

## FEAST OF ATONEMENT (YOM KIPPUR..THE DAY) 10TH DAY PART 1 OF 2



### HISTORICAL RELEVANCE/THEME/PURPOSE OF YOM KIPPUR

The theme of Yom Kippur is atonement. It is for the atonement (forgiveness) of the sins of omission of the people of the Holy One of Israel. It was a day that atonement was made for the priest and his family, the community, the Most Holy Place, the tent of meeting, and the altar. It was a solemn day. Yom Kippur was also known as the "Great Fast", "The Day of the Fast", "Ne'ilah", "The Closing Of The Gates", or "Day of Face" (Acts 27:9). It was so sacred as a matter of fact, that the people called it "THE DAY". It was the most sacred day of the year to all.

Yom Kippur means "ATONEMENT". Atonement is Strong's 3722 "kaphar", pronounced "kaw-far" which means to cover, purge, make atonement, make reconciliation, cover over with pitch.

When Yah offers His covering, His covering is over top of us. When others see us, they see Him covering us. We are no longer visible. As a result, we are at one with Him. His covering over us has made us appear just like Him, His children who love Him and follow His instructions.

Atonement is different from freedom. When we are free we are free from what would have been death because of our sin. Atonement is a step forward in which you take your freedom and allow Him to cover you, so that you become one with Him now. You are no longer your own free person, you've become one (echad) with Him.

It is a two step process to be redeemed and atoned. Yeshua has done both these things for us if we are born again. In spring we celebrate redemption, in the fall we celebrate atonement, two completely different things. The work of redemption is completely finished. We are still waiting on Yah for the final work of atonement in the future. We are not in the kingdom yet, and we are not one with Yah yet. We are still in this world and subject to the things going on in it. We want to be one with Him and some day that will happen, but it has not taken place yet. It will only take place at the end of days.

Every time you cover yourself with the tallit, you are symbolically covering yourself with His atonement. It's a garment that belongs to the Messiah, not you. When you see someone wearing a tallit, all you see is the things of Yeshua overtop of that person, covering him. That person is saying he is at one with Yah and is literally demonstrating atonement.

The first atonement in the bible can be found in Genesis. **Gen. 3:21** Yahveh Elohim *made garments of skin for Adam and his wife, and clothed them.* Atonement is like a caulking used to cover the sins of the year. The gap between sins you know about and sins you did unintentionally that needs to be sealed, covered with pitch.

Atonement was a time of gathering and dividing the sheep from the goats prophetically. When Yeshua

returns for restoration, He will divide those who love Him and keep His commandments in faith, and those who don't (John 14:15).

**Matt. 25:31-34** "But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 **All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left.**" 34 "Then the King will say to those on His right, **'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world'**". "All the nations will be gathered" is a perfect example of another agricultural term used in torah. Notice He puts His chosen people on His right. The right hand is a symbol of authority. It prophetically represents Yah the Creator.

Yom Kippur (Hebrew for "The Day of Atonement") begins at sunset and concludes at sunset. Its observance is mandated by Leviticus 16:29-31 and 23:27-32. One of the holiest days of the year, Yom Kippur is the day on which, according to Jewish tradition, our fates for the coming year are sealed. Synagogue services - centering on the penitential prayers - will continue for most of the day and include special scriptural readings (including the Book of Jonah, in the afternoon). At sunset, the shofar is sounded once to mark the end of Yom Kippur. In modern times, traditionally, the tallit is worn each day during the morning prayers (Shacharit), except on the Ninth of Av, when it is worn at the afternoon service, and on Yom Kippur, when it is worn all day.

Yom Kippur is a day of introspection, completely separate from the normal course of daily life - the physical aspects of our lives are sublimated while we concentrate on our spiritual concerns. It is not like a regular sabbath of rest, it is a time of "inflicting our souls" before the Almighty. A day of personal spiritual accountability for the past year. How one afflicts their soul may vary from person to person, but generally speaking, traditionally, the day is marked by a full (sunset to sunset) fast of food. Some even fast without water on this day. A day of humbling our souls. According to tradition, the wearing of leather and jewelry, the use of cosmetics, bathing and marital relations are forbidden on this day because we are to humble ourselves before Yah. When the fast is over is the origin of the word **"breakfast"**.

It is a time to make atonement for our "souls". Since it is our soul that sins, it follows that the soul needs to be atoned (Exod. 30:15, Lev. 17:11, Num. 31:50).

## WHEN YOM KIPPUR OCCURRED

Yom Kippur was to be observed on the tenth of Tishri (Lev. 23:27). The ten days before Yom Kippur, called The Ten Days of Awe, is a time of repentance and preparation. During the ten days of awe, we are to contemplate what we have sown in the last year. The wheat and the tares will be separated. What we harvest is the result of what we have sown. The ten days of awe are thought by many to be symbolic of the millennium of the last days. Lev. 16:34 states that atonement would be made for the people once a year on this day. Lev. 16:2 gives a strict warning that only on this day could the High priest enter the Most Holy of Holies. We must also remember that on this special day the High priest took off all his precious gowns and wardrobe before he entered the holy place. He humbled himself before Yah by doing so.

## WHAT OCCURRED ON YOM KIPPUR

Lev. 23:27-32 gives four commands associated with Yom Kippur:

**First**, a holy convocation was to be held. Remember that the word "convocation" also meant rehearsal, and it was a time for Israel to meet with Yahveh.

**Second**, the people were commanded to deny themselves; the KJV translates this phrase as "inflict your souls." The rabbis interpreted "denying yourself" to mean fasting. That is why Yom Kippur is also called the Great Fast.

### What is the purpose of denying yourself?

Denying yourself, means to humble yourself. A contrite heart is appropriate for Yom Kippur, and a humble heart is receptive to the Spirit of Yahveh. A humble heart is a repentant heart.

**Third**, a special offering was to be brought before Yah, as per the years harvest or blessings.

**Fourth**, Yom Kippur is considered a High Sabbath and no work is to be done. (remember that a High Sabbath can occur on any day.)

Leviticus 16 gives us more details concerning the events that transpired on Yom Kippur. Aaron was required to bathe (mikveh) and wear his holy garments on Yom Kippur (Lev. 16:3-4). Aaron took two goats for the sin offering and cast lots for them (Lev. 16:5). One goat would have been slaughtered and the other goat was to be released in the wilderness. Aaron presented a bull as a sin offering for himself, and his household (Lev. 16:11). The blood from this sacrifice was taken into the Holy of Holies and Aaron would take his finger and sprinkle it towards the east side of the ark covering, and then he would sprinkle it seven times before the ark covering. Aaron also sprinkled the blood from the goat in the same manner as he did with the bull's blood.

The goat's blood was used to make atonement for the Holy Place and the tent of meeting (Lev.16:15-16). Aaron would take some of the blood from the goat and the bull and would make atonement for the altar (Lev.16:18-19). Aaron confessed over the live goat all the sins of the people and released it to the wilderness (Lev. 16:20-22).

An interesting note here: The ark of the covenant had pomegranates carved into the acacia wood it was made out of and the High priest's robe had carved tiny pomegranates hanging from its hem. The ephod also had tiny gold pomegranates attached to it.

### **Why pomegranates?**

The pomegranates signified the sweetness of the divine law as spiritual food. It was as manna was. (Deut. 8:3)

From Elul 1 (sixth month on the sacred Hebrew calendar) till the Day of Atonement (Tishri 10) is exactly forty days. The Day of Atonement stands as a day of judgement and the forty days prior (Elul 1 - Tishri 10) is a special time of repentance. It is believed that the flood waters of Noah began on the Day of Atonement (Tishri 10).

### **What about fasting?**



Fasting on the Feast of Atonement is a command. It is a way of humbling oneself before our King. Fasting properly can be a very powerful event in the life of a Believer. It is a special time to symbolically offer up your life (without food we are dead) to your Abba for His favor. Our ultimate sacrifice for Him is ourselves as a living sacrifice. To understand what Isaiah had to say about true fasting read:

**Isa. 58:6-12** *"Here is the sort of fast I want —*

*releasing those unjustly bound,  
untying the thongs of the yoke,  
letting the oppressed go free,  
breaking every yoke,*

**7** *sharing your food with the hungry,  
taking the homeless poor into your house,  
clothing the naked when you see them,  
fulfilling your duty to your kinsmen!"*

**Isa. 58:8** *Then your light will burst forth like the morning,  
your new skin will quickly grow over your wound;  
your righteousness will precede you,  
and ADONAI'S glory will follow you.*

**9** *Then you will call, and ADONAI will answer;  
you will cry, and He will say, "Here I am."*

**10** *If you will remove the yoke from among you,  
stop false accusation and slander,  
generously offer food to the hungry  
and meet the needs of the person in trouble;  
then your light will rise in the darkness,  
and your gloom become like noon.*

**11** *ADONAI will always guide you;  
He will satisfy your needs in the desert,  
He will renew the strength in your limbs;  
so that you will be like a watered garden,  
like a spring whose water never fails.*

**12** *You will rebuild the ancient ruins,*

raise foundations from ages past,  
and be called "Repairer of broken walls,  
Restorer of streets to live in."

## THE HIGH PRIEST WENT INTO THE HOLY OF HOLIES

### The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:4:



Yom Kippur was the only time of the year when the High Priest entered into the Holy Place. He went in three times. Each time was for a specific reason.

**First time** When he went in to the Holy of Holies the first time he had to offer a sacrifice for his personal sins and those of his household.

**Second time** When he went in the second time he made a sacrifice for the sins of the Levites.

**Third time** The third time he went in he offered up a sacrifice for the sins of the Nation Israel.

The number three here is not coincidence, it is prophetic of Yeshua's death burial and resurrection.



Yeshua was in the earth three days before He was resurrected. Whenever the number 3, 30, 300, 3000, etc is used it is usually Yah's way of showing us a prophetic connection we should pay attention to.

## THE FOUR MIRACLES OF YOM KIPPUR

The Orthodox Jews say these miracles took place at Yom Kippur.

### #1 The casting of lots.

In order to determine which goat was to be the scapegoat and which goat would be sacrificed the priests cast lots. The first lot went to Yahveh (La Adonai). The second lot went to the scapegoat (La Azazel). The lots were then placed on the heads of each goat, sealing their fate. It was considered a positive message from Yah if the goat representing freedom (La Adonai) was chosen with the right hand of the High Priest rather than the other goat. According to historical accounts of the rabbis and the talmud, for the 40 years after 30AD, the lot was always chosen with the left hand.

### #2 The opening of the Temple doors.

The Temple doors were closed at Yom Kippur, and the morning after Yom Kippur they would be found open. This miracle was also called Neilah (the closing of the gates). There was no explanation, apparently it just always happened.

### #3 The scarlet thread.

They would take scarlet thread and wrap it around the Azazel goat and also on the door of the Temple. The story says every year the scarlet thread on the Temple door would change to white after the Azazel goat of sin died. It did so for forty years until the Yom Kippur Feast that year when Yeshua was crucified. From that year on it never changed color. The reasoning: Yeshua was the final Yom Kippur sacrifice and no more bulls and goats would be required to cover the sins of the nation.

**Isa. 1:18** "Come now, and let us reason together," Says Yahveh, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool."

### #4 The eternal flame would not stay lit.

In the Temple at the end of every day, they would put out four lamps in the centre of the seven lamp menorah. The middle four would be extinguished. The one in the middle, the one east of it, and the two on the west side of it would be out. The two on the outer eastern side, and one on the outer western side would remain lit. The one on the extreme western side was considered the eternal flame. This lamp was never put out. All of the other lamps were lit using this western flame (eternal flame) during temple services. For this reason it is tradition that when you light a menorah you light it from the western side to the eastern side.

From the time of Calvary on, the eternal flame went out. The message from Adonai was that after the death of Yeshua, His Spirit, represented by the eternal flame, would no longer be contained in a room.

## A JEWISH TRADITION OF YOM KIPPUR

It is the custom of most Orthodox Jews on Yom Kippur to have a special service the night before Yom Kippur that is in regards to the promises made by people for the coming year. They usually have a big feast "erev Kippur" just before the sun sets. They recite something like the following: "Adonai if by chance I in the course of this next year, make a vow that is opposed to you and contrary to you, I want you to annul my

vow for me". They make this statement because the torah says the Husband/Father has the authority to make null and void any vow made by his wife or daughter. They call upon what is written in Num. 30:1-15 to substantiate this claim, which is totally scriptural.

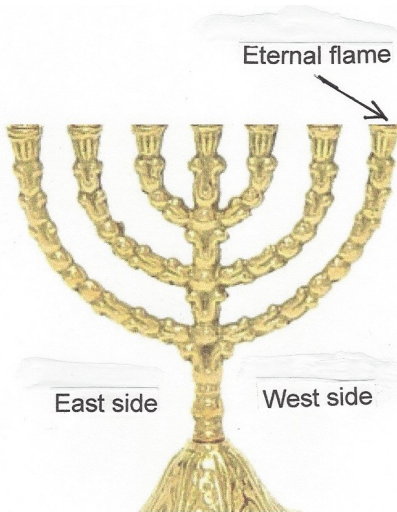
At the end of Yom Kippur the Orthodox Jews hold a service. They believe that the gates of heaven and the graves are opened on Yom Tru'ah, all the way through the Days of Awe, and close at the sound of the shofar at the end of this service. They believe that the book of life is then closed.

Another tradition the Orthodox Jews have is called the Al-chet prayer. It is basically a prayer of confession.

## AL-CHET PRAYER (YOM KIPPUR CONFESSION PRAYERS)

*(The "Al Chet" confession of sins is said ten times in the course of the Yom Kippur services: Following the Amidah prayers of the afternoon of the day before Yom Kippur; just before sunset on Yom Kippur Eve; and twice during each of the following services--the evening service of Yom Kippur eve, and the morning service, (Musaf service), and the afternoon service of Yom Kippur day--once at the end of the Silent Amidah, and once during the cantor's repetition of the Amidah.)*

**I make confession:**



For the sin which we have committed before You under duress or willingly.  
And for the sin which we have committed before You by hard-heartedness.  
For the sin which we have committed before You inadvertently.  
And for the sin which we have committed before You with an utterance of the lips.  
For the sin which we have committed before You with immorality.  
And for the sin which we have committed before You openly or secretly.  
For the sin which we have committed before You with knowledge and with deceit.  
And for the sin which we have committed before You through speech.  
For the sin which we have committed before You by deceiving a fellowman.  
And for the sin which we have committed before You by improper thoughts.  
For the sin which we have committed before You by a gathering of lewdness.  
And for the sin which we have committed before You by verbal [insincere] confession.  
For the sin which we have committed before You by disrespect for parents and teachers.  
And for the sin which we have committed before You intentionally or unintentionally.  
For the sin which we have committed before You by using coercion.  
And for the sin which we have committed before You by desecrating the Divine Name.  
For the sin which we have committed before You by impurity of speech.  
And for the sin which we have committed before You by foolish talk.  
For the sin which we have committed before You with the evil inclination.  
And for the sin which we have committed before You knowingly or unknowingly.

**For all these, Yahveh of pardon, pardon us, forgive us, atone for us.**

For the sin which we have committed before You by false denial and lying.  
And for the sin which we have committed before You by a bribe-taking or giving hand.  
For the sin which we have committed before You by scoffing.  
And for the sin which we have committed before You by evil talk [about another].  
For the sin which we have committed before You in business dealings.  
And for the sin which we have committed before You by eating and drinking.  
For the sin which we have committed before You by [taking or giving] interest, by usury.  
And for the sin which we have committed before You by a haughty demeanour.  
For the sin which we have committed before You by the prattle of our lips.  
And for the sin which we have committed before You by a glance of the eye.  
For the sin which we have committed before You with proud looks.  
And for the sin which we have committed before You with impudence.

**For all these, Yahveh of pardon, pardon us, forgive us, atone for us.**

For the sin which we have committed before You by casting off the yoke [of Heaven].  
And for the sin which we have committed before You in passing judgment.  
For the sin which we have committed before You by scheming against a fellowman.  
And for the sin which we have committed before You by a begrudging eye.  
For the sin which we have committed before You by frivolity.  
And for the sin which we have committed before You by obduracy.  
For the sin which we have committed before You by running to do evil.  
And for the sin which we have committed before You by tale-bearing.  
For the sin which we have committed before You by swearing in vain.  
And for the sin which we have committed before You by causeless hatred.  
For the sin which we have committed before You by embezzlement.  
And for the sin which we have committed before You by a confused heart.

**For all these, Yahveh of pardon, pardon us, forgive us, atone for us.**

And for the sins for which we are obligated to bring a burnt-offering.  
And for the sins for which we are obligated to bring a sin-offering.  
And for the sins for which we are obligated to bring a varying offering [according to one's means].  
And for the sins for which we are obligated to bring a guilt-offering for a certain or doubtful trespass.  
And for the sins for which we incur the penalty of lashing for rebelliousness.  
And for the sins for which we incur the penalty of forty lashes.  
And for the sins for which we incur the penalty of death by the hand of Heaven.  
And for the sins for which we incur the penalty of excision and childlessness.  
And for the sins for which we incur the penalty of the four forms of capital punishment executed by the Court:  
stoning, burning, decapitation and strangulation.

For [transgressing] positive and prohibitory mitzvot, whether [the prohibitions] can be rectified by a specifically prescribed act or not, those of which we are aware and those of which we are not aware; those of which we are aware, we have already declared them before You and confessed them to You, and those of which we are

not aware --- before You they are revealed and known, as it is stated: The hidden things belong to Yahveh our Elohim, but the revealed things are for us and for our children forever, that we may carry out all the words of this Torah. For You are the Pardoner of Israel and the Forgiver of the tribes of Israel in every generation, and aside from You we have no King who forgives and pardons.

## THE VEIL



The curtain separated the Holy Place, where the Ark of the Covenant was, from the rest of the Temple. The veil was made of pure white linen, of "fine twined" and of "cunning work". In the tabernacle the veil was about fifteen feet by fifteen feet. Solomon's Temple had it thirty feet by forty five feet. Tradition says that the veil for Herod's temple was a handbreadth (aprox. eight inches) thick. It was woven of seventy two cords, and each cord consisted of twenty four strands. It was forty cubits high (60 feet) and twenty cubits (30 feet) wide. The sages say that eighty two virtuous women worked at making a veil and it was changed two times a year because it got soiled. After the veil was made, it took over three hundred priests to immerse it for cleansing. The veil was used to cover the Ark during transport also.

**Num. 4:5-6** *"When the camp sets out, Aaron and his sons shall go in and **they shall take down the veil of the screen and cover the ark of the testimony with it; 6 and they shall lay a covering of porpoise skin on it, and shall spread over it a cloth of pure blue, and shall insert its poles."***

**Exod. 36:35** *Moreover, he made the veil of blue and purple and scarlet material, and fine twisted linen; **he made it with cherubim, the work of a skillful workman.**"* The veil had images of Cherubim on it.

Just so you can get a good idea of how strong the Temple veil was, keep this in mind. When testing the second veil in front of the Holy of Holies in the Temple, two pair of oxen were attached to either end of the veil. If the oxen could split the veil, it was not made strong enough.

## THE FOUR COLORS OF THE TEMPLE VEIL (PAROKHET)

In order to unveil the true importance of the curtain (veil) in front of the Holy Place in the Temple we must first understand that it was made with four different colors. Those colors were; blue, purple, red and white.

**Exod. 26:31** ***"You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman."*** With this in mind let us go out into some deep blue water (pun intended), and look at some incredible thematic connections that will connect Yom Kippur with Trumpets, Passover, the sacrifice of the leper, the tzitzit, and royalty.

Let us imagine, as the High priest entered into, through, and around the veil dividing the Holy of Holies from the rest of the Temple, what he saw, and what it means to us as Believers in the High Priest of the order of Melchizedek.

### BLUE

Let me ask you some simple questions that attribute to our revelation.

#### Questions

Why is the earth called the blue planet?

Why is the sky blue?

Why is the ocean blue?

Why are people so fascinated with blue eyes?

Why do 40% of the world's population choose blue as their favorite color?

### Answer

The answer to all these questions and many more is because Yah chose blue as His divine color. It represents His divinity. The word blue is used about forty three times in the tenakh. You will find it used many times from Exodus chapter twenty five on through Numbers, in regard to the Tent of Meeting or Temple.

**Exod. 39:22** *Then he made the robe of the ephod of woven work, all of blue;"*

**Num. 15:38-41** *"Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue." "It shall be a tassel for you to look at and remember all the commandments of Yahveh, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, 40 so that you may remember to do all My commandments and be holy to your Elohim. 41 "I am the Yahveh your Elohim who brought you out from the land of Egypt to be your Elohim; I am Yahveh your Elohim."*

When the priests packed up to move the tabernacle in the wilderness, they were told to do it in a very specific way. When Yah explains to Moses how to pack things for the Tabernacle, He explains in detail about the proper way and the specific color of the garment used to do so (Exod 25 on).

- The ark was to be covered with a curtain, then rawhide, and then a blue material.
- The ark is the only item that had a final covering of blue cloth instead of rawhide (leather), thus the heavenly color is associated with the throne of Yah.
- The table of shewbread was covered with a blue cloth, then the utensils, then scarlet, then rawhide.
- The golden lamp stand was covered in blue, then rawhide.
- The golden altar was covered with blue cloth, then rawhide.
- The miscellaneous items used in the sanctuary were covered in blue cloth, then rawhide.

Isn't it interesting that Dad would use so much blue cloth to cover the most sacred items of His Tabernacle?

Let me ask you something; could it be that the sky is blue because it represents the Temple that covers us, His "People of the Way"? What a Mighty Yah we serve.

### Why are the tassels on the tzitzit blue?

The tzitzit (made up of strings), is a constant reminder of His commandments. The blue string of the tzitzit is one of the four colors of the veil of the Temple (blue, purple, red and white). The blue thread of the tzitzit is metaphorically connected to the blue cloth used to cover the ark of the covenant. The blue color is a constant reminder that our King has made us His priests, and we are meant to reflect His royal blue shek'hinah and pure white righteous acts. This identifies us as the sons and daughters of Israel. Even scientists admit that absolutely everything (genes, DNA, protons, neutrons, etc) are connected with strings, even on the most microscopic level. This is not coincidence.

In ancient Rome public servants wore blue, today police and other public servants wear blue. Blue was used as protection against witches, that is why Pharaohs wore it. Blue is the color of the spirit. Blue was the original color of the garments of kings. A room painted blue is said to be very relaxing. The bluebook is a list of socially prominent people. First prize is often a blue ribbon. Blue blood is a term used for a person of noble descent or a cop. Into the blue is a term that means into the unknown. The term blue laws are used to determine moral standards. A blue ribbon panel are a special group of people.

### PURPLE

Purple in Hebrew is "argaman" #713: the strength of the leader is his generosity, which brings the water of life!

Purple was the second color of the veil of the Temple. Did you know that purple is the favorite color of 14% of the population?

The brazen altar was covered with purple cloth, then rawhide.

### What makes the color purple?

You need to mix blue (the first color of the veil) with red (the third color of the veil) to get purple. Blue and red become purple, which is the perfect balance between the two.

Purple is the color of the kings of the earth, royalty, influential people.

Let's have a look at a few verses that reveal purple to us.

**Jgs. 8:26** *The weight of the gold earrings that he requested was 1,700 shekels of gold, besides the crescent ornaments and the pendants and the purple robes which were on the kings of Midian, and besides the neck bands that were on their camels' necks.*

**Est. 8:15** *Then Mordecai went out from the presence of the king in royal robes of blue and white, with a large crown of gold and a garment of fine linen and purple; and the city of Susa shouted and rejoiced."*

**Dan. 5:29** *Then Belshazzar gave orders, and they clothed Daniel with purple and put a necklace of gold around his neck, and issued a proclamation concerning him that he now had authority as the third ruler in the kingdom."*



**Mark 15:17-20** *They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; 18 and they began to acclaim Him, "Hail, King of the Jews!" 19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. 20 After they had mocked Him, they took the purple robe off Him and put His own garments on Him. And they led Him out to crucify Him.*"

Purple is made up of two different colors; red and blue. Red is the hottest color and blue is the coldest. Purple is the perfect balance between the two extremes of the opposite ends of the rainbow. It is called the color of judgement. Kings and Judges used to wear purple robes because they were supposed to have wisdom, able to balance the extremes. Remember the luke warm of the Corinthians? Purple is the color known to stimulate creativity. Red is associated with stimulating emotion. Most have heard of the "purple heart" award for the military. It stems from:

**John 15:13** *"Greater love has no one than this, that one lay down his life for his friends."*

We go throu from divine royalty (blue) in heaven to earthly royalty (purple).

Yeshua died as the Passover lamb and as the Yom Kippur sacrificed goat. He died for the sins of all people and made atonement for all of mankind. Yom Kippur is connected with Yeshua's death even though He died at Passover.

### **RED (scarlet)**

Scarlet in Hebrew is "shawnee" #8144: The all consuming life that brings power. Fire comes to destroy, yet it also brings life after destruction. Red represents: love, passion, blood, sin, sacrifice, power, fire, wrath, danger, and war.

Now let's look at what the Word says about the leprosy sacrifice so we can see some more fascinating prophetic thematic connections between the color red, cedar wood, hyssop, Yeshua on the stake, and the leprosy sacrifice.

DASYD MINISTRY "DO AS YESHUA DID" [dasydministry.org](http://dasydministry.org) Jerry Hennig (Apr/22)  
excerpt from the Feasts Book.