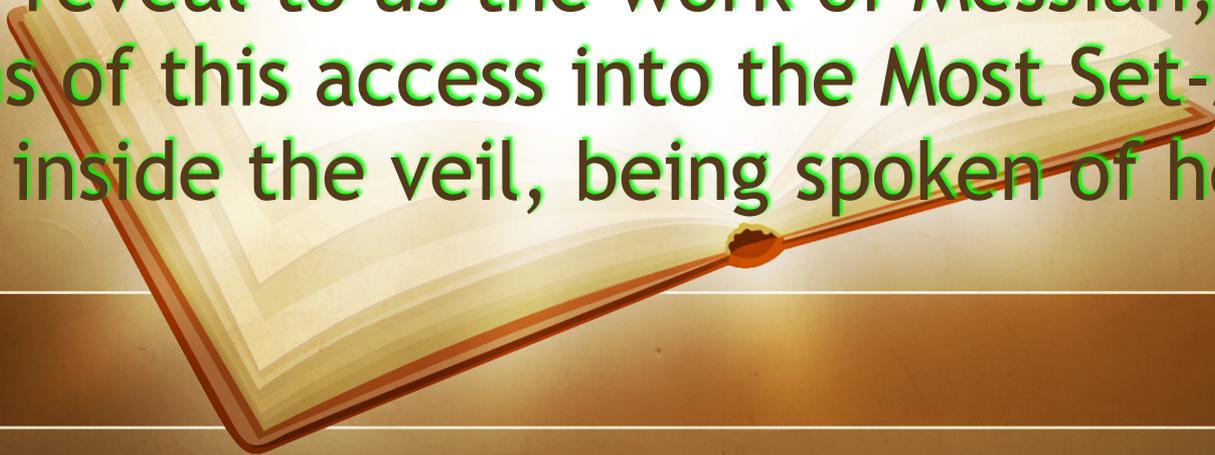
2) בֶּן ben - Strong's H1121 which means, 'son, grandson, child, member of a group';

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

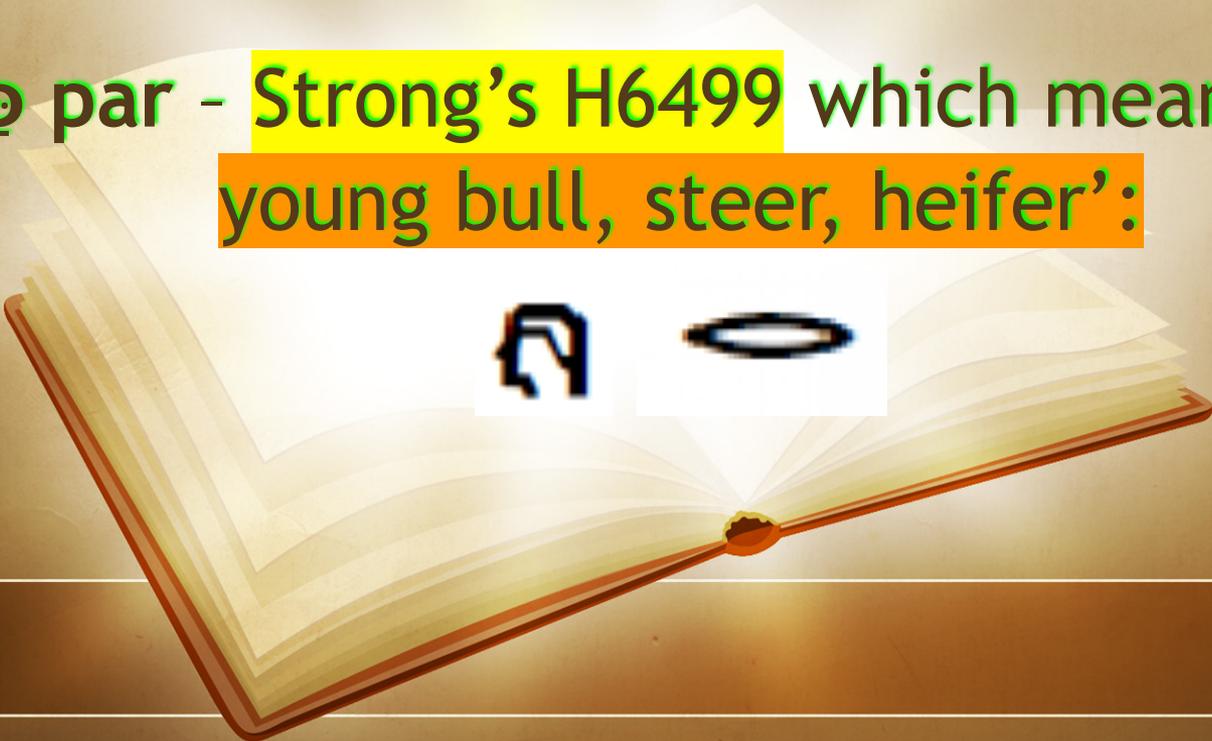
As we consider these words, we are able to see how the blood of these animals was to be a clear shadow picture of the coming redemption of Yisra'ěl, through the Blood of Messiah; and we are further able to see this by looking at the ancient pictographic script in regards to these key words.



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** - Strong's H6499 which means, 'bull, young bull, steer, heifer':



פַּר

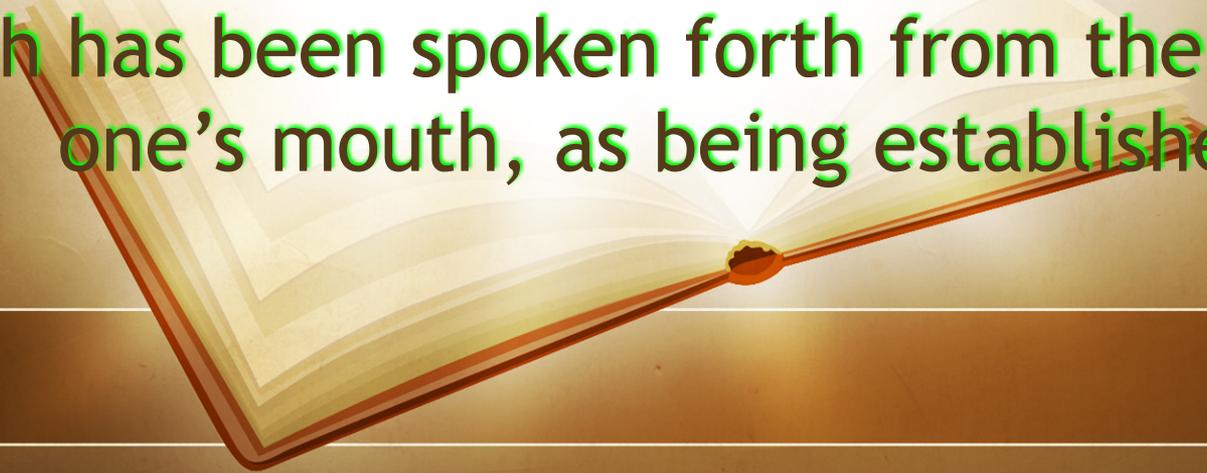
Pey - פֵּי:

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.

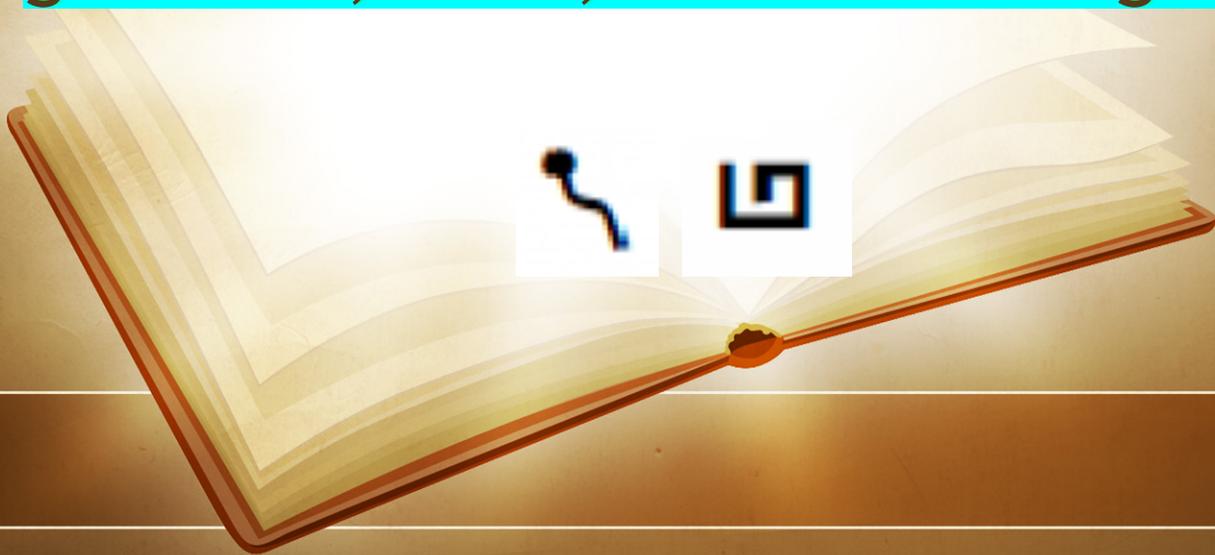
It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!



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) בן ben - Strong's H1121 which means, 'son, grandson, child, member of a group'



Beyt - בֵּית:

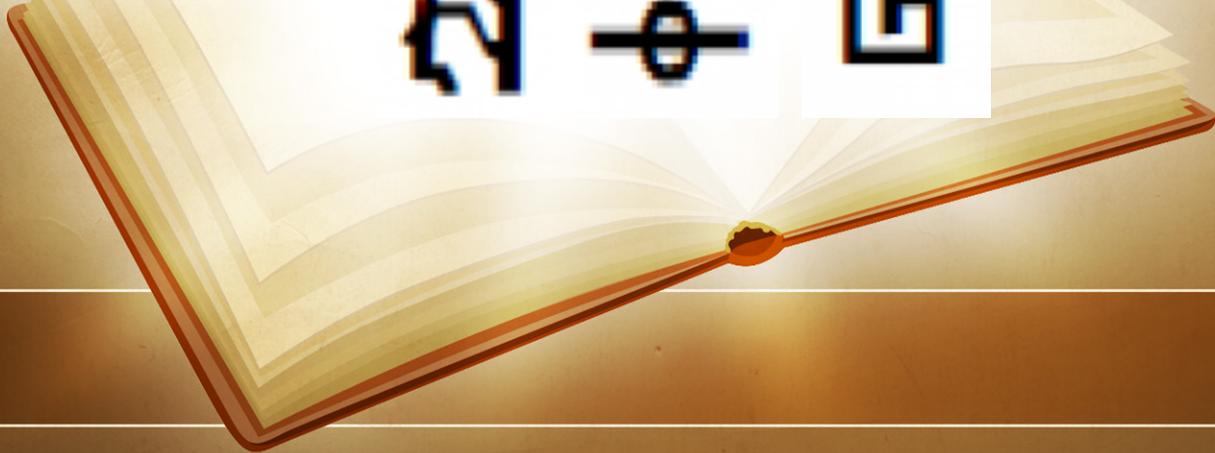
This is the letter 'beyt', which in the ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself and is the Dwelling Place of the Most-High, which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

Nun - ן:

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 - Strong's H1241 which means, 'herd, cattle, ox, oxen, bulls'

ב ק ר



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.

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

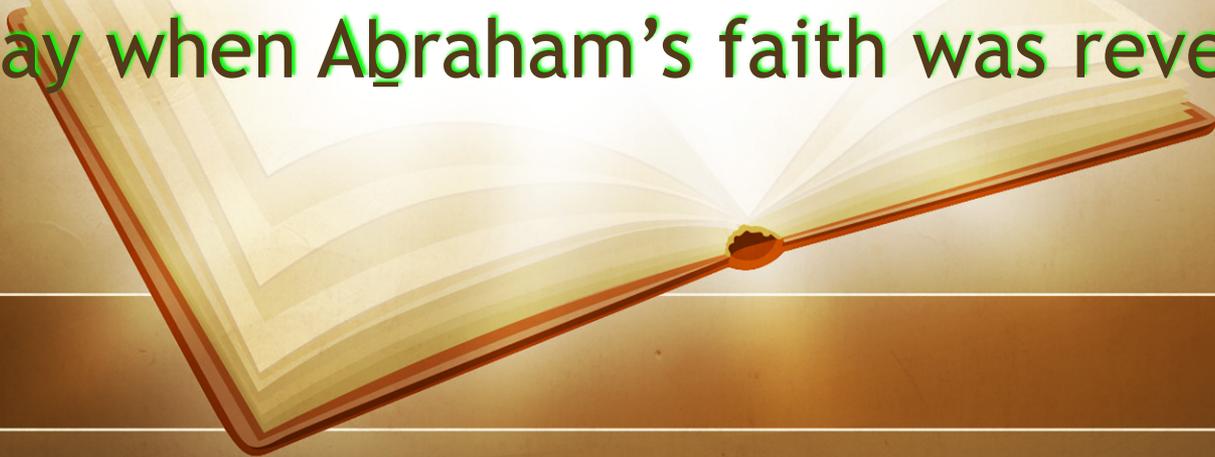
The Hebrew root word that is used for 'ram' is אֵיִל ayil - **Strong's H352** which means, 'terebinth, chief, pillar, door post, ram'.

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.

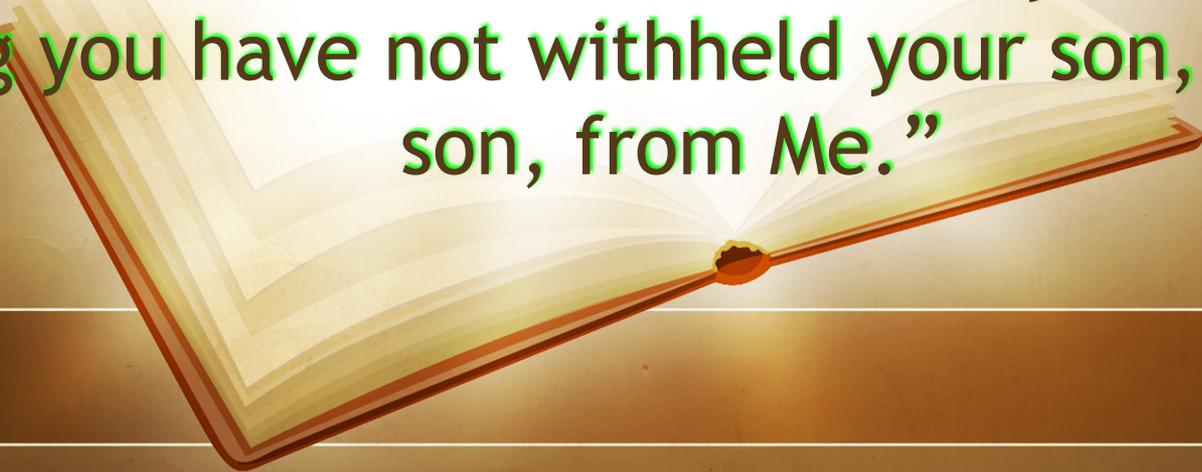
The ram is forever in the eyes of the Hebrew, seen as the substitute animal, faithful unto death.

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



Berēshith/Genesis 22:12-14

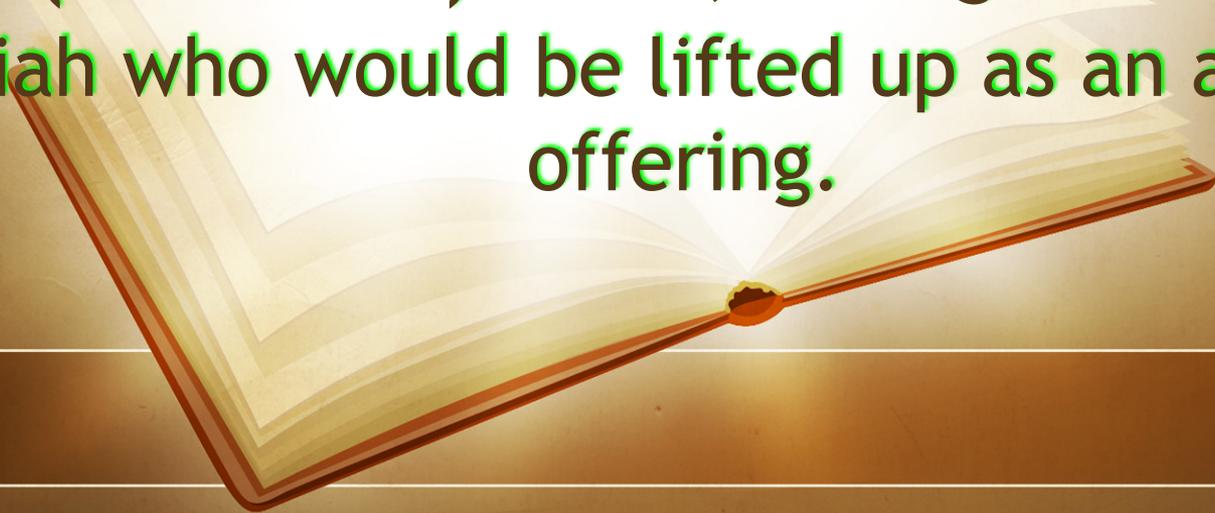
12. And He said, “Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me.”



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.

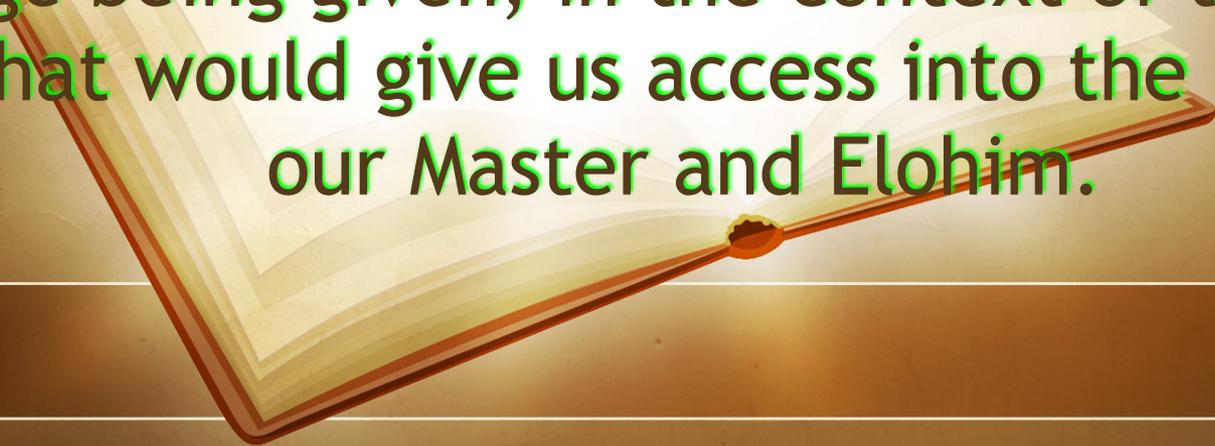
14. And Abraham called the name of the place, 'יהוה (YeHoVah) Yireh,' as it is said to this day, "On the mountain יהוה (YeHoVah) provides."

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

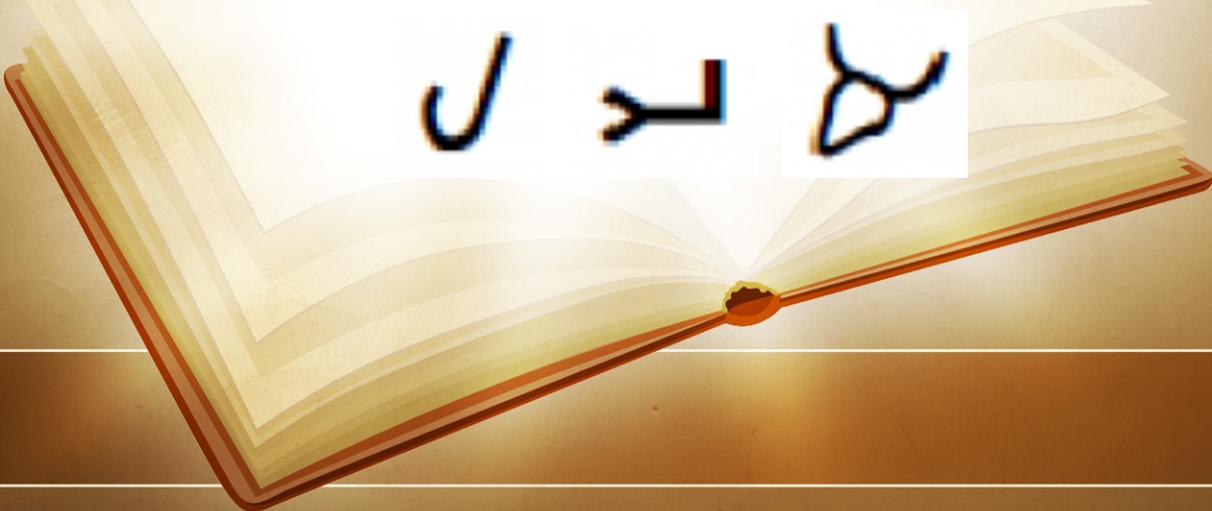


As we look at the ancient pictographic script and the letters that make up this word אַיִל ayil -

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



א י ל

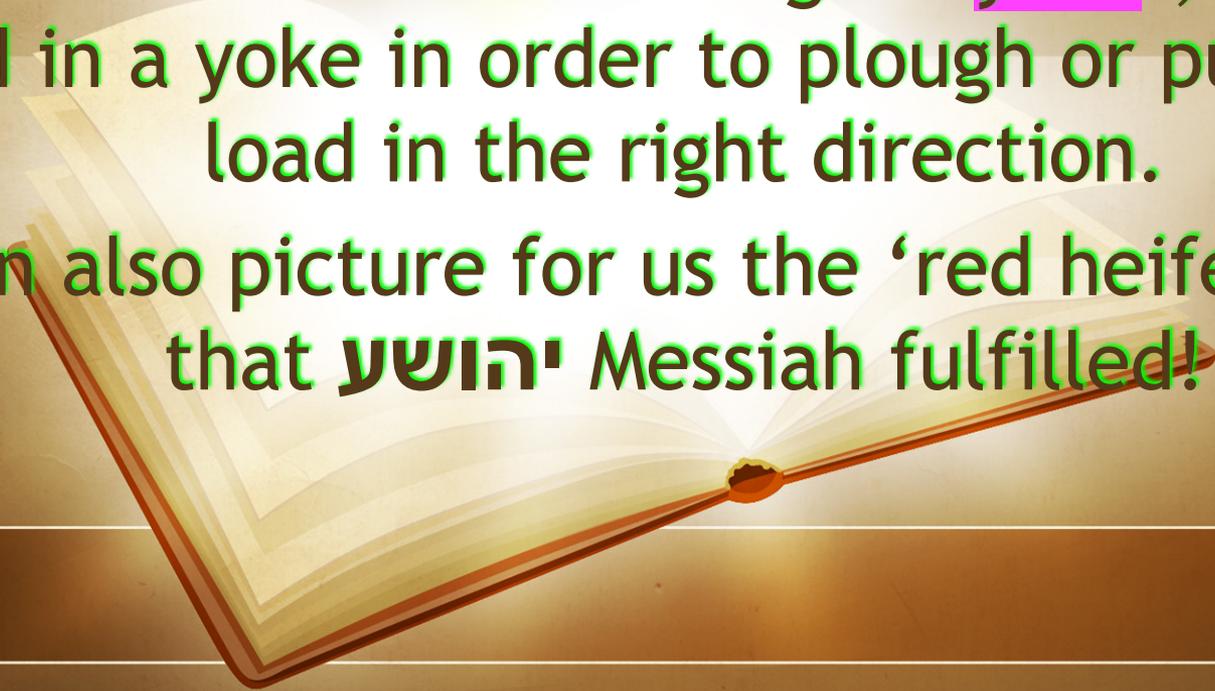
Aleph - א:

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!



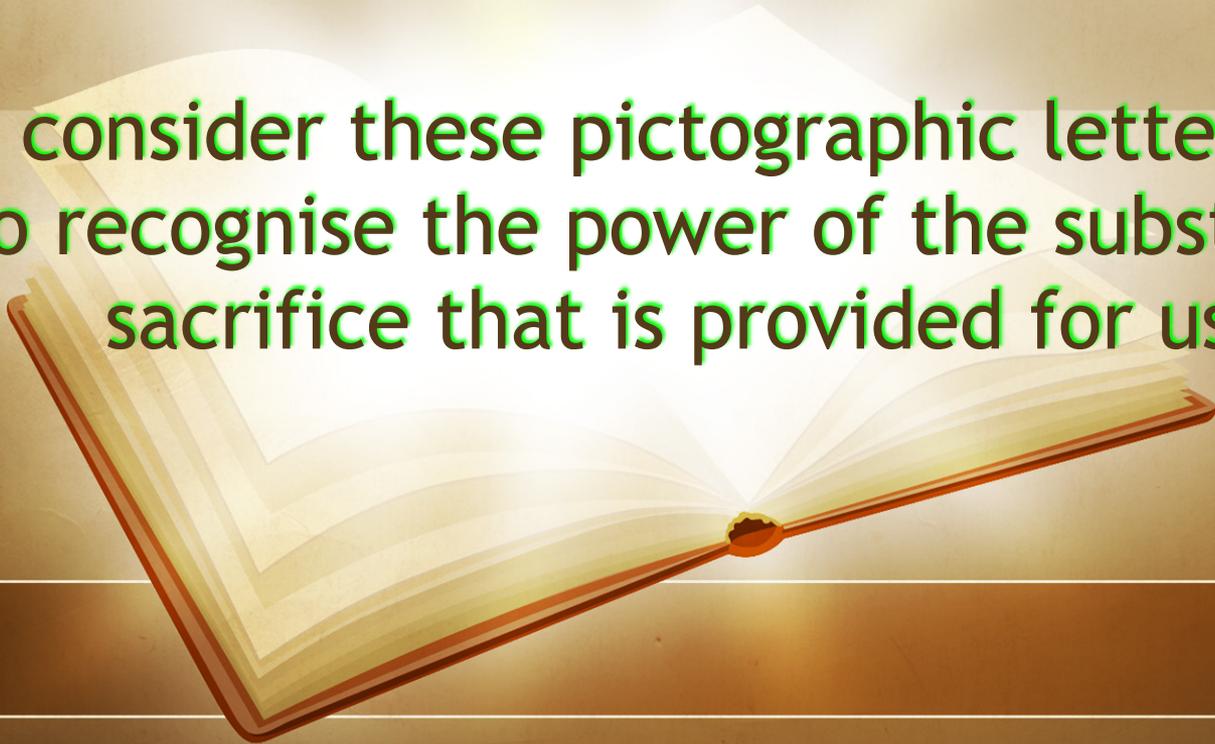
Yod - י:

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.

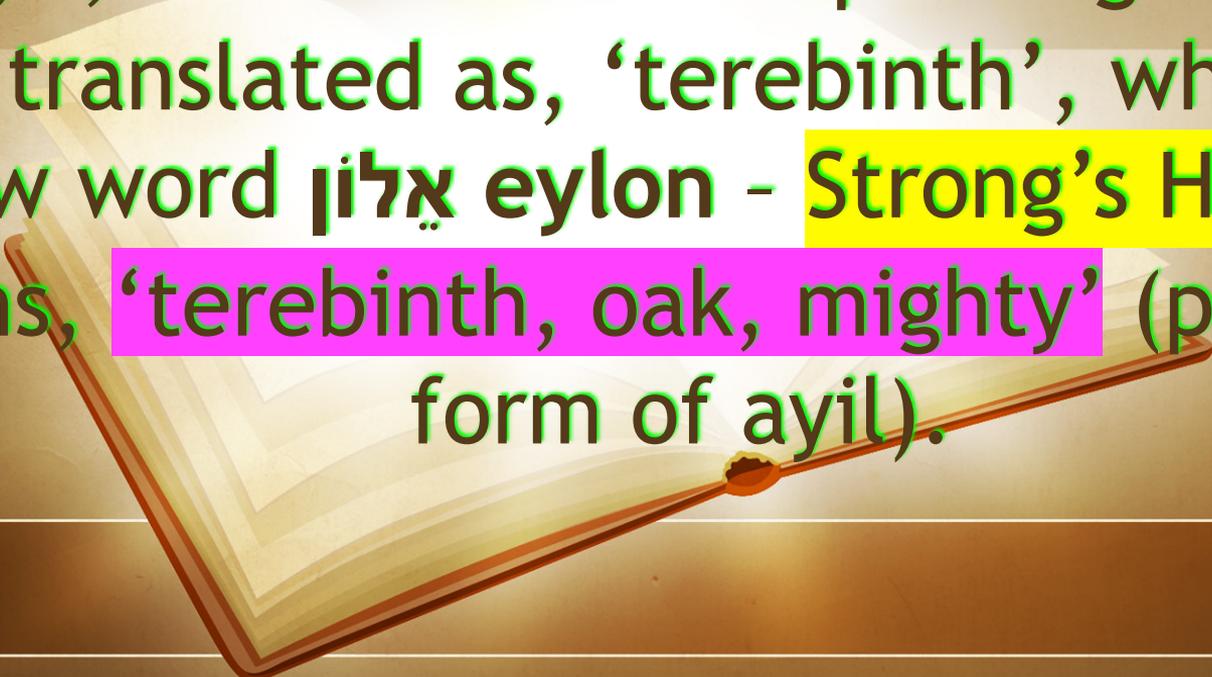
As we consider these pictographic letters, we are able to recognise the power of the substitutionary sacrifice that is provided for us:



**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!**



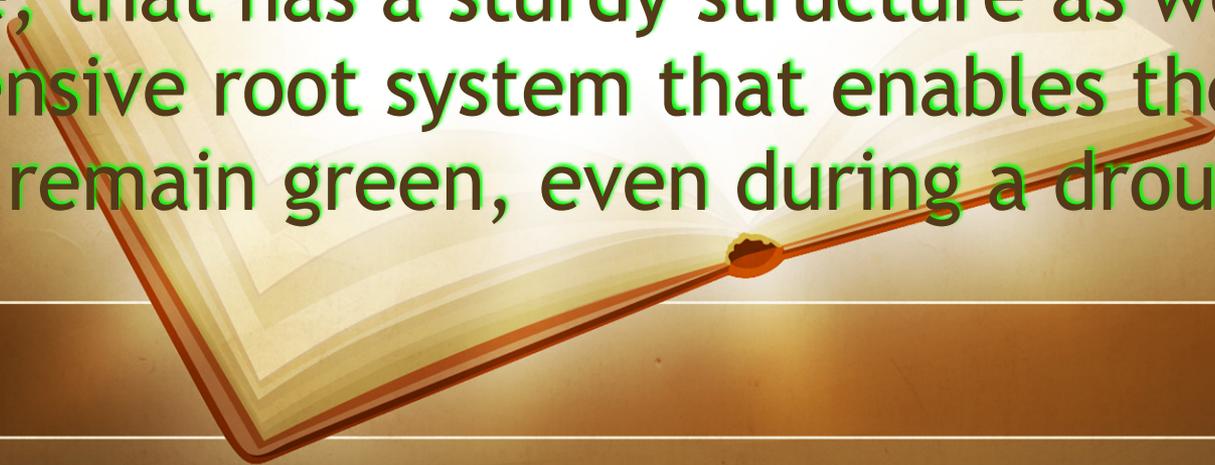
What is also worth noting, is that this word אַיִל ayil, when used in its prolonged form, is often translated as, 'terebinth', which is the Hebrew word אֵילֹן eylon - Strong's H436 which means, 'terebinth, oak, mighty' (prolonged form of ayil).



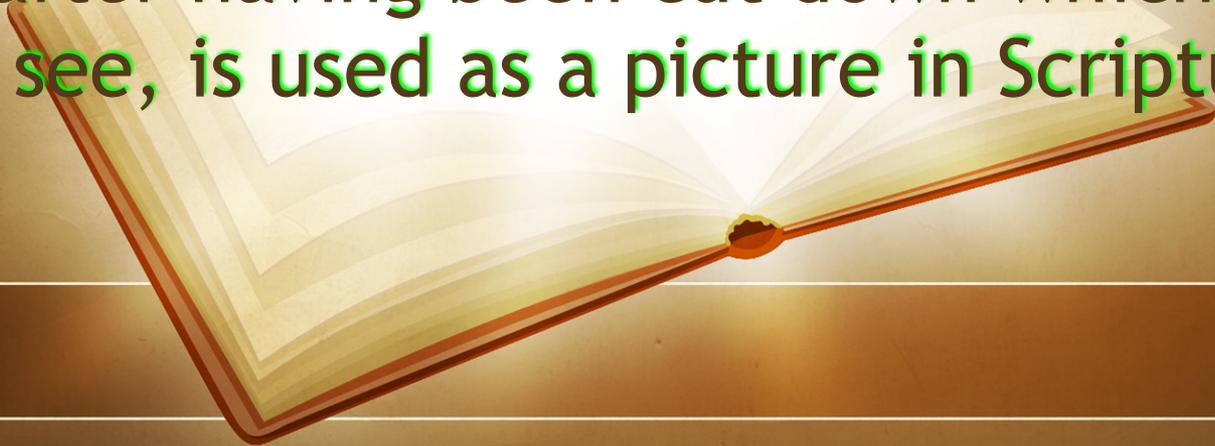
Another word that is also used for 'terebinth' is אֵילָה
eylah - Strong's H424 which also means, 'terebinth,
oak' and is the feminine of אֵיל ayil.



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 12m 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 (YeHoVah), in Messiah, to be adorned!



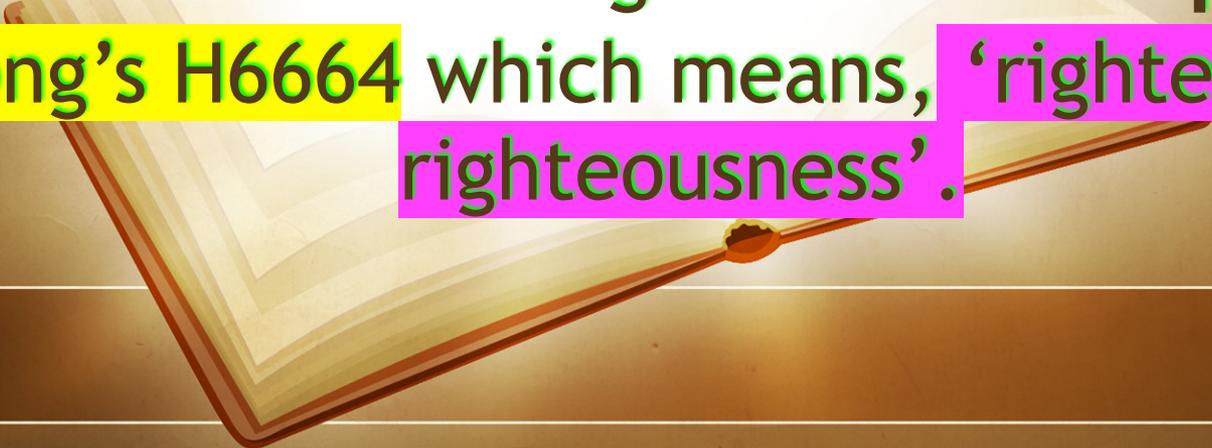
Yeshayahu/Isaiah 61:3

Isa 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 (YeHoVah), to be adorned.



Trees of righteousness:

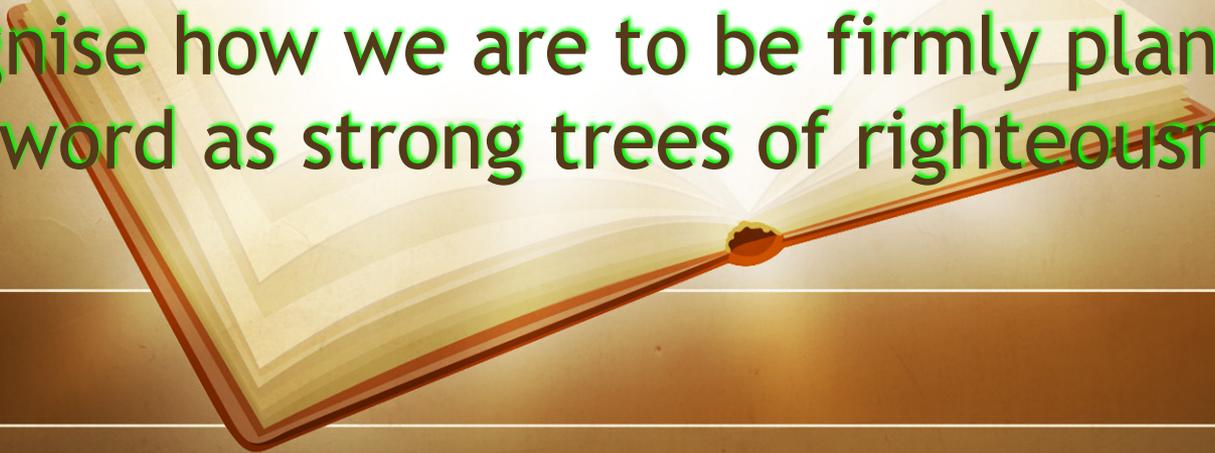
The Hebrew word that is translated as 'trees' is אֵיל ayil - Strong's H352, and the Hebrew word that is translated as 'righteousness' is צְדָקָה tse_udeq - Strong's H6664 which means, 'righteous, just, righteousness'.



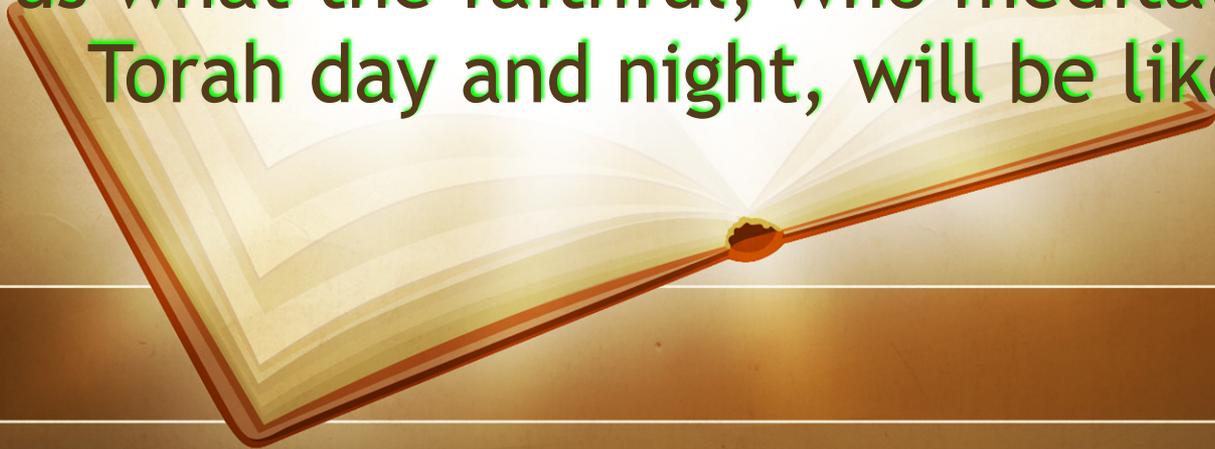
The Hebrew word that is translated as 'planting' comes from the root word **מַטָּה** matta - **Strong's H4302** which means, 'a place or act of planting, plantation, where it was planted', and this word comes from the root verb **נָטַח** nata - **Strong's H5193** which means, 'to plant, establish, fix,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



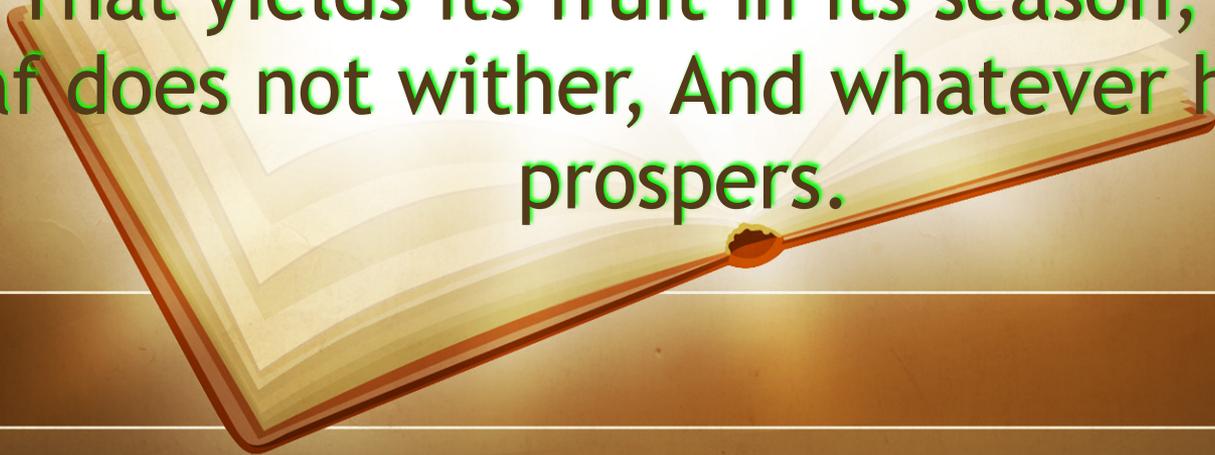
Tehillah/Psalm 1:1-3

1. Blessed is the man who shall not walk in the counsel of the wrong, And shall not stand in the path of sinners, And shall not sit in the seat of scoffers,



2. But his delight is in the Torah of יהוה (YeHoVah),
And he meditates in His Torah day and night.

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
prosper.



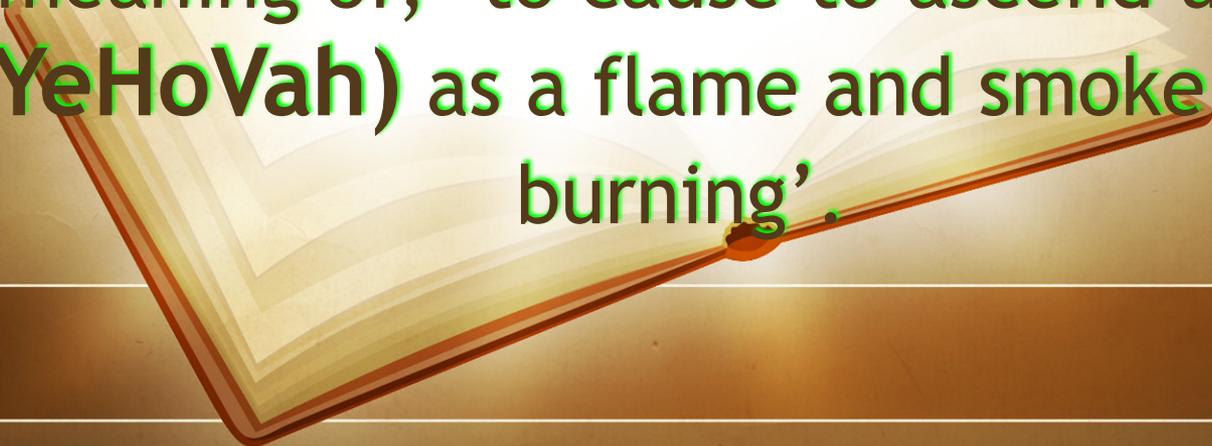
Through the atoning work of the Blood of Messiah,
we are able to be firmly planted as trees of
righteousness, and in Him we are now called to be a
daily living sacrifice - **that is we are to be a**
complete ascending offering through set-apart
obedience to His commands!



The root word that is used for **'ascending offering'**,
in the Hebrew, is **עֹלָה olah** - 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** (YeHoVah) this carries the meaning of, ‘to cause to ascend up to **יהוה** (YeHoVah) as a flame and smoke ascent by burning’.



The **עֹלָה** olah offering symbolises 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:

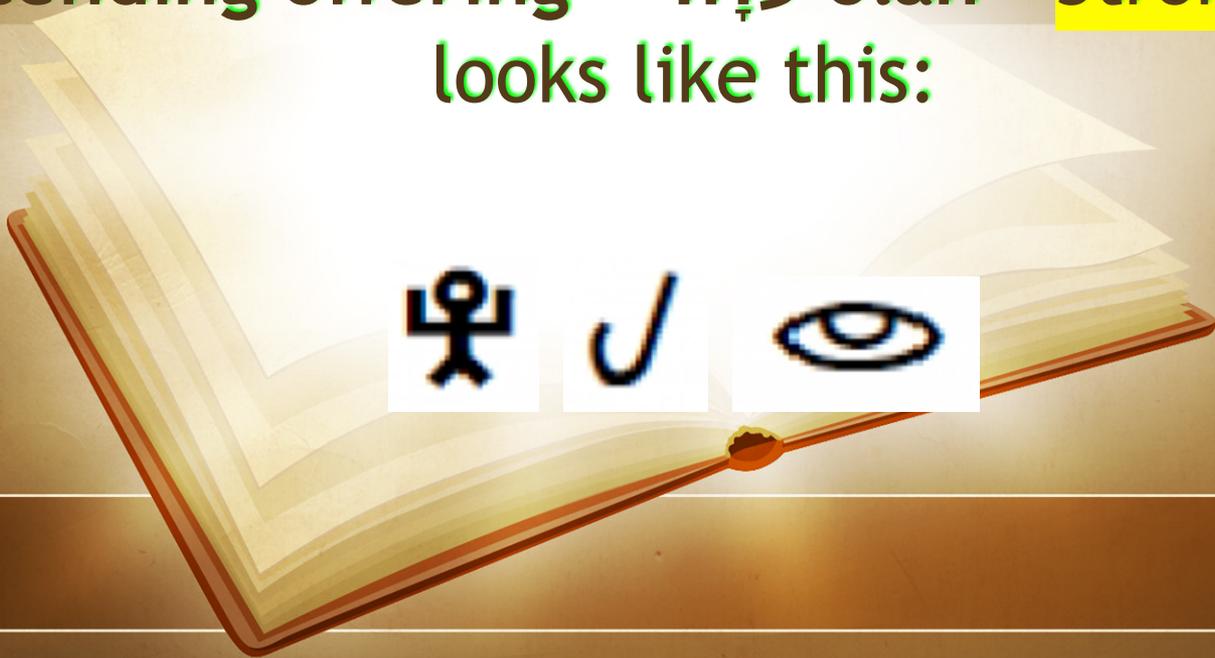


Romiyim/Romans 12:1-2

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.

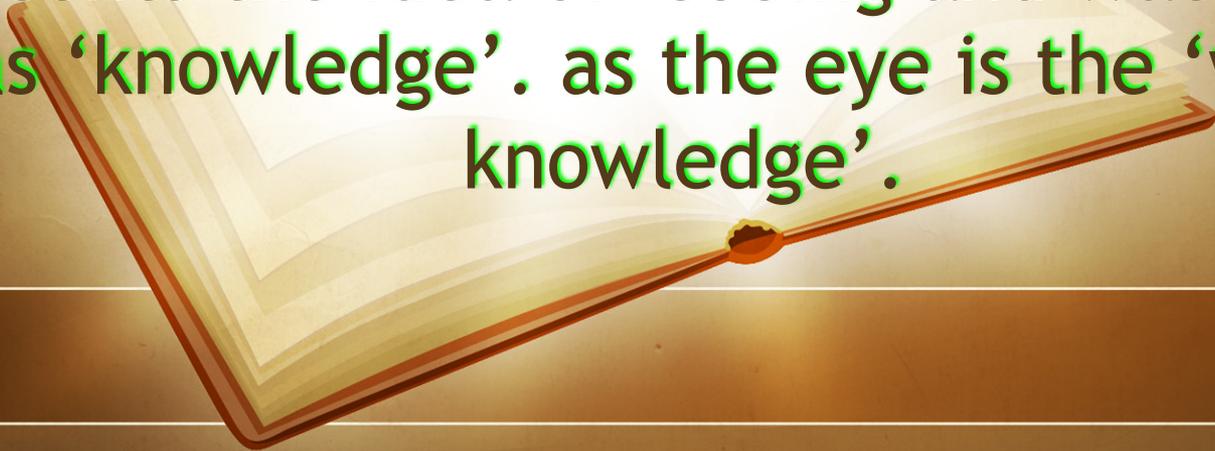
2. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you prove what is that good and well-pleasing and perfect desire of Elohim.

In the ancient pictographic script, the Hebrew word for 'ascending offering' - עלה 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:

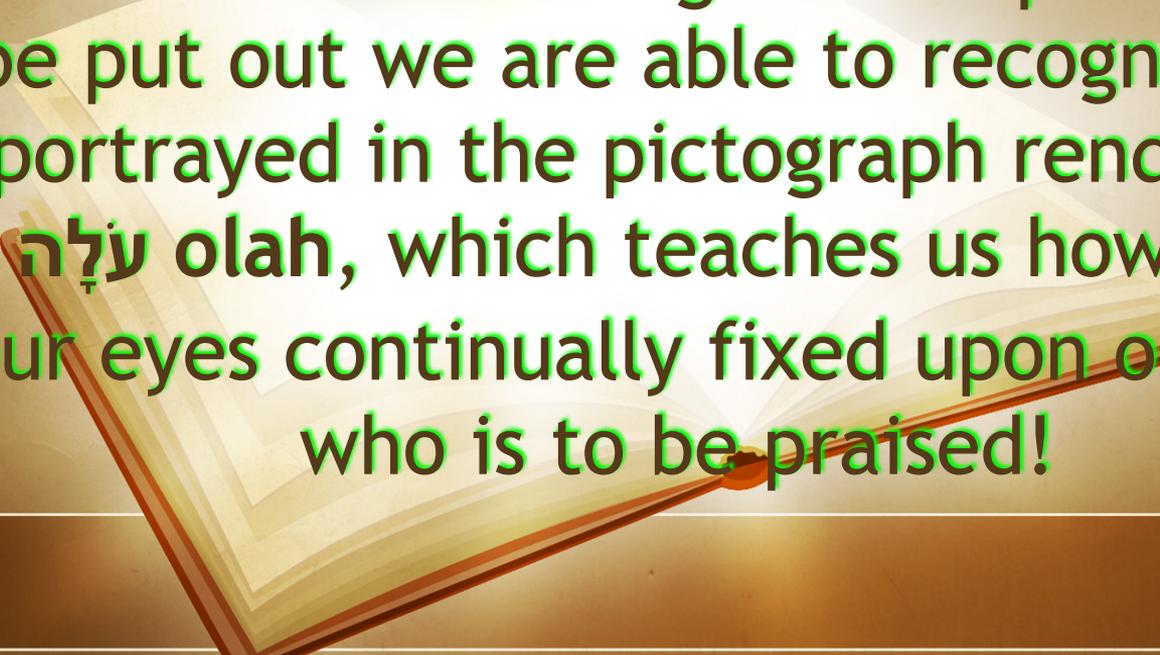


The ancient script has this letter as , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

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 הָ 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 recognise 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!**



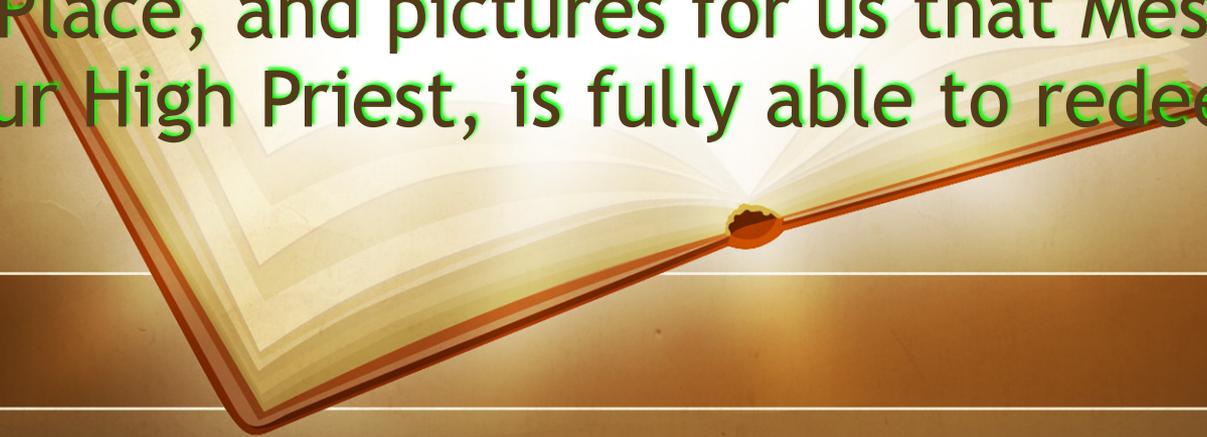
With the eye representing knowledge and experience we can also see how this can render our need to continually experience the staff as we lift our hands in surrendered praise, and this ought to be reflected in our lives being a daily living offering that is well pleasing to our Master and Good Shepherd!

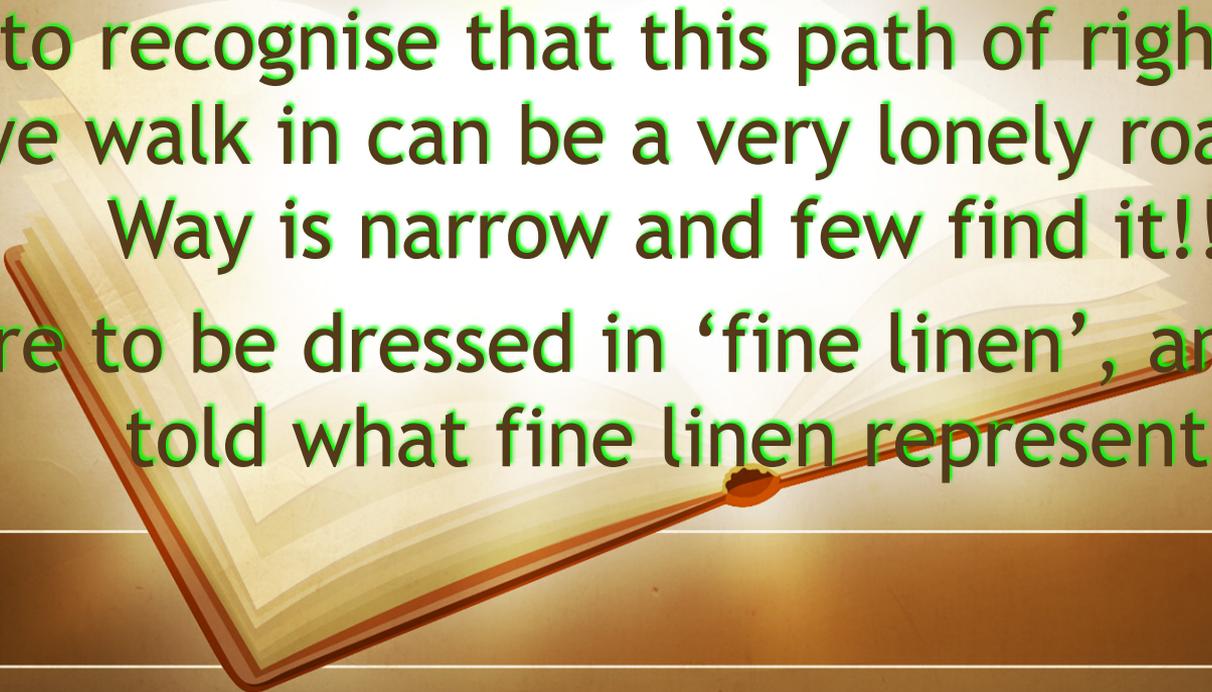


Verse 4 - Set-Apart Linen -

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

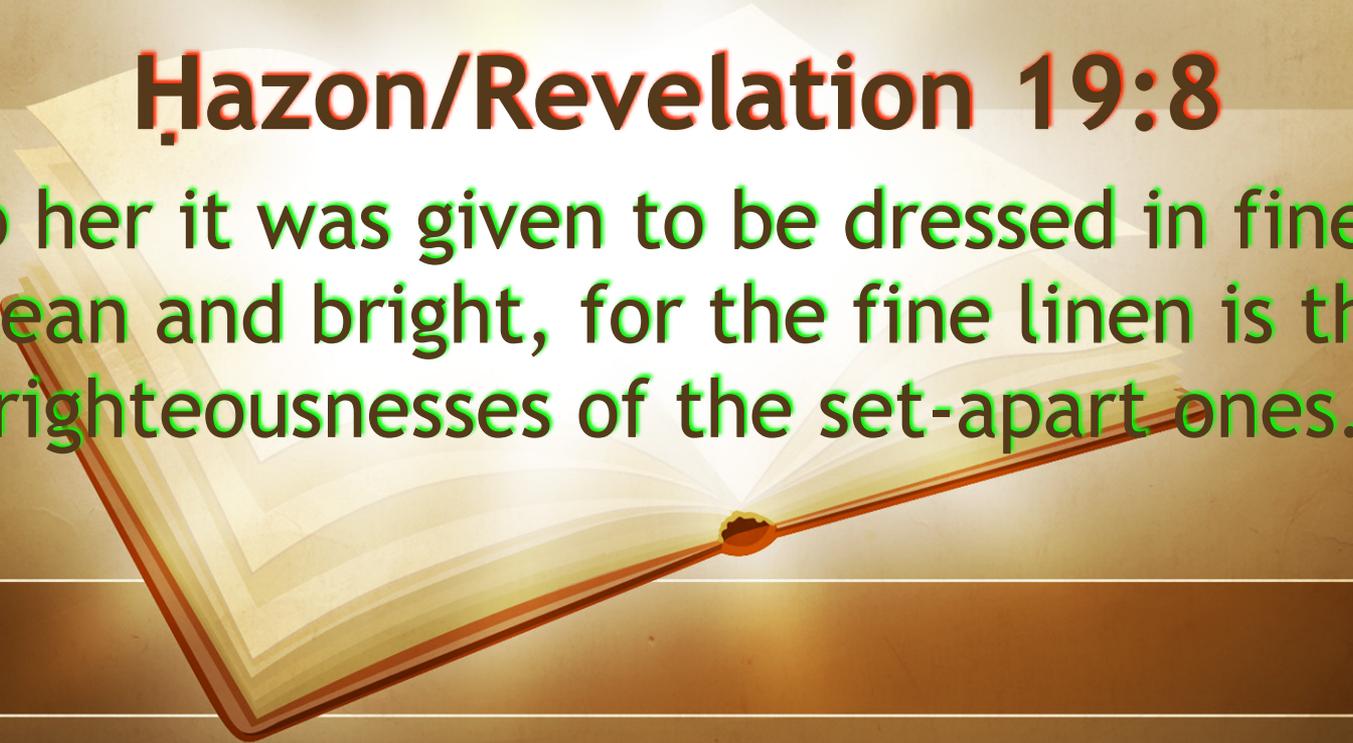
One thing that we are clearly able to see here is that the work of Aharon, as high priest, was a work that he had to perform alone, when going into the Most Set-Apart Place, and pictures for us that Messiah alone, our High Priest, is fully able to redeem us!





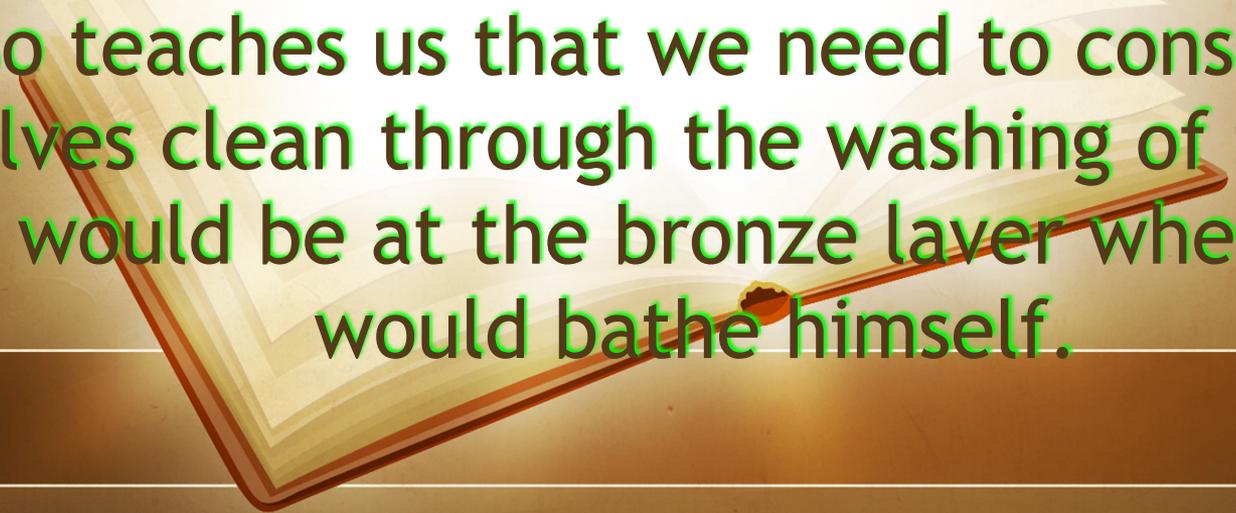
Now that we are grafted in by His Blood, we too need to recognise that this path of righteousness that we walk in can be a very lonely road, for the Way is narrow and few find it!!!

We are to be dressed in 'fine linen', and we are told what fine linen represent.



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.

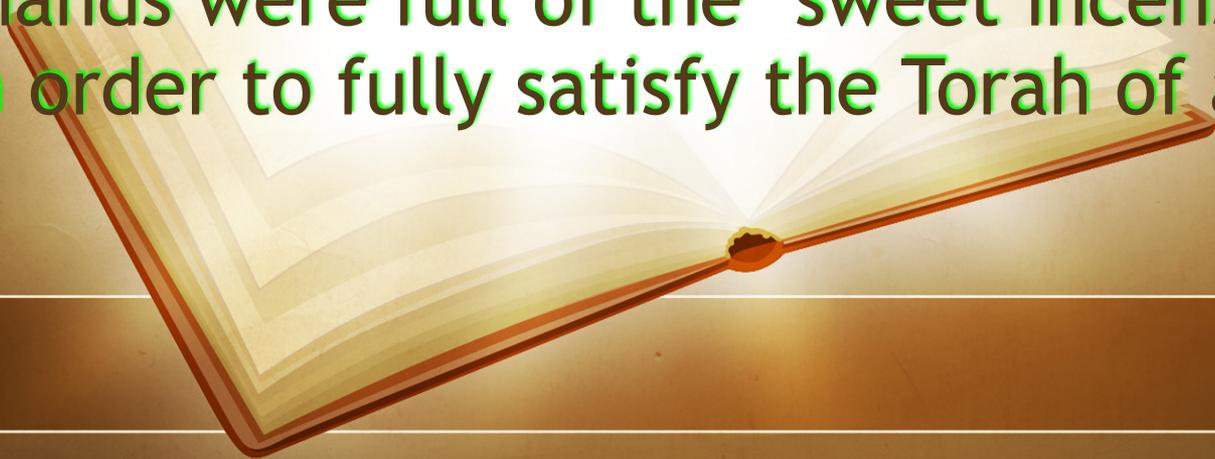


Aharon had to 'bathe' his body in water before putting on the fine linen, and the Hebrew word used for 'bathe' is **רחץ** *rahats* - **Strong's H7364** and means 'to wash, wash off, bathe, wash away', and this also teaches us that we need to constantly keep ourselves clean through the washing of the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

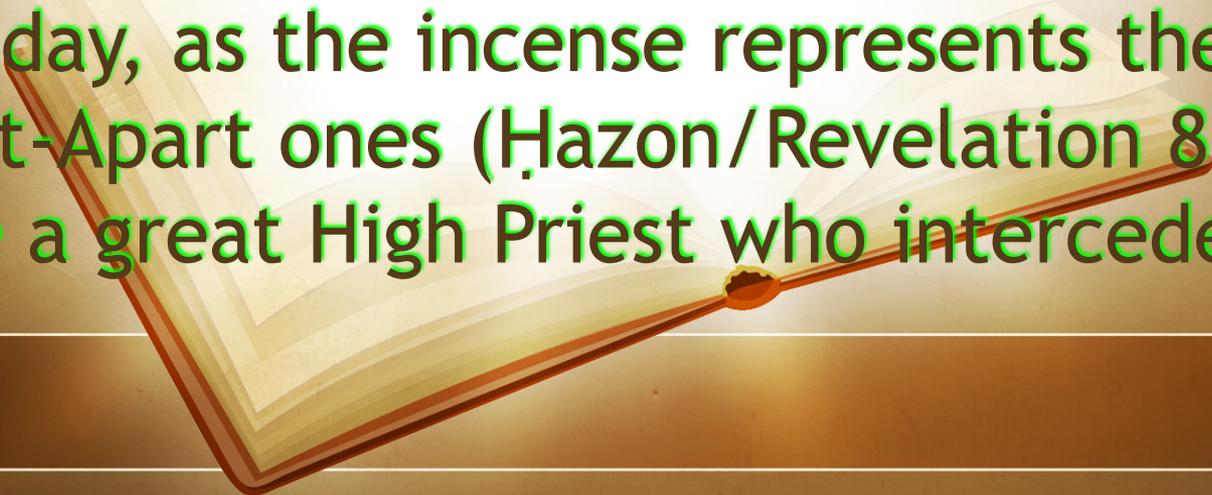
Some other interesting points to take note of in this chapter are:

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 (YeHoVah), 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:



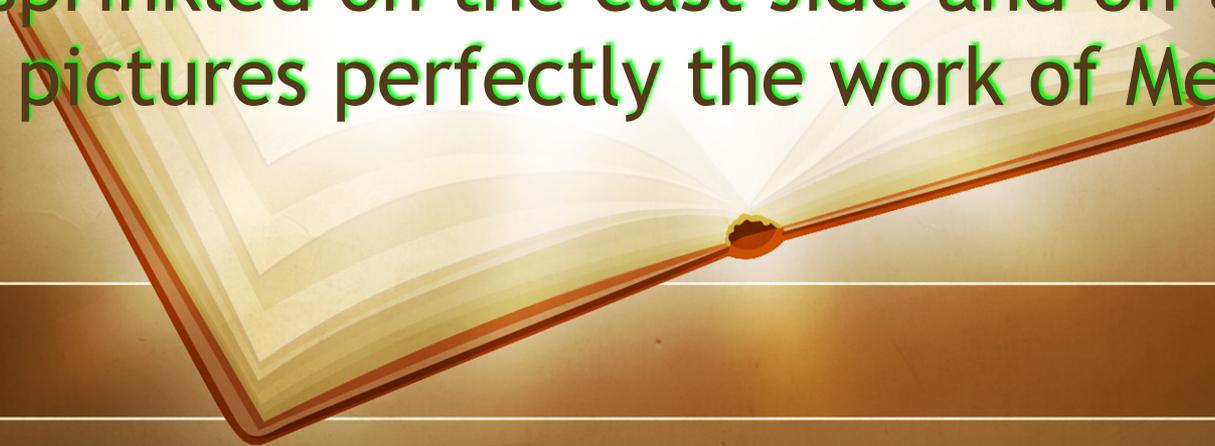
Ib'rim/Hebrews 7:25

“Therefore He is also able to save completely those who draw near to Elohim through Him, ever living to make intercession for them.”



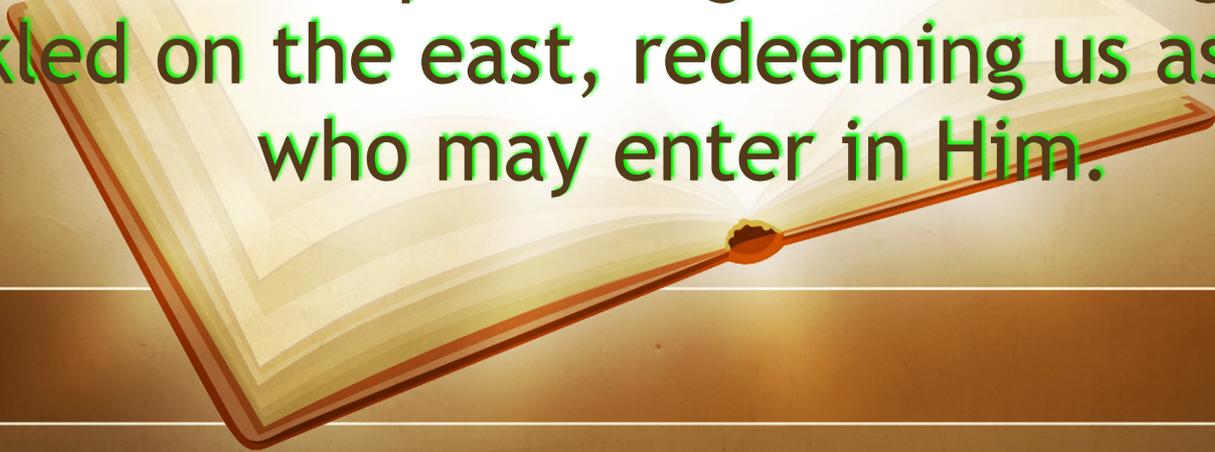
Verse 14 - Sprinkle on the east side!

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



We are told in Yeḥezqěl/Ezekiel that the ‘east gate’ is the gate by which יהוה (YeHoVah) 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 (YeHoVah) enters and is shut until His return.

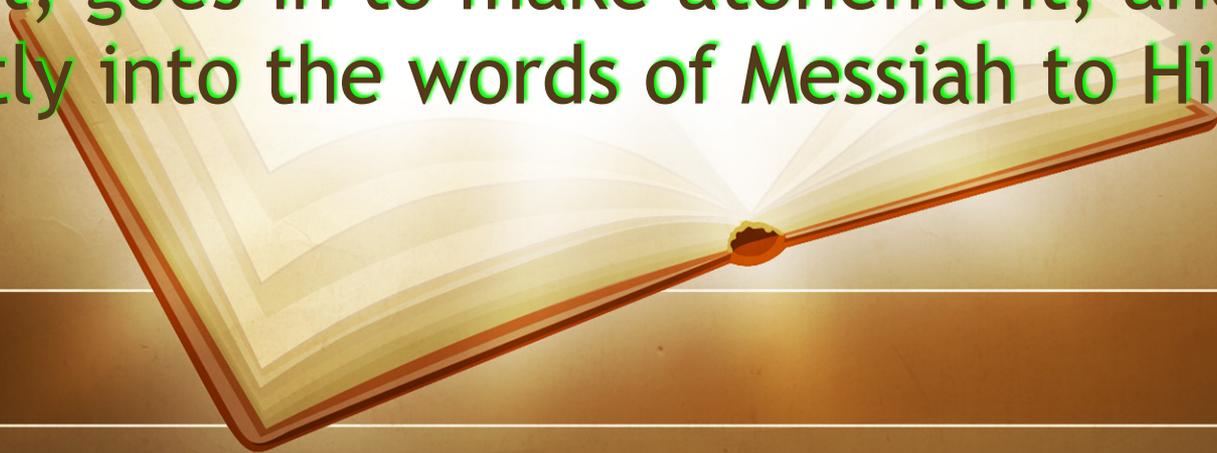
This is a picture, once again, that **יהושע**, the gate of the sheep, is the only means of deliverance, and there is no other way into the Covenants of Promise except through His Atoning Blood sprinkled on the east, redeeming us as a people who may enter in Him.



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 Ĕden.

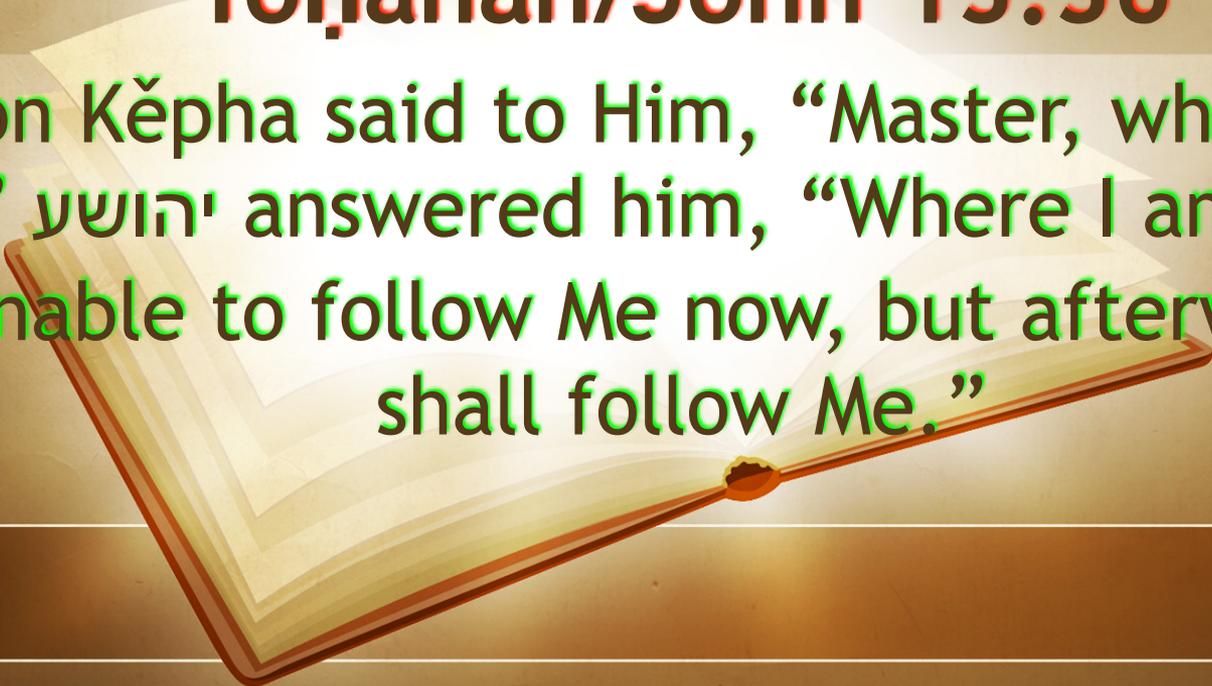


In verse 17 we are told that no man should enter in the Tent of Appointment when Aharon, the high priest, goes in to make atonement, and this fits perfectly into the words of Messiah to His Talmidim:



Yoḥanan/John 13:36

Shim'on Kěpha 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."

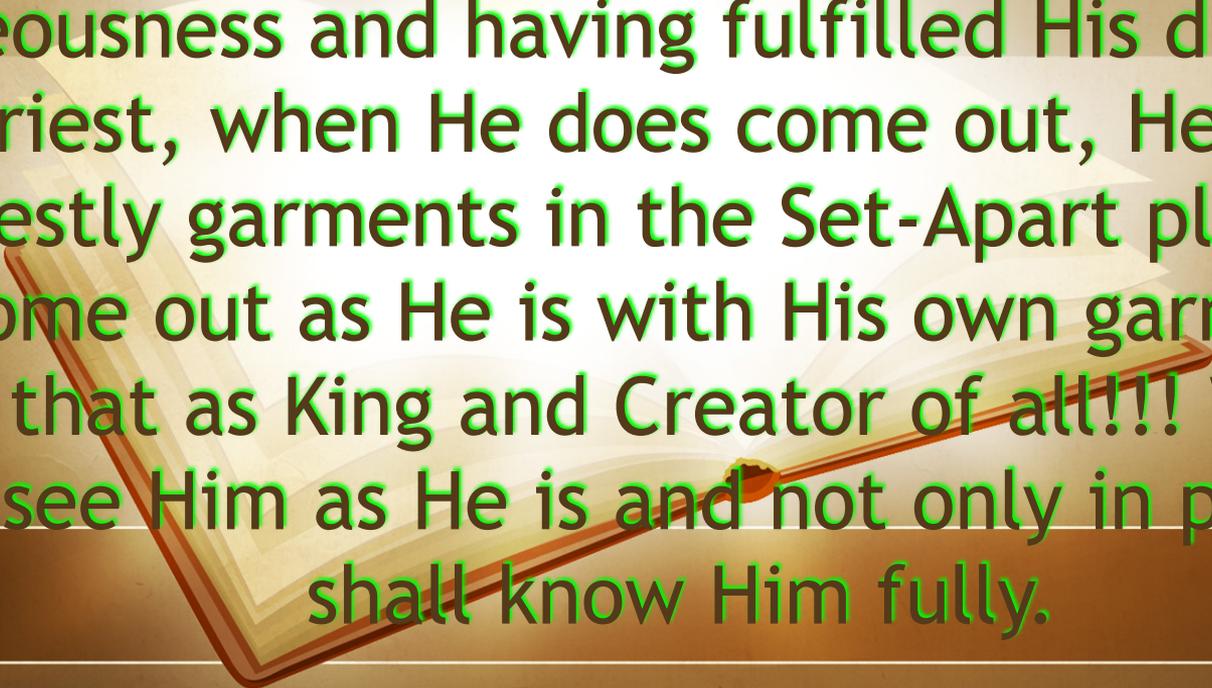


Only יהושע could go into the Set-Apart place in order to make atonement and His talmidim could not go in while He was making atonement for us all!!!

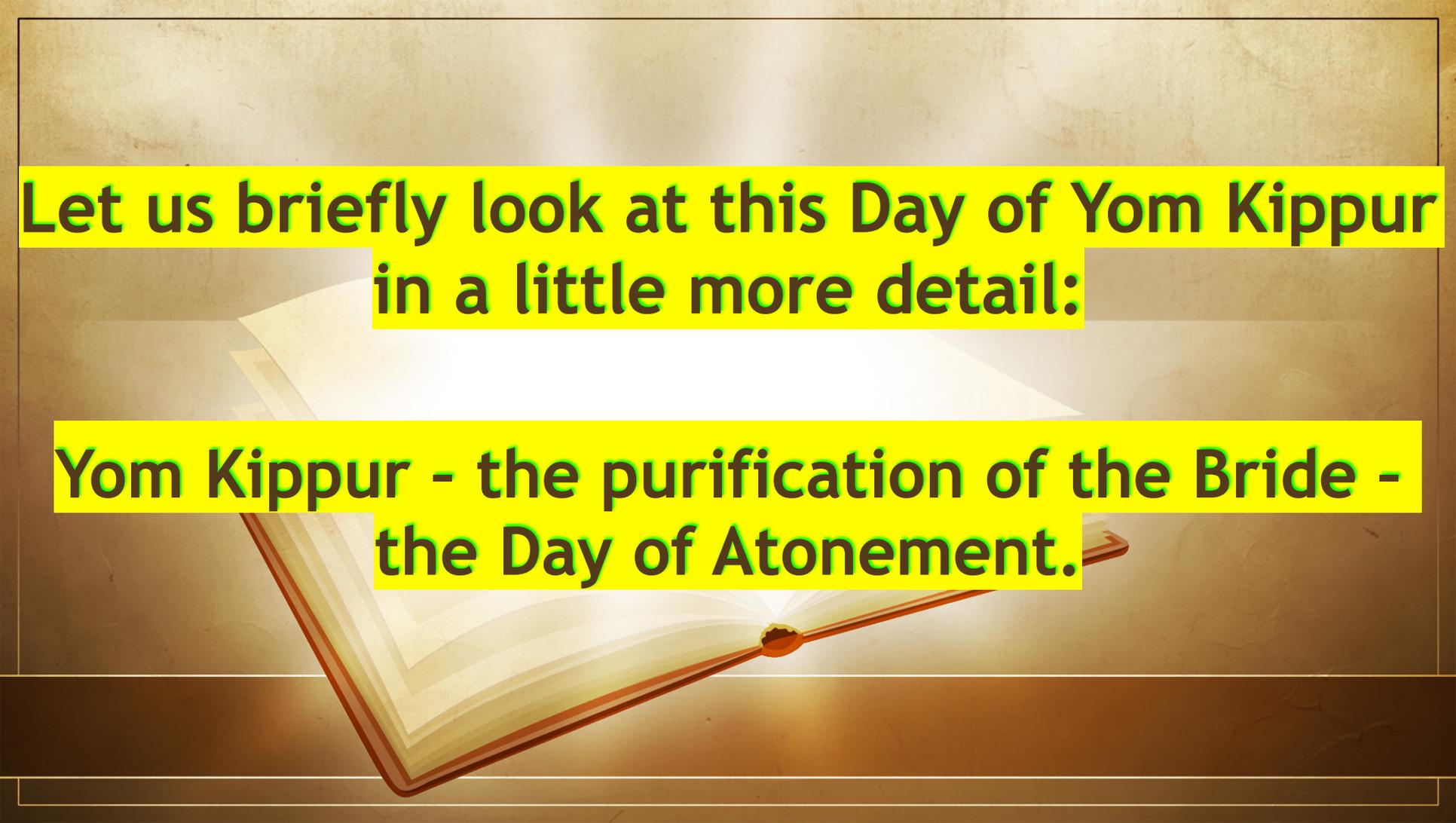


In verse 23-24 Aharon would take off his normal clothes and put on the set-apart linen clothes, and we see in these verses that he takes off the set-apart linen clothes, which he put on when going in to the Set-Apart Place and he leaves them there and puts on His own clothes and comes out.





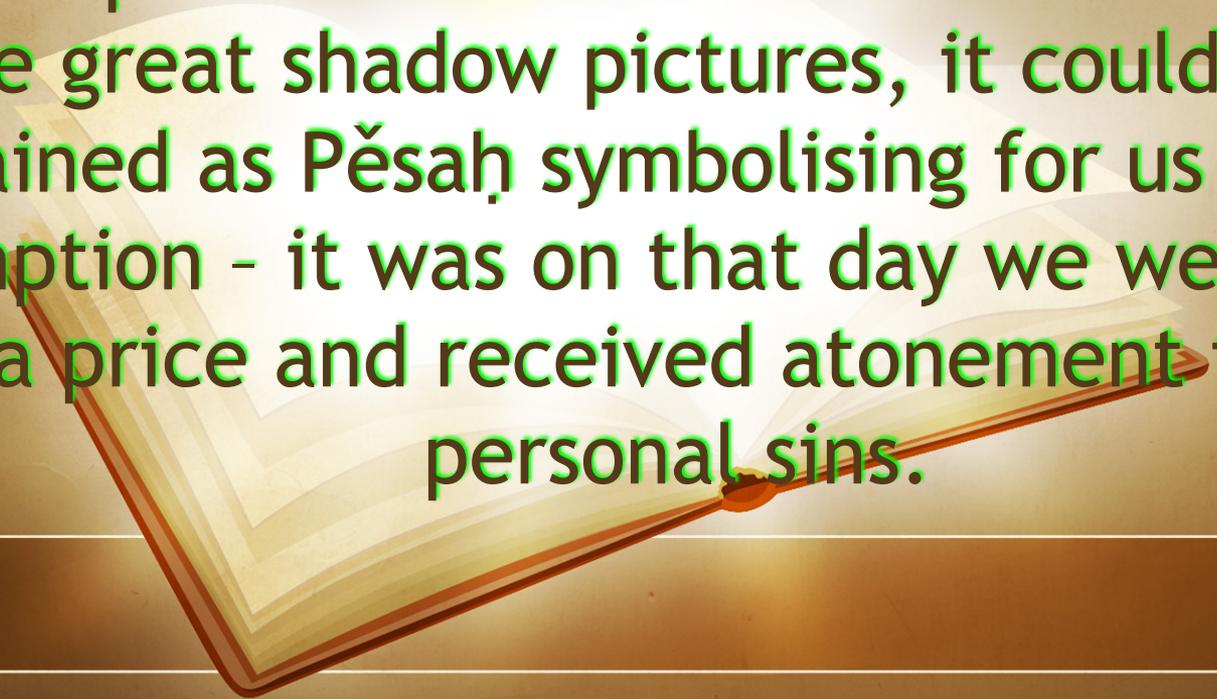
This is a wonderful shadow picture of Messiah who took on the form of a servant and humbled Himself and clothed Himself in Priestly garments of righteousness and having fulfilled His duty as our High Priest, when He does come out, He will leave the priestly garments in the Set-Apart place and He will 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.



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

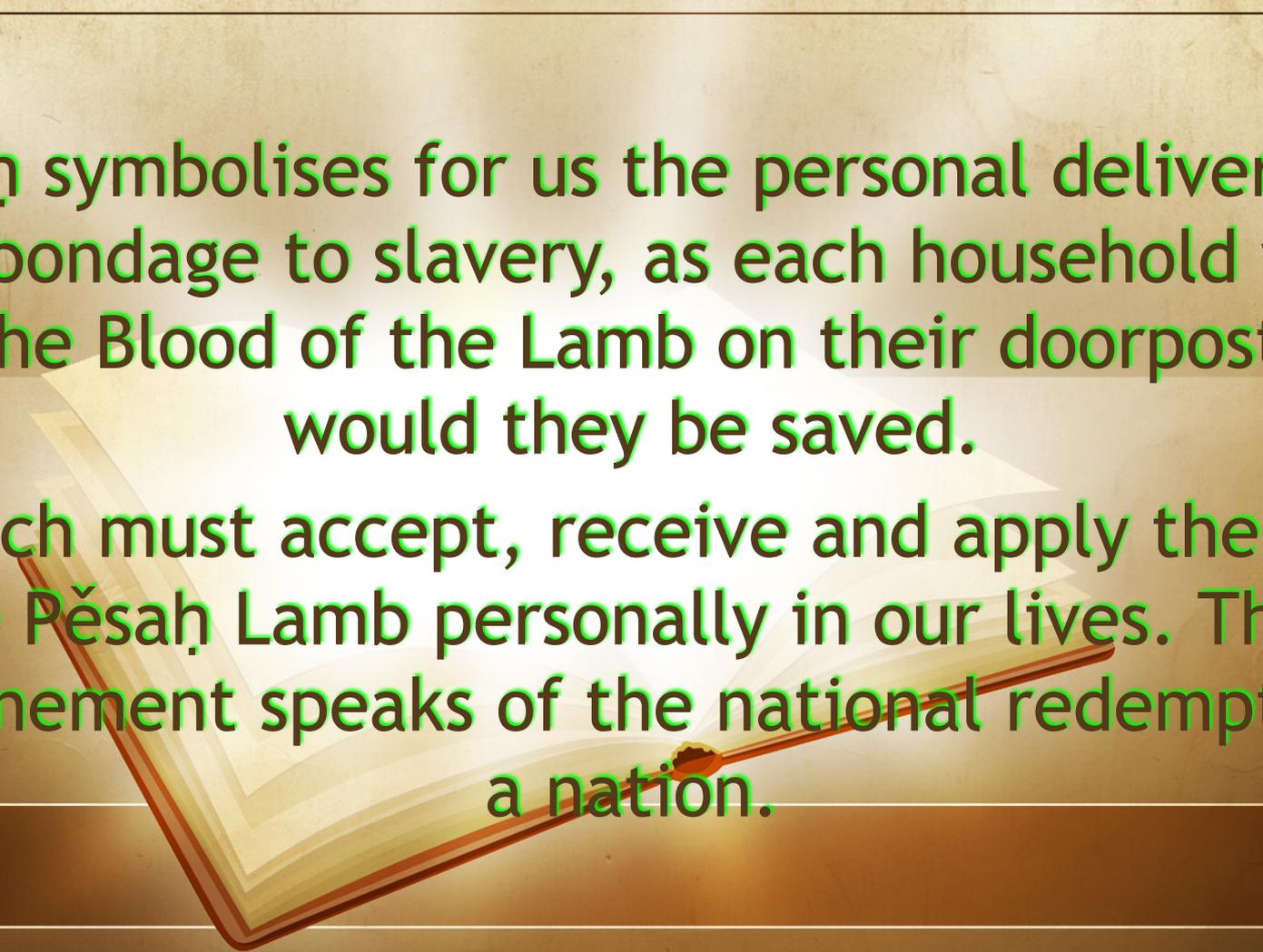
**Yom Kippur - the purification of the Bride -
the Day of Atonement.**

יהוה's (YeHoVah'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 - it was on that day 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 would they be saved.

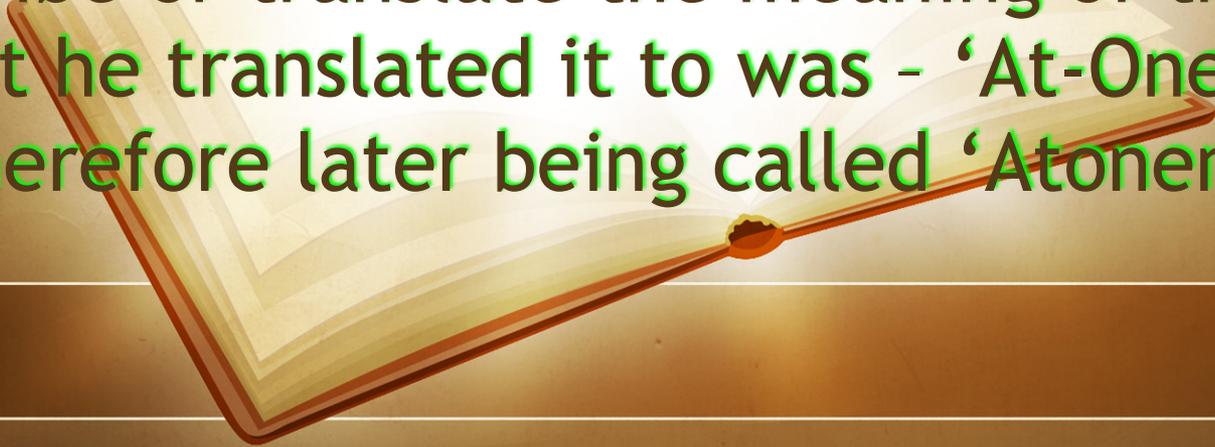
We each must accept, receive and apply the Blood of the Pěsaḥ Lamb personally in our lives. The Day of Atonement speaks of the national redemption of a nation.



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 (YeHoVah) - 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 -

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

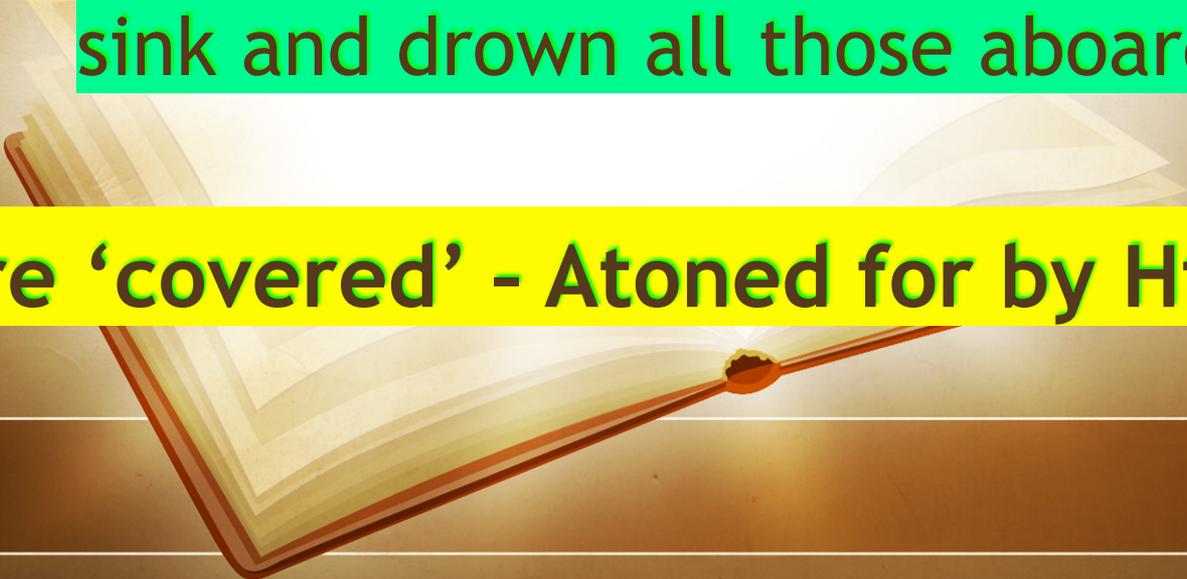
ransom', 'gift', or 'to secure favour'.

It literally means to 'cover over' or 'smear with

pitch' as in the sealing of a ship.

Therefore, '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'!

We are 'covered' - Atoned for by His Blood!!!



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



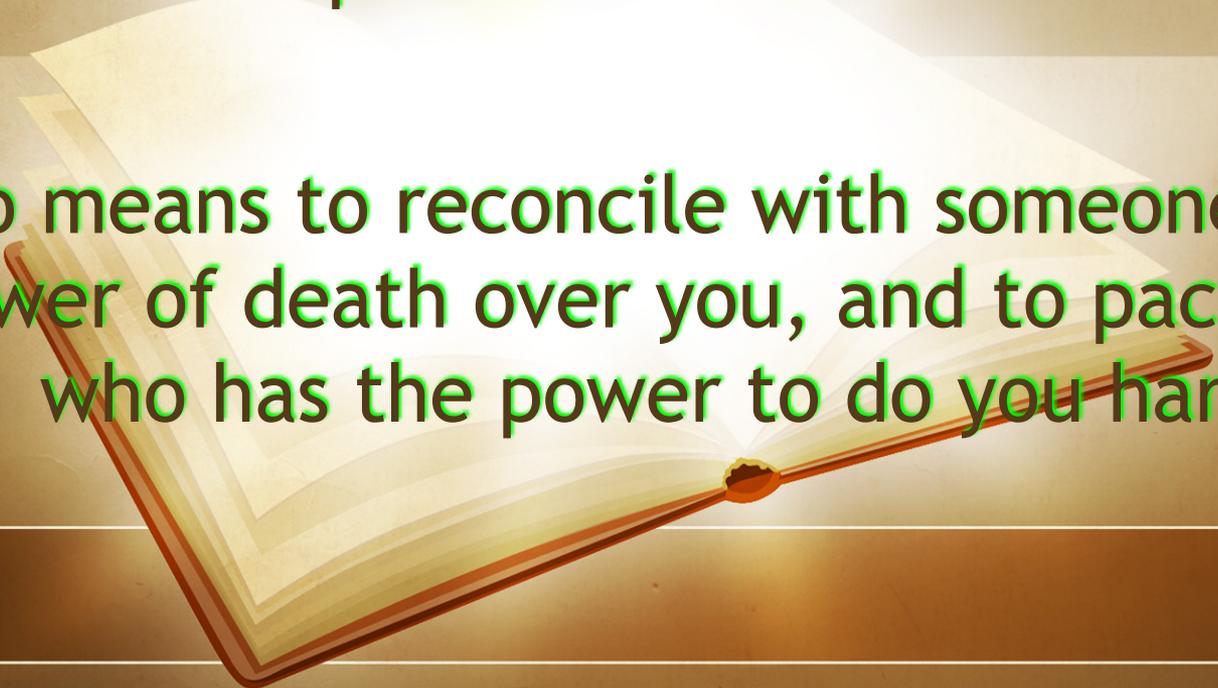
Berēshith/Genesis 6:14

“Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with tar.”



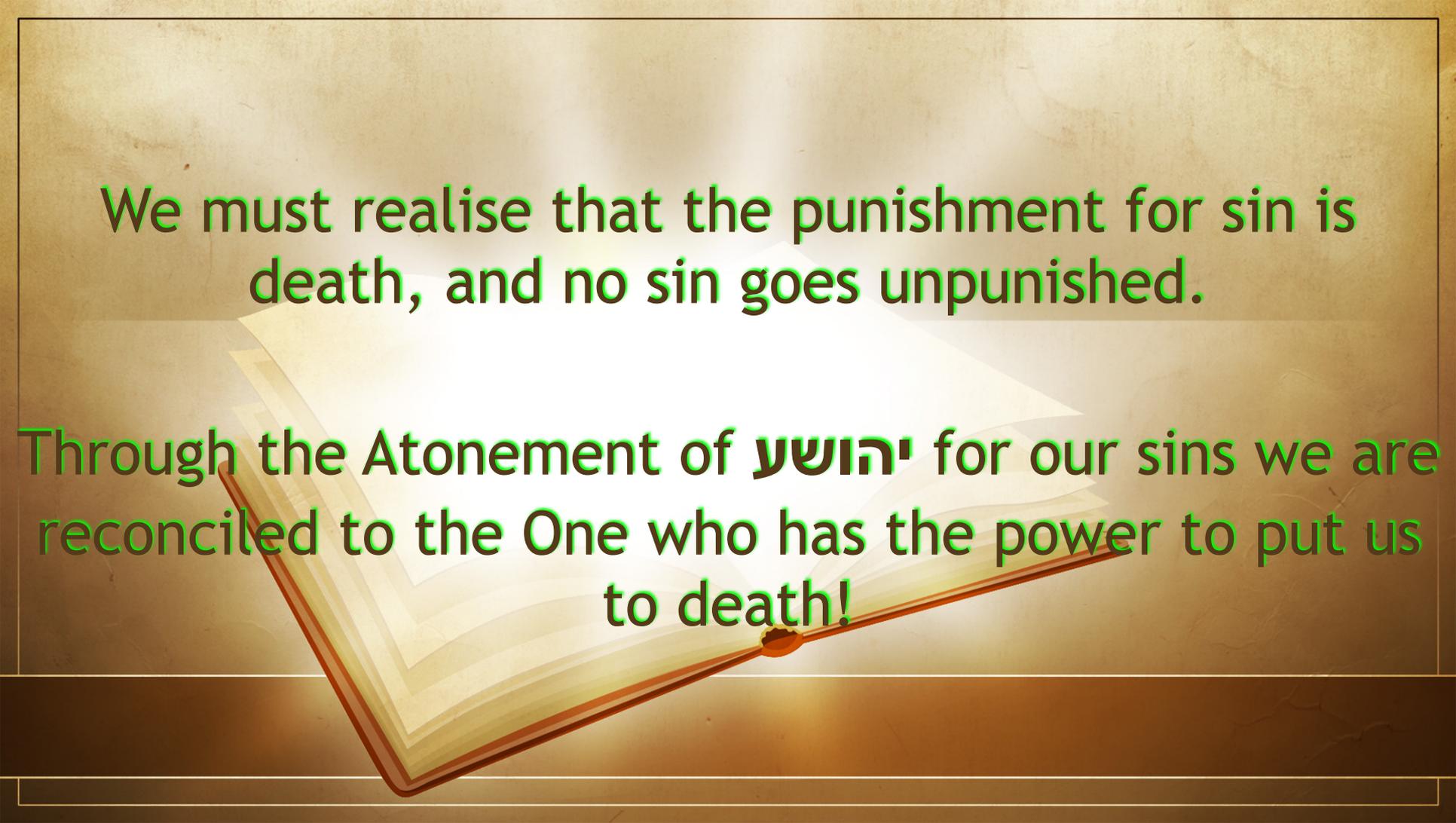
'Kaphar' also means to ransom - and so we know that **יהושע** has paid our ransom and atoned for us.

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 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!



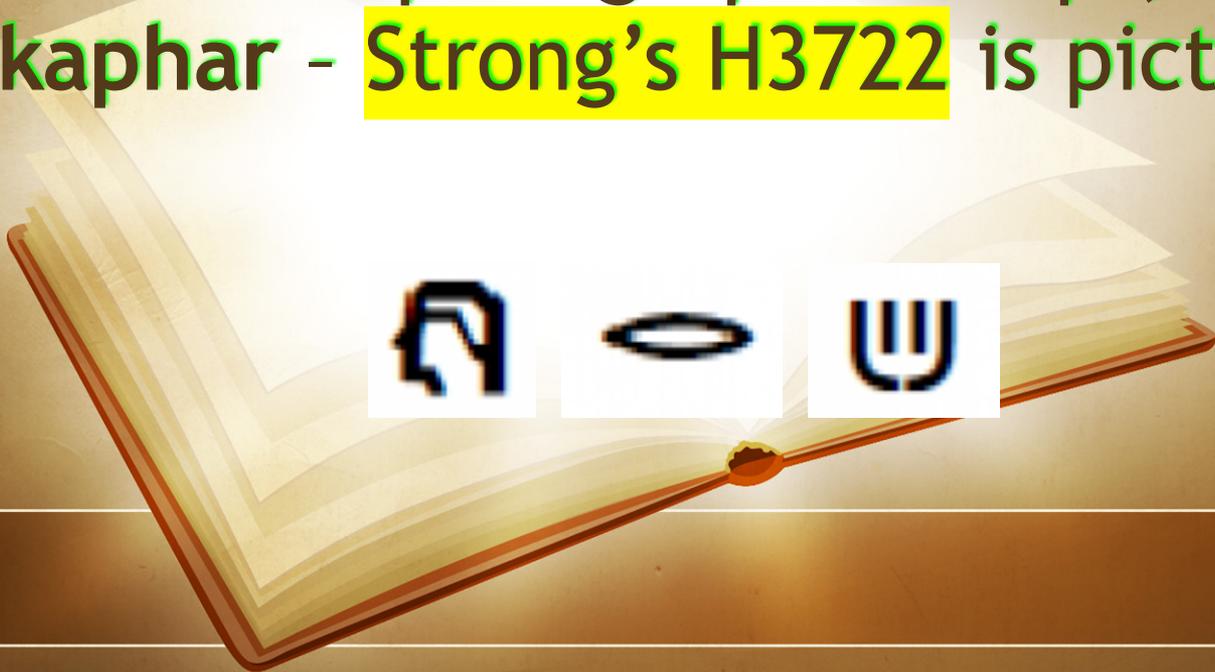
In Wayyiqra/Leviticus, where the priestly service and sacrificial system is presented and discussed, the very word we have been looking at, 'kaphar' is used 16 times in Wayyiqra/Leviticus 16 and 48 times in the entire book!



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:

A pictograph representing the letter Kaf (כ), depicted as a hand holding a branch.A pictograph representing the letter Patach (ָ), depicted as an eye.A pictograph representing the letter Pe (פ), depicted as a house.

Kaph - קָפֿ:

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'.

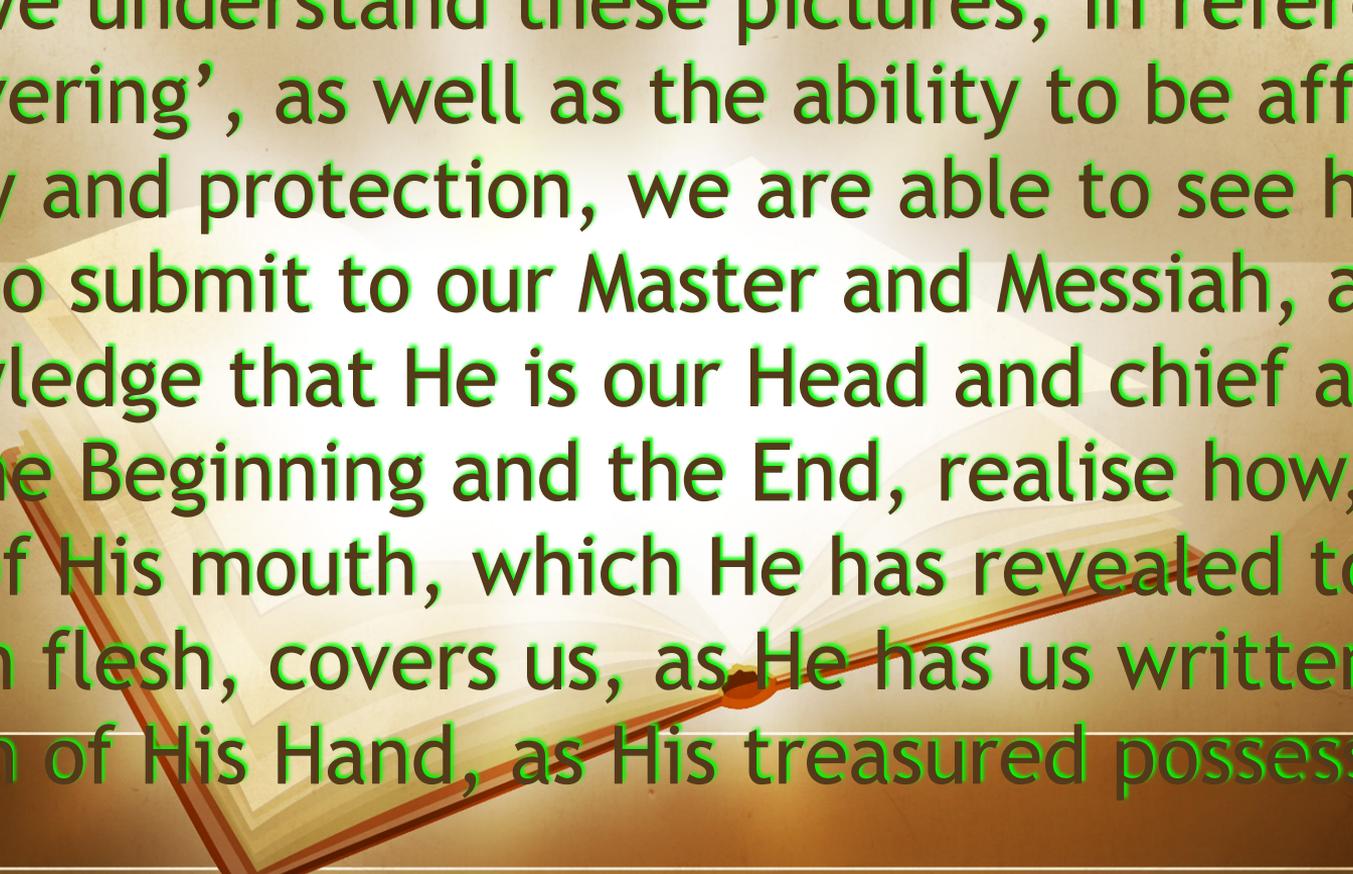
Pey - פּ:

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!

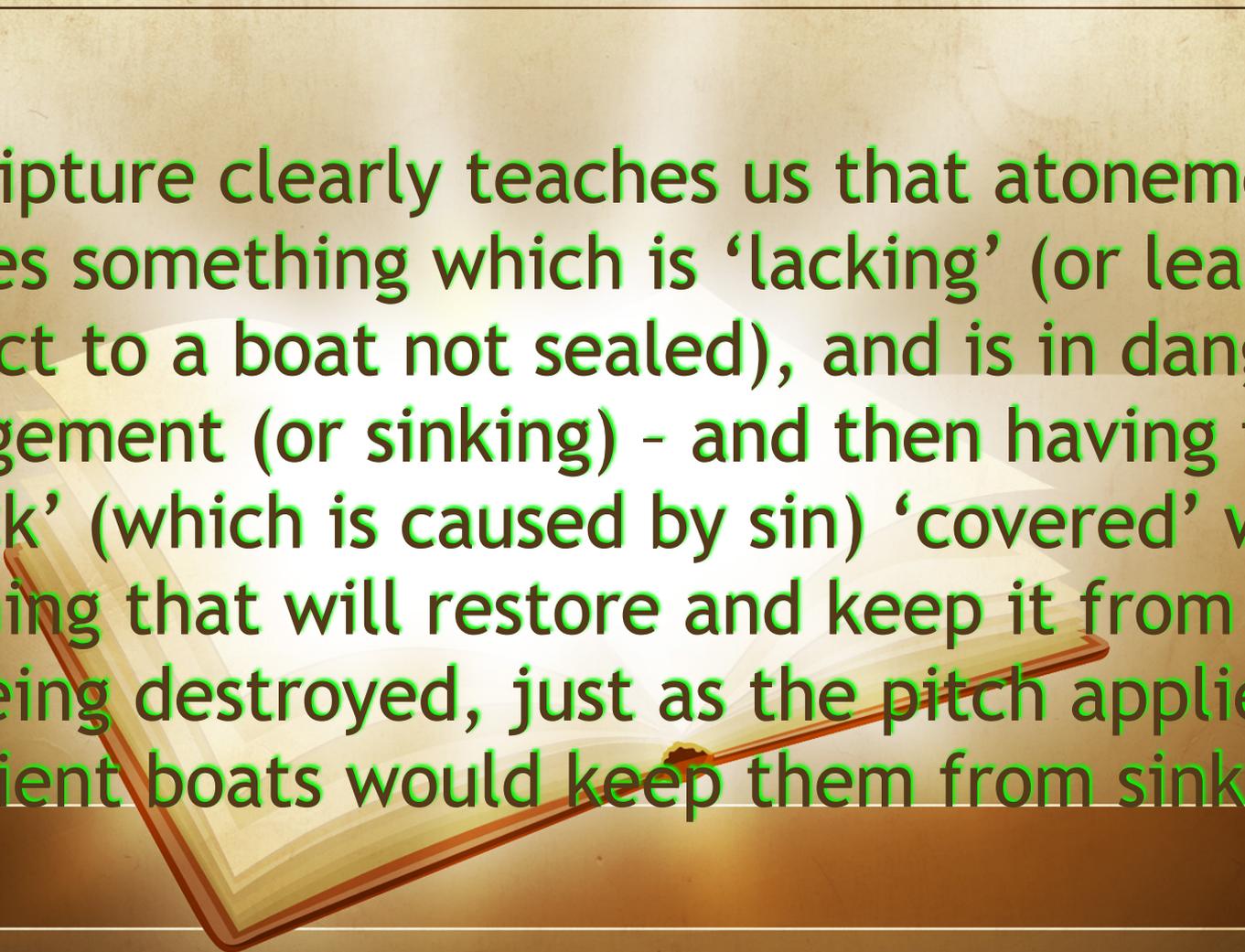
Resh - ר:



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, begging 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, realise 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!



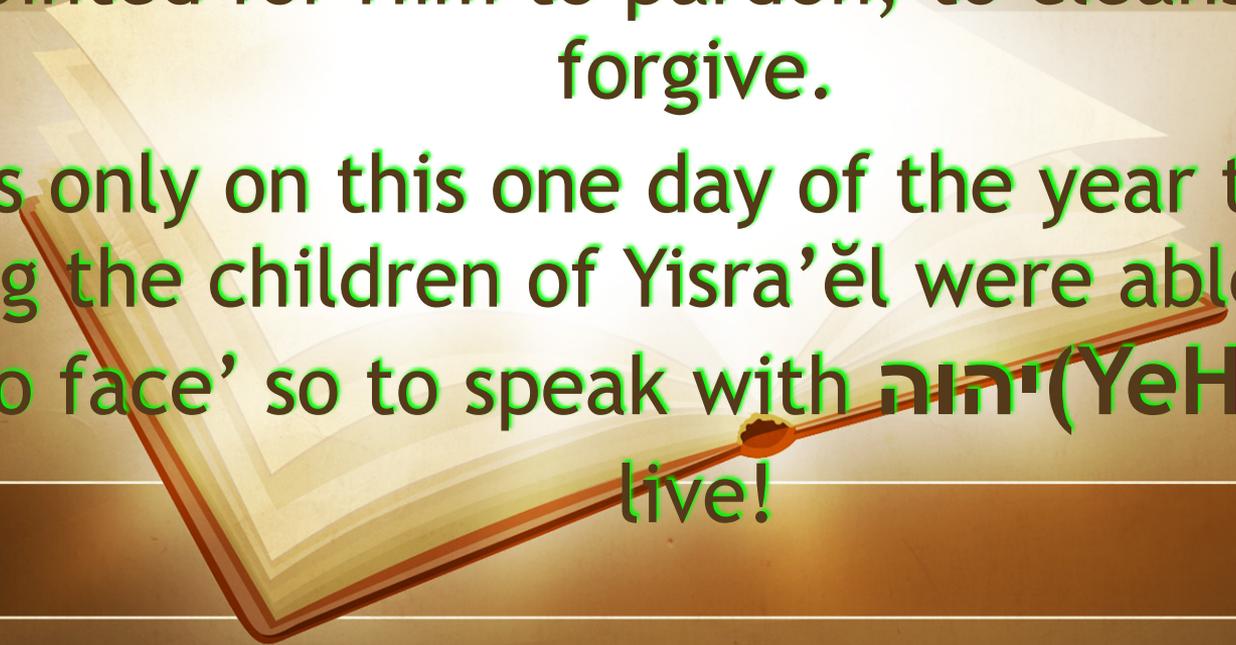
Scripture clearly teaches us that atonement involves something which is 'lacking' (or leaking in respect to a boat not sealed), and is in danger of judgement (or sinking) - and then having that 'lack' (which is caused by sin) 'covered' with something that will restore and keep it from sinking or being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

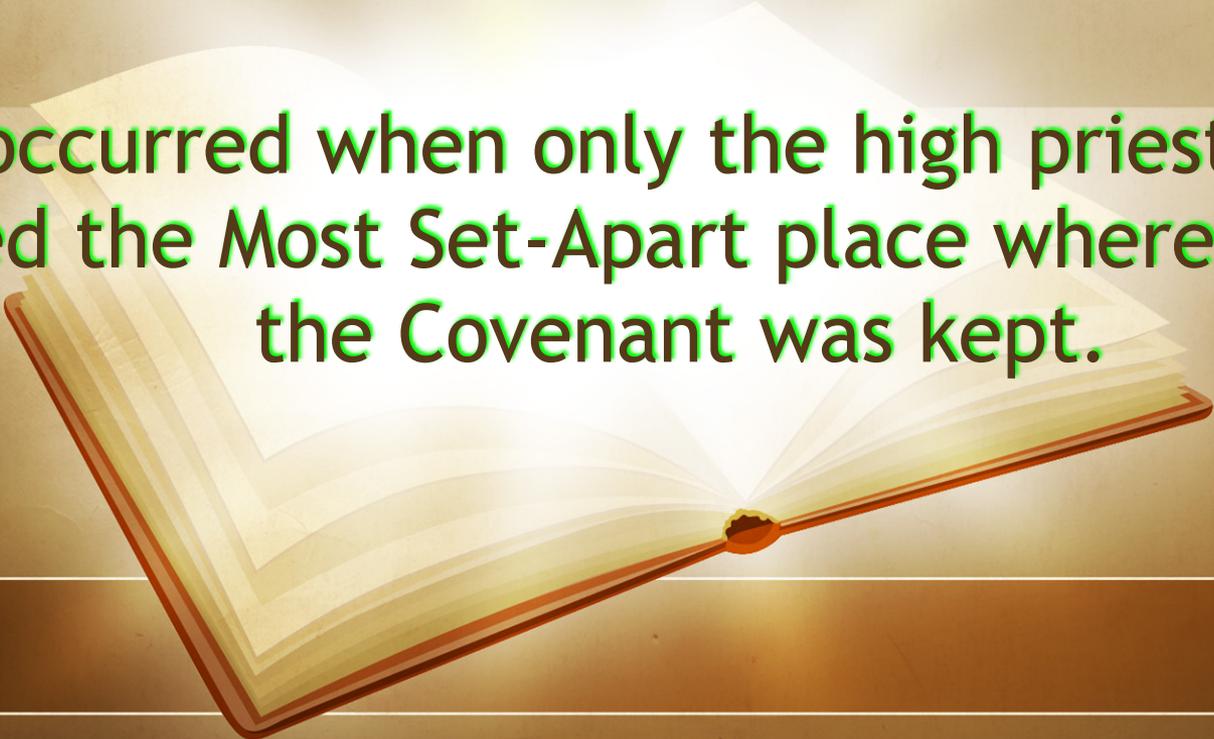
It is only by the favour and loving-kindness granted by יהוה (YeHoVah), who has the power of life and death over us, that His liberal smearing or covering us inside and out, covering the soul of man with His favour and loving-kindness through the blood of יהושע, our High Priest, that man can be kept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

When sin occurs, a price must be paid.

Yom Kippur is the day when יהוה (YeHoVah) 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 (YeHoVah) 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** rahats - **Strong's H7634** 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!

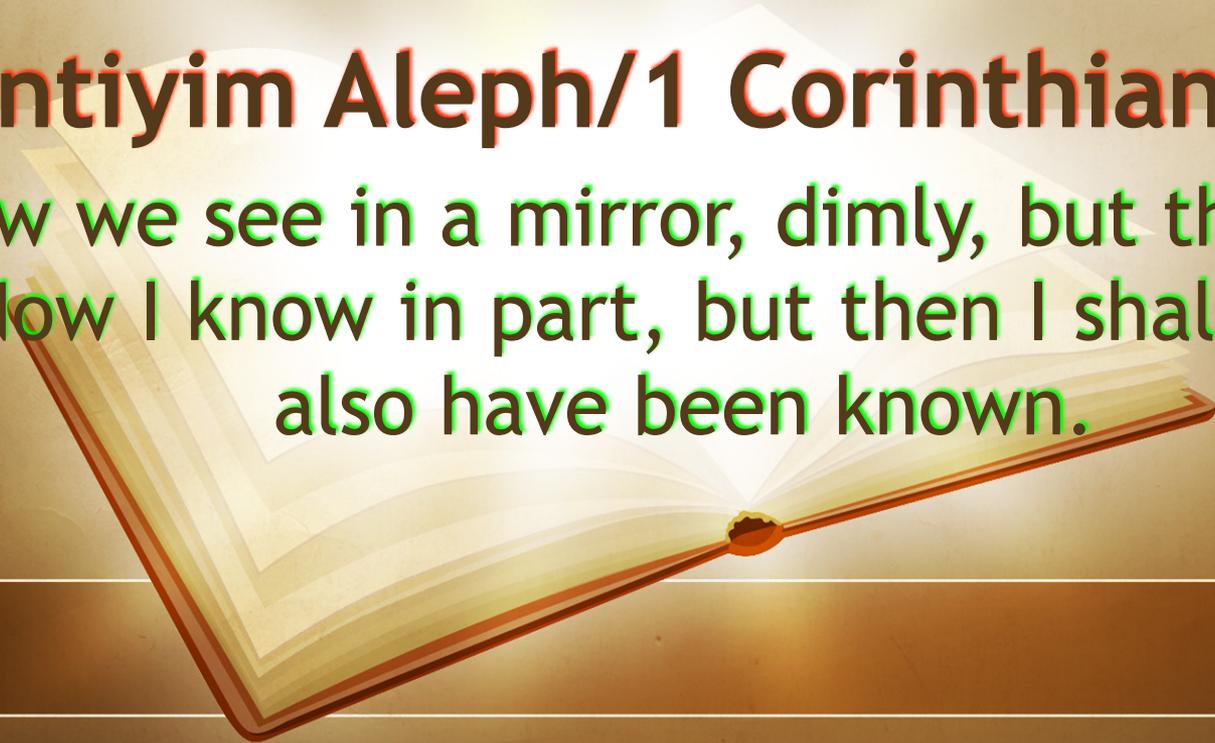


This day was also known as the day of redemption as this day foreshadows a time when Messiah would return and the day of redemption and reconciliation would be fully complete.



Qorintiyim Aleph/1 Corinthians 13:12

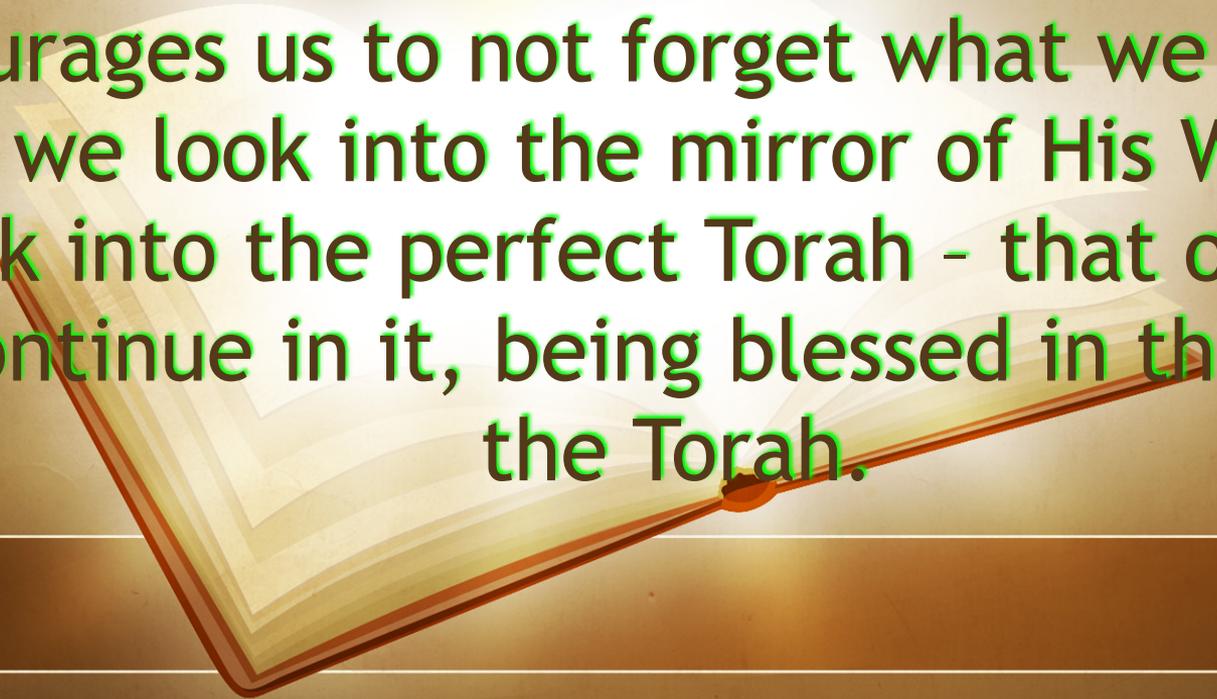
For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know, as I also have been known.



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!



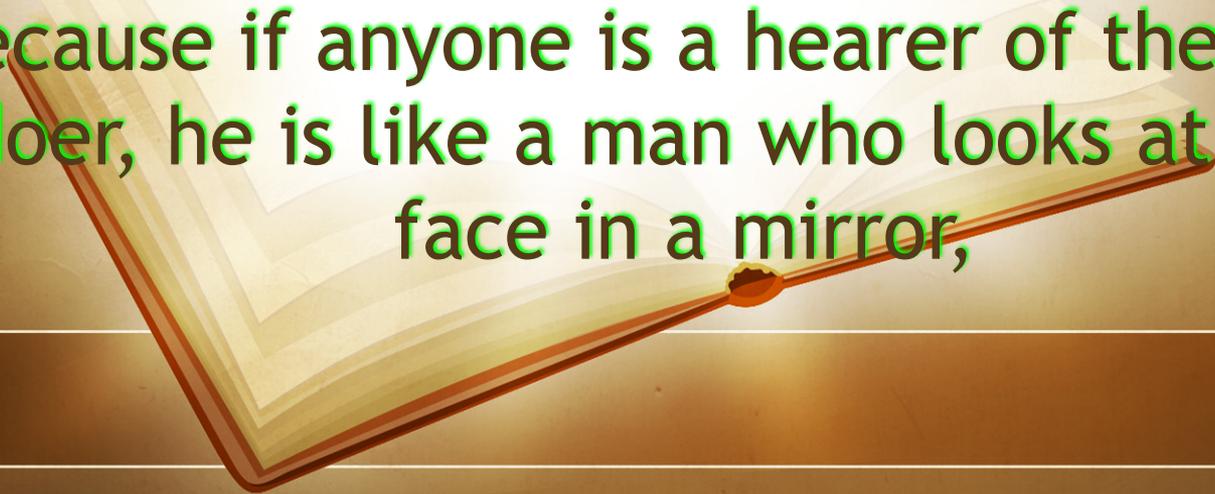
For what we see of Him, dimly, we see in the
'mirror' of His Word, and Ya'aqob/James
encourages us to not forget what we look like
when we look into the mirror of His Word - for
we look into the perfect Torah - that of freedom
and continue in it, being blessed in the doing of
the Torah.



Ya'aqob/James 1:22-25

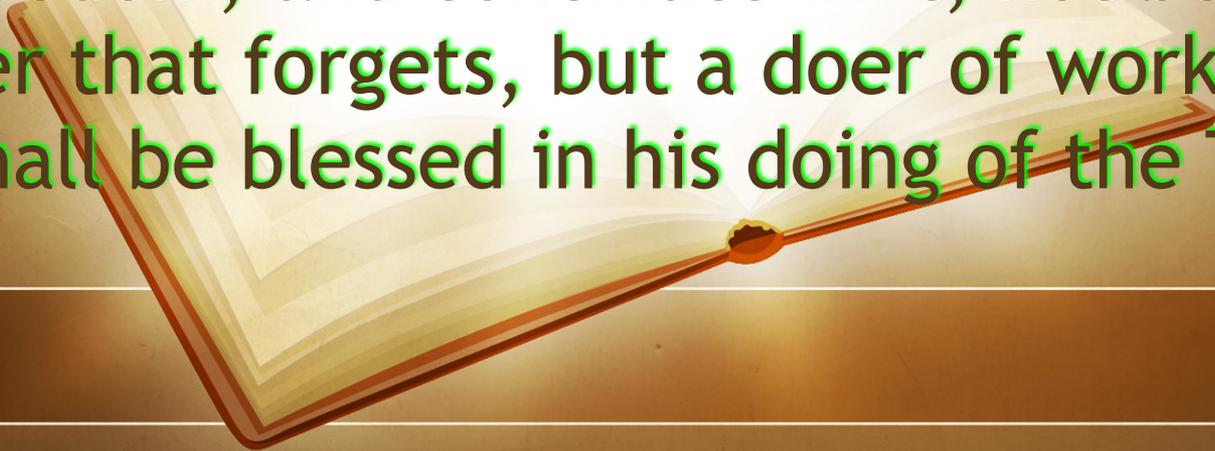
22. And become doers of the Word, and not hearers only, deceiving yourselves.

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.



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?’**

